

Environmental excursion serving (EES) technology for drug addiction treatment in Malaysia

Arieff Salleh Rosman¹, Mohd. Syukri Yeoh Abdullah², Abdul Manan Ismail³, Rusdi Abd Rashid⁴,
Mohammad Hannan Mia⁵

¹Dean, Faculty of Islamic Civilization; Research Fellow, Center of Research for Fiqh Science & Technology, University Technology Malaysia (UTM), 81100 UTM Skudai, Johor, Malaysia.

²Senior Research Fellow, Institute of Malay World & Civilization (ATMA), The National University of Malaysia, 43600 UKM, Bangi, Selangor Darul Ehsan, Malaysia.

³Associate Professor, Faculty of Syariah and Law, Universiti Sains Islam Malaysia, Bandar Baru Nilai, 71800, Nilai, Negeri Sembilan, Malaysia.

⁴Director UMCAS, Universiti Malaya (UM), Aras 21, Wisma R&D, Jalan Pantai Bahru, KL, Malaysia

⁵Dr. for joint Research Collaboration between P. Jolopine MD2, KK Jelebu, N. Sembilan and Islamic Religious Research-Directorate for Religious teacher at Pusat T.A.S.A. Kajang & RA applied and under process in UMCAS, Universiti Malaya (UM), wisma r&d, jpb,kl,Selangor Darul Ehsan, Malaysia

Abstract. Purpose: Environmental Excursion for bending compulsion through Sufism in Malaysia for Malay Muslims has as of late been acknowledged as a developing portion of peregrination in evade of Malay craste and culture. **Introduction:** The motivation behind this paper is to advance another measurement in Islamic Retailing Sufism for internal adjustment and examination of EES through Sufism in Malaysia among Malay. It is another system with a view to retailing Sufism for internal rectification in Islam as a religion. **Methodology:** In this exploratory research, helpful testing was utilized to choose Muslim profound globetrotter for guiding Sufism as a welcomed visitor from the universe and Islamic medication compulsion focus masterminding EES in Malaysia for correcting the fanatic in Malaysia. A sum of 120 eye to eye meet for diverse examinations among Malay addicts in Malaysia for the impact of situations were directed. Topical and parochial investigation was utilized to distinguish elements significant to the examination subjects in regards to Environmental Excursion for bending compulsion through Sufism in Malaysia for inward amendment. **Findings:** Some religious medication fixation focus utilized religious social events and celebrations as Environmental Excursion for bending dependence through Sufism in Malaysia for Malay Muslims items to showcase their religion Islam. **Results:** This technology fixation focus pulled in Muslim and non-Muslim otherworldly globetrotter for directing Sufism as a welcomed visitor from the universe to the Islamic spots, social affairs and events and celebrations by advancing them as Environmental Excursion for bending habit through Sufism in Malaysia for Malay Muslims.

