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FOREWORD

Assalamualaikum Warahmatullahi Wabarakatuh and Salam Sejahtera

Grateful to Allah SWT, all praises are only to Him, the most Gracious and Merciful. We glorify Him for His blessing in giving us the precious opportunity and moment to gather at this auspicious and memorable event. 10th International Symposium on Islam, Civilization and Science: Islamic Civilization: Addressing Sustainable Development Goals (SDGs) challenges (ISICAS 2019) was held from 14th-15th October 2019, and participated by Japanese, Indonesian, Taiwanese, Pakistani and Malaysian scholars from various backgrounds in order to share about latest research findings in the field of Islamic Civilization.

Given this opportunity to write on behalf of the organizing committee, we would like to thank all of distinguished guests, researchers and academicians from Japan, Indonesia, Taiwan, Pakistani and Malaysia for realizing: 10th International Symposium on Islam, Civilization and Science (ISICAS 2019).

This international seminar is an excellent platform to bring together the Japanese, Indonesian, Taiwanese and Malaysian experts in Islamic Civilization in one meeting to share and exchange views, and subsequently collaborate in research and publications on the issues centered on Islamic Civilization.

The organizers: Institute of Islam Hadhari (IIH),Complex Tun Abdullah Mohd Salleh, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, MALAYSIA; Center for Islamic Area Studies, Kyoto University (KIAS); Hadhari Center for Islamic Civilizational Studies, Kyoto University (Hadhari-KU); Hadhari Global Network (HGN) and Asia-Japan Research Institute, Ritsumeikan University have put their efforts together to offer such auspicious program: 10th International Symposium on Islam, Civilization and Science (ISICAS 2019). On behalf of the organizers we would like to express our utmost gratitude to all sponsors and supporters for their generous contributions which makes the event possible.

We have managed to invite some of the top scholars in Japan, Indonesia, Taiwan, Pakistan and Malaysia to share their views towards enhancing the academic discourse in Islamic Civilization. Coupled with more than 29 papers contributed by researchers from Japan, Indonesia, Taiwan, Pakistan and Malaysia. We hope that this event is conducive to connect amongst fellow researchers, and to discuss the pertaining issues, in view of the impact of globalization.

On behalf of the organizing committee, we would like to express our gratitude to all honorable guests and participants of ISICAS 2019.

Wassalam

Prof. Dato' Noor Aziah Mohd Awal
Chairs of ISICAS 2019

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Understanding Contemporary Nationalism and Colonialism from the Insight of Pang Shiqian's "Nine Years in Egypt"

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Abstract

Pang Shiqian (1902-1958) is a Chinese Islamic scholar who dedicated most of his life to Islamic research and teaching. This paper attempts to analyze contemporary nationalism and colonialism from Pang Shiqian's early experience in Egypt, while also investigating the possibility of religious and cultural exchanges from some early Chinese historical events. This event ultimately allows reinterpretation of some of the original features of Islamic thought, in political reform, religious conversation and cultural exchanges, and can revise the prejudice of Chinese Muslims, especially in Xinjiang province.

Keywords: Nationalism; colonialism; pilgrim; Chinese Muslim Scholar

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Introduction

Pang Shiqian (1902-1958) is a Chinese Muslim scholar, who dedicated all of his life to Islamic study and teaching. This article tries to analyze some nationalist and colonialist thought from the experience of Pang Shiquan's early life from his nine years of study in Egypt. This article also tries to uncover a new possibility of religious dialogue, culture exchange, political reform from past historical events and the contemporary situation.

Pang Shiqian comes from Henan province (河南). He studied Islamic theology in Henan, Gansu (甘肅) and Shanxi (山西) under the teachers Hu Yanqzhang (虎延璋), Ma Zicheng (馬自成), and Ding Xiren (丁錫忍). In 1922, under the supervision of Akhoond Ma Liansan (馬連三), he became an Islamic teacher at Henan Xinyang (沁陽) Mosque. In 1923, he returned to his hometown and became the founder of an Islamic elementary school. In 1930, he was invited by Ma Songting (馬松亭) to be a teacher at Chengda Normal school (成達師範) and also an editor of Journal Yuehua (月華). In 1934, Chengda Normal school formed a Quran Translation Committee, and Pong at this time became a teacher of the Quran and Hadith. In 1937, Pang was appointed as the leader of "Faruq al-Awwal Student Group" of Chengda Normal school. The following year, he led 26 Chinese students to Al-Azhar University, Egypt, and stayed in Egypt for nine years to study Islam. In Egypt, he was second minister of Chinese student affairs, and also became King Faruq's Chinese teacher. In 1942, he became an Oriental Affairs Consultant of King

Faruq and taught at Al-Azhar University as a lecturer of Chinese culture.¹ In 1946, when Pang was 45 years old, he returned to his country and finished his book *Nine years in Egypt* on June 1951. In this book, he described the details of his 1939 pilgrimage to Mecca. Through this, we can see that his mind was beyond the secular and more deeply understand his religious feeling during that period. This paper attempts to examine the nationalist and colonialist background from the perspective of Pang's thoughts at the time, as well as reflect on the influence of contemporary nationalism and colonialism in our religious education.

