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Representation of Islamic Thought and Civilisation at International Islamic University Malaysia Through Semiotics: An Analysis

Representasi Pemikiran dan Tamadun Islam di Universiti Islam Antarabangsa Malaysia Melalui Semiotik: Satu Analisis

Mehwish Riaz* and Thameem Ushama**

Abstract

Signs, logos, and images have their languages, through which some hidden and cryptic message is delivered to society. Signs represent vision, philosophy, and value of thought in any context to guide society in conveying a message. This paper analyses Islamic thought and civilisation at the International Islamic University Malaysia through semiotic representation and its implementation. The data in images, signs, and logos were taken from IIUM. The data is analysed semiotically in all aspects and discussed to see to which extent these are related to Islamic thoughts and civilisation. The study's findings suggest that IIUM has deliberately utilised semiotics to deliver Islamic thoughts and ideas to the University. This research would significantly contribute to a knowledge reservoir regarding semiotics, particularly for government institutions, NGOs, and other organisations who intend to adopt semiotics for any message delivery. So, we can say that, like other languages, semiotics is a medium for delivering a meaningful message. History shows that ancient civilisations adopted a similar method to deliver their thoughts and messages. We can see the symbols, signs, and logos in the remains of ancient civilisations.

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Abstrak

Tanda, logo, dan imej memiliki bahasa tersendiri yang menyampaikan mesej tersembunyi kepada masyarakat. Tanda-tanda ini mencerminkan visi, falsafah, dan nilai pemikiran dalam konteks tertentu untuk membantu menyampaikan mesej kepada masyarakat. Kajian ini menganalisis representasi semiotik dan pelaksanaannya dalam menggambarkan pemikiran serta tamadun Islam di Universiti Islam Antarabangsa Malaysia (UIAM). Data yang diambil dalam bentuk imej, tanda, dan logo dari UIAM dianalisis secara semiotik dan dibincangkan bagi menilai sejauh mana ia berhubung kait dengan pemikiran dan tamadun Islam. Hasil kajian menunjukkan bahawa UIAM secara terancang menggunakan semiotik untuk menyampaikan pemikiran dan idea-idea Islam kepada komuniti universiti. Kajian ini dijangka memberikan sumbangan penting kepada khazanah ilmu dalam bidang semiotik, khususnya bagi institusi kerajaan, NGO, dan organisasi lain yang berhasrat menggunakan semiotik untuk menyampaikan mesej mereka. Seperti bahasa-bahasa lain, semiotik berfungsi sebagai medium yang berkesan untuk menyampaikan mesej bermakna. Sejarah membuktikan bahawa tamadun-tamadun purba turut menggunakan kaedah serupa untuk menyampaikan pemikiran dan mesej mereka, sebagaimana yang dapat dilihat melalui simbol, tanda, dan logo yang ditemui dalam peninggalan tamadun terdahulu.

Kata Kunci: Semiotik, Pemikiran Islam, Tanda, Mesej, Tamadun, Malaysia.

Introduction

Malaysia is a multicultural society. Since its initiation, IIUM has aimed to become a leading international centre of excellence in education, research, and innovation. The community of the IIUM has continuously sustained spiritual, moral, and humanitarian concerns. There is a vast possibility that students of IIUM may have interpreted the meanings of the messages through the signs. A 'Semiotic analyses can examine this perspective, which will identify the meanings and understanding of the ideas represented through signs. People analyse the

meanings of all the verbal and non-verbal communication used in logos, signboards, noticeboards, and billboards differently. International Islamic University is known worldwide as Islamic University, and international students gain admission to this University. Islamic institute aim to provide a comprehensive understanding of Islam and its principles to students, enabling them to enhance their knowledge of religion and to apply it in their daily lives. Does this University represent Islamic thought?

The purpose of an Islamic institute is to focus on Islamic values and promote Islamic cultural thoughts and visions.¹ Recently, a semiotic analysis of advertising and cultural value in Saba Malaysia was used through the same semiotic theory, which deals with ethnic, language, and religious differences. It is an obvious choice of research to observe possible cultural influences on business practices.² Another study After looking at several sources, including rhetoric, sign theory, and the philosophy of language, the following article offers a theory of discursive representation along with related semiotic, methodological, and epistemological ideas. The goal of this study is to offer a conceptual framework that will aid in directing and inspiring additional studies in the field of semiotics.

A sign is made up of content, or something that is thought to furnish the meaning of an expression, and the first occurrence of an expression, such as a word, sound, or symbol, through semiotic analysis. Find the answer to the above question through this article. The subject of this paper is the semiotic analysis of IIUM logos, signboards, noticeboards, and billboards.

The article explores the current Islamic values of Malaysia at IIUM.³ Lloyd Barbara has conducted another study on gender representation through signs and explores particular ideas and values associated with gender-based designations. However, through semiotics

¹ E. I. Chou, B. bin Mohd Arus, and S. Ahmad, "A Semiotic Analysis and Cultural Values of Malaysian Automotive T.V. Advertisements," *Jurnal Gendang Alam* 7 (2017).