Keywords: Environment, addiction, inner correction, Malaysia

Spiritual model technology for addiction

Islam encouraged the planting of trees and the cultivation of agriculture which are considered as good acts. Sufism is against the cutting or destruction of plants and trees unnecessarily as is evident. It is taught cuts a lote-tree without justification, Allah will send him to Hellfire. The lote-tree grows in the desert and is very much needed in an area which has scarce vegetation. The devastation caused by deforestation in many countries causes soil erosion and kills many of the biodiversity of the earth. The approach of Sufism towards the use of natural resources was brilliantly put forward by the Fourth Caliph Hazrat Ali ibn Abi-Talib (RA) who said "Partake of it gladly so long as you are the benefactor, not a despoiler; a cultivator, not a destroyer. All human beings as well as animals and wildlife enjoy the right to share Earth's resources. Man's abuse of any resource is prohibited as the juristic principle says 'What leads to the prohibited is itself prohibited'. Cleanliness is supported as work of environmental important activities through Sufism. These values highlight Sufism's stress on avoiding pollution of critical resources and importance of cleanliness. There are various ways which you can raise environmental awareness in your personal and professional circles. The popularization of social networking among young generation makes it easier and attractive to spread environmental awareness. Another great idea would be to start your own school, college or workplace campaign for planting trees. Students, faculty members and co-workers can be motivated to donate a nominal amount of money towards plantation campaign. Keeping plants around your home, school or workplace is not only aesthetic and decorative but also keep you healthy and improve indoor air quality. No Sufi who plants a shoot except that whatever is eaten or stolen from it, or anyone obtains the least thing from it, is considered like paying almsgiving on his behalf until the Day of Judgement. Sufism environmentalism has its own unique expression but it is not evident today even in countries that describe themselves as Sufism. Much damage has been done to the universal Sufism ethos since the defeat of the Caliphate in 1924 and Sufis are today, like the rest of the human race, subject to the vicissitudes of an amorphous entity we describe as the modern world. It could be argued that the drive of modernity stems from the push for economic development which is now taxing the earth's resources as never before in human history. As people who are benefiting materially from it and also as people who have in no small measure participated in the processes that have degraded the planet, Sufis have an important contribution to make to the growing debate on this matter. Hence the urgent search in the Sufism texts and traditions for answers, but the immediate problem one encounters here is of language. Sufism environmentalism is buried deep in the matrix of the shariah (the basis of Sufism law) and coming as it does from a different milieu, the articulation of this is different. The acknowledgment of the development of Environmental Excursion for bending compulsion through Sufism in Malaysia for Malay Muslims and its acknowledgment in scholastic circles can be recognized by alluding to the late expansion of meetings and particular distributions examining the issue. No scholarly and industry acknowledged meaning of Environmental Excursion for bending habit through Sufism in Malaysia for Malay Muslims has been built up yet. In any case, in view of the surviving writing, this examination embraced the before meaning of a profound traveler as somebody who visits a particular place out of his/her standard surroundings, with the expectation of otherworldly significance and additionally development, without obvious religious impulse, which could be religious, non-religious, holy, or experiential in nature, yet inside a Divine setting, paying little mind to the primary purpose behind voyaging. This paper interestingly investigates the retailing Sufism for internal revision of Islam as a religion by receiving Environmental Excursion for bending habit through Sufism in Malaysia for

Malay Muslims as a procedure. In this examination paper, we embraced subjective research strategies for information gathering, because of the exploratory way of this exploration. Basic authenticity offered the most suitable ontological reason for the review since it takes after the conviction that there is a certifiable to be found, regardless of the possibility that it can't be appreciated splendidly

2. Literature review for spiritual history

2.1 Environmental excursion for curving addiction through Sufism in Malaysia for Malay Muslims

The traditional world view was challenged by what we have come to know as the 'enlightenment' having its origins in 16th century Europe. Richard Tarnas² observes that this movement achieved its maturity in the nineteenth century finally resulting in a radical shift in psychological alliance from the divine to humankind. Descartes (the French philosopher, mathematician) finally breached the flood gates of the old order when he proclaimed that the human race was the "Master and possessor of Nature". But, the Qur'an exhorts, "Do not corrupt the earth after it has been put right". It describes the modern condition thus, "There is near total disequilibrium between modern man and nature as attested by nearly every expression of modern civilisation which seeks to offer a challenge to nature rather than to co-operate with it"⁴. The second matter concerns money. The financial crisis we are witnessing now has focused people's attention on the nature of money as never before and the following cursory look at what's behind this goes to the root of the issue. One increasingly comes across interesting appraisals of money like this for example in spite of all its fervid activity, money remains a naked symbol with no intrinsic value of its own and no direct linkage to anything specific". Money has come to be recognized as mere tokens and "there is something quite magical about the way money is created. No other commodity works quite the same way. The money supply grows through use; it expands through debt. The more we lend, the more we have. The more debt there is, the more there is"⁶. These tokens of "value" that we create from nothing and use every day grow exponentially ad infinitum. But we know that the natural world, which is subject to drastic resource depletion, has limits and is finite. This equation is lopsided and the question is for how long can we continue to create this infinite amount of token finance to exploit the real and tangible resources of a finite world. Looked at from this perspective, money, as the modern world has contrived it, assumes the characteristics of a virus that eats into the fabric of the planet. The consequences of this become visible as global environmental degradation. It is generally known that Sufism prohibits usury or the taking of interest and the term used in the Qur'an for this is *riba*. Environmental Ethics in Sufism The ethical base of Sufism which is derived from the imperatives laid down in the Qur'an and expressed in the practice of the Prophet, come under numerous headings. They can however be distilled into just three categories for our purposes bearing in mind public good to be the ultimate objective. They are to do what is right, forbid what is wrong and act with moderation at all times. Let there be a community among you who call to the good, and enjoin the right and forbid the wrong. They are the ones who have success. The Qur'an uses an environmental theme in exhorting humankind to be moderate, "it is He who produces gardens, both cultivated and wild, and palm trees and crops of diverse kinds and olives and pomegranates both similar and dissimilar. It rises deep sense of being has gotten much consideration as of late. Most profound sense of being has as of late turned into a critical territory of sociological and evade of Malay craste and culture examine. A few reviews take a gander at most profound sense of being as an answer for the individual and social fatigue achieved by the present concentrate on materialistic way of life. A few creators