Pilgrimage and Nationalism

In the 1920s and 1930s, Chinese Muslims kicked off a second wave of pilgrimages to Mecca and the Middle East. First of all, Wang Kuan (王寬) created a new type of education, and then cultivated the first modern reformist Islamic scholars with the qualifications of Al-Azhar University in Egypt. When students returned to China, they led to a new modern Islamic education and cultural reform movement. The second wave of pilgrimages and study abroad is quite different from the first group of individual Muslim elites who are alone or with their friends. The second wave of pilgrimages and study abroad is by their new Islamic school, teachers take their students to go. First group of study abroad is come from “Yunnan (雲南) Muslim Education Association”. In 1930, this association apply to Al-Azhar University, after received the admission next year, Yunnan Mingde (明德) Middle School Counselor Sha Guozhen (沙國珍, 1884-1970) lead first 4 Yunnan Muslim to Al-Azhar University, which included Nazhong (納忠1909-2008) and other two students. Another student is Ma Jian (馬堅1906- 1978), he translate Quran to Chinese and become a famous scholar in China. The second group of abroad study is come from Beijing Chengda Islamic School (成達師範), there are five students led by vice President Ma Songting in 1932. They arrived at Cairo next year and thus form a Chinese student department in Al-Azhar University. The third group was in charge by Yunnan Mingde (明德) Middle School, The fourth was in charge by Shanghai Islamic Teachers School。 After completing the formation, when the third generation of the modern Islamic reformist returned to China, they become an important teacher in China. Their teachers was the promoter of second wave of Islamic Revival Movement, Including the four great Imams of the Republic of China, Dapusheng (達浦生), Wang Jingzhai (

¹ “China Muslim National Salvation Association” March 1942, Vol 4, 2-3, p.1 : ”Al-Azhar University has added Chinese study -- Al-Azhar is the highest institution in the world of Islam. The university's research courses originally had a branch of the Oriental Language, but it had not been realized in the past years. Recently, the University authorities specially invited Chinese Muslim Pang Shiqian, head of the Chinese student group, served as a lecturer in the department and has begun teaching. This does show that China-Egypt relations are getting closer and closer...”; also see Pang Shiqian, *Nine Years in Egypt*, Chinese Religious History Document Integration, Chinese Muslim Collection (Hefei City: Huangshan Book press, 2005), 31.: “In 1940, I was hired by Al-Azhar University, as a lecturer in Chinese culture, this is the first time in the Islamic world to talk about Chinese culture.”

王靜齋,1879-1949), Ha Deheng (哈德成, 1888-1943) and Ma Songting (馬松亭, 1895-1992).² The six group was led by Ma Songting's colleague, Pang Shiqian. This Group had 11 students from Xingjiang Province, 1 female, 15 from different Provinces.³

According to the book of *Nine year in Egypt*, the study abroad examination required high school education or above, twice exam, and nine subjects of total. The requirement for studying abroad one is the need to a Muslim and second is understand Arabic. The test location is in the privately Chengda school in Beiping Dongsipai (東四排樓) Building. The time of study is 5 to 8 years. According to the enrollment registration form, the tuition, living expenses and travel fees after the admission of the students are completely free. The original enrollment limit of students was 20, but due to the outbreak of the war, the second round of examinations could not be proceeded. Therefore, the teacher group selected another 10 students, but some students could not go for different reason. The final number in the list of students is 26. When in the process of going forward, the pilgrimage and study group's ticket to Egypt was too expensive to buy, so they needed to buy a ticket to Kolkata (India), and then rely on the assistance of the Kolkata private Islamic school to solve the problem of eating. And then find a way travel to Cairo, Egypt.⁴

According to Pong's work, it is obvious to see that his feelings about nationalism and his strong recognition of pan-Islamism and Muslim nationalism. Pong go the pilgrimage as a teacher. His pilgrimage is full of academic atmosphere. The education he received was entirely a training of Islamic scholarship under the cultivation of religious scholars. The description of his faiths in his writings is somewhat like a pilgrimage ceremony related to the teaching of jurisprudence. In his article, people can hardly see personal subjective emotions and value judgments. One of the reasons why Pang Shiqian's can go to study abroad due to he promises the Guoming National Government that he will do the political tasks for them in Egypt.⁵ He needs to cooperate with the students of Al-Azhar University, follow the instructions of government, during the process of Hajj in Mecca, he needs to promote the determination of China to fight against the invasion of Japanese. When the slaying ceremony was held, he even shouted to kill the Japanese warlords, and combined the religious sacrifices with the sacrifice of the nation.⁶

Regarding the economic situation of the country at that time, because the Middle East had

² Tsai Yuanlin, "Discussing the Religious Ideology of a Chinese Muslim Community from the Narrative of Pilgrimage in the Republic of China Period - Ethnic Imagined Community," *Islamic Modernity and Social Symposium* in NCCU, January 21, 2019, 5-6.

³ For a list of the group, see Pang Shiqian, *Nine Years in Egypt*, 20.

⁴ See Pang Shiqian, *Nine Years in Egypt*, 2.

⁵ See China Huimin Salvation Association Notice, 1939.5.1, No.37, p.3: "It is proposed that this Council will hire Pang Shiqian and Hai Weiliang (海維諒) as the representatives of the Association in Egypt, and will co-sponsored with Ma Jian (馬堅) and Na Zijia (納子嘉), who were the Chinese Literary and Art Representative in Egypt.

