Development of Special Product for Early Systematic Training to Muslim Children in Terengganu

Muhammad Sophist Ahmad, Marzuki Ibrahim, Mohd Hisham Omar, Imran Abdullah, Athamneh Aya Hussein Salem

Abstract: Prayer is a must-do for every Muslim, starting from childhood. There is no denying that there are Muslim families who value prayer and some who are still lazy or do not perform prayers. Some issues were raised regarding the problem of not performing prayers in Muslim families, especially children. Among them is the need to design a special product as a supporter for this group to perform prayer without stress. So, this study explains the development of Islamic-based special product serves as a catalyst for early systematic training of prayer to Muslim children aged 7 to 10 years in the state of Terengganu, Malaysia. Although Terengganu is declared as the first Islamic state in the country, but to this day unfortunately many of the children of the age mentioned above have not performed their prayers properly. This may be due to the factors of laziness to prayer caused by the influence of entertainment from digital devices, the lack of prayer guidance from parents and guardians or the absence of special prayer products in the market. From the point of view of applied research methods, the special Islamic-based product has been produced through innovative design concept in which three essential elements are implanted namely aesthetics, practical and portable, and cultural and manufacturing acceptability. Further, the observation and interview techniques are performed when conducting the pilot tests, henceforth four design processes such as ideation and development, refinement and detailing, digital production and model making stages are used to complement the image of subject matter is well-fitted to the outcome of the study that offers low production costs, uniqueness looks and multipurpose applications. Therefore, the results of this study are in line with religious claims through the Quran and Hadith, besides helping the children to increase their devotion to God as a first step towards becoming a virtuous and responsible person.

Keywords: Catalyst for early systematic training of prayer, Islamic-based special product, Muslim children aged 7 to 10 in Terengganu.

I. INTRODUCTION

The facts say that Terengganu was the first state to be declared as Islamic state in the country. Until to this day it is one of the most Muslim-majority states that continue to adopt and adapt various Islamic values and lifestyles [1]. Terengganu is also known by the Arabic honorific as Dar-al-Iman means Abode of Faith [2]. Every Muslim must perform or abandon every single thing outlined in the Quran and the Hadith. Islam has fixed the things contained in the Pillars of Faith and the Pillars of Islam. There are six things mentioned in the Pillars of Faith and five things in the Pillars of Islam. One of the five pillars of Islam is prayer that plays a role to strengthen the relationship between the servant and God. The prayer is divided into two categories: the obligatory prayer and the optional prayer. The obligatory prayers are performed five times a day according to the prescribed time, while the optional prayers are performed as many times as desired at the selected time [3]. A prayer performed by a Muslim can bring a sense of awe and awareness of the existence of God [4]. This is a symbol of true confession from a servant to his God [5]. Prayers can also invite love and forgiveness from God [6] where a Muslim will not be afraid on the Judgment Day when his prayer and repentance are accepted by God [7]. The effect of performing prayers will be a warning to a Muslim to refrain from committing any sin [4]. The best prayers according to Islam are to congregate in the masjid [9] and to perform all prayers on time [8] with fervently because of the God [10]. One of the reasons for the helps and forgiveness from God is be patient and to perform the prayer [11] whether through the five times a day of obligatory prayers or through the optional prayers that performed as many times as desired at the selected time of the day [8] or through the obligatory Friday prayer [12]. In prayer practices, guidance and education have been emphasized since childhood. This proves that Islam is not just a religion; it is also a law-based way of life [13]. According to the hadith of the Prophet (peace be upon him) said that a prayer should be commenced by a Muslim from the age of 7 to 10 years [14]. All efforts made by parents and guardians to ensure that their children are able to perform their prayers are a great responsibility because prayer is the first thing that God will interrogate [15].

Revised Manuscript Received on January 05, 2020

* Correspondence Author

Muhammad Sophist Ahmad*, School of Industrial Design, Faculty of Innovative Design and Technology, Universiti Sultan Zainal Abidin, Terengganu, Malaysia.

