THE ROLE OF ISLAMIC SPIRITUALITY IN INDUSTRIAL TRAINING FOR AGRICULTURAL STUDENTS

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Abstract:

The spiritual aspect is an essential element that needs to be emphasised among today's university students. It can shape their behaviour, actions, and decisions. Therefore, the main objective of this study is to identify the extent to which the programs conducted by the Faculty of Plantation and Agrotechnology can shape the spiritual values of students before they undergo industrial training outside the campus through placement in agricultural and plantation agencies throughout Malaysia. The Universiti Teknologi MARA (UiTM) Sabah Branch, Kota Kinabalu campus, was selected as the case study organisation for this qualitative study. 13 students participating in the program conducted by the Faculty of Plantation and Agrotechnology who were interviewed using a semi-structured format. Thematic data analysis was used to analyse the collected data. Overall, the findings of the qualitative study show that the program or activity carried out plays a role in increasing the spiritual value of students in terms of *mujahadah al-nafs* and fostering the character of *al-ihsan*.

Keywords:

Character Of *Al-Ihsan,* Industrial Training, Islamic Spirituality, *Mujahadah Al-Nafs.*

Introduction

Graduates from universities today must have broad competence and skills to be competitive in whichever field they are about to pursue. As a result, in order to enhance graduates' work talents, the Ministry of Higher Education (2010) has implemented an industrial training programme to help graduates obtain relevant and up-to-date knowledge. Furthermore, industrial training programmes can introduce students to the real world of employment. As a result, the success of graduates who have completed industrial training is evaluated in criteria other than external and physical achievements. In reality, it should be a place where spiritual, emotional, and intellectual abilities may develop (Abdul Shukor, 2020).

To ensure that the graduates' spiritual principles become a practice, spiritual development programmes must be implemented before they undergo industrial training attached to the industry. This aspect must be addressed because it ensures the graduates' reliance on Allah SWT as long as they fulfil the industrial training plan. Dependence on Allah SWT can affect an individual's self-worth, sense of meaning, and relationships with others (Khalid, 2020). This is consistent with the findings of Safura et al. (2019), who found that spiritual programmes can help persons build positive personalities. Meanwhile, Tengku and Shazarina (2014) believe individuals who regard strong spiritual values will be calm and mindful and won't comprehend the meaning of despair, even if they endure failure or disappointment.

Several prior researchers have investigated the role of spiritual components in individual formation (Noor et al., 2019; Wan & Mohd, 2020; Shohana, 2020). According to the findings, three spiritual elements must be applied to forming individuals, especially in the youth group: *shariah*, ethics and spirituality. Furthermore, aspects based on jihad are required since religion necessitates the practice of strength to build a fortress of righteousness in human beings so that they are always protected from the neglect of life. Shonana (2020) emphasises that soul purification (*tazkiyyah al-nafs*) is also essential to individual self-development. Consequently, it is evident how important it is for graduates to have a strong sense of spirituality before beginning real industrial training to ensure that this group has a balanced personality regarding faith, purity, trust, patience, sincerity, and trust.

This study aims to determine the extent to which the programmes conducted by the Faculty of Plantation and Agrotechnology can shape the spiritual values of students prior to their placement in agricultural and plantation agencies throughout Malaysia for off-campus industrial training.

Literature Review

Islamic Spiritual Elements

In Islam, spirituality is defined as the relationship between mankind and Allah SWT that influences an individual's sense of self-worth. In Islam, the main core is the quality of spiritual relationships, which includes belief in Allah SWT, Rasulullah SAW, and the Day of Judgement. It additionally influences rituals, daily life behaviour, and knowledge (Khalid, 2020). According to Al-Qaradawi (2001), spirituality is an interior aspect of human beings that cannot be expressed through human senses and has a strong connection to religion. In Islam, however, spirituality has a direct relationship with Allah SWT and is a sign of His authority, such as the creation of the moon, stars, sea, and plants (Suriani et al., 2017). As a result of the literature review, the spiritual elements of Islam can be categorised into two groups. The first

component is the internal factor, which includes faith in Allah SWT, contentment, and admiration for Islamic principles. The second component is an external factor, namely social support.