⁶ See Pang Shiqian, *Nine Years in Egypt*, 121-22.

not yet exploited oil (the story of oil exploitation was after March 1938), Pang Shiqian, like other scholars who shared the pilgrimage, had to criticize Mecca's "backwardness":

The life of the Mecca people is very difficult. No matter whether they are eating or drinking, they have not given a reasonable enjoyment. Everywhere is beggar..... All life depends on the economics of the pilgrims in every year. The amount of government revenue is also very considerable, but under the system of aristocratic dictatorship, the people did not get enough benefit. Mecca, this holy place, if we evaluate it with secular approach, we will feel backward. But in the sense of religion, it manipulates the hearts more than 4 million, it has the power to call for humanity and the guidance of the masses.⁷

Pang's pan-Islamic consciousness evoked by the pilgrimage is that "even though tens thousands of people have different skin colors, they will gather one place, love each other, and act in harmony. In this case, this great spirit is not can be done by manpower." "Islam teaches human beings, tends to be consistent, tends to be similar, breaks down regional and ethnic concepts, and all Muslims are brothers, and their faiths and words are consistent, they are turned to the supreme God. By using the pilgrimage as a gathering to accommodate different elements of the whole world Muslims after they finish their worship, they will discuss the situation of Islam in different places, and know each other what should be built, what new proposals people can suggest for their country, what should we do now, including religious, Political, military, economic, cultural, and issues of the Muslim-mutual cooperative movement around the world; by increase our unity, increase the effectiveness of our work, strengthen our organization, and consolidate our strength. This is the true meaning of God's commandment of our pilgrimage."⁸

These words were written in the 1940s, which the word and concept "globalization" has not yet appeared. Furthermore, it is from the hands of the most bordered Chinese Muslims in the Islamic world. The Islamic and globalization thoughts which he talks about are indeed worthy to do reflection again. At that time, Pang Shiqian was also full of sympathy for the situation of Muslims in Xinjiang. He firmly believed that Muslims in Xinjiang demanded only religious freedom, they have no political ambitions. In that time, he determines that when he to return to China, he will work hard to unite and cooperate with Xinjiang and mainland Muslims, work together for the modernization of New China.⁹

At the invitation of the professor of Al-Azhar University, Pang Shiqian wrote a book on Chinese Islamic tradition in Arabic, *China and Islam*, which published in 1945. The founder of the Muslim Brotherhood, Hassan al-Banna (1906-1949) also wrote preface for him in this Arabic

⁷ See Pang Shiqian, 117.

⁸ See Pang Shiqian, 118.

⁹ See Pang Shiqian, 119.

book. In the memoirs of "Nine Years of Egypt", Pang Shiqian mentioned that the "Muslim Brotherhood" had a membership of 4 million in Egypt at the time, and maybe they will form a political party in the future. The members of the Muslim Brotherhood have suggested to him that whether they can help to establish the "Muslim Brotherhood" branch in China, but Pong refused their suggestion. He only promised to strengthen the cooperation between the Islamic reform movements in the future.¹⁰

Islamic Fundamentalism of the Muslim Brotherhood of Egypt and its Development after 1945

To understand the development of Egyptian fundamentalism, it is necessary to mention Sayyid Qutb. He was born in 1906. In his early years, he was inclined to nationalism in his thoughts. He had been enthusiastically supported the nationalist party, the Wafd Party. However, it began to accept the influence of some modern Islamic thinkers, such as Al-Afghani and others, and gradually changed his position. Sayyid Qutb has studied in the United States for two years. He believes that the spiritual world of Western society is empty and corrupt. He deeply felt that the Western road could not solve the social problems of the Muslim world. Since then his mind has completely turned to Islamic fundamentalism. After returning from the United States, he was involved in political activities. Later, Sayyid Qutb was arrested and imprisoned twice. In prison, his fundamentalist ideology gradually became radical, his attitude to current regime of secularism and nationalism also evolved, from disappointment turn into hatred and then further to opposition. After absorbing radicalism, he gradually formed his own theory, and with the support of the Muslim Brotherhood, his theory spread widely and had a great impact.◦

In the view of Sayyid Qutb, if the Ummah (Muslim community) is to be realized, not only need a Jihad, but also a group of believers needs to be formed. Three believers will become an Islamic society, and then from three to ten. Ten to one hundred, one hundred to one thousand, one thousand to one thousand and twenty thousand. This is equivalent to the "Mecca stage" when first group founded Islam. The "Faith Pioneer" formed by the believers is equivalent to the "Medina stage". Since the "Pioneer" action constitutes "a society with Islamic faith, it is only based on the relationship of faith, it is nothing relate to the national, land, color, language, geography and ridiculous borders. This is the Muslim motherland - Islam home."

At that time, most of the scholars contacted to Pang Shiqian in Egypt were related to the Muslim Brotherhood. After these Chinese students returned to China, during 1945 ~ 1948, it was the most prosperous period of the development of the Egyptian Muslim Brotherhood. The popular demonstrations and other political movements initiated and organized by it, such as the newspapers and publications published by it, had a huge impact on the Egyptian society at the time. During

¹⁰ Tsai Yuanlin, "Discussing the Religious Ideology of a Chinese Muslim Community from the Narrative of Pilgrimage in the Republic of China Period - Ethnic Imagined Community," 10.

the Palestinian War, the expansion of the Muslim Brotherhood increases dramatically, and thus seriously threatened the rule of King Farouk. After the Palestinian War, King Farouk turned his target to the Muslim Brotherhood, announcing the ban and arrest the members of Brotherhood and the confiscate their property. Later, Prime Minister Nukrashi was assassinated by Brotherhood member, and Hassan Banna, the founder and leader of the Muslim Brotherhood, was assassinated soon after. After the death of Banner, the influence of the Brotherhood gradually weakened.¹¹