² P. Matus, "Discursive Representation: Semiotics, Theory, and Method," *Semiotica* 225 (2018): 103-127.

³ Lloyd, Barbara, and Greg Duveen. 1990. "A Semiotic Analysis of the Development of Social Representations of Gender." In *Social Representations and the Development of Knowledge*, edited by Greg Duveen and Barbara Lloyd, 27-46. Cambridge: Cambridge University Press.

analysis, the current paper investigates the verbal and nonverbal meaning of signs present at the University in various types, such as logos, signboards, noticeboards, and billboards. Symbols, signs, and patterns give us coded messages, and people understand those messages according to the context. Signs help interpret the actual meaning of someone's thoughts, which he/she wants to convey to society. This is called semiotics analysis, which extracts meaning from signs, symbols, and patterns.⁴

Mohd Nizam Saad and Nor Azlina Md Nor researched the topic of the influence of Islamic symbols and elements on Malaysia University logos. They explain the value of logos, attempt to contextualise and analyse the Islamic symbols and elements infused in the university logos in Malaysia and find out the value and influence of Islamic symbols. However, they did not use any theory or model to analyse the symbols, and they used the symbols of different universities. That was their contribution to analysing Islamic symbols.

Importance of Signs in Islam

The importance of signs cannot be ignored as they are equally pertinent to the incubation and growth of human civilisation. Evidence can be taken from the artefacts of ancient civilisations, and Islam is not an exception; therefore, several signs are associated with Islam. The crescent is one such example. Following the conquest of the area by the Rashidun Caliphate, Muslims adopted the crescent and star for similar purposes, having been utilised by the Sassanid Persian Empire monarchy. The Qur'an explains that the people of old times used to take an estimate of their destinations from the stars. The Qur'an can be recited more easily with the aid of the (*Rab' ul-Hizb*) or Islamic Star. The signs can also be seen on several flags and emblems, most notably from the state of Fez under the Marinid Sultanate. When the Prophet (pbuh) used to write a letter to someone, he used to stamp the letter. It confirms that the Prophet (pbuh) sent the letter. Allah says,⁵ "*And it is He who placed for you the stars that they may guide you through the darkness of the land and sea. We have detailed the signs for people who know*" (Qur'an, Surat al-An'am: 97).

⁴ Saad, Mohd Naim, and Nor Aida Mohd Nor. 2020. "The Influence of Islamic Symbols and Elements among Malaysia University Logos." *Malaysian Journal of Communication* 36 (3): 153-172.

⁵ Qur'an, Surat al-An'am :97.

Interpretation through signs is an ancient method of conveying a message. Every sign has a message or purpose behind what this sign represents. Signs are vital in Islam; we can express thoughts in any context.

Islamic Representation of Thought and Civilisation

The Islamic representation of thought covers various perspectives and schools of thought. It reflects the intellectual tradition all around. Islamic thought should not be seen only in words, but it should also be seen in action. Civilisation is how a society or place implements a particular thought. The term development encompasses all the different endeavours, activities, and efforts geared towards transforming society from the “pre-development and pre-civilisation” phase to “*advanced development and advanced civilisation*”⁶

This research focuses on Islamic representation at IIUM through signs, logos, and patterns. To apply Semiotic theory, we apply Islamic ideas in our environment. We cannot implement Islamic thought with our words only.

To instil this Islamic thought in the roots of our generation, we must implement it. The next generation can practice Islam if they know Islamic thought, norms, values, and culture. Our educational institutions can be crucial in guiding people to Islamic education. Representation of Islamic thought is significant; without representation, we cannot spread Islamic thought in our society. The present study focuses on analysing Islamic thought in IIUM through semiotic analysis. International Islamic University is known as an Islamic institute all over the world. The researcher explores the IIUM environment through semiotic theory and finds out the answer to this question. Is there an Islamic thought in IIUM or not?

What is semiotics theory?

A message is being conveyed through every sign and pattern. Semiotics is the systematic study of sign processes and the communication of meaning. In semiotics, a sign communicates

⁶ Abdelaziz Berghout. "An Islamic Model of Civilization Development and Sustainability: A Maqasidic Approach." *In Spirituality and Sustainability: Experiences of the International Islamic University Malaysia*, edited by Abdul Rashid Moten Chapter 3, 54. Kuala Lumpur: IIUM Press, 2020.

intentional and unintentional meanings or feelings to the sign's interpreter. A foundation for comprehending how people use signs to interpret their surroundings is provided by semiotics theory. Any behaviour, process, or activity that involves signs is considered semiotic. Signs can be sent through the senses or even through the mind itself. Modern semiotics is a field of study that looks at different kinds of information and how meaning is created. Semiotics is the study that helps to explore the actual meaning of signs.

Semiotics is a philosophical method that aims to interpret messages based on their signals and patterns of symbolism.⁷ It provides the intellectual foundation for studies of meaning. From the early 1900s work of C.S. Pierce in the United States and Levi Strauss and Ferdinand Saussure in France, semiotics, also known as semiology, began in a literary or linguistic setting and has expanded in various directions.

