

E-Platform for Purification of Islamic Thoughts: A Preliminary Study on The Needs Among UiTM Students

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ABSTRACT

This study examines the needs of University Teknologi MARA (UiTM) students for an e-platform to purify their thinking. Recognizing the increasing influence of negative thinking on the formation and personal development of students, this study aims to understand how such platforms can meet the spiritual and intellectual needs of Muslim students in the modern world. This study is a quantitative study. To achieve the objectives of the study, data collection and numerical data analysis are carried out. This study involved a total of 371 students at University UiTM Shah Alam from various faculties of study. The questionnaire was distributed using the Google Forms platform through a WhatsApp group with the lecturer. In this study, the questionnaire consisted of three (4) parts that were designed as research instruments, namely part A: respondents' backgrounds, part B containing questions related to Islamic understanding and practice by UiTM students, part C containing questions related to UiTM students' thoughts, and part D containing questions related to the need for an e-platform to purify Islamic thought. The choice of answer is to use a Likert scale of 1–5. The findings of the study found that students have a high level of understanding and practice of Islam, but their Islamic thinking is still at a moderate level. Therefore, the need to purify Islamic thought is very appropriate to overcome uncertainty and ambiguity as well as students' confusion on issues related to Islamic thought.

keyword: e-platform, Islamic Thought, purification

INTRODUCTION

In the midst of embarking development, the society is encountering an array of challenges in fulfilling humans' potentials that meet their needs comprehensively. The modern society has its own touchstone that measures humans' progress in the society. Western ideologies such as liberalism, secularism, rationalism, dualism and the likes have founded a spectrum of thinking that dichotomize the material and spiritual elements (Nisa, 2023). Consequently, the pursuit of progress is a tragedy that has always prioritises material growth while isolating the spiritual needs.

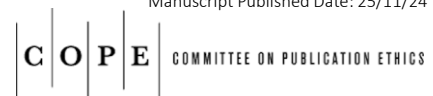
The Malaysian society is not excluded from these atrocities, particularly among university students (Ibrahim et al., 2013). The challenge of Western thoughts in the Muslim minds permeates through individuals through the acquisition of knowledge, particularly from social media whereby the sources of knowledge can be questionable in terms of the authenticity of its sources, the truth it holds. The embodiment of Western thoughts is often externalized through one's lifestyle and the worldview one holds regarding varieties aspects of life (Palmer, 2022). Within the university context, this issue holds a severe impact which can be observed through the outcome of graduates a university produces. The pursuit of industrial progress has caused an imbalance that drains out the spiritual essence in an individual.

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On the other hand, the Tawhidic worldview grooms an individual to strike a balance between both spiritual and material pursuit, while maintaining the Islamic teachings as its foundation. The Islamic values encourage the development of human being that possesses clarity his life purpose as a means to serve one's duty as Khalifah on this earth (Jelani, 2019). Thus, it is a necessity to confront the challenges in rectifying individual's worldview, particularly within the university context which essentially holds the responsibility to produce righteous human beings.

METHODOLOGY

This study uses a quantitative study using a more systematic approach to achieve the objectives for data collection and numerical analysis of data. Quantitative studies can provide accurate and comprehensive explanations, in line with the objectives of the study (Jasmi, K. A. 2012). In the context of the question, this study involved a total of 371 survey students, which were distributed to 371 students. The following is the process that is usually followed:

1. Questionnaire construction: The questionnaire is carefully designed to ensure that it measures what it is intended to be. Questions should be clear, not confusing, and relevant to the objectives of the study. Typically, a questionnaire will contain a wide variety of questions, including multiple-choice questions, rating scales, and sometimes open-ended questions. In this study, the questionnaire consists of three (3) parts designed as a research instrument. It consists of three parts, namely, part A: respondent's background; part B: contains questions related to Islamic understanding and practice by UiTM students; part C: contains questions related to UiTM student thinking; and part D: contains questions related to the need for the Islamic Thought Purification e-Platform. The choice of answer is to use a Likert scale of 1–5.
2. Distribution of Questionnaires: questionnaires will be distributed directly to respondents through WhatsApp app groups by four (4) researchers to their respective students. The questions use the Google Forms platform, which makes it easy for students to access data.
3. Data collection: students answer a questionnaire, and data is collected. It is important to ensure a high response rate to obtain valid and reliable data.
4. Data analysis: the collected data is then analyzed using statistical techniques. This analysis can include calculations of the mean, max, mean, and standard deviation, as well as studies related to the hypothesis being made.