Marzuki Ibrahim, School of Industrial Design, Faculty of Innovative Design and Technology, Universiti Sultan Zainal Abidin, Terengganu, Malaysia.

M. Hisham Omar, School of Industrial Design, Faculty of Innovative Design and Technology, Universiti Sultan Zainal Abidin, Terengganu, Malaysia.

Imran Abdullah, School of Industrial Design, Faculty of Innovative Design and Technology, Universiti Sultan Zainal Abidin, Terengganu, Malaysia.

Athamneh Aya Hussein Salem is an alumna and holds a Master of Arts degree from the above mentioned institution. She was supervised by Dr. Muhammad Sophist Ahmad.

Published By: Blue Eyes Intelligence Engineering & Sciences Publication
II. METHODS AND TECHNIQUES

A. Pilot Test

We conducted pilot tests by using two techniques: observation and interviews. This study was conducted in the research area, which was around Terengganu state that located on the east coast of peninsular Malaysia. We chose this location due to its Arabic honorific of Dar-al-Iman means Abode of Faith for the state in Malaysia.

In other words, we wanted to see the problem amongst the target children who were still not praying, and then solving the problem through design development of a special Islamic-based product.

The observation and interview sessions (see Table I and Table II below) ran concurrently for four weeks. We visited over 80 homes throughout the state. The visits were random to note and consult Muslim parents or guardians who have children, nephews or nieces aged 7-10 on the matters related to individual demographic size, product structure information and point of view distribution.

We collected the entire study data over two month, of which three issues were identified and needed to be resolved namely the laziness to prayer due to the influence of digital devices, the lack of prayer guidance from parents or guardians and the absence of special prayer products in the market.

Table- I: Sampling of the participant observations

| Districts & Places                          | Date (Week)                  | No. of Samples |
|--------------------------------------------|------------------------------|----------------|
| Kemaman, Dungun & Kuala Terengganu         | 17-23 December 2017 (Week 1) | Home 1–25      |
| Marang & Hulu                              | 24–30 December 2017 (Week 2) | Home 26–50     |
| Kuala Terengganu & Kuala Nerus             | 01–07 January 2018 (Week 3)  | Home 51–75     |
| Setiu & Besut                              | 08–14 January 2018 (Week 4)  | Home 76–95     |

Table- II: Semi-structured interview data from 17 December 2017 to 14 January 2018

| No | Themes               | Question Structures                                      | Participant Answers                                                                 |
|----|----------------------|---------------------------------------------------------|-------------------------------------------------------------------------------------|
| 1  | General Information  | As the prayer is an obligation for every Muslim, are your children aged between 7-10 steadfast-fasting and consistency to perform their prayer? | A large proportion of the respondents were quick to state that most of their children do not pray regularly. |
| 2  | Place of Prayer      | Are your children aged between 7-10 performing their prayer at home or in the most? | The vast majority of the respondents highlighted that indeed, the children performing prayer at home and sometime in the mosque. |
| 3  | Number of Prayer     | How many of the prayer frequencies performed by your children aged between 7-10 in the whole daytime? | The responses revealed that the majority of the respondents said the number of prayer times for their children per day ranges between 2-3 times. |

B. Design Development

We determined the innovative design concept before deciding on the essential elements for design development of a special Islamic-based product for children aged 7 to 10 years in the state of Terengganu. The innovative design concept was known as semiotic-based sustainable heritage design, while the essential elements for design were aesthetics, practical and portable, and cultural and manufacturing acceptability.

According to Berger, 2011 stated that a social product must be equipped with the language and symbolism that known as semiotic. Semiotics has two elements: semantic and pragmatic. Semantic is the knowledge of the meaning of a word and a sign, while pragmatic is a post-semantic situation [16]. A product developed for social use is classified as a
In the religious aspect, semiotic products of Islamic heritage have four elements such as calligraphy, human and animal figures, plant motifs and geometric patterns [18]. These elements are commonly found in many masjid structures worldwide. For example in Masjid al-Nabawi [19] has a special place called ar-Rawdhah.