Instead, Saussure's groundbreaking accomplishment aims to demonstrate how he has addressed several well-known and presumably unsolvable issues in the History of ideas. Saussure divides linguistic signs into two components- the signifier (*the sound, image, or word*) and the signified- the concept that the signifier represents or carries the meaning,⁸ as Berger points out, that the problem of meaning arises from the fact that the relation between the signifier and the signified is arbitrary and conventional. In other words, signs can mean different things to different people.⁹ The signified is the idea or meaning connected to the signifier, whereas the signifier is the sign's physical form, such as a word, image, or sound. Saussure believed that the reciprocal interaction between signs in language and communication determines meaning.

Signifier

A signifier is the basic appearance of the visual signs. These are available in terms of image, picture, or sound. We can see many signs surrounding us. These signs represent the ideas and messages in society.

⁷ De Saussure, J. "Ferdinand de Saussure (1857–1913)." *La Gazette de Lausanne*, 1915.

⁸ Holdcroft, D. 1991. *Saussure: Signs, System and Arbitrariness*. Cambridge: Cambridge University Press.

⁹ Jessop, B. 2004. "Critical Semiotic Analysis and Cultural Political Economy." *Critical Discourse Studies* 1 (2): 159-174.

Signified

Signified is the concept and the message behind the signs. Signified represents the idea or concept of the image. Both are connected. A signifier represents signified. Semiotics, or the science of signs, provides a set of assumptions and concepts used in systematically analysing symbolic systems. The Swiss linguist Ferdinand de Saussure (1857-1913) founded semiotics.¹⁰ Earlier work on semiotics was on political semiotic analysis, and many researchers worked on text and advertisement. However, there is no work on Islamic representation of thought, especially in IIUM, the study of Thatcherism, governance, and, most recently, the future of capitalism, the capitalist state, and welfare regimes. His recent publications include *The Future of the Capitalist State*.¹¹ In another research, the researcher investigated the use of pictures made on the computer. The research was conducted on kindergarten students through semiotic theory. Signs are a way to convey ideas or thoughts in society. The paper's subject is to explore the Islamic thought at IIUM through semiotic analysis.

Methodology and Findings

An attempt is made to comprehend the study's semiotics parameters at the International Islamic University Malaysia. In the present study, Islamic thought and civilisation are being explored with the help of signs. Data is collected from the IIUM. Semiotics is the study of signs and images. With the help of this theory, we can analyse the message behind the image or sign.

According to Saussure, semiotics might examine a wide range of sign systems and claim that the technique explains how pictures function by connecting them to the ideological framework that arranges meaning. The object of analysis is to observe the Islamic thought and values appearing in the signs. The semiotic and Islamic thought sample and values analysis consists of the signs, images, and logos collected from the International Islamic University Malaysia.

¹⁰ Culler, J. (1977). In pursuit of signs. *Daedalus*, 106(4), 95-111.

¹¹ Labbo, L. D. 1996. "A Semiotic Analysis of Young Children's Symbol Making in a Classroom Computer Center." *Reading Research Quarterly* 31 (4): 356-385.

Figure 1

Three pictures were collected from IIUM for this figure. These pictures show Ethics, Charity, and the Unification of the Ummah.



Ethics

In the first image, a box is visible, which is used to save the Qur'anic verses. This image teaches us to respect religion and shows honour, ethics, and Islamic thought at IIUM. The Prophet (pbuh) always taught us morals. The Qur'an teaches respect and discipline concerning Allah and the Prophet (pbuh). Allah mentions what people must do in collective and social affairs.

Unification of Ummah

In the second image, we can see a picture of the 40th-anniversary of International Islamic University. This shows the journey and momentous occasion that marks a significant milestone in its history. In this picture in the centre of the Logo, the word 40th captures the spirit of excellence

that has defined the University for four decades, and the buildings around it show the discipline and community of the University. It also shows the honouring of tradition and recognising achievements. An anniversary is the time to acknowledge achievements in various fields of study. This picture also signifies that the students come from different cultures but live together, and everyone considers each other's rights. To reflect the University's journey, growth, and accomplishments, the University celebrated by organising many activities on the anniversary day. The university community, composed of dedicated intellectuals, scholars, students, and workers, is motivated by the Islamic worldview and code of ethics as an integral part of its work culture. The Logo of the 40th anniversary shows leading the way for all students from different nationalities and the unity of the Muslim ummah.

Charity

In the third picture, the box shows how we must give other people extra clothes, shoes, and toys. Islam teaches us about charity and good deeds. The verses in the Qur'an declare that the righteous are those people who fulfil their promises and feed the needy, the orphans, and the captive for the love of God and that those who (in charity) spend their goods by night and by day, in secret and in public have their reward with their Lord. In the above images, we can observe the teachings of Islam, and the semiotic analysis of these pictures shows the Islamic thought in it. Islam teaches us to be ethical and consider other people's rights, and it also teaches us to do charity. Through semiotic analysis, these images show the Islamic thought in IIUM. This Logo sends a message of charity to the community of International Islamic University.