This study also ensures that research ethics are followed, research ethics applications are made, and the process has been approved at the UiTM level.

LITERATURE REVIEW

Islamic Policy and Current Thinking

Islam is a complete and comprehensive religion. In it, there are three pillars of religion, namely Islam, Iman and Ihsan. The Prophet PBUH combined the religious policy into three elements, namely Islam, Iman and Ihsan because with it there are three levels of human beings, namely Muslims, Mukmin and Muhsin. The basis is the principles of Islam, while Iman will not be complete without encompassing the principles of Islam, so Ihsan will not be complete without both (al-Shalabi, 2022). These three are formulations that can be briefly explained as problems related to faith, worship and morals (Hawwa, 1993).

Iman in terms of etymology is justification, while its terminology is speech with words, believing with the heart and practicing it with the limbs. According to Yusuf al-Qaradhawi, faith will not be complete without one of the three things (Mohammad & Hj. Ismail, 2015). Iman will also increase and decrease due to obedience and disobedience (al-Shalabi, 2022).

Ismā'īl al-Sābūnī (2014) states that the method by which to understand how to justify this matter of faith or creed is through scientific and theoretical means, while the expression of faith is through practice. Sayyid Sabiq has divided the meaning of faith or creed into six things, which are important, namely Makrifat (knowledge) towards Allah SWT, Makrifat towards *'alam* (supernatural and zahir), Makrifat towards *the Kitabullah*, Makrifat towards the Prophets, Makrifat towards the Hereafter and Makrifat towards destiny (Sabiq, 2022).

This is based on a hadith narrated by Umar al-Khattab RA regarding the Prophet PBUH being questioned by the Archangel Gabriel AS regarding the concepts of Islam, Iman and Ihsan. The words of the Prophet PBUH mean: *Gabriel asked: "Tell me about Iman", then the Prophet PBUH said: "You believe in Allah, His angels, His books, His messengers*

and the Last Day and you believe in the destiny of good or bad", then he said, "You are right." (Narrated by Muslim: Hadith no. 8)

While Islam in terms of etymology is well-being and security, its terminology is submission and obedience to the commands of Allah SWT and away from His prohibitions (Ismail, 2018). All the commandments and prohibitions are in the Quran and Hadith, but the basis is the pillars of Islam, so those who follow and submit to these policies will find safety and prosperity in this world and the hereafter (Muhammad Amin, 2002). Hamka (t.t.) mentions in his Tafsir the phenomenon of a Muslim only by his name; then he will not submit to God and all his directions and prohibitions.

The Prophet PBUH defined Islam with various definitions when approached by the companions of RA, but the most comprehensive definition is the five pillars of Islam, namely shahadah, praying, paying zakat, fasting in the month of Ramadan and Hajj to Baitullah (Hawwa, 1993). This is based on the words of the Prophet PBUH, which mean: *Jibril asked: O Muhammad, tell me about Islam? The Messenger of Allah (peace and blessings of Allaah be upon him) said: Islam is that you testify (shahadah) that there is no god except Allah and that Muhammad is the Messenger of Allah, and you should pray prayers, issue zakat, fast in the month of Ramadan and perform Hajj to Baitullah if you are able to do it. Then he said: "You are right."* (Narrated by Muslim, no. 8)

Qutb, S. (2002) explained that the concept of Islam is not a mere verbal confession or a calm heart nor images of human beings who establish prayers, hajj and fasting but Islam is a surrender to Allah SWT as a sever to all human affairs. And of course, the Islamic mindset must follow the rules of Allah SWT and be different from other thoughts, especially the West. Islamic thought must have three main elements, namely, the first is related to the activities of the intellect, the second is derived from the Quran and al-Sunnah and the third is the knowledge of God, people and nature from the perspective of Islam (Ramli & Ab Majid, 2005), which is founded on the three pillars of religion, namely Islam, Iman and Ihsan.

However, in the process of *westernization*, Western thought has absorbed into the mindset of Muslims, which can be divided into three, namely traditionalism, modernism, and post-modernism. However, scholars often categorize it into only two groups, namely modernism, which refers to the West, and traditionalism, or fundamentalism, which refers to Islam (Salleh, 2012).

