
PERSONALISATION OF ISLAMIC KNOWLEDGE MANAGEMENT PRACTICES IN DEVELOPING INSANIAH VALUE FOR SELECTED AT-RISK YOUTH GROUPS IN MALAYSIA: A LITERATURE REVIEW**Raja Suzana Raja Kasim and Nurul Azreen Salleh**

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ABSTRACT

In Islamic perspectives, the believer's experience of the Hereafter is determined by his actions. The Quran describes humankind as a fragile creature made of dust from the same earth they walk upon. The existence of the human being is like a coin that comes fashioned with two sides: a human is made in the best mold, fashioned with the breath of God's spirit, and on the other hand, a fragile creature. As fragile creatures, the knowledge dimensions of humans are challenged by their level of experience in anxiety, forgetfulness, ungratefulness, and vulnerability. As set in this chapter, the Islamic knowledge management practices address the management of knowledge of dimensions of human resides among fragile individuals that are selected at-risk youth groups. This chapter aims to model insaniah value as one of the core strategies to build good conduct while personalizing Islamic knowledge management practices in discovering, creating, and applying knowledge addressing the fragile nature of at-risk youth. Al-Ghazali (2017) in his Sufism approach, was analyzed the literature to offer and shed light on managing knowledge related to human spiritual levels, and faith-based dimensions, which are often overlooked. The insaniah value model will be an efficient and effective guide with knowledge of human beings is managed in a more personalized manner. Therefore, the chapter offers cutting-edge research and a practical contribution to knowledge discovery, creation, and application in the contemporary developments of human capital.

Keywords: Knowledge Management Practices, youth-at-risk, Al-Ghazali, spirituality, Islamic, Malaysia.

1 INTRODUCTION

Managing knowledge for the betterment and positive youth development in the modern Islamic perspectives appears to be undertravelled. For example, managing knowledge discovery, creation, and application of knowledge related to mental health is in paramount need of innovative and subtlety approaches. Mental health issues appear to be one of the many risky behaviors that young people are experiencing in Malaysia and also around the globe. According to World Health Organisation in 2022, 50% of mental health problems begin before age 14 and 75% start in their 20s (Bernama, 2023). Statistics from the 2019 National Health and Morbidity Survey in Malaysia indicated that some 424,000 children are struggling with mental health problems. These are the potential youth groups who will become at-risk in Malaysia. In this chapter, the youth is defined as being at risk when associated with one or multiple risk factors. Thus, the consequences among young people could be the physical and psychological problems associated with social issues. Youths are potentially at risk when their problems influence several people around them.

In Malaysia, social issues associated with youth-at-risk cut across a wide range of conditions that affect individuals. For example, gangsterism, juvenile delinquency, mental and physical disabilities, and drug, alcohol, and other substance abuse adversely affect the community or people within a society, which may lead to mental health issues. From the Islamic perspective, building a good character provides an alternative model for a significant number of this category of may have experienced anxiety, forgetfulness, ungratefulness, and vulnerability, leading to mental health. In order to give access risk youth to better personal well-being and productivity and at the same time safeguard the masalah of the society, Al-Ghazali, through his model of