Internal Elements

A strong belief in Allah SWT, a strong personality, and a deep spirituality develops internal aspects. This can be found in the Prophet SAW's faith in Allah SWT, his Creator (Sakinah et al., 2015). Therefore, the essential factor that needs to be strengthened in order to build an individual's faith is *tauhid*, or believing in Allah SWT. A human being should always feel cared for and close to Allah SWT, be assured that nothing is greater than Allah alone, and accept the Messenger of Allah (PBUH) as His messenger (Muhammad, 2022; Luqman, 2022).

Faith in Allah SWT includes the meaning of the pillars of faith and the fulfilment of obligations such as prayer, *zakat*, fasting, and *Hajj* (Luqman, 2022). In addition, a person with faith must embrace God's given laws and Sharia with a heart called faith (belief) and justify it through words and acts (Bushrah & Muhammad, 2021). Being trustworthy and honest results from having a high level of faith in Allah SWT. Fairness, proper behaviour, and avoiding hatred and cruelty (Suriani et al., 2020).

Furthermore, *redha's* nature is an internal component in creating the human self. Contentment, by definition, can shape an individual's identity and strengthen his faith in Allah SWT. A Muslim's Islam is incomplete until he is satisfied with Allah SWT as God and Prophet Muhammad as Rasulullah SAW. In reality, the sweetness of faith is caused by the essence of contentment. As a result, there are two types of *redha* that must be taught to all Muslims: *(i)* contentment to accept Allah SWT's guidelines or laws. At the same time, it must be displayed by practising the *amar maaruf nahi mungkar* by urging all mankind to take responsibility for spreading goodness and preventing behaviours that can bring harm and a violation of Allah SWT's rule (Muhammad & Ahmad, 2022). *(ii) Redha* recognises Allah SWT's stipulation (*qadha'*) and *qadar*, that is, through realising that nothing in this world, including what happens to oneself, can be detached from Allah SWT's destiny and specification (Muhammad, 2022).

Following that, the integration of Islamic principles and spirituality should be prioritised in order to increase an individual's well-being and personal height. This is because individuals who value Islamic values may develop into perfect human beings who value faith, obedience, honesty, patience, *tawadhu'*, social values, and excellent and good worship (Nor & Raihanah, 2022). As a result, three significant aspects of Islamic value appreciation must be highlighted: human contact with Allah (worship), human relationship with human beings (*muamalah*), and human interaction with nature (caliphate) (Shuhairimi et al., 2021).

External Elements

External influences complement interior elements in an individual's spiritual formation. In this regard, Islam highlights two types of relationships: Allah's relationship with a man and man's relationship with society. Human ties with society are regarded as extremely significant in the external context because society represents a system of social relations that will promote the growth of spiritual goals and carry out belief in life, intelligence, power, and property (Sakinah et al., 2015). As such, social support is an external element considered a sound spiritual formation strategy in Islam.

According to Siti et al. (2021), social support is the assistance a person receives and the manner in which it is provided. Interactions with family and friends, as well as assistance at work and organisations, can all be sources of social support (Leach, 2015). Previous research shows that social support is helpful in dealing with spiritual and psychological issues (Muhammad et al., 2019). In this regard, parents and family members must educate and introduce their children and family members to acceptable thoughts and practices in Islam. Parents, for example, can pray and read the Qur'an with their children and demonstrate their personal values through worship performed together (Fauziah et al., 2022).

Besides that, educational institution support is considered as supporting an individual or student to develop their personality in a more positive direction. This is because the university is a student's last educational institution before joining employment. As a result, the university, faculty, and lecturers must collectively play a part in developing student morals. Among the approaches that can be used is to teach them interpersonal skills, critical thinking abilities, and self-confidence. In addition, spiritual oriented-programmes must be established and intensified (Mazdi et al., 2021). This is consistent with a study conducted by Safura et al. (2019), who found that developing students' personalities through spiritual appreciation can help them become individuals with noble personalities.

The Significance of Islamic Spirituality in the Lives of Muslims
Islamic spirituality is an essential aspect of Muslim identity and practice. It involves a deep connection between an individual and their Creator and is fostered through practices and beliefs that promote spiritual purity and closeness to Allah. The importance of Islamic spirituality can be seen in its emphasis on intention and sincerity in every action, the focus on developing a personal relationship with Allah, and the emphasis on serving others. Through these practices and beliefs, Muslims strive to attain a state of spiritual excellence and closeness to Allah, which is the ultimate goal of Islamic spirituality. Islamic spirituality helps deepen one's faith in Allah, as well as their understanding and appreciation of the teachings of the Quran and the Prophet Muhammad (PBUH)). This spiritual journey strengthens the bond between an individual and their Creator, fostering a more profound sense of devotion.