Traditionalism refers to conservative thinking that is outdated or old-fashioned and there is an extreme in the fear of new things, especially those related to life (Hasan, 1984). The following are the characteristics of traditionalism, especially those that are scooped up by some Muslims: exclusive (closed), unable to distinguish between religious and non-religious policies, backward, textualist or literalist, prioritizing emotions from rational and empirical, theocentric (Jabariah), not understanding the historical context of religion, lack of modern science and technology, jumud and static (Syam, 2018).

Modernism, on the other hand, refers to progressive thinking, which is the renewal of patterns of thinking, life, and civilization (Oxford Learner's Pocket Dictionary, 1992). Meanwhile, modernism, which is adhered to by some Muslims, refers to the interpretation of Islam through a rational and empirical approach in accordance with the development of the times (Hassan, 1976). Among the characteristics of the Modernism group are deification of rationality, concentration on science and technology, especially empiricism and anthropocentrism (Firdaus, 2018).

Post-Modernism is the next phase that tries to overcome the mindset of traditionalism and modernism. It emerged as a result of the opposition to the traditionalists, who were jumudic, and the ideas of modernism, which were rational and empirical. This is because the characteristics of postmodernism try to deny the universal view that leads to egoism, namely self-centeredness, denial of the concept of absolute truth, and denial of the world of reality (Abd. Aziz, 2021).

According to Al-Attas (2020), the influence of traditionalism has caused misunderstandings in the thinking of Muslims by considering that Islam is only limited to rituals and the five pillars of Islam and rejecting any form of change and progress. Meanwhile, Islam is a true religion in the sight of Allah SWT, which is comprehensive. On the other hand, the modernists tend to interpret in a distorted manner by rejecting what is *thabit* in Islam and freely interpreting according to reason, thus rejecting the obligations of the Pillars of Islam due to being influenced by secular Western values (Haji Abd Wahab et al., 2021). This is contrary to the teachings of Islam, which are fixed in nature and do not change in terms of principles (Ramli & Ab Majid, 2005). Post-Modernism, on the other hand, led to the destruction of the value system and the concept of human beings as the caliph of Allah because of the idea of "gospel of relativity" that it brought (Hamid et al., 2004).

E-Platform for the Purification of Islamic Thought

In line with the rapid flow of information technology, the use of online services related to Islamic teaching is increasing. This was explained by Salleh et al. (2022) in their study based on the existence of free software or application facilities, chats or blogs, forums, educational training, community development programs, online donations, assistance activities, consultations with online scholars, and others. Supporting this, a study conducted by Abdullah (2024) found that the internet is used as a source of information and religious interaction. Studies from Minarti et al. (2023) and Basri and Murtadlo (2019) state that online services are an important medium in learning Islam today. The increase in the use of the service is due to the fact that the necessary information is easy to obtain and even faster and faster (Salleh et al. 2022).

Online guidance and advice services also showed improvement. E-counseling, for example, is growing on a global and national level. According to Nor Zainudin and Lee (2020), in 2006 in Malaysia there were 44 websites that offered the service in three main modalities, namely email, chatroom and teles. The e-counseling service has been recognized by the world's counseling bodies. His study cited several benefits of e-counseling, namely being more effective (Cook and Doyle, 2002), emotional relief (Barak & Dolev-Cohen, 2006), facilitating contact with clients, reducing client defensiveness, providing comfort and increasing flexibility (Chester & Glass, 2006), and being more suited to the lifestyle of adolescents who are more free to share emotions and feelings without the presence of parents and able to deal with introverted problems (Gibson et al., 2016). A study by Nor Zainudin et al. (2021) found that e-counseling can extend the counselor's service time, reach out between counselors and clients, give more satisfaction to clients, reduce bureaucratic factors, and be able to help more easily and quickly.

In this regard, looking at the benefits and advantages, the researcher suggested the creation of an online platform or e-platform that functions like e-counseling at the university level, especially at Universiti Teknologi MARA (UiTM). In contrast to e-counseling, which provides advisory services related to emotional problems, the e-platform to be created has the role of helping students solve the current problem of mental disorders faced individually without face-to-face so that they can get true, accurate and easy information related to the real Islamic thought. In the researcher's study, there is no such service at the moment.

FINDINGS AND DISCUSSION

The survey for the initial survey of this study involved 371 respondents consisting of Muslim students from Universiti Teknologi Mara (UiTM) Shah Alam, Selangor, from various faculties and levels of study, namely 268 (72.2%) bachelor's students, 100 (27.0%) diploma students, and 3 (0.8%) master's students. The following is a table for the Faculty or College of Studies of the respondents.

