**DOI**: [10.51377/azjaf.vol#](https://azjaf.zakat.com.my/index.php/azjaf)

**TITLE IN CAPITAL-BOLD LETTER (ENGLISH)**

**TITLE IN CAPITAL-BOLD LETTER (MALAY-Only if the article is in Malay)**

AUTHOR NAME (Capital Letter)

Affiliation. Emel:

AUTHOR NAME (Capital Letter)

Affiliation. Emel:

AUTHOR NAME (Capital Letter)

Affiliation. Emel:

**A PEER-REVIEWED ARTICLE**

(**RECEIVED** – 0TH MNTH 202#: **REVISED** – 0TH MNTH 202#: **ACCEPTED** – 0TH MNTH 202#)

**ABSTRACT**

The abstract should be no more than 200 words. It should have objectives, methods,s and results/findings. You may add implication statements and future suggestions. Write them clearly, sharp and systematic.

**Keywords:** zakat; waqf; philanthropy **(three to five keywords)**.

**ABSTRAK**

Terjemahan abstrak dalam bahasa kedua (hanya jika artikel dalam Bahasa Melayu). Sekitar tidak lebih dari 200 perkataan sahaja. Ia perlu mengandungi objektif, metode kajian dan hasil/dapatan kajian.

**Kata Kunci**: zakat; wakaf; kedermawanan **(3-5 perkataan).**

**INTRODUCTION (CAPITAL-BOLD-CENTRE)**

(Start your introduction and discussion) Zakat institutions in Malaysia have been recognized as an Islamic body that ensures social balance in Muslim communities.

The second and subsequent paragraphs should be indented (use tab 1 time). Akademi Zakat (AZKA) was officially established in February 2019. AZKA’s main purpose is to explore the area of Zakat & Philanthropy and collaborate with industry that will create value for the shareholders and the society.

**[Subtopic Bold and Capital each Word-Left) The Definition of Zakat**

The mission is carried out by conducting forums, workshops, and webinars involving academia, zakat industry members, and the public. AZKA also conducted research on zakat, publishing journals, papers, and books relating to zakat as well as collaborating with industry and academic institutions in identifying specific issues and based on the needs of the industry.

Strengthen partnership with industry and academician towards research conducted related to Zakat….

[Continues the discussion...]

For collecting data, the study has gone through different sources of databases. Segmented sources of databases have been mentioned below:

**Figure 1:** Number of Included Articles in Different Categories by the Source Digital Database

**Table 1:** Lag Length for the M2 Model

| Lag | LR | FPE | AIC | SC | HQ |
| --- | --- | --- | --- | --- | --- |
| 0 | NA | 6.54e-09 | -1.818818 | -1.552186 | -1.726776 |
| 1 | 351.2517 | 1.88e-13 | -12.30638 | -10.43996 | -11.66209 |
| 2 | 45.37194 | 2.27e-13 | -12.31160 | -8.845394 | -11.11506 |
| 3 | 56.62054 | 9.02e-14 | -13.79324 | -8.727248 | -12.04446 |
| 4 | 64.09525\* | 4.69e-15\* | -18.14562\* | -11.47984\* | -15.84460\* |

**CONCLUSION**

The above brief analysis suggests that zakat offers unique theoretical and practical aspects of the inner dimension of good deeds into traditional Islam…

**ACKNOWLEDGEMENT (IF NEEDED)**

**ATTENTION:**

* Do not use footnote/end-note (only APA or in-text references)
* Do not use intra/outside-document link when writing references/table/figures
* Do not use any link or hyperlink on your in-text reference writing
* Do not add any text collapse option
* Any manuscript found to have been published in any publication other than AZJAF/AZKA publications (such as journals, chapters in books, etc.) with a total similarity exceeding 30% will be withdrawn from AZJAF. The editors will not hesitate to pull out any manuscripts that have already been published in AZJAF’s previous issue if this occurs.

**REFERENCES (transliterate Arabic and use APA)**

Abdul Aziz, M. (2015). Islamization of knowledge and educational development: The case of Bangladesh. *International Journal of Islamic Thoughts*, *4*(1): 95-112.

Alavifar A, Karimimalayer M, Anuar M. K. (2012). The first and second generation of multivariate techniques. *Engineering Science and Technology: An International Journal* (ESTIJ), *2*(2), 326-329.

Al-Tilimsani, ‘Umar. (n.d). *Dhikrayat la mudhakkirat*. Cairo: Dar al-Tiba’ah wa al-Nashr al-Islamiyyah

Ball, J., Armistead, L., & Austin, B. J. (2003). The relationship between religiosity and adjustment among African-American, female, urban adolescents. *Journal of Adolescence*, *26*(4), 431-446.

Fichter, J. H. (1969). Sociological measurement of religiosity. *Review of Religious Research*, *10*(3), 169-177.

Khan, S. (1999). *A Critical Review of Islamization of Knowledge in the American Perspective*. Kuala Lumpur: A.S. Noordeen and Amana Publications.

M. Safi, L. (1999). *The transforming experience of American Muslims: Islamic education and political maturation*. Kuala Lumpur: S.A. Noordeen and Amana Publications.

Qutb, Sayyid. (1415 H\1995). *Al-‘Adalah al-ijtima’iyyah fi al-Islam*. Cairo: Dar al-Syuruq

Qutb, Sayyid. (1972). *Fi zilal al-Quran*. Cairo: Dar al-Syuruq.

Tahi-rul- Qadri, M. (2007). *Islamic concept of knowledge*. Lahore: Minhajul Quran Publication.

Yusof Hussain, M. (2019). *Islamization of human sciences*. Kuala Lumpur: IIUM Press. Al-Ghazali. (1986). *Ihya’ ‘ulum al-din*. Edited by Zayn al-Din Abi al-Fadl ‘Abd al-Rahim ibn al-Husayn al-‘Iraqi. 4 volumes. Bayrut: Dar al-Ma‘rifah.