This literature review examines the importance of Islamic spirituality in the lives of Muslims and its impact on their mental, emotional, and social well-being. Yamada et al. (2020) examined the perspectives of adults receiving public mental health services in California (USA) regarding spirituality and mental health. They discovered that more than 80% of 2,050 mental health participants agreed or strongly agreed that religious activities or practises, such as prayer (73%), meditation (47%), attending religious services (40%) and spending time in nature (41%), are beneficial to their mental health. Religious practises may enhance a patient's spirituality (sense of calm and purpose), which may eventually aid patients in increasing their energy levels, relaxing, and connecting with others (Irawati, 2023).

Furthermore, Islamic spiritual practices have been linked to increased mindfulness and self-discipline. One of the spiritual practises described by Al-Ghazali is remarkably similar to contemporary mindfulness practises but within an Islamic theological framework. For him, it was merely an additional form of *dhikr*. The worshipper should sit in seclusion, empty their heart of all concerns, and not scatter his thoughts with the recitation of the Qur'an, nor pondering over its explanation, nor with books of *hadith*, nor with anything else; rather, he strives to let no thought enter his mind besides that of Allah the Exalted. This is done to

inculcate the "presence of the heart" until "his heart is diligent in remembrance" (Parrott, 2022). This, in turn, facilitated better decision-making and healthier lifestyle choices, ultimately promoting overall well-being.

By focusing on inner transformation and self-purification, Islamic spirituality promotes ethical behaviour and adherence to Islam's principles and contributes to a more supportive and connected society, ultimately improving performance (Sani & Ekowati, 2019). Spiritual practices encourage individuals to be more compassionate, honest, and just, ultimately benefiting the community. Asutay et al. (2021) reported that Islamic spirituality positively influences job satisfaction and organisational commitment through work ethics. The study found that work ethics mediate the relationship between Islamic spirituality and job satisfaction as well as organisational commitment. Moreover, Islamic spirituality and social responsibility can enhance employee happiness within organisations (Maham et al., 2020).

Concept Mujahadah al-Nafs and al-Ihsan
Islam's emphasis on the interior dimensions of the faith and the individual's relationship with Allah (SWT) makes spirituality a vital component. *Mujahadah al-nafs*, the spiritual struggle against one's lower self or ego, and *al-ihsan*, the pursuit of moral excellence and spiritual perfection, lay at the heart of Islamic spirituality. These intertwined concepts provide Muslims with a road map for developing their character, purifying their spirits, and strengthening their relationship with Allah. Islamic character education is a framework for developing moral principles that take into account knowledge, awareness, will, and action in putting such principles into practice toward Allah Almighty, oneself, others, as well as the environment and the nation (Supriyatno & Mamat, 2019; Ermiyanto, 2022).

Mujahadah al-nafs refers to the ongoing battle against one's nafs, the lower self-inclined towards worldly desires and distractions, which can lead one away from righteousness and submission to Allah. Saged et al. (2022) reported that the Islamic religion-based interventions (RSAFI) significantly reduced the levels of depression and anxiety among the participants. Different intervention practices relied on the guidance of the Holy Quran and Sunnah. Islamic prayer can help to buffer against stress, enhance personal well-being, foster a sense of closeness to Allah, facilitate problem-solving, promote self-discipline and maintain faith during times of trial (Henry, 2015). The study reported by Roslan et al. (2022) found that Muslim university students who engaged in *dhikr* meditation and exposure to nature had significantly reduced mood disturbances, heart rate, and systolic blood pressure.

On the other hand, *al-ihsan*, derived from the Arabic word for "excellence" or "perfection," represents the pinnacle of Islamic ethics and character development. It encompasses sincere devotion and the awareness of Allah's presence in all aspects of one's life. According to the Prophet Muhammad (PBUH), *al-ihsan* is "to worship Allah as if you see Him, for if you do not see Him, He sees you (Sahih al-Bukhari, Hadith 4777)". This profound statement highlights the importance of a heart-centred approach to worship and cultivating virtues such as compassion, patience, and humility. The three dimensions of *al-ihsan* are often understood to encompass faith (*iman*), practice (Islam), and spiritual excellence (*ihsan*).