In 1954, the government accused the Brotherhood against the "July Revolution"¹² and ordered the disbanding of the Brotherhood. More than 6,000 members of the Brotherhood were imprisoned and 21 were executed by the government. The Nasser regime strengthened the dominant position of official Islam and used official Islam as a political tool to control the people. "After the 1952 revolution, the number of mosques increased significantly. The government established a new religious radio station, initiated the Islamic Conference and the Islamic Research center, and maintaining the authority of Al-Azhar in the form of law, and using Islam as a compulsory subject for school exam....." In 1964, in order to win the support of religious forces, the Nasser regime issued amnesty, released prisoners of the Muslim Brotherhood, and boycotted the Marxist ideology. Many members of the Muslim Brotherhood back to their official job and received government compensation. However, in 1965, the Nasser regime cleaning Brotherhood again, nearly 30,000 people were imprisoned and dozens were executed.¹³

The fundamentalism of the Egyptian Muslim Brotherhood was originally intended to promote the political principles of equality and democracy by returning to the traditional forms of religion, and to require the broader participation of the people in politics. It itself contains enormous potential for political mobilization. Violence and resort to extreme means are not inherent in the modern Islamic revival movement. The Muslim Brotherhood has always adhered to the principles of belief in modern Islamism, the establishment of a political system of unity of politics and religion, and the basic on following Islamic Shariah. Unfortunately, the sequela of British colonial rule has been a seriously obstacle to the modernization process in Egypt. The people who originally opposed the colonial invaders finally evolved as a group of communism who rebel and anti-government. The fundamental ideas combined with nationalism, and then mixed with some communism, the original initial appeals were changed. The political situation in Egypt has been complicated enough to be uncontrollable. It is the long-standing historical contradiction between the Egyptian people that turned the early political practice of the Muslim Brotherhood and eventually became a group with strong nationalism and radicalism. Under the wave of liberalism, fight for national independence in Egypt become a primary political goal of the Muslim

¹¹ Ha Quanan, "The Evolution of Egyptian Muslim Brotherhood," 27.

¹² The Egyptian coup d'état of 1952 also known as July 23 revolution, began on July 23, 1952, by the Free Officers Movement, a group of army officers led by Mohammed Naguib and Gamal Abdel Nasser. The coup was initially aimed at overthrowing King Farouk.

¹³ Rubin B., *Islamic Fundamentalism in Egyptian Politics*, New York, 2002, pp. 12, 15.

Brotherhood. However, in Nasser era, totalitarianism reaching its peak and extremely political thought has become a product of the Nasser era as a logical extension of totalitarian politics. When the democratic process in Egypt progressed slowly, the political atmosphere turned to moderate, the political position of Muslim Brotherhood also became moderate, and Brotherhood once again turned, from the extreme violence to the parliamentary election. ¹⁴

Nationalism and Political operation

When talk about nationalism, according to John Plamenatz, he thinks that nationalism is fundamentally a cultural phenomenon, which often appears in a "political form." These political forms, one is "Western" and another is "Oriental". Both types of nationalism are based on an accepting of a set of common standards which its standard is used to measure the cultural development of each nation.¹⁵ In the first type, although it can be felt that their nation is at a disadvantage position in other aspects, however, it has been "armored from the cultural" which in order to remove their own deficiencies. Although France or the United Kingdom set new global standards for progress for other regions, but for those who base their standards on the concept of "human, moral and social", these roots are basically from Western Europe. When nationalism appears in other Western countries, despite the criteria are set by the leader, it is still a weak consciousness product, nevertheless, people still can feel that in their own culture, peoples has been armed, and they try to reach those standards. For example, Germans demand to learn their own language and reach the requirement of their own education and professional skills. These standards are considered as a necessary for a "progressive civilization", and they "don't need to borrow foreigners' culture to arm themselves." In other words, they did not align their own culture with national custom.

But the emergence of "Oriental" nationalism is totally different. Oriental nationalism is that people are dragged into a new civilization which is still strange for them, and their own culture which come from their ancestors was excluded by the standards of the world and Westerners. Eastern countries follow the advanced nationalities of Western Europe -- according to the standards of globalization which promoted by Western Europe -- They judge the backwardness of their own nation. Asians realize that these standards come from foreign cultures, and the culture of their own ethnicity does not have the necessary conditions to reach those standards. Thus, "Oriental" nationalism means that they need to "rearming" their nation from culture, and "re-engineering" their own national culture. On one hand, they need to adapt the needs of advancement, on the other hand, they need to keep their own uniqueness at the same time. There

¹⁴ Ha Quanan, "The Evolution of Egyptian Muslim Brotherhood," 28.

¹⁵ John Plamenatz, "Two Types of Nationalism", *Nationalism: the nature and evolution of an idea*, eds. Edward Arnold (New York: St. Martin's Press 1976), p.23-36.

are two kinds of rejections in the development of nationalism between the East and West. On the one hand, they reject foreign invaders, but they imitate and surpass them by their standards; On the other hand, they reject the ancestors' custom because they were be seen as both a hindrance to progress and also as a symbol of national identity. Therefore, in the East and in the historical process of cultural integration, chaos is inevitable.