At the digital production stage (see Figure 3 and Table V), we used some design software like 2D AutoCAD, 3D Studio Max and Adobe Photoshop to produce this Islamic-based special product digitally. There were seven pieces of digital design available in this phase, such as (design A) the pillar of Aisha in red, green, grey and white alongside the components of square and long rectangles extended to the top of the dome with a hexagon shape and Arabic phrase of Aisha; (design B) the mihrab in yellow, grey and white alongside the components of triangles, squares, rectangles and arches; (design C) the pillar of Mukhallaqah in yellow, grey and white alongside the components of triangle, squares and rectangles with a triangle at the centre and Arabic phrase of Allahu Akhbar; (design D) the pillar of taubat in yellow, green and white alongside the components of square rectangles extended to the top of the dome with a hexagon shape and Arabic phrase of At-Taubat; (design E) the minbar in yellow and white alongside the components of triangles and rectangles; (design F) the blank in white without any component; and (design G) the latter is a detail for the whole combination of six pieces of digital design stated above.

At the refinement and detailing stage (see Figure 2 and Table IV), the masjid has a special place and some landmarks for its own identity which finally be declared as our subject matter for the study. We performed design specifics for this Islamic-based special product through dimensional measurement, colour setting and raw material selection. The outcome of this study will be applied indoors.

Table- III: Data of the ideation and development stages

| Facts | Descriptions |
|-------|--------------|
| Selected Subject Matter by Majority of the Respondents | • Masjid al-Nabawi in al-Madinah
• al-Munawwarah, Saudi Arabia |
| Highlighted Design Structures | 1. Heritage
2. History
3. Colours
4. Patterns
5. Forms |
| Landmarks of the Subject Matter (Special Places a.k.a ar-Rawdhah) al-Jannah means Garden of Paradise) | 1. The pillar of Aisha
2. The Mihrab
3. The pillar of Mukhallaqah
4. The pillar of Taubat
5. The Minbar |

At the refinement and detailing stage, the masjid has a special place and some landmarks for its own identity which finally be declared as our subject matter for the study.
Development of Special Product for Early Systematic Training to Muslim Children in Terengganu

Published By: Blue Eyes Intelligence Engineering & Sciences Publication

Retrieval Number: B7307129219/2020BEIESP
DOI: 10.35940/ijitee.B7307.019320

©BEIESP

Table-V: Data of the digital production stages

| Designs | Insignias | Components | Dimensions |
|---------|-----------|------------|------------|
| A (Pillar of Aisha) | Red, green, grey and white | Square, long rectangles, top of dome with hexagon shape and Arabic phrase | 86cm × 14cm |
| B (Mihrab) | Yellow, grey and white | Triangles, squares, rectangles and arches | 86cm × 14cm |
| C (Pillar of Mukhallata) | Yellow, grey and white | Triangle, squares, rectangles and centred-triangle with Arabic phrase | 86cm × 14cm |
| D (Pillar of Taubat) | Yellow, green and white | Square rectangles and top of dome with hexagon shape and Arabic phrase | 86cm × 14cm |
| E (Minbar) | Yellow and white | Triangles and rectangles | 86cm × 14cm |
| F (Blank) | White | None | 86cm × 14cm |

Soft-wares: 2D AutoCAD, 3D Studio Max and Adobe Photoshop

In the model making stage (see Figure 4 below), We developed this Islamic-based special product based on the data contained in Figures 1–3 and Tables III–V. Each dimension is accurate. The colours used were the colours found in design structure of Masjid al-Nabawi. The selection of raw materials and equipment for the production of this Islamic-based special product has been listed as high density polyester fabrics, plastic rods, prints, sprays, glues, sponges, masking tapes and sewing tools. This stage was conducted, furnished and completed in the School of Industrial Design at Universiti Sultan Zainal Abidin Malaysia.