Table 1: Frequency and percentage of Faculties/Colleges of Studies

Faculty/College of Studies	Frequency	Percent (%)
Academy of Contemporary Islamic Studies	124	33.4
Academy of Language Studies	7	1.9
College of Engineering	29	7.8
College of Creative Arts	14	3.8
College of Built Environment	1	0.3
College of Computing, Informatics and Media Studies (KPPIM)	31	8.4
Faculty of Communication and Media Studies	54	14.6
Faculty of Law	49	13.2
Faculty of Applied Sciences	20	5.4
Faculty of Sports Science & Recreation	42	11.3
Total	371	100.0

Understanding and Practice of Islam of UiTM Students

To identify the extent of understanding and practice of Islam among students, 11 questions related to the Rukun Iman (items 1-7) and Rukun Islam (items 8-11) were asked using a Likert scale of 5. The interpretation of the score based on the Likert 5 scale according to Neuman's (2012) schedule is used. A score between 1.00 and 2.39 is considered low, a

score between 2.40 and 3.70 is considered moderate and a score between 3.71 and 5.00 is considered high. The following is a table for the scores of Islamic understanding and practice items of UiTM students:

Table 2: Min, standard deviation and level for students' understanding and practice of Islam

Items	Students' understanding and practice	Min	Standard Deviation	Level
B1	Islam calls on its people to complete obedience and surrender to Allah SWT.	4.89	0.37	High
B2	I believe in the nature of Rububiyyah, Uluhiyyah and Asma' and the Nature of 20 for Allah SWT.	4.85	0.45	High
B3	The Prophet Muhammad PBUH is the best example of following in all aspects of life.	4.96	0.22	High
B4	The content of the holy book of the Quran is relevant throughout the ages.	4.93	0.29	High
B5	I accept the terms of good or bad destiny with patience and leniency and will not blame anyone.	4.60	0.61	High
B6	I believe in the existence of angels to drive good deeds every day.	4.66	0.59	High
B7	I believe in the coming of the Day of Resurrection so I try to do good and stay away from evil.	4.81	0.49	High
B8	As busy as I am with my daily duties, I will not neglect the 5-hour prayer.	4.66	0.63	High
B9	I feel my own responsibility in issuing zakat.	4.56	0.70	High
B10	I never leave fasting except in sickness and emergencies.	4.68	0.68	High
B11	I don't feel stingy to save money and reluctant to withdraw money for the purpose of performing Hajj.	4.42	0.97	High
Overall understanding and practice of students		4.73	0.35	High

Based on Table 2 above, it shows that all items related to the construction of Islamic religious beliefs and practices are at a high level. The minimum score for each item is between 4.56 and 4.96, with a small standard deviation between 0.22 and 0.70. In conclusion, the overall mean score for this construct is 4.73 with a standard deviation of 0.35, and it is at a high level. This shows that the respondents understand the basics of religion, namely the five pillars of Iman and the six pillars of Islam. This is in line with the principles and principles of Islam, which consist of the five pillars of Islam and the six pillars of Iman.

Identifying the Influence of Western Thinking on UiTM Students

In this matter, 6 questions were asked to identify the influence of traditionalism (C1-2), modernism (C3-4), and Pacsa modernism (C5-6), on the thinking of Muslim students. The findings of the study in this regard are as shown in Table 3 below:

Table 3: Min, standard deviation and level for identifying the influence of Western Thought on students

Items	Identifying the Influence of Western Thinking on Students	Min	Standard Deviation	Level
C1	Religion is not a personal affair and can be mixed with worldly affairs.	3.21	1.48	Moderate
C2	Religion must remain with tradition and can be in tandem with progress and modernity.	3.65	1.33	Moderate
C3	Unlimited freedom of use of reason is unjustified in seeking truth.	3.40	1.36	Moderate
C4	Women are not neglected in Islamic Family Law, especially in the issue of property inheritance.	4.05	1.16	High
C5	Good and bad values do not change with the times and circumstances.	3.31	1.31	Moderate
C6	Science, rationality and religion are inseparable sources of truth.	3.45	1.13	Moderate
Overall		3.51	1.29	Moderate