Partha Chatterjee believes that Nationalism represents an attempt, it puts the universal demands of freedom and progress into practice by a political way. However, there are many no arguable historical evidences telling us that it can also lead to ignorant chauvinism and endless xenophobia. Such ignorance and emotions exactly provide a defense for social violence and authoritarian regimes. Nationalism is part of the process of freedom, it can be defined as a framework of rational ideology which through it, rationality and widely acclaimed political goals can be achieved. But the truth of history shows us that is not the case. As Partha says, nationalism is by far the source of the most devastating war. It defends for brutality of the Nazis and fascists, it evolved awareness of racial hatred in a colonial activity, it gave birth to an irrational religious revival movement and the highest political regime in the contemporary era. All these evidences prove that nationalism and freedom are often opponent.¹⁶

In the *Imagined Communities*, Benedict Anderson refused to define the concept of nation with a set of external, abstract standards. He thinks that nation is a “imagined communities in the political sense.” It not only an objective assembles which produced by social reality, but also more by "imagined" and "created." Anderson's argument is very close to Ernest Geller's view -- Professor of social anthropology at the Cambridge University: Nationalism does not awaken the national consciousness, but creates a nation that does not exist.¹⁷ But Anderson argues that Geller's creation means "fake" and "false", which is a kind of falsify of history.¹⁸ Regarding the real "creation", Anderson further explained:

“...the two relevant cultural systems are the religious community and the dynastic realm. For both of these, in their heydays, were taken-for-granted frames of reference, very much as nationality is today. It is therefore essential to consider what gave these cultural systems their self-evident plausibility, and at the same time to underline certain key elements in their decomposition.”¹⁹ “The combination of Protestantism and print capitalism has brought this change. “print-capitalism, which made it possible for rapidly growing numbers of people to think about themselves, and to relate themselves to others, in

¹⁶ See Partha Chatterjee, *Nationalist Thought and the Colonial World: A Derivative Discourse*, Second Impression edition (Minneapolis: University of Minnesota Press, 1993), p. 2.

¹⁷ Ernest Geller, *Nations and Nationalism* (Oxford: Blackwell Publishing, 1983), 124.

¹⁸ Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, Revised edition (London New York: Verso, 2006), 20–27.

¹⁹ Anderson, 12.

profoundly new ways.”²⁰

Before we had the technique of printing, there are many languages be used in Europe in the certain area, but after we used this technique, the languages be intergraded into reading language, and thus the number of languages become more and more less. This is crucial for the emerge of nationalism, because the reading language creates a space, which easier than Latin and more complicated than our native language. Because some local dialect cannot be written, and print technique cause some language fixed and form a new ‘power of language’.²¹

Anderson emphasized that when we do the national movements research in contemporary, we should priority given the issue to the ideology which it be created in the process of national creation. He emphasized the important role of the modern language communities in the national society. However, Anderson’s approach has many characteristics of political contradictions, he uses sociological determinism to make his conclusion. Both Anderson and Geller are pointed out that before the emergence of nationalism, academic has fundamental changes in the way of understanding what is society. Geller connects this kind of change to ‘industrial society’, however, Anderson further connects it to ‘Printing capitalism’ and form a dynamic activity. They both describe the characteristic of homogeneity in new culture, this cultural homogeneity was later imposed on the emerging of nationalism. On one hand, Geller thinks that this is high class cultural forcing folk culture which has rich diversity accepted the influence of high class cultural, on the other hand, Anderson argues that this process including the common experience of the formation of “printing language” and the intellectuals’ journey in colonial period. Geller and Anderson both make a conclusion to the module of nationalism in the third world. These modules are form according from their inherent historical modules, these modules are subjective, necessary and irreversible.²² When we back to the context of Chinese Muslim, the question will be where is the imagined operation and creatively intelligent process? For Anderson, he limited his discussion in the module characteristics of twenty century nationalism, he did not notice those contradictions in the historical context of be twists and be suppressed. For Chatterjee, Anderson’s conclusion is completely political pessimism. Anderson’s nationalism only belongs to the catalogue of anthropology and this is exactly limited the religion into the catalogue of anthropology. If religion only belong to anthropology, this is completely denying the supreme divine existence, deny revelation and limited sacred into human intelligence.

²⁰ Anderson, 18.

²¹ See Chatterjee, *Nationalist Thought and the Colonial World*, pp. 19-20.

²² Chatterjee, chap. 1.

Colonialism and Its Consequence

After 1990, postmodernism emerged in Europe and the United States. Politicians and scholars led by American elites attempted to reconstruct "the Islamic terrorism" to replace communism, the old enemy which basic on the grounds of rebuilding the new world order. Political confrontation also reflected in the academic political atmosphere. One of the famous representatives of this confrontation is the "*The Clash of Civilizations*" by Samuel P. Huntington in 1994, but Samuel Huntington and Edward Said both show that the modernity of Islam and Western civilization are binary opposition. Western colonialism expands to outwards and evolving into a globalized issue, the first western colonialism receiver is the Islamic world. Under the western colonialism, western Medias describe Islam as 1. Conservative, traditional, and resist to modernization. 2. Violent, exclusive and tend to preach by force. 3. Only belong to Middle Eastern and Arab society. Such impression has caused irreversible image in modern society. When we talking about nationalism and colonialism, we still need to use historical approach to understand those sacred boundaries which are not only belong to the evolution of area and culture.²³ Edward Said argues that western society, scientific research in humanities and western colonialism are synchronous, because 19th century is the peak of social science, however, it was also the most intense moment of the Second World War. When West and Eastern society are under a condition of mutual disagreement, we also create an unequal prejudice in religious studies. Western religious and historical views were established on the intellectuals and political elites in 19th century, their dichotomy of traditional and modern also consolidate the binary view of the East and the West. Therefore, we have dualities between the West and the East, civilization and barbarian, progress and reaction, democracy and feudalism, freedom and adjudication, rationality and superstition.