We proceeded to the analysis stages to prove that the three essential elements for design were suit to the outcome of the study (see Figure 4) as follows:

A. Aesthetics

In the context of aesthetics, the results for the outcome of the study indicated that there were various elements and principles of design. Some types of visible lines were curved, zigzag, diagonal, horizontal and vertical lines. Also, there were three types of rectangle, hexagon and triangle shapes alongside three types of pyramid, cylinder and cuboid forms as well as three types of textures: tactile, visual and artificial. We emphasized some of the colours such as grey tones, white tones and some colours in primary and secondary colours. Six design principles could be found in the outcome of the study namely balance, harmony, pattern, emphasis, value and space.

Table-VI: Aesthetics facts for the outcome of the study

| Elements of Design | Explanations |
|--------------------|--------------|
| Lines | Curved, zigzag, diagonal, horizontal and vertical |
| Shapes | Rectangle, hexagon and triangle |
| Forms | Pyramid, cylinder and cuboid |
| Textures | Tactile, visual and artificial |
| Colours | Grey tones, white tones and some colours in primary and secondary colours |
B. Practical and Portable

In the context of practicality, the results for the outcome of the study showed that the usefulness aspects have been met during use. This Islamic-based special product had successfully solved three major problems that were the laziness to pray due to the influence of digital devices, the lack of prayer guidance from parents or guardians and the absence of special prayer products in the market. The outcome of this study was definitely encouraging for children aged 7 to 10 years to perform their prayers. In addition, it can also be used as a place to recite and study al-Quran and al-Hadith, a cubicle workstation to study and review school work and a fun compartment for colouring and art activities. At the same time, this Islamic-based special product had the added value of interaction and emotion for the child as worshiping at Masjid al-Nabawi is the dream of every Muslim including the target children, but financial and distance factors were always a burden to them. Furthermore, in the context of portability, the results for the outcome of the study showed that the functional aspects have been met during use, where it could simply be done by anyone to fold and put it in a small bag since high skill was not required. It was developed based on academic research solutions with high quality and durable results.

Table VII: Practical and portable facts for the study outcome

| Practicability Contexts | Explanations |
|-------------------------|--------------|
| Solutions               | Solving three major problems: (i) laziness to pray due to the influence of digital devices, (ii) lack of prayer guidance from parents or guardians and (iii) the absence of special prayer products in the market. |
| Encouragement           | Catalysing children aged 7 to 10 years to perform their prayers properly and consistently |
| Usages                  | A place to recite and study al-Quran and al-Hadith, a cubicle workstation to study and review school work, and a fun compartment for colouring and art activities |
| Usefulness              | Interaction and emotion values as worshiping at Masjid al-Nabawi is the dream, but financial and distance factors are always a burden |

| Portability Contexts   | Explanations |
|------------------------|--------------|
| User-friendly          | Simply be done by anyone to fold and put it in a small bag since high skill is not required |
| Durable Quality        | Academic based research solutions |

C. Cultural and Manufacturing Acceptability

In the context of cultural and manufacturing acceptability, the results showed that (see Table VIII) the outcome of the study was successfully categorized into cash cow product benchmarks compared to dog, star and question mark. We agreed that it was easy to sell and useful to target groups. Furthermore, in terms of product positioning, we used two types of variables (price factor vs. innovative design concept) illustrated in a cross-sectional diagram (see Figure 5). There were four indoor playhouse companies trading in the country: Both Companies A and D offered low prices but their products had no Islamic feature and value, while Company B offered relatively low prices despite using the same design concept as Companies A and D. Meanwhile, Company C offered high prices amongst all companies with using the same design concept as all companies. When our product was compared to the four companies above, we agreed that the outcome of this study (marked as “x”) was in the position between “reasonable prices” and “Islamic-based innovative design concept” since this solution offered Islamic heritage feature and value through the subject matter of a special place called ar-Rawdah al-Jannah means Garden of Paradise alongside its landmarks of pillar of Aisha, the mihrab, pillar of Mukhallaqah, the pillar of taubat and minbar.