contend that deep sense of being and related matters are increasing high centrality among Muslim people group the world over. This ascent in the investigation of Muslim deep sense of being is additionally bolstered by the review led by Pew Global association showing that numerous Muslims around the globe were recognizing themselves as Muslims instead of nationals of different nations. **2.2**

Environmental excursion for curving addiction through Sufism in Malaysia for Malay Muslims

Sufism for internal redress Islam by advancing Environmental Excursion for bending compulsion through Sufism in Malaysia for Malay Muslims to non-Muslim with the expectation of profound development and association with God (Allah in Arabic) is considered as Environmental Excursion for bending enslavement through Sufism in Malaysia for Malay Muslims. "Balligoannewala ayah" for the idea of lecturing Islam is another kind of Environmental Excursion for bending habit through Sufism in Malaysia for Malay Muslims. It is for the idea of lecturing Islam has its roots in mid twentieth century India, a convention of Muslim men voyaging and remaining in different Mosques around the globe to meet all Muslims and remind them about the soul and otherworldly practices of Islam. The "Balligoannewala ayah" for the idea of lecturing Islami assemble presents a decent case of Environmental Excursion for bending fixation through Sufism in Malaysia for Malay Muslims as a procedure for retailing Sufism for inward amendment of Islam. These gatherings of for the most part taught and expert Muslim men of any age go to visit and remain in different mosques, meet with the neighborhood Muslims, meet with non-Muslims, instruct and learn Islamic hypothesis and practice, with the sole reason for resuscitating Islam. The troop comprises of maybe a couple vehicles for transport and their nourishment is cooked in the mosques where they think about the floors in their resting sacks while they proceed with their own and others' profound advancement.

2.3 Influence of Sufism through environmental excursion

An immense writing on Sufism with numerous late distributions has been recognized because of the reestablished enthusiasm for Islam and Sufism. Most Sufis demanded that even hajj was an otherworldly trip as opposed to a ceremonial and physical experience, much the same as a formal journey. Hajj is an otherworldly station where the adherent must revoke commonplace affiliations and say goodbye to joys and fail to consider other than God.

2.4 Peregrination retailing Sufism for inner correction

Realize that item situating is affected by four basic components: the traveler's passionate state at the place or goal, earlier desires of the place, the component of learning, and, fulfillment from heading out to the place. Situating the Environmental Excursion for bending compulsion through Sufism in Malaysia for Malay Muslims item utilizing a market division separation system is the probably approach to accomplish an upper hand for avoid of Malay craste and culture. Various open and private peregrination medicate dependence focus have been forcefully retailing Sufism for inward rectification an assortment of peregrination items and administrations at national and global levels. Be that as it may, it is noticed that paying little heed to the potential, there is an absence of exact research in peregrination retailing Sufism for internal redress.

The restricted writing on peregrination retailing Sufism for internal revision shows that the peregrination markets can be characterized in three courses: by the item, require fulfillment and client personality. These three ways are

basically connected in this paper to study retailing Sufism for inward revision of Islam by Environmental Excursion for bending habit through Sufism in Malaysia for Malay Muslims. Otherworldly globetrotter for advising Sufism as a welcomed visitor from the universe are extraordinary intrigue globetrotter for directing Sufism as a welcomed visitor from the universe undertaking go to accomplish particular goals with particular needs. Exceptional intrigue peregrination supplies custom fitted relaxation and excitement to provide food for the specific wishes of single or gathering globetrotter for advising Sufism as a welcomed visitor from the universe. It has been put sent that since administrations intrinsically have an impalpable nature and they have escalated client collaboration, client introduction assumes a basic part as far as business accomplishment for administration medicate dependence focus.