Imam Al-Ghazali (2000) emphasises the importance of spiritual and moral development in achieving *al-ihsan*. Ibn Al-Qayyim (2013) focused on the role of the heart in achieving spiritual excellence and highlighted the importance of purifying one's intentions and actions. Acts of

charity, kindness, and service to others are central to spiritual growth (Al-Ghazali, 2015). The emphasis on love, compassion, and tolerance in Islamic spirituality can be vital in conflict resolution and peacebuilding.

Research by Wahab (2022) discusses the relationship between spiritual and emotional intelligence and eternal happiness from an Islamic perspective. The study found that achieving spiritual intelligence requires a close relationship with Allah, established through consistent purification of the soul, repentance, acts of worship, performing good deeds, and avoiding evil. Apart from that, Islamic spirituality also encourages strong relationships with family and community members.

Methodology

Cropley (2022) recommends a qualitative technique for this kind of research. As a result, case studies have been used as a method of study (Vu & Feinstein, 2017). The Faculty of Plantation and Agrotechnology (FPA), Universiti Teknologi MARA (UiTM) Sabah Branch, has been chosen as the case study institution in this study. The interview questions have been adapted from previous articles by Asutay et al. (2021); Bushrah & Muhamad (2021); Ermiyanto (2020); Leach (2015); Maham et al. (2020). After that, data were gathered through semi-structured interviews and document examination. Semi-structured interviews were used to obtain detailed and reliable data. This is due to the fact that semi-structured interviews are one of the most effective methods for examining and explaining the components and sub-factors to be researched (Ruslin et al., 2022). The researcher used this approach in conducting interviews with 13 informants who are Semester 1 students (Table 1) at the FPA, UiTM Sabah Branch, and attended industrial training on campus. According to Shari (2012), the sample size used in qualitative research methods is often smaller than that used in quantitative research methods. Besides that, qualitative research methods are often concerned with garnering an in-depth understanding of a phenomenon or are focused on meaning (and heterogeneities in meaning) - which are often centred on the how and why of a particular issue, process, situation, subculture, scene or set of social interactions.

Table 1: Participants' Demography

Participant Code	Gender	Semester
F1	Female	1
F2	Female	1
F3	Female	1
F4	Female	1
F5	Female	1
F6	Female	1
F7	Female	1
M8	Male	1
M9	Male	1
M10	Male	1
M11	Male	1
M12	Male	1
M13	Male	1

The researcher subsequently re-recorded the interview data and utilised the theme analysis method to evaluate the research findings in this study (Braun & Clarke, 2006). The purpose of

data analysis is to make sense of the data that has been acquired. The interpretation of the study's findings will provide answers to the research questions and, as a result, solve the issues that need to be addressed (Rasid & Raman, 2012). Understanding the text, mastering the obtained data, establishing new codes, discovering and building themes, and delivering a report are the six processes of analysis used by the researcher.

Result and Discussion

The Importance of Industrial Training
Diploma in Planting Industry Management (DPIM) students were required to attend industrial training twice during their studies. The first industrial training was conducted during the five-week mid-term break on campus, and the second one will be in their final year through placement in agricultural and plantation agencies throughout Malaysia. The objectives of industrial training are *(i)* to equip the students with the knowledge, skill set, and positive attitudes before entering the workforce, *(ii)* it also strengthens student's responsibility and good work habits, *(iii)* to evolve the skills and techniques which are directly relevant to their sought-after goals, and *(iv)* it helps to build their strengths, self-confidence and teamwork spirit.

A few activities organised during the industrial training flourished students' mental, physical, and Islamic spirituals, namely *(i)* a motivational talk from academic and non-academic staff, *(ii)* an *Israk Mikraj* talk by invited speakers from Sabah State Mufti Office and FPA senior lecturer, *(iii) Khidmat Bakti* Planters (KBP), *(iv)* morning exercise and jogging, and *(v)* meal preparation. These programmes are consistent with Mazdi et al. (2021), who believe that universities or faculties must provide students with interpersonal skills, critical thinking skills, and self-confidence before joining a society. The benefits of activities carried out during industrial training are shown in Table 2.