Table VIII: Facts of cultural and manufacturing acceptability

| Cultural Acceptability | Explanations          | Product Positioning |
|------------------------|-----------------------|---------------------|
| Races                  | All ethnicities in the world | Yes, usable       |
| Religions              | All Muslims in the world | Yes, usable       |
| Non-Muslims            | Can use it without coercion | Product Benchmarks |
| Manufacturing Acceptability | Explanations          | Product Benchmarks |
| The Cash Cow           | Ease-to-sell, high market | Yes, acceptable for standards |
| The Dog                | Hard to sell, weak in market | No, unacceptable |
| The Star               | Well-known, hard to sell | No, unacceptable |
| The Question Mark      | Hard to sell, doubtful | No, unacceptable |

Fig. 5. Cross-Sectional Diagram for Playhouse Companies in Malaysia

IV. CONCLUSIONS

We have developed a special product to support children in this state where it can act as a catalyst for them to perform their prayers without stress and coercion. A full-scale model for Islamic-based special product produced from the subject matter of a special place (ar-Rawdah al-Jannah means Garden of Paradise) with its five landmarks (the pillar of Aisha, the mihrab, the pillar of Mukhallaqah, the pillar of taubat and the minbar) found in Masjid al-Nabawi has been successfully produced through the concept of semiotic-based sustainable heritage design. This solution serves as an early systematic training for and resolver to some of the key issues amongst Muslim children aged 7 to 10 years who still do not perform their prayers properly in the state of Terengganu, Malaysia. The solution can be applied indoors, whether in the living rooms, bedrooms or under the stairs. It serves as a catalyst to encourage these target groups to perform their prayers as well as to be used as a place to recite and study al-Quran and al-Hadith, a cubicle workstation to study and review school work and a fun compartment for colouring and art activities.
This Islamic-based special product offers low production costs with affordable retail prices for uniqueness looks and multipurpose applications. It benefits to nurseries, kindergartens and at the terrace of the masjid as well as can be placed in the paediatric wards, in the mall kid zones or at the airport terminals.

It is possible to be reproduced by the other makers as it goes through the production process as usual with existing machineries, equipment and design software. The solution contributes significance to the state of Terengganu particularly and to those in the other states in Malaysia generally.

In addition to applications in Malaysia, this solution can also be used by Muslims around the world. It provides opportunities for the future design researchers locally and globally to use this finding of the study as a reference to redevelop such product based on the major design structures of masjid in the world, such as Masjid al-Haram in Makkah al-Mukarramah, Masjid al-Aqsa in Baitul Maqdis, Blue Mosque in Istanbul, Masjid Hassan II in Casablanca, Masjid Faisali in Islamabad, Masjid Sheikh Zayed in Abu Dhabi, Masjid Sultan Qaboos in Muscat, Masjid Unayyad in Damascus, Masjid Putra in Putrajaya, Masjid Omar Ali Saifuddien in Bandar Seri Begawan, Masjid Istiglal in Jakarta, Masjid Kull Sharif in Kazan, Masjid Kristal in Terengganu, Masjid Sultan Salahuddin Abdul Aziz in Shah Alam, and others.

REFERENCES

1. Department of Statistics, “Population and Housing Censuses of Malaysia 2010: Population Distribution and Basic Demographic Characteristics,” Putrajaya: DSM, 2010, pp. 54–112.

2. M.S. Awang. (2018, December 15). Sejarah Darul Iman: Portal Rasmi Kerajaan Negeri Terengganu [Online]. Available: http://www.terengganu.gov.my/

3. T. Islam. (2018, October 30). Salat, Number of Salat: Prayers Authorized in the Quran [Online]. Available: http://www.quran.islam.org/main/topic/salam/pillars/number_of_salat %28p1200%29.html

4. Pustak Darul Iman, “Al-Quran Darul Iman (KKDN: PQ/Q.1001/1.2/155/2007 – chapter al-Baqarah versus 2-5 [2:2–5].” Kuala Lumpur: Percetakan Zafar Sdn Bhd, 2007, pp. 2.

5. Pustak Darul Iman, “Al-Quran Darul Iman (KKDN: PQ/Q.1001/1.2/155/2007 – chapter al-Taubah versus 71-72 [9:71–72]).” Kuala Lumpur: Percetakan Zafar Sdn Bhd, 2007, pp. 198.