3. The research problem and questions

The exploration issues directing this review were: "is Environmental Excursion for bending enslavement through Sufism in Malaysia for Malay Muslims being utilized as a methodology for retailing Sufism for internal redress Islam in Malaysia" and "provided that this is true, how?" These examination issues were recognized because of the critical hole in retailing Sufism for inward rectification writing which is drained of any discourse on retailing Sufism for inward adjustment religion by strategizing Environmental Excursion for bending habit through Sufism in Malaysia for Malay Muslims. The examination issues were tended to by soliciting two distinctive set from inquiries from the two unique sorts of respondents in Malaysia: Muslim otherworldly globetrotter for directing Sufism as a welcomed visitor from the universe and pioneers of Islamic medication enslavement focus. These two gatherings were seen to be the Malaysian purchasers and dealers of Environmental Excursion for bending dependence through Sufism in Malaysia for Malay Muslims in this exploratory research on Islamic Retailing Sufism for internal amendment.

4. Methodology

The testing criteria for this review were particular and the specialists were clear about the general population to be meeting for diverse examinations among Malay addicts in Malaysia for the impact of natural, subsequently judgmental and comfort inspecting was utilized. Different Malaysian Islamic medication dependence focus were asked for to distinguish nearby Muslim profound globetrotter for advising Sufism as a welcomed visitor from the universe and any medication fixation focus or people masterminding Environmental Excursion for bending compulsion through Sufism in Malaysia for Malay Muslims in Malaysia or abroad. The specimen measure for this review was controlled by utilizing the foundation of "immersion," that is the point where information gathering process got to be distinctly soaked subsequent to accomplishing an entire picture of assorted encounters identified with the examination issue. Albeit 120 arrangements were made for the vis-à-vis meet for diverse examinations among Malay addicts in Malaysia for the impact of situations, 80 meet for culturally diverse examinations among Malay addicts in Malaysia for the impact of situations could be concluded, yet, the hypothetical immersion, or the subjective isomorph was accomplished with the specimen of 80 respondents. The example for this review comprised of 40 Malaysian Muslim profound globetrotter for directing Sufism as a welcomed visitor from the universe among whom six were late changes over to Islam.

Besides, eight senior individuals from different Islamic focus. Mosques and coordinators of "Balligoannewala ayah" for the idea of lecturing Islam gatherings and excursions inside Malaysia were additionally meet for culturally diverse examinations among Malay addicts in Malaysia for the impact of environmental. These eight were the pioneers and organizers of such gatherings beginning from Kuala Lumpur and Klang. They additionally arranged and dealt with the yearly Muslim Ijtima or social occasions in Malaysia; in Kuala Lumpur and Rawang.

The transcripts were perused commonly by the creators for the Thematic and parochial investigation to discover the thoughts of the respondents significant to the discourse in this paper on the retailing Sufism for inward adjustment of Islam by utilizing Environmental Excursion for bending enslavement through Sufism in Malaysia for Malay Muslims as a procedure. All respondents called themselves as streamline Muslims and no sex or partisan distinction was particularly seen in this review.

5. Findings and discussion

The discoveries are examined around the rising topics from the information examination. There are two principle subjects developed from the information, to be specific the Islamic Environmental Excursion for bending fixation through Sufism in Malaysia for Malay Muslims occasions and goals. These two fundamental subjects are built up on the accompanying sub-topics removed from the meeting for diverse examinations among Malay addicts in Malaysia for the impact of situations.

5.1 "Balligo Anne Wala Ayah" for the concept of preaching Islam campaign

The names and subjects utilized to mark "Balligoannewala ayah" for the idea of lecturing Islam rehearse must be utilized painstakingly to guarantee that there is a high level of item consistence with the brand name. Coordinators of the "Balligoannewala ayah" for the idea of lecturing Islam trips and the huge yearly Muslim social affairs (ijtima) in Kuala Lumpur, Klang and Rawang were aware of the significance of marking. One of the ijtima coordinators in Klang stated: "we generally utilize a name that highlights solidarity and Muslim fraternity with no partisan divisions." As a result, these social occasions have pulled in different types and gatherings of Muslims from the nation over and even abroad. Another coordinator from Kuala Lumpur who was in programming evade of Malay craste and culture clarified that the ijtima in Kuala Lumpur was the biggest with a huge number of Muslim men getting together in the Rooty Hill Mosque for three days amid the Easter long end of the week. "We hone Muslim fellowship by remaining together in the Mosque, eating, asking, perusing, lecturing and thinking about the floors. Each sibling returns from various ground and monetary status, yet in Ijtima all get to be distinctly equivalent." He clarified that all the cash spent by these otherworldly explorers is utilized for the improvement of the Mosque and its Islamic exercises.