Table 1: Content and semiotic analysis of Figure 1

Signifier	Signified
In the first image, the box is a signifier.	Signified the message of saving the Qur'anic verses
The second image shows the 40th anniversary and important buildings. It is the signifier.	Signified the message of leading the way is a must-read as it exhibits the Islamicity and the international character of the university community

In the third image signifier, the box with different images like clothes and different stuff	It signified the message of charity in the University community.
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In the above information, the semiotic analysis explores the Islamic thought in IIUM.

Figure 2

In the following figure 2, the pictures represent the supplications, the remembrance of God, and the representation of Islamic women's dress through semiotics at IIUM.



Supplications

In the first image, we can see the toilet door. On this door, we can see the image of a girl, which shows privacy, and the supplication for entering the toilet also shows Islamic teachings. Islam encourages us to pray because it is a source of connection with Allah. In the Qur'an, we are taught many supplications to have a good relationship with Allah. Supplication is a source of pleasure.

Remembrance of God

In the second image, we can see the picture that shows the remembrance of Allah. Islam teaches us that we can gain the pleasure of Allah through glorification. Remembrance of Allah is a source of happiness and a way to contact Allah. Muslims believe that if we remember Allah, then Allah will remember us.

Women Representation in Islam

In the third image, we can observe the woman's dress, representing the Islamic thought at IIUM. Islam teaches us how to represent women in society. The Qur'an says, "O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft_forgiving, most merciful." Qur'an, Surat al-Ahzab: 59.

The semiotic analysis of the above three images shows how to follow Islamic teachings in society. It also represents the Islamic thought. Islam teaches us to glorify and pray to Allah and tells us about how to represent women in society. In these images, we can observe the Islamic thought at IIUM.

Table 2: Content and semiotic analysis of Figure 2

SIGNIFIER	SIGNIFIED
In the first image, we can see the picture of a girl's impression and dua below it.	In this image, the signified is the separate area for girls and the Islamic teachings shown in Du'a.
In the second image, a girl with flowers	In this image, we can observe the good deeds of flowers.

In the third image, a girl with a hijab covers her whole body.	In this image, we can observe how to represent women in Islamic society.
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In the above table, you can observe Islamic thought in IIUM through the semiotic analysis.

Figure 3

These pictures contain different types of images. All the data for the pictures was collected from IIUM, which showed the direction of Qiblah and the Mosque, the Motivation of Knowledge, and the Encouragement of Disabled Persons.



The Direction of Qiblah

The first image shows Qiblah's direction. International Islamic University has many hostels, and students from different countries stay there. In every room of the hostel, the administration has indicated Qiblah's direction, which shows the Islamic thought at IIUM.

The Direction of the Mosque

International Islamic University has a Mosque and many prayer rooms (Surau). In the different places, many indicators like the above image show the direction of the Mosque. This image shows that prayer is encouraged at the University. Prayer is an essential part of faith and Islam, and encouraging prayer is the foundation of an Islamic society.

Motivation of Knowledge

In the third image, we can see the students wearing convocation robes with degrees and the aeroplane, which shows the University's international character. This image shows us different fields of knowledge, like Engineering, Science, Medicine, and Architecture. These disciplines show the encouragement of knowledge. Islam teaches us to gain knowledge.

Encouraging Disabled Persons

In the fourth picture, we see images of disabled persons with chairs and sticks representing those needing help. The semiotic analysis of this image shows encouragement to people who are not physically perfect. So, it is a moral thought, and Islam promotes good deeds. All these images are collected from the International Islamic University and reflect Islamic thought.

TABLE 3: Content and semiotic analysis of Figure 3

Signifier	Signified
The first image shows the prayer mat as the signifier.	The direction of Qiblah is shown as the signified.
In the second picture, we can see the image of the Mosque with the arrow.	In the second image, the signified is the direction of the Mosque.
The third image shows the students with degrees and different images like tools, lab bottles, and aeroplanes. In the fourth image, we see people with sticks and a wheelchair.	The signified third image is the motivation for knowledge. In the fourth image, the signified is the encouragement of knowledge for disabled persons.

Figure 4

These images are found in the Library of the International Islamic University. The name of the library is Dar al-Hikmah. In this data, four different pictures represent Islamic civilisation in IIUM.





The segregation of men and women

The first picture shows two images of the opposite gender, with the arrows in different directions. It shows the segregation area for both genders to use the toilets. Islam teaches us how to behave in society. In the Qur'an, Allah says, "Tell the believing men to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal acts) that is purer for them verily, Allah is all aware of what they do." In the Qur'an Surat, al-Ahzab Allah says women draw cloaks over their bodies. In this way, it is more likely that they will be recognised (as virtuous) and not be harassed. On this basis, we must follow the teachings of Islam. IIUM significantly presents Islamic thought and civilisation. This picture shows the segregation of men and women.