6. Pustak Darul Iman, “Al-Quran Darul Iman (KKDN: PQ/Q.1001/1.2/155/2007 – chapter asy-Syurah) versus 36-43 [42:36–43].” Kuala Lumpur: Percetakan Zafar Sdn Bhd, 2007, pp. 487.

7. Pustak Darul Iman, “Al-Quran Darul Iman (KKDN: PQ/Q.1001/1.2/155/2007 – chapter al-Baqarah versus 277-281 [2:277–281]).” Kuala Lumpur: Percetakan Zafar Sdn Bhd, 2007, pp. 47.

8. Pustak Darul Iman, “Al-Quran Darul Iman (KKDN: PQ/Q.1001/1.2/155/2007 – chapter al-Nisa’i) versus 103 [4:103].” Kuala Lumpur: Percetakan Zafar Sdn Bhd, 2007, pp. 95.

9. Pustak Darul Iman, “Al-Quran Darul Iman (KKDN: PQ/Q.1001/1.2/155/2007 – chapter al-Baqarah versus 43 [2:43].” Kuala Lumpur: Percetakan Zafar Sdn Bhd, 2007, pp. 7.

10. Pustak Darul Iman, “Al-Quran Darul Iman (KKDN: PQ/Q.1001/1.2/155/2007 – chapter al-Jumurah versus 9-10 [62:9–10]).” Kuala Lumpur: Percetakan Zafar Sdn Bhd, 2007, pp. 554.

11. M.M. Mohed, N.A. Ismail, N.Utaberta, M.Y.M. Yunos, S. Ismail, and N.F. Ariffin, “understanding Islamic education for pre-school children in Malaysia,” Adv. in Environ. Bio, vol. 9, no. 24, Nov. 2015, pp. 118–120

12. Z. Usmani. (2000, April 28). Islamic Bulletin: Your Relationship with Allah (Page 47) [Online]. Available: http://www.islamicbulletin.org/free_downloads/flipping/path_successful_relationships/files/assets/stranged.html

13. M.K. Mukhtar. (2015, August 13). Parenting: Planting the Seeds of Prayer in Our Young Ones (Seekers Guidance: The Global Islamic Seminary) [Online]. Available: http://seekershub.org/blog/2015/05/parenting-planting-the-seeds-of-prayer-in-our-young-ones-by-hina-mukhtar/

14. A.A. Berger, “The branded self: on the semiotics of identity,” The American Sociologist, vol. 42, no. 2/3, Mar. 2011, pp. 232–237

15. R. Pandiyon and P. Arangasamy, “Semiotics: A literary genre universal,” The Criterion: An Int. J. English, vol. 5, no. 2, Apr. 2014, pp. 378–383

16. The Metropolitan Museum of Art, “Islamic Art and Geometric Design: Activites for Learning,” New Jersey, Union Hill Printing Co. Inc., 2004, pp. 10–18.

17. M.F. Toorabally, H.S. Chiong, H.F. Norman, and Z. Razali, “Impact of modern technologies on Islamic architecture in Malaysia and middle east,” Nova J. Eng. and App. Sci., vol. 5, no. 1, Jul. 2016, pp. 1–22

18. Y. Mohamed. (2016, March 10). Rawdah in the Prophet’s Masjid (Arab News) [Online]. Available: http://www.aranews.com/islam-perspective/news/867426

19. M.I.A Ghani. (2018, June 22). History of Madinah Munawwarah: Rawdah Mubarak (Islamic Landmarks) [Online]. Available: https://www.islamiclandmarks.com/madinah-masjid-e-nabawi-rawdah-mubarak-sacred-chamber

20. A. Sharif. (2012, July 03). Spiritual: Al Masjid an Nabawi [Online]. Available: https://www.tripadvisor.com.my/ShowUserReviews-g298551-d319516-

AUTHORS PROFILE

Muhammad Sophist Ahmad is a senior lecturer or equivalent to assistant professor in the School of Industrial Design at the Faculty of Innovative Design and Technology, Universiti Sultan Zainal Abidin Malaysia.