One of the consequences of colonialism is the domination of knowledge. When civilization itself was verified and manipulated by rigorous scientific and technological methods, the final judgment still returned to the consideration of mutual political and economic interests. When knowledge was erected by political power, Western colonialism rationally forms the most thorough and perfect form of domination. In such an atmosphere, the national and linguistic culture of the Eastern world as the object of laboratory that being studied and analyzed thoroughly. After the end of the Second World War, the follow-up was the new imperialism of the United States. When the first generation of social science theory was accepted by Sayed, he found that Western powers directly intervened in the name of modernization and development in the economic and public policies of the third world. And then many local resistance forces began to mobilize the masses in the name of Islam and resist US hegemony in the Middle East. Sayed pointed out that the academia and the media began to connect together in the United States to deal with Iran, Lebanon, Palestine and Iraq. The most famous example is the position of Bernard Lewis, an expert on Islamic studies and Middle East.²⁴ Said directly pointed out that the arrogance of those scholars,

²³ Tsai Yuanlin, *Islam, Modernity and Post-Colonialism* (National Taiwan University, 2011), 1–32.

²⁴ Edward Said, *Covering Islam* (New York: Vintage Book, 1997), 20-22, 29-32.

and their follower in the academic world. This is because most scholars in that time do not conscious that they have accepted the "Orientalism" position in some respects, which has made the civilization conflict worsen lasting for centuries.²⁵

When Western Islamic scholar Marshall GS Hodgson²⁶ realized this persistent conflict, he tried to get rid of the idea of Western centralism and modernity. He tried to criticize Weber's point of view and questioned the problem. Elevate the issue to the level of methodology. Hodgson believes that Weber and his contemporary Western scholars were limited by the knowledge framework of Westerners on world history at the time, in addition, the lack of original materials for non-Western societies and history, many fashion concepts have been adopted continually and uncritically.

Hodgson believes that after Weber, no scholars have made a provocative and systematic interpretation of the "traditional agricultural civilized society" between the "Western" and "non-Western" social conditions. He believes that if a breakthrough needs to be made, it is necessary develop an analytical framework of world history firstly. This structure is based on a historical fact that the entire world of human civilization in the Eastern Hemisphere has been interacting as an open system since ancient times. If historical research be divided by ethnic, regional or linguistic differences, it is impossible to fully understand the causal relationship of the development in the part of human civilization. For example, medieval Islamic civilization and Christian civilization, whether religious, economic, military or cultural, are interactive in all aspects. However, the two civilizations are divided into two separate academic fields: Medieval studies and Islamic studies. Hodgson argues that from Weber and his contemporaries, most of the historians who attempted to conceive the history of the world and attempted to build a structure of comparative civilization, both could not escape the logic that clearly separated the different civilizations and most scholars looking the problem entirely from their own background of development. Most scholars define and analyze the problems of development of individual civilizations are guided from their inner culture.²⁷Hodgson pointed out that Weber's the blind spot was he did not saw that civilization was a process of continuous change and regular renewal. Weber ignored a key historical issue, that is, what allowed these ideas to persist after they appeared. Weber could not saw the full picture of this feature of interacting with others, and of

²⁵ Tsai Yuanlin, *Islam, Modernity and Post-Colonialism*, 14.

²⁶Marshall Hodgson was an American scholar of Islam who died in 1968 while jogging on the University of Chicago campus. He was 46, and he left behind a manuscript that would become a magisterial three-volume book, "The Venture of Islam," published posthumously through the efforts of his widow and colleagues. Before "The Venture," there was no English-language textbook, no unified history, about the many linked empires that emerged out of the revelation received by the Prophet Muhammad in 610 A.D. See <https://www.nytimes.com/2016/10/09/magazine/letter-of-recommendation-the-life-of-marshall-hodgson.html>.

²⁷ Tsai Yuanlin, *Islam, Modernity and Post-Colonialism*, 22.

course, he could not see the results of its follow-up.²⁸

Hodgson found that Weber's research was carried out in the framework of his own cultural thinking. From the result to see the cause. For Weber, the reason why Western civilization can develop capitalism is because that they have rationalism and the creational adventurous spirit. On the contrary, traditional Orientals cannot develop capitalism and humanism completely because of the lack of these characteristics. But the real world of history is always broader and more complex than our research. Even scholars like Weber still cannot jump out of the world's images of their time, still cannot jump out of the Western thinking logic, so for those who are in the twentieth century after Weber, it is even more difficult. Their time and space horizons focus only on modern society mostly, and ignoring the historical context of Weber's theory itself.

Hodgson summed up Weber's interpretation of Eastern religions, he thinks that Weber's interpretation is difficult to affirm, but also difficult to deny. Hodgson believes that history should be viewed from a larger context, and he cited two types of false impressions that were reinforced in Western scholarship. One is to misunderstand the exotic feelings for the ancient tradition. These scholars depart from academics somehow based on the argument of racist. They are fascinated by their own progress and eager using other ways to devalue other societies. These scholars will not realize that they have the same past in other parts of the world. They assumed that the technological developments of other civilizations in the past were slow, although a rational thinking system was developed in Europe in the nineteenth century, however, it seems that there is no progress in other corners of the world; they label themselves differently from the time dimension and status of others.²⁹

On the other hand, those western scholars who represented by "regional research" often use a contrary fallacy to verify their false impressions. They put veil on other civilizations with the common vocabulary of "tradition". It seems that those who live in those civilizations are limited by the "traditional legacy." They did not find that Muslims also exhibited their unique functional adjustments under the main systems of each era. Even in the most conservative atmosphere, the purpose of Muslims' social decision is not to separate from the past, but to meet the specific and practical interests of the dominant social groups. These Western scholars who focus on "regional research" have made an important issue more blurred: When the impact of major changes affected their destiny, how did these diverse groups face the situation at that time?³⁰

²⁸ Marshall G. S Hodgson, *the Venture of Islam. Conscience and History in a World Civilization: The Classical Age of Islam Volume 1 Volume 1* (Chicago; London: The University of Chicago Press, 1974), Introduction to the study of Islamic civilization, 35.