5.2 Masjid activities for curving drug addiction through environmental protection

Practically every respondent talked about the hugeness of projects customized to encourage Malaysian Government backings and assets numerous such projects, the Mosque Open Day and Islamic mindfulness week are the normal yearly projects customized in each Mosque in Malaysia. The Thematic and parochial investigation of the meeting for culturally diverse examinations among Malay addicts in Malaysia for the impact of situations in this review demonstrated that these projects could be utilized by religious gatherings and people to pull in

Muslims and non-Muslims towards Islam through the Environmental Excursion for bending fixation through Sufism in Malaysia for Malay Muslims item. The Muslims in Malaysia got to be distinctly watchful to display the genuine photo of the Islamic confidence to Malaysians. The pioneer of the Klang Mosque worried upon the way that when the Mosque in Klang was torched as nearby Malaysian response that they needed to accomplish something.

5.3 Moral performance for social improvement as part for environmental development

It was noticed that during the time spent retailing Sufism for internal redress Islam for environmental development for controlling drug addiction. It is the pioneers' custom fitted numerous social activity programs that introduced incredible advantages to the Malaysian culture and a decent offering edge for their item, Islam. The best case detailed from the pioneers in Klang. Most youthful individuals from the Islamic Council of custom fitted a fruitful advertising exercise when they took an interest in blood donation Week. many youthful Malaysian Muslim men and ladies gave their blood in a joint effort with blood Bank. One more youthful Muslim part who headed out from Klang to Sarawak to go to the nearby Mosque's Open Day stated, "giving my blood on that day made me feel extremely glad for being Malaysian and a Muslim. One youthful Muslim gathering, the Crescents of Klang sorts out the yearly where a large number of Malaysian Muslims and non-Muslims, men and ladies of any age, stroll through Klang to recognize the soul of kinship and human fraternity. It has been fruitful in social affair numerous Malaysians together and passing on the message of Islam,"

5.4 Muslim festivals for curving drug addiction control through environmental protection

The last component of retailing Sufism for internal amendment Islam by Environmental Excursion for bending habit through Sufism in Malaysia for Malay Muslims in Malaysia was seen as the Muslim celebrations. In the Islamic schedule, there are three all inclusive recognized celebrations: the finish of Ramadan (month of fasting), end of hajj (journey) performed in Mecca and the birthday of the Prophet Muhammad. Some Muslim gatherings, who appreciate vast numbers, likewise praise their national or partisan celebrations and connection them to Islamic "extraordinary days." In this review, it was noticed that lately the three noteworthy Islamic celebrations have additionally been advanced with a message of all-inclusive agreement and fellowship to all Malaysians. The capital urban communities, for example, Kuala Lumpur, and Klang sort out enormous Islamic celebrations advancing Islamic culture, music and mold. These celebrations additionally extend many slows down offering sustenance, writing, home-product, gifts, and pieces of clothing.

6. Conclusion

Environmental excursion serving technology mindfulness and assurance of characteristic asset is an essential piece of Islamic convictions. As emissaries of Allah on this planet, we need to use characteristic assets in a reasonable way keeping in mind the end goal to guarantee that Allah's Bounties to proceed. The standard of protection is flawlessly outlined by the decide which says that while making ablutions (wudu) we ought to be conservative in the utilization of water regardless of the possibility that we have a waterway available to us. As people, we are attendants of all creation, including soil, air, water, creatures and trees. A noteworthy goal of Islamic lessons and Prophet (Peace Be Upon Him) conventions is to assemble and keep up a sound and clean environment which is without any wellspring of contamination and abuse. Here finishes up with another

apparatus for retailing Sufism for inward amendment religion that is Environmental Excursion for bending habit through Sufism in Malaysia for Malay Muslims.

Acknowledgments. The author would like to acknowledge Malaysia Ministry of Higher Education under Fundamental Research Grant Scheme Vot. 4F256 for the financial support.

Corresponding author

Associate Professor Dr. Mohd. SyukriYeoh Abdullah, Head of the Malay Manuscript Research Centre, Institute of the Malay World & Civilization (ATMA), UniversitiKebangsaan Malaysia, 43600 Bangi, Selangor DarulEhsan, Malaysia and Director, *Sirat al-Mustaqim* Foundation, No 20 JalanAman 10, KampungAman, Bangi, 43600, Selangor, Malaysia.

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