Image Two

In the second picture, two images (male and female) show the arrows in opposite directions. It shows the segregation of study areas. Islam teaches us that men and women should stay away from each other. Islamic International University has separate arrangements for men and women, such as residences, study areas, mosques, toilets, and cafes. So, it shows the Islamic thought in IIUM. Allah says:

"Moreover, tell the believing women to lower their gaze, guard their chastity, and not reveal their adornments except what

appears typically. Let them draw their veils over their chests and not reveal their hidden adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those 'bondwomen' in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance altogether, O believers, so that you may be successful."

Image Three

In the third image are chairs with a library study table. There is a sticker on the table that shows the word, brother. It shows the separate areas of study for males. This sticker is significant because it refers to segregating men and women. With the help of this sticker, students can easily understand which area is for them. Islam teaches us how we should protect ourselves from evil. IIUM is taken care of from the Islamic point of view, that no action should be against Islam. It helps to create the Islamic thought in society.

Image Four

In the fourth image are chairs and a table for study purposes. Its image was also taken from the library. A sticker shows the word sister in the middle of the table. It shows the separate areas of study for females. These stickers provide information about the study areas. In IIUM, many other areas show the segregation of males and females and use the words sister and brother, which are more significant. With the help of these images, we can observe the Islamic thought at IIUM.

TABLE 4: Content and semiotic analysis of figure 4

Signifier	Signified
In the first image, two images and arrows are signifiers.	The signified of the first image is the segregation of male and female toilet areas.
In the second image, the showcase of books and the signs of male and female images are signifiers.	The signified of the second image is the segregation of study areas for males and females.
In the third image, the study table with the sticker and chairs are signifiers.	The signified of the third image is the separate area of study for males /brothers.
In the fourth image, the study table with the sticker and chairs are signifiers.	The signified of the fourth image is the separate area of study for the females/sisters.

Importance of Logos in Semiotics

Logos are used for semiotics and represent semiotic messages through graphic design. Logos serve as symbols for a whole brand, corporation, or organisation. Logos are significant in delivering the message of the brand's beliefs. The designer aims to select the colours, forms, text, and imagery that represent the organisation's beliefs. IIUM uses logos, including the University's primary and others, representing the organisation's message, vision, belief, and aim. Logos are significant and used to deliver the message about thought.

Symbolism at International Islamic University

The suggestions of the first global conference on Muslim education, which took place in Makkah in 1977, served as the model for the University's pedagogy. The core of this ideology is derived from the Holy Qur'an, namely from the first five verses of Surat al-Alaq, which were revealed to Prophet Muhammad (pbuh). This school of thought holds that knowledge should be disseminated in the spirit of Tawhid to bring about the acceptance of Allah as the one Creator and Almighty. The spirit

behind this recognition of Allah as the Lord of the world and humans are servants and vicegerents (Khalifah) of Allah on earth.

The logos represent the aspirations, visions, and goals of the International Islamic University. The University is known as the “Garden of Knowledge and Virtue.” It is significant because it shows the vast perspective of knowledge, refers to a place where the candle of knowledge shines, and shows morality and values. The colours of the University are Gold and Turquoise, which are symbolic. Gold colour represents success, prosperity, and prestige. It also shows generosity and confidence.

On the other hand, the turquoise colour represents favourable attributes and shows constancy and open-mindedness. The structure of the University leads and promotes Islamic values. The Logo of the IIUM represents the philosophy of combining reason and revelation in seeking knowledge. The colour, structure, and motto of the University are symbolic.

Figure 5

The figure 5 shows two logos from the University’s website. These logos are recognised as the University’s logos.



Logo One

Logo one is the primary Logo of IIUM. We can observe that the centrality and foundation of divine revelation can also be in the centre of the Logo, which is the open Qur’an. The recognition of this fact is actualised in the

act of worshipping God (symbolised as a black square surrounding the open Qur'an as a purely spiritual act of the servant and making his book, guidance, and wisdom the basis of the human quest and construction of knowledge, upon sound development of a holistic faith-based civilisation takes place. M. Kamal Hassan and Nur Jannah Hassan observed that the outer side of Ka'bah's eight domes refers to the eight dimensions of knowledge. Lastly, the eight outer domes are significant for several Islamic developments in civilisation and society based on knowledge.

Logo Two

Logo two is the Logo of Sultan Haji Ahmad Shah Mosque. In the Logo's centre, we can see the image of the Mosque. It shows the House of Worship, and we can see the primary Logo of the IIUM on the image of the Mosque on the upside. It shows the relationship with the University. On the outer side, there is a circle that shows the unity of Muslims. Finally, the outer side of the eight domes represents the efforts of man based on Tawhid.

Table 5: Content and semiotic analysis

Signifier	Signified
Logo One represents the Qur'an's symbol, the Ka'bah's shape, and the domes.	The message of the Logo is the portrayal of Tawhid based on knowledge in society.
Logo Two represents the symbols of the Mosque, circle, and domes.	The signified of the second Logo is the house of worship and the efforts of people in Islam.