Based on Table 3 above, item C1, "*Religion is not a personal affair and can be mixed with worldly affairs,*" received a mean score of 3.2, a standard deviation of 1.48, which is moderate. Similarly, the C2 item "*Religion must remain with tradition and can be synchronized with progress and modernity*" has a mean score value of 3.65 and a standard deviation of 1.33, indicating a moderate level. These two items are expressed to identify the extent to which the influence of students' thinking is not influenced by the traditionalism school. This trend is stagnant in nature and does not accept any progress or modernization. This is contrary to the concept of Islamic teachings, which covers all aspects of life, not only those related to the hereafter but also the affairs of the world, as stated by Allah SWT: "*Say: Indeed, my prayer, my worship, my life and my death are only for Allah the Lord, who preserves and governs all the worlds*" (al-An'am:162). In this regard, according to Ibn al-Jawz (d. 597h), "*and my life*" in the verse means my whole life in obedience because of Allah SWT. Therefore, it is the obligation of Muslims to obey all the commands of Allah SWT in all aspects of life, including politics, economy, and social (Mas'od, 2012).

For item C3, "*Unlimited freedom of use of reason is unjustified in seeking truth*" was stated to identify the extent to which students' thinking is not influenced by the Modernism school, which is characterized by Liberalism. For item C3 based on Table 3 above, the respondents were not affected by the trend to a moderate extent (mean score = 3.40, standard deviation = 1.36). The liberalism school that advocates unlimited freedom and openness in seeking the truth has also influenced the thinking of Muslims today to the point that it sometimes goes beyond the boundaries of sharia and hakam in Islam. In fact, this school is also free to interpret the Quran using human reason, which is completely contrary to the teachings of Islam (W Dagang et al., 2015).

Based on Table 3, item C4 "*Women are not ignored in Islamic Family Law, especially in the issue of property inheritance,*" shows that the respondents' thinking is at a high level (mean score = 4.05, standard deviation = 1.16). This shows that the students understand that the teachings of Islam give equal rights to women in Islamic Family law, especially in the inheritance of property. Justice in Islam does not mean equality, as liberalism thinks. Even justice in Islam means putting something in its place. In Islam, men get more than a share from women in the distribution of inheritance because they have a greater role and responsibility (Aziz, 2023). Thus, Islam is not a religion that discriminates against women as considered by liberalism (W Dagang et al., 2015).

Item C5 "*Good and bad values do not change with the times and conditions*" was expressed to identify the students' thinking is not influenced by the ideology of relativism brought by postmodern thinkers. This ideology begins with the view of Protagoras, who claims that "*man is the measure of all things,*" as well as the view that the nature, notions, and circumstances around human beings are constantly changing. Therefore, this group concludes that the knowledge and values held by humans, whether good or bad, are always changing depending on the different views of each individual. This ideology opens the door for other philosophers to subjectively associate truth and goodness (Mohd Shahrani, 2015). This thinking is contrary to the concept of Islam because Islam is a revelation revealed by Allah SWT, which is absolute truth. The teachings of Islam, which are founded on belief in God, believe that all values determined by Him are absolute because Allah is Omniscient. The sending of the Prophet PBUH as His messenger with the mission of "perfecting noble morals" makes moral values in Islam more perfect (Mohd Shahrani, 2015). Based on Table 3 above, it shows that the level of thinking of respondents on the matter is at a moderate level (mean score = 3.3, standard deviation = 1.31).

Next, item C6 "*Science, rationality, and religion are inseparable sources of truth*" is expressed to identify students' thinking is not influenced by post-modernist thinking, which is secular, relative, and subjective. This is very contrary to the Islamic world view, which is based on Tawhid. Therefore, the position of science, reason (rational), and religion in Islam is harmonious, inseparable, and contrary to each other (Abd Rahman, 2021). Based on Table 3 above, the level of Islamic thinking of the respondents on this subject obtained a value (mean score = 3.45, standard deviation = 1.13) indicating a moderate level.

From all the items in Part C in Table 3, the author summarizes that the level of the respondents' thinking towards Islamic thought is at a moderate level by obtaining a mean score of 3.51 and a standard deviation of 1.29.

The Relationship Between Islamic Understanding and Practice and Students' Thinking

In testing relationships, Pearson's correlation test is used. This Pearson correlation test refers to the level of relationship strength between two variables. The strength level of the correlation coefficient (r) value is based on a reference from Chua Yan Piaw (2014), as shown in the table below. The interpretation of the relationship between 0.91 and 1.00 indicates a very strong relationship. If the coefficient value (r) is between 0.71 and 0.90, the relationship between the two variables

can be interpreted as strong. If the coefficient value is between 0.51 and 0.70, the relationship seen is simple. Next, if the coefficient value (r) is between 0.31 and 0.50, the relationship obtained is weak. If the coefficient value is 0, then there is no correlation.