²⁹ Hodgson, 38.

³⁰ Hodgson, 39.

Hodgson praised Weber's approach to religious comparative studies as unprecedented, since few Western scholars, like Weber, tried to explore all the major Eastern religious traditions which known by Westerners at the same time. Unfortunately, the scholars who followed Weber's theoretical framework also accepted his orientalist prejudice entirety, they did not try to clarify the whole thought network, which led to the resistance of scholars from the Eastern world. Eventually, causing the extension of post-colonialism debate. And Islamic studies are destined to become the main battlefield of academic and civilized conflicts between the East and the West.³¹

Some Hidden New Possibilities from the Past and Now

When I looked back to 1933, I found some historical events of Chinese Muslim scholars' works. One is Pang Shiqian's colleague and friend, Ma Songting. In 1930, Ma Songting invited Pang Shiqian worked with him and at Chengda Normal school (成達師範). There were some speeches by Ma Songting that had been recorded when he arrived at College of Chinese Studies at Al-Azhar University, Egypt:

“As a Moslem my field of work naturally lies within the realm of Islam. As a youth I engaged in the study of religion. In the 14th year of the Chinese Republic, I established the Chengda Normal School at Yunnan, with the help of Messrs. ... In the 17th year of the Republic the School was moved to Peking. Because the history of the School is still quite brief we have not yet fully developed it. During this same period, I also took an active interest in the literary propagation of the Faith and edited the *Yueh Hua* Journal which was organized for this purpose.“

“The stronger a man's own faith is, the greater his sympathy is for other religious. Especially when the tide of anti-religious feeling is high, we sense more keenly than ever the need for a pan religious movement consciousness. Although the anti-religious movement does not attack religion itself, there is likelihood that in striking at the by-products of religion it will endanger the whole of religion. Moreover, this is particularly true in the case of Mohammedanism and Christianity, because there is a unique relationship between them as compared with other religions.”

“...more than half of the world's more advanced peoples belong under the banners of these' two religions which come from a single source. Therefore, to work for good relationships between Mohammedanism and Christianity is to work for the benefit of all Moslems. To go a step further, to do this is to work for friendly relationships among all mankind. Especially when we consider the high position which European and American peoples have already attained, we feel more than ever that the Moslem movement is worthy of our greatest efforts. But where does the road of good

³¹ Tsai Yuanlin, *Islam, Modernity and Post-Colonialism*, 25.

relationships between these two religions life? I feel that the first step begins with mutual tolerance and mutual study.³²

In another document, I found that Christian scholar also has similar concept, and some scholar let this concept become an activity in China in 1933. There had an institute called "Society of Friends of the Moslems in China". Even though I still cannot find an interaction between Chengda Normal School and "Society of Friends of the Moslems in China". But I still believe that most reformer Muslim Scholars are welcome different religion scholars come to visit their homeland and study their custom. This is the journal come from Missionary in 1993:

"Dr. Zwemer and C. L. Pickens traveled from Sian, Shensi, to Lanchow, Kansu, even though it is still reckoned eighteen stages or twenty-two days of ordinary travel. Thus, they were able to visit in three weeks the most strategic Moslem centers of the Northwest."

"This trip gave Dr. Zwemer a wonderful opportunity to know the real situation and problems confronting workers amongst Moslems in China. In 1927 he was only able to touch the fringes of the problem, but this year he was able to meet with and see at first hand the real problems."

Who made such a trip possible for Dr. Zwemer? It was the Society of Friends of the Moslems in China; What is the Society of Friends of the Moslems in China? It is a group of people representing most of the missions in China who are interested in the problem of reaching their Moslem neighbors with the Gospel; also, friends from abroad who wish to pray for and follow what is being done out here. A quarterly, "Friends of Moslems" gives concise and timely accounts of what is being done, suggestions and information for those who are working in the field and topics for prayer. The funds of the society are used to prepare and distribute literature with suitable terminology and fitted to meet the needs of Moslems.³³

Conclusion

This paper has attempted to analyze Pang Shiqian's pilgrimage experience, with a specific focus on the role of Hajj in the construction of transnational Muslim identity. In addition, it has tried to reflect several blind spots in contemporary religious and cultural dialogues and materials that should be avoided from the mutual agitation and convergence among pan-Islamism, Chinese nationalism and Muslim nationalism. I have seen scholars quote materials from the Cultural Revolution era to demonstrate the position of modern China that deals with Xinjiang issue in one Symposium. This is undoubtedly strengthening Islam's cultural phobia of Chinese scholarship.

³² See Ma Sungting, "The Historic Centers of Islam" *The Chinese Recorder*, vol. 64, no. 10, 1933, pp. 636-42.

³³ See. C. L. Pickens, "Across China in Two Weeks" *The Chinese Recorder*, 1933, pp. 625-28.

Moreover, this leads to incorrect understandings of Islam from a secular perspective. There is also another phenomenon: several scholars continue to cite the sequelae of nationalism and colonialism on the Islamic world to strengthen the ambitions of Western civilization. This continues to create an anti-Western position in certain countries and places the two ideologies in a state of opposition. In Pang Shiqian's nine years in Egypt, he advocated humanism as well as mutual exchange and cooperation. He did not agree to let the branch of the Muslim Brotherhood enter to China. He wanted to keep his Islamic study as low-key as possible and serve China as an Islamic scholar. The difference between Pang Shiqian and Hassan Banna is that when Pang Shiqian left China, Japan invaded China. He needed to face immediate survival problems. After he returned to China, he devoted himself to education and this became a means of survival. For Pang Shiqian, letting foreign political movements enter into China was definitely not a wise decision. However, Banna finally jumped into the political movement in Egypt, to some extent, his original position was turned. Perhaps he wanted to trigger a revolution and overthrow the dynasty of that time. For Pang Shiqian, he wanted China to end its war, but for Banna, he longed for another revolution.