Figure 6

In the figure 6, there are a total of ten logos. The right side of the figure shows the male Mahalla's logos, and the left side shows the female Mahalla's.



Male Mahalla's Logos

The International Islamic University has separate accommodation for males and females. The hostels provided by the University are called Mahalla. Islam also teaches us that women and men should live separately. The environment is according to Islam. Every Mahalla has a Logo representing the Islamic thought and civilisation at IIUM. The above figure is the Logos of Mahalla, located at International Islamic University. The basis behind gender segregation in Islam is to promote modesty and protect the dignity of both men and women. It also preventing any potential temptations or inappropriate behaviour. It is believed that if the commands given by Allah are followed, we can avoid evil.

Mahalla Ali Ibn Abi Talib (Logo One)

The name Mahalla is significant for students. Through the name of the Mahalla, we can remember the historical Islamic personalities who were splendid persons and made sacrifices for Islam. Ali Ibn Talib is a well-known figure in Islam, a cousin of the Prophet (pbuh). Let us look in the middle of the Logo. There is the sign of the Qur'an, and above it, the Logo of the University indicates knowledge. Ali Ibn Talib holds a significant place in Islamic History and religion. He was born in 599 CE in the holy city of Makkah. Ali's notable characteristics are intellectualness, wisdom, bravery, justice, modesty, and humility. He also exemplified virtues in his interactions with others and his way of life. The Logo of Mahalla Ali ibn Talib affects the youth. They should try to adapt themselves according to Ali ibn Talib's personality.

The colour of the logo also describes the meaning of society. Colours have their meanings as well. This Logo has five colors: blue, yellow, gold, red, and green. The blue shows calmness and serenity, and the yellow shows happiness and positivity. The gold represents success and affluence. Red is a sign of sacrifice, and green shows the beginning and growth of society. In this Logo, the triangle shape shows all aspects of life and their knowledge, and the domes show the ability to spread the knowledge. It also shows morality and trustworthiness. This Logo represents the Islamic thought and civilisation at IIUM.

Mahalla Al-Faruq (Logo Two)

In this Logo, we can observe the primary Logo of the IIUM in the centre of the Logo, representing the striving for perfection of the Second Caliph. Umar is known for his strong personality, leadership skills, humility, and

wisdom. He was also known for his unwavering commitment to justice and righteousness. He played a significant role in the early development of Islam. People like him because of his simplicity.

Naming hostels after the names of these personalities show the University's concern for Islamic thought and manifests Islamic civilisation at IIUM. These names are very significant in society. The name of the Mahalla after Umar shows that the new youth should develop a passion to be like him. The Logo's colours are yellow, white, black, and blue. Yellow shows positivity. White shows purity and serenity. Black is a sign of power and elegance, and blue shows serenity. This is a colour representation of the Logo Mahalla al-Faruq.

Mahalla As-Siddiq (Logo Three)

The shape of the Logo is round. It gives a positive message and represents unity, love, and societal commitment. The Mahalla is the name of the senior companion and Father-in-law of our beloved Prophet Muhammad (pbuh). As the first Caliph, Abu Bakr displayed exceptional leadership skills. He was a devoted and faithful person who always supported Prophet Muhammad (pbuh). He was one of the earliest converts to Islam and performed a crucial role in spreading the message of Islam. He was very generous and prioritised the people's needs over his own. Despite his high position, he remained humble and modest. The name Mahalla indicates that today's generation should develop qualities in themselves like Abu Bakr Siddiq.

It shows the Islamic thoughts of representation at IIUM. The Logo's colours represent the personality of Abu Bakar Siddiq in IIUM society. There are four colours in this Logo: light blue, white, gold, and black. Most of the Logo is covered with a light blue colour, which shows the trustworthiness and reliability of Abu Bakar Siddiq's character. The white colour shows purity, and gold signifies wisdom and success. The black colour shows power. Indeed, this Logo represents the Islamic thought and civilisation at IIUM.

Mahalla Bilal (Logo Four)

Among the logo's centres is Mahalla Bilal, the University's primary logo, which shows us the affiliation between the University and Mahalla. The name of the Mahalla reminds us of the close and prominent companion of the beloved Prophet (pbuh. Bilal ibn Rabah was known for his voice and his sacrifice for Islam. He was known for his unwavering faith and

devotion, especially during the early days of Islam when Muslims faced persecution. He faced hardships and extreme torture. He gave the lesson of equality. He faced discrimination due to his race. However, Islam elevated him to a position of honor and equality. He showed immense courage and perseverance.

He is considered to have been the first mu'addin in History. The Logo of the Mahalla Bilal is significant for the new generation to adopt the traits of Hazrat Bilal in their personalities. The colors of the Logo are significant. There are four colors: white, black, gold, and light blue. These colors show Bilal's personality and traits. These colors represent purity, elegance, trustworthiness, and wisdom. This Logo represents the Islamic society at IIUM. You can observe Islamic thought and civilisation at IIUM through semiotics.