Table 4: Correlation coefficient value strength levels

Size of Correlation Coefficient	Correlation Strength
0.91 to 1.00 or -0.91 to -1.00	Very powerful
0.71 to 0.90 or -0.71 to -0.90	Strong
0.51 to 0.70 or -0.51 to -0.70	Moderate
0.31 to 0.50 or -0.51 to -0.50	Weak
0.1 to 0.30 or -0.1 to -0.30	Very Weak
0.00	No correlation

Source: Chua Yan Piaw (2014)

Ho1: There is no significant relationship between students' understanding and practice of Islam and students' thinking.

Table 4 shows the correlation coefficient values obtained from the results of the analysis that has been carried out. This study found that the value of Pearson's correlation coefficient between students' understanding and practice of Islam and students' thinking was $r = 0.135$, $P = 0.01$ ($p < 0.05$). This suggests that both variables positively relate to the strength of the relationship being at a very weak level. So hypothesis zero (Ho1), the study was rejected. Therefore, there is a positive relationship between understanding and students' Islamic practices and students' thoughts.

Table 5: Relationship between students' understanding and practice of Islam and students' thoughts

Construct	Pearson Correlation Coefficient (r)	Significant Stage	Strength Interpretation Relationship
Students' understanding and practice of Islam and students' thoughts	0.135	0.01	Very Weak

The Need for an e-Platform for the Purification of Islamic Thought Among UiTM Students

To identify students' needs for an online Islamic thought purification platform, six related questions were asked using a 5-likert scale as shown in Table 5 below.

Table 6: Frequency and Percentage of Levels for Online Islamic Thought Purification Needs at UiTM

Items	The Need for an e-Platform for the Purification of Islamic Thought at UiTM	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
D1	I need guidance to improve my understanding and confidence in the religion of Islam that I profess.	5 (1.3%)	5 (1.3%)	33 (8.9%)	113 (30.5%)	215 (58.0%)
D2	Online platforms are among the most convenient and effective contemporary ways of dealing with problems and confusion.	3 (0.8%)	5 (1.3%)	59 (15.9%)	145 (39.1%)	159 (42.9%)
D3	Online Islamic thought purification platform can save time and energy in seeking advice.	-	6 (1.6%)	49 (13.2%)	144 (38.8%)	172 (46.4%)
D4	An online Islamic thought purification platform run by authoritative experts can prevent the search for information from distorted sources.	2 (0.5%)	6 (1.6%)	58 (15.6%)	133 (35.8%)	172 (46.4%)
D5	Online thought purification platforms can avoid the embarrassment of asking questions when questions arise related to thoughts compared to face-to-face.	1 (0.3%)	3 (0.8%)	53 (14.3%)	129 (34.8%)	185 (49.9%)
D6	I needed a platform where I could interact with counselors without meeting face-to-face.	3 (0.8%)	8 (2.2%)	70 (18.9%)	115 (31.0%)	175 (47.2%)

Based on the table above, item D1, *"I need guidance to improve my understanding and confidence in my religion,"* found that the majority of respondents (58.0%) strongly agreed and 30.5% of them agreed. Item D2, *"Online platforms are one of the most convenient and effective contemporary ways of dealing with problems and disorders of thought,"* showed that the majority of respondents (42.9%) strongly agreed and 39.1% agreed. Item D3, *"Online Islamic thought purification platform can save time and energy in seeking advice services,"* showed that 46.4% respondents strongly agreed and 38.8% agreed. Item D4, *"Online Islamic thought purification platform run by authoritative experts can prevent the search for information from misleading sources,"* found that 46.4% of respondents strongly agreed and (35.8%) agreed. The majority of respondents (49.9%) strongly agreed and (34.8%) agreed with item D5, *"Online thought purification platforms can avoid the embarrassment of asking questions when questions arise compared to face-to-face,"* while (0.3%) strongly disagreed, (0.8%) disagreed, and (14.3%) were unsure. Meanwhile, for item D6, *"I need a platform where I can interact with counselors without meeting face-to-face,"* respondents (47.2%) strongly agreed and (31.0%) agreed compared to (0.8%) strongly disagreed, (2.2%) disagreed, and (18.9%) were unsure.