He is one of the professionals on the Malaysia Design Council, He holds a RA in Design, MAEd in Design Technology and PhD in Art & Design from UiTM Malaysia. He has over 12 years of industry experience along with six years of academic work experience. He has done a lot of high-impact researches and has won numerous accolades at national and international levels such as at ID-IUTM, Geneva Palexpo and Pittsburgh INPEX. He is involved in teaching and supervision at both the undergraduate and postgraduate levels as well as collaborating with the related industry players and local communities. He also produces academic journals and books and is directly involved in intellectual property’s transferring and licensing such as patents, copyrights, trademarks and industrial designs.

Marzuki Ibrahim is a professor in the School of Industrial Design at the Faculty of Innovative Design and Technology, Universiti Sultan Zainal Abidin Malaysia. He is one of the fellows on the RSA United Kingdom and assessors on the MQA since 2000. He is also one of the professional technicians (Ts.) on the MBOT. He holds a Diploma in Industrial Design from UiTM Malaysia and BA/MA in Industrial Design Eng. from Leicester Univ. UK. Upon returning to his homeland, he began to work as a senior lecturer at UiTM Malaysia for a few years later before flying back to UK to pursue his MPhil/h.D. in Design Mgmt. in Newcastle Univ. During his tenure with UiTM Malaysia, he has contributed a lot of energy through the consultation of design projects with Pusat Daya Cipta UiTM. In the academic field, his writings have appeared in many exhibition catalogues, journals, magazines and newspapers. He had delivered numerous research papers nationally and internationally and has invited as an academic reviewer, speaker, moderator, external examiner and guest lecturer. He is also a supervisor-cum-advisor for Master and Ph.D. students in Art & Design fields.
Mohd Hisham Omar is a senior lecturer in the School of Industrial Design at the Faculty of Innovative Design and Technology, Universiti Sultan Zainal Abidin Malaysia. He is one of the professional members on the Malaysia Design Council. He holds a BA in Industrial Design from UiTM Malaysia, MSc. in Educational Administration from UPM Malaysia and Ph.D. in Design Mgmt. from UNIMAS Malaysia. In the academic field, he was writing a few scholarly books and journals. He had delivered numerous research papers. In achievement and awards, he was winning gold medals in the MPI and the ITEX international competitions. He is active as supervisor for postgraduate students in the fields of design management, product design, transport design and furniture design. He is also active in community services as a Lieutenant Colonel in Angkatan Pertahanan Awam Malaysia. He was a professional consultant for the state of Terengganu in conjunction with prototyping development of a wheelchair for disabled people suffering from Tetraphomelia with a proximal femoral focal deficiency (PFFD). He was a panel committee for education advisor and an academic expert in industrial design programs.

Imran Abdulla is a senior lecturer in the School of Industrial Design at the Faculty of Innovative Design and Technology, Universiti Sultan Zainal Abidin Malaysia. He holds a BA (Hon.) in Industrial Design from UiTM Malaysia, Master of Industrial Design from UiTM Malaysia and Ph.D. degree from UNIMAS. He was a professional designer in many private companies locally and nationally for over eight years and has been in the academic management at the university for more than ten years until to-date. Research papers with intellectual property solutions have been presented at the national and international levels. He has also written and published many scholarly books and journals. For the achievement and awards, he has won gold medals in the MPI and the ITEX international competitions. He is also active as a supervisor for postgraduate students in the fields of design management, product design, transport design and furniture design. He was a panel committee for education advisor and an academic expert in industrial design programs.

Athamneh Aya Hussein Salem is an alumna and holds a Master of Arts degree from Universiti Sultan Zainal Abidin Malaysia. She was able to finish her studies on time (Grade-On-Time). She was supervised by Dr. Muhammad Sophist Ahmad, which was academician in the School of Industrial Design at the Faculty of Innovative Design and Technology, Universiti Sultan Zainal Abidin Malaysia. She has an academic background and experiences in interior design and decoration. She is from Jordan and is currently in the process of pursuing doctoral studies.