Mahalla Salahuddin Al Ayyubi (Logo Five)

Salahuddin al-Ayyubi was a crucial Muslim ruler in Egypt. He later conquered Syria, Mesopotamia, and the western coast of Arabia in the 12th century. He was a pious Muslim and a skilled military strategist leader. In the Logo of Mahalla, we can see the man on the horse with the flag in his hand in the middle of the Logo. It symbolises power, strength, courage, bravery, and freedom. He was deeply devoted to Islam and its morals. He is known for his commitment to justice and equality. He demonstrated a remarkable level of tolerance and respect for people of other religions.

In this Logo, there are a total of five colors that are significant for purity, power, reliability, integrity, unity, and credibility. The Logo represents Islamic thought and civilisation and reminds us of the pious warrior of Islam. These logos collectively represent the Islamic thought in our society and make us want to know more about Islam. The name of the Mahalla provoked bravery and fairness in the new generation through the name of religious personalities.

In the below semiotic analysis, there are a total of five male mahallas that represent Islamic thought and civilization at IIUM.

TABLE 6: Content and Semiotic Analysis

SIGNIFIER	SIGNIFIED
The Logo of Mahalla Ali Ibn Abi Talib is a signifier.	The message of positivity, success, knowledge, and sacrifice is signified.
The Logo of Mahalla Al-Faruq is a signifier.	The signified is the message of truth, purity, and justice.
The Logo of Mahalla As-Siddiq is a signifier.	The signified is the message of trustworthiness and reliability.
The Logo of Mahalla Bilal is a signifier.	The signified is the message of wisdom, purity, and elegance.
The Logo of Mahalla Salahuddin Al Ayyubi is a signifier	The signified is the message of unity, power, and credibility.

Female Mahalla's Logos

International Islamic University represents Islamic thought and civilisation, primarily through semiotics. All Mahallas are named after historical and religious females. In IIUM, we can observe the segregation of men and women. It is According to Islamic thought. The logos of female Mahallas represent the Islamic women in society. On the left side of the above figure are five female Mahalla logos.

Mahalla Ruqayyah (Logo one)

Ruqayyah bint Muhammad was the second eldest daughter of Prophet Muhammad (PBUH) and Khadijah. She was a very courageous woman, and she migrated twice. She faced many troubles bravely in her life. Ruqayyah reminds us of the pious and brave women of Islamic History. She was initially married to Utbah ibn Abu Lahab before the advent of Islam. However, after the proclamation of Islam, Abu Lahab and his wife became the worst enemies of Muslims. Consequently, Abu Lahab forced his son to divorce Ruqayyah, and then she married Hazrat Usman (R.A), the third caliph. She faced many difficulties in her life.

Unfortunately, she passed away in 624 from an illness. This Logo has two colors, and the shape of the Logo resembles petals. In one petal, we can see the Logo of the University, which shows the affiliation with the University's motto; the other two petals are in black, which shows power and elegance. The golden color shows wisdom, success, and achievement. Islamically, it is toward Iman and achieving Ihsan. The name of the Mahalla encourages the new generation to adopt the character of Ruqayyah. This Logo represents the Islamic thought and civilisation in the IIUM community.

Mahalla Aminah (Logo Two)

Aminah bint Wahb was the mother of the Prophet (pbuh). She was a very pious and honest woman. She faced a tough time in her life. She was married to Abdullah ibn Abdul-Muttalib, the father of the Prophet Muhammad (pbuh). When she got pregnant, she had a dream in which she saw a light originating from her that brightened the palaces of Syria. This dream was interpreted as a sign of the greatness of the child she was carrying. She is a great role model for contemporary women. She was known for her noble ancestry and high status within the community.

She passed away when Prophet Muhammad (pbuh) was only six years old. Her death was a significant loss for him, as he lost both his parent at a young age. Hazrat Aminah performed a significant role as a mother of the Prophet (pbuh), and her love and attention shaped the early years of life. The shape of the Logo is round. It shows harmony, protection, and unity. There are four prominent colors: blue, red, yellow, and minor white. It shows calmness, positivity, sacrifice, and calmness. The name of the Mahalla positively impacts the new generation of female society. This Logo relates to Islamic thought and civilisation at IIUM. Islamic names of religious personalities remind us of our values, norms, and civilisations.

Mahalla Nusaibah (Logo Three)

Nusaibah was the mother of Habib ibn al- Ansari and Abdullah. She was a courageous woman and performed an essential role in Islam. She participated in the battle of Hunain and Yamamah. She defended the Prophet (PBUH) and Islam several times. She was a fearless and progressive woman. She had a strong faith in Allah and the teachings of Islam. She contributed her life to performing and spreading the message of Islam. She was known for her genuine loyalty to Islam. She had

leadership qualities and knowledge. Her opinions were highly valued by the companions of the Prophet (pbuh).