Table 7 : Min, standard deviation and level for the need for purification of Islamic thought online at UiTM

Items	The Need for Online Islamic Thought Purification at UiTM	Min	Deviation Standard	Level
D1	I need guidance to improve my understanding and confidence in the religion of Islam that I profess.	4.42	0.82	High
D2	Online platforms are among the most convenient and effective contemporary ways of dealing with problems and confusion.	4.22	0.82	High
D3	Online Islamic thought purification platform can save time and energy in seeking advice.	4.30	0.76	High
D4	The platform for the purification of Islamic thought operated by authoritative experts can avoid the search for information from distorted sources.	4.26	0.82	High
D5	Online thought purification platforms can avoid the embarrassment of asking questions when questions arise related to thoughts compared to face-to-face.	4.33	0.77	High
D6	I needed a platform where I could interact with counselors without meeting face-to-face.	4.22	0.88	High
	Overall	4.29	0.81	High

Based on Table 7 above, the overall data shows an average score of 4.29 with a standard deviation of 0.81, indicating a high level of mean score. All items scored high: item D1 *"I need guidance to improve my understanding and confidence in Islam"* (mean score = 4.42, standard deviation = 0.82), item D2 *"Online platforms are a simple and effective contemporary way to deal with problems and confusion"* (mean score = 4.22, standard deviation = 0.82), and item D3 *"An online Islamic thought purification platform can save time and energy in seeking counseling services"* (mean score = 4.30, standard deviation = 0.76). Similarly, item D4 *"Online Islamic thought purification platform operated by authoritative experts can avoid searching for information from misleading sources"* (mean score = 4.26, standard deviation = 0.82), and item D5 *"Online thought purification platform can avoid embarrassment to ask questions when thinking questions arise"* (mean score = 4.33, standard deviation = 0.77). The same goes for item D6, *"I need a platform that allows interaction with counselors without having to meet face-to-face"* (mean score = 4.22, standard deviation = 0.88).

From the findings of the data, it can be concluded that UiTM Muslim students need a platform for guidance and purification of Islamic thought. This platform is needed to unravel the problems and confusions faced in order to better understand the true Islamic worldview. Online platforms that are considered to be more convenient and effective, save time and energy, can avoid embarrassment, and can interact with mentors or counselors without face-to-face are factors in the need.

CONCLUSION AND RECOMMENDATIONS

Islam is a clear religion, as the Prophet PBUH said, *"What is halal is clear and haram is clear, and between the two there is a matter of syubhah that most people do not know"* (Narrated by Bukhari, no. 52). Based on the hadith, it is clear that what is halal and haram is clear. If it is related to thought, then the thought must also be clear because the absolute truth

is one. The truth in Islam is not the ultimate and extreme thinking that the traditionalists believe; it is not dualism as the modernists believe, and it is not relative as the postmodern group believes. In fact, Islamic thought is in line with the Pillars of Iman and the Pillars of Islam.

Islam is a religion that is fixed and elastic. Fixedness (*thabat*) in Islam means that it does not change even though there is a change in time and place, while elastic means the flexibility of sharia in setting a ruling according to 'urf and current needs. In this regard, Al-Qaradawiy divides three basic principles in distinguishing the roles of fixed and elastic, namely (1) fixed on the purpose and goal but elastic in the form of implementation, (2) fixed on the main and general matters while flexible on the branch matters, and (3) fixed on religious and moral values but flexible on worldly affairs and knowledge (Mohd Bukhari & Mohd Subri, 2020). In relation to current thinking, it is not as simple as the Pillars of Iman and the Pillars of Islam because they have a mixture of truth and falsehood.

Based on the data of the respondents in this study, it can be concluded that they have a high level of understanding and practice of Islam, but their Islamic thinking is at a moderate level. Therefore, the need to purify Islamic thinking is very appropriate to overcome uncertainty and ambiguity as well as students' confusion on issues related to thinking, especially those that are contrary to Islamic thought. As we are in the rapid pace of the digital world, it is appropriate for such technology to be used to purify Islamic thought so that it is not mixed with falsehood. Therefore, the researcher proposed the creation of an online platform like e-counselling to help students, especially at UiTM, to purify their thinking from the influence of Western ideology. The mentors on the platform must consist of authoritative experts in the field of Islamic thought. Implementation methods and operating processes, as well as guidelines, must be formulated to achieve their goals.

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CONFLICTS OF INTEREST

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