Table 2: FPA Industrial Training Activities

No	Industrial Training Activities	Benefit
1	Motivational talk	Increase job knowledge
2	*Israk Mikraj* talk	Islamic spirituality development
3	*Khidmat Bakti* Planters (KBP)	Strengthens teamwork and decision making
4	Morning exercise and meal preparation	Polish communication skills and strengthen *silaturrahim*

The motivational talk program provides students input and knowledge about life journeys and future undertakings. At the same time, the motivational talk recaps the Islamic spiritual concept in student's daily life. *Unit Hal Ehwal Islam* (UHEI) and FPA, UiTM Sabah Branch, organised the *Israk Mikraj* Forum and invited DPIM students. Generally, this program contributes to the development of Islamic spirituality in the students as it acts as a wake-up call for the student on how important it is to perform five times prayer. This is consistent with a study conducted by Safura et al. (2019), which demonstrated that spiritual appreciation could help students build their own identities. In addition, informants F6 and F7 who were interviewed stated:

> "I really enjoy the motivational slot, especially when the lecturer emphasises prayer." Now, if I skip a prayer, I will cry because I will reflect on myself."

KBP is a social responsibility of DPIM students toward the university. *Kolej Manukan, Kolej Mantanani,* and *Pusat Islam* were selected to undergo KBP activities. The students build the pathway at *Kolej Manukan* to facilitate pedestrians, especially during rainy days. While in *Kolej Mantanani,* the students beautify the surrounding area with floral landscaping. Furthermore, the students also do cleaning work at *Pusat Islam*, and at the same time, it helps the cleaner to do their job. The KBP add value to the development of their Islamic spirituality as it strengthens their teamwork, applies the concept of *musyawarah* before decision-making, and interacts with the environment, nature, and Allah's creation. As a result, according to Shuhairimi et al. (2021), this project has implemented the concept of Islamic values, which include a human relationship with Allah, human interaction with mankind, and human interaction with nature. This is also consistent with the opinion given by one of the F7 sources, who stated:

> "Teamwork in an academic or curriculum activity can increase the spiritual value of Islam in me."

Routine morning exercise and meal preparation are compulsory for the students. The supervisor prepares a standard work schedule for each group to handle listed job scopes, such as muster calls, organising morning exercises, and meal preparation. Meal preparation taught the students not to waste food. Always start with *bismillah* and *dhikr* before, during, and after meal preparation, and cook with a sincere heart. Meal preparation is a *ladang pahala* for them as they must prepare three meals daily for their friends. The outcome of these activities is that the students can work ethically and with integrity to complete the assigned task. They respect each other in giving opinions, polish their communication skill and strengthen their *silaturrahim*. This is in line with Asutay et al. (2021) reported that Islamic spirituality positively influences job satisfaction and organisational commitment through work ethics.

The management and maintenance of stingless bees also is a task in their industrial training. They interact with nature and notice the greatness of Allah's creation, namely stingless bees and crops. It needs to be patient when handling living things, and they also have to make sure the food supply around the stingless bee farm is enough for the stingless bees' consumption. They learned and practised *dhikr* and *shalawat* when dealing with living things; simultaneously, it elevated their serenity and patience.

The Role of Islamic Spirituality in Industrial Training
The findings indicate that the students could understand and implement Islamic spiritual concepts well throughout their industrial training. Almost all informants understood that Islamic spirituality is spiritual in origin, related to the heart (*qalb*), and embodies a deep sense of trust in Allah SWT, the Creator. In this regard, one informant, F1 explained as follows:

> "Spiritual Islam is something that starts in the heart and can guide people in how they live in this world and the hereafter."

According to some informants, spiritual development occurs when an individual consistently fulfils the obligations taught by Islam, such as *istiqamah* in prayers, remembering Allah SWT, and accepting the concept of halal and haram. This is consistent with Bushrah and Muhammad (2021) opinion that a person of faith must embrace all of Allah's given laws and Sharia with a

heart that is called faith (belief) and defend it via words and acts. Informant F3 also provided the following explanation:

> "These spiritual values become my life's guide and shape me into a disciplined person, especially when it comes to performing obligatory prayers."

As a result of the industrial training, the researcher discovered that the programmes implemented might develop students' identities and increase awareness regarding *tazkiyyah al-nafs* through the process of *mujahadah al-nafs*. This is supported by the researcher's observations throughout the programme, in which students are resolved to fight *mazmumah* characteristics such as envy, sloth, arrogance, rage, and others. This is consistent with the opinions expressed by informants F3 and M9, who stated:

> "I became more respectful and listened to other people's perspectives before making any decisions." Furthermore, group discussions are always held to obtain an understanding."