She was known to be thoughtful and supportive towards her fellow Muslims, incredibly the less prosperous. These are a few of Hazrat Nusaibah's many splendid traits. Her life serves as an inspiration for Muslims around the world, and her contributions to the early Muslim community are highly regarded. The Logo of the Mahalla shows the spirit of females in society. In this Logo, we can observe the round shape of a flower. It shows the cohesive and progressive personality of women in society. There are two colors in this Logo: yellow is paramount, and blue is minor. It shows trustworthiness, reliability, positivity, and happiness in society. It shows the Islamic thought and civilisation at IIUM.

Mahalla Safiyyah (Logo Four)

Safiyya bint Huyayy was tenth wife of the Prophet (pbuh). She was an intellectual and performed her duties in the power politics of the early Muslim community. She had a strong faith in Allah, practiced Islam, and embraced Islam after the Prophet Muhammad (pbuh). She was known for her intellectualness and wisdom. She exemplified modesty and humility in her character. She was well-educated and had a deep understanding of Islam. The companions of Prophet Muhammad (pbuh) highly respected her. She carried herself with honor and dignity, and her humbleness was evident in her interaction with others.

She was tolerant and gentle and was known for her humanity and generosity towards others. She had strong family connections and maintained close relationships with her relatives. She knew the importance of family and favored her loved ones. The name of the Mahalla on her name reminds her of the qualities of Hazrat Saffiya in contemporary society of feminine. The Logo is round. It shows protection and sends the positive emotional message of safety. There are three colors in the Logo: black, pink, and white. These colors represent purity, power, elegance, approachability, and conquering. This Logo represents the Islamic thought and civilization at IIUM.

Mahalla Maryam (Logo Five)

Maryam bint Imran was the mother of Prophet Isa (pbuh). She was a very pious woman. The Qur'an refers to her seventy times and explicitly identifies her as the most incredible woman who was the mother of a messenger of Allah. She was known for her unparalleled purity and

chastity. Maryam was deeply devoted to Allah and obeyed his commands. She presented herself thoroughly to the will of Allah and carried out her responsibilities with solid faith. She had trust in Allah and his plans. When the angel informed her about the miraculous birth of Prophet Isa, she surrendered herself to the will of Allah and placed her trust in Him. She proved great patience and perseverance in the face of challenges. She tolerated societal judgment and criticism when she became pregnant, but she remained steadfast in her faith and relied on Allah's support.

She was pious and devoted to worship. She devoted herself to prayer and supplications, seeking closeness to Allah and constantly striving to strengthen her spiritual connection. She faced many challenges as a single mother. The name of the Mahalla provokes the Islamic female society. The shape of the Logo is like a star, and we can observe three stars in the middle of the Logo. The color of those stars is yellow. There is a total of six colors in this Logo. Red, white, yellow, green, blue, and black. These colors represent sacrifice, positivity, beginning and growth, purity, serenity, power, and elegance. This Logo represents the Islamic thought and civilization at IIUM.

The female Mahallas are named after the religious women of History, which represents the affiliation with Islam, and it also shows the efforts of the founder and administration of the University, which performed a vital role in creating Islamic thought and civilisation at the International Islamic University.

The logos of the female Mahalla in the below table stands for Islamic thinking and civilisation at IIUM. Religious women's personalities are represented by the names of all the female mahallas. This seemed to suggest an Islamic civilisation at IIUM.

TABLE 7: Content of semiotic analysis

Signifier	Signified
Table Content of Semiotic Analysis	The Logo of Mahalla Maryam is a signifier.
The Logo of Mahalla Ruqayyah is a signifier.	The signified is the message of power and elegance in society.

The Logo of Mahalla Amiah is a signifier.	The signified is the message of sacrifice and positivity in society.
The Logo of Mahalla Nusaibah is a signifier.	The signified is the message of progressiveness and reliability in society.
The Logo of Mahalla Safiyyah is a signifier.	The signified is the message of conquering and approachability.
	The signified is the message of beginning and purity.

Conclusion

The study explicitly elaborates on signs in our society from the inception of human civilisation concerning Islamic signs and thoughts and their practiced applications at IIUM. For this purpose, semiotics theory is studied and explained with references to great works of intellectual minds to understand the subject better. The pictorial explanations, in particular, and the study in general. Further, it highlights that using signs and logos is inevitable daily. Similarly, in a Muslim society like IIUM, the Islamic signs are never less significant than the other signs. They are equally being used in all walks of life.

The signs used to examine the representation of Islamic thought and civilisation through semiotics analysis at IIUM. The Islamic thought rendered through symbols, images, and logos at IIUM strongly signifies Islamic society. After reviewing all signs, logos, and pictures, it has been revealed that Islamic thought and civilisation are practiced at the International Islamic University. The University provides an environment of education without neglecting individuals' moral and spiritual development and enshrines Islam's teachings. The positive side is that using such types of semiotics can introduce Islamic thought into any institution, NGO, or organisation. This study has helped to promote Islamic thought and civilisation in society. Through semiotics, the new generation can be made aware of religion. Introducing the thought-through signs is very effective because society follows semiotic instructions intentionally and unintentionally.

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