Furthermore, the interview results indicated that the practice of *mujahad al-nafs* nurtured in students could teach their souls, passions, hearts, and minds to completely and unquestioningly surrender to Allah SWT. Aside from that, every course conducted underlines the importance of balancing spiritual and physical development. This is demonstrated when students are guided throughout the programme regarding the obligation and relevance of required prayers. He taught students to manage their time effectively while going through this prayer. This is consistent with Henry's (2015) opinion that Islamic prayer can help to buffer against stress, enhance personal well-being, foster a sense of closeness to Allah, facilitate problem-solving, promote self-discipline and maintain faith during times of trial. This is also supported by informant F2, who stated the following:

> "Every day, I intend to pray five times and pray early." Before beginning work, I shall pray to Allah SWT to make everything easier."

In addition to the faculty-led programme, it has the potential to instil high levels of courtesy in students. Because it may develop the values of courtesy and respect, the value of courtesy is an important component of a student's character. Due to the study's results, two things are reinforced to students throughout the programme: worshipping Allah SWT and following all of his commands, such as praying five times a day. Aside from that, students are taught to conduct their tasks confidently and believe that Allah SWT is always watching over them. This point is supported by informant M8 feedback, which is as follows:

> "I have always been honest and always remember Allah SWT, the Creator." This is because Allah watches and hears everything we do. If we continually remember Allah SWT, the dread of doing wrong will disappear, and we will be saved from committing sins."

Following that, students are taught to be compassionate to their fellow beings by exercising their rights. The results reveal that the students are always fair and provide energy to assist with their everyday work while following the plan. This is consistent with Al-Ghazali (2015) viewpoint acts of charity, kindness, and service to others are central to spiritual growth. The emphasis on love, compassion, and tolerance in Islamic spirituality can be vital in conflict resolution and peacebuilding. According to the F1 informant, they were offered the opportunity to volunteer as *Bakti* Planters and contributed to the UiTM Sabah Branch by constructing sidewalks at *Manukan* College, embellishing the surrounds of *Mabul* and *Mantanani* Colleges with ornamental plants, and beautifying the surrounding terrain. Students are also taught in this programme to constantly be accepting of their peers by celebrating their points of view, communicating more effectively, and not being selfish. It is backed up by one of the informants (F2 and F3), who stated:

> "Every day, we are assigned a cooking duty. If it is my turn to cook, I will ensure the other friends eat first. If there is insufficient food, I will give my share to other friends who are in greater need."

Activities conducted during industrial training were designed for students to achieve academic excellence in line with Islamic spirituality. The value of Islamic spirituality needs to be applied and emphasised by every student. When there is a clear awareness and understanding, only then will students plan their journey to seek knowledge for the pleasure of Allah. Their feedback on each activity and its relevance to the importance of Islamic spirituality while attaining academic excellence awakened their love for Allah and Prophet Muhammad (PBUH) to such an extent that they cried unconsciously during the interview. It is vital for the university to provide a balanced education in shaping, developing and realising the potential of individuals towards the development of excellent students holistically.

Conclusion

The importance of Islamic spirituality lies in its ability to provide a sense of purpose and meaning in life and to foster a deep connection with Allah. Islamic spirituality provides individuals with a framework for coping with life's challenges, cultivating a strong sense of identity through its practices and beliefs, and navigating life's challenges with resilience, compassion, and grace. The cornerstones of Islamic spirituality were *mujahadah al-nafs* and *al-ihsan*. This study contributes to the existing corpus of knowledge by investigating the effect of the programmes conducted by the Faculty of Plantation and Agrotechnology on the spiritual values of students during their first-semester industrial training on the campus prior to their placement in agricultural and plantation agencies for off-campus industrial training. The findings of this research can provide faculty with valuable insights and contribute to ongoing efforts to foster spiritual growth and moral development among plantation and agrotechnology students. In addition, the results of the study can inform the development of future programmes or interventions geared at fostering the spiritual and moral development of students in the agricultural and plantation sectors. By providing a strong foundation in academic and practical areas, students are better equipped to tackle real-world employment complexities and succeed in their future endeavours.

Acknowledgements

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