Secondly according to the theory of Ernest Geller and Benedict Anderson, Pang Shiqian's nine years in Egypt can be seen as high culture forcing a rich and colorful Chinese Islamic civilization to accept Japanese culture. Although these traces have been formed and unchangeable in history, Pang Shiqian understood the realization of political and economic interests. His choice was not to stay in Egypt, but instead to lead his students back to China after their training. They let Islamic education continue to be preserved in China. Although Pang Shiqian and his Xinjiang students did not see the results of their efforts, 61 years later, there is a young scholar speak for them at the National University of Malaysia. The essence of Islam is not violence. His appeal in the Hajj was a protest against the Japanese invasion, not in order to advocate violence.

Finally, the time and space background at the time did not have the opportunity to allow Islamic scholars to communicate with different disciplines or religions. However, in modern times, we no longer need to face the war environment at that time, but we are faced with another new challenge - dialogue and service for each other. In the process of studying historical materials, I thought that the 'Society of Friends of the Moslems' might be the result of Pang Shiqian and Ma Songting's efforts for religious dialogue in China originally, but I now understand that this group was initiated by Christian scholars. Although there was no mutual dialogue and understanding between the two religious groups at the time, it did not mean that there would not happen in the future. In the field of religious studies, my position tends to Hodgson's point of view -- when we insist on our own worship approach, it does not mean that others' expressions are wrong. Only when we enter another civilized world, listen and appreciate each other firstly can we produce diverse and different voices in our lives, become tolerant of one another, and forgive and cooperate with each other. This is ultimately the challenge of the new generation of Chinese Islamic scholars.

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Islam and Cognitive Behaviour Psychology: An Introduction

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Abstract

Through the realm of positive psychology, mainstream psychology has gradually accommodates the concept of religiosity and spirituality into its theory and practice. With this growing trend, recent findings from studies depicts that most religious variables like patience, hope, gratitude, meaning, are mostly not explained and adopted from their religious interpretations. Hence, this paper seek to unravel the rich history of Islamic psychology with highlights from some remarkable contributions of notable scholars as well as from mainstream Muslim psychologists within the cognitive-behavioural school. Moreover, the Islamic faith which offers pristine form of belief, human knowledge, and existential patterns stands as a rational approach towards promoting a psycho-spiritual model of human functioning. This model can be further integrated into psychotherapeutic approaches like Cognitive-Behaviour Therapy (CBT) as a holistic intervention in treating depression, anxiety, and trauma-related pathologies. It also serves as a new window of integrating the Islamic belief factor into the core element of cognitive behaviour psychology. Suggestions for future research and practice for counselors and therapists are discussed.

Keywords: Islamic faith; cognitive-behaviour psychology; Muslim psychologists; Positive psychology

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Introduction

While it is commendable that psychology gave room for religiosity into mainstream human behavioural science, it is yet to give due attention to what is inherent in Islamic human psychology. Experts in the field of psychology and religion such as Harold Koenig, Everett Worthington Jr., Rapaël Bonelli, David Hodge, among others, have invested great amount of efforts in studies reflecting the positive impact of religiosity on psychological wellbeing, including aspects of the link between spirituality and optimum human functioning. However, the attention given to Islamic-psychological well-being connection has been grossly minimal compared to what obtains from Buddhist and Judeo-Christian teachings. Besides this, positive psychology experts focusing on exploring religious variables like hope, forgiveness, gratitude, purpose, and meaning among others, have fall short of connecting these concepts to religiosity.

Islam being a one of the major belief systems, encompasses both religio-spiritual tenets that uplifts a Muslims connection to Allah (SWT), and codes of behavior that shapes a person's optimal psychological functioning. Aside numerous verses of the Quran and the blessed teachings and practice of Prophet Muhammad (PBUH), Abu Zaid Al-Balkhi remain in history to be first scholar that opens the window of cognitive-behaviour psychology. In the current world of Islamic psychology, eminent scholars like Malik Badri unravelled what it takes to understand the psychology of human behavior from the Islamic perspective. His writings reflect the fact that

human nature comprises of the psycho-spiritual components of the soul, the heart and the body. This indicates for instance, that for a person to reduce anxiety or depressive states and attain well-being, there is a great need to explore his daily prayers and other religious practice in the treatment plan. This can be a framework in integrating both Islam and mainstream psychology.

Between Psychology and Religiosity

At a time, the world of psychology and psychotherapy in particular are primarily concerned with the theory and practice of Freud's psychoanalysis. This school of thought is centered on the unconscious, and believes human emotions and behaviour are governed by sexual and aggressive instincts. Faced with much criticism due to the fact that some psychoanalytic theories and practices are grossly less scientific, Badri (2013), asserts that most experts in the field of clinical psychology redirected their attention away from the unconscious sexual and aggressive conflicts as the causes of mental disorders.

This scientific nature of empiricism married with psychology led to the development of the behaviourist school. Based on the principle of learning, behaviorist like Ivan Pavlov and Skinner landed some ground-breaking empirical research in psychology. Behaviorism upholds that human behaviour is a function of the forces within a person's external environment, and psychological disorders are determined by negative environmental experiences. As Badri (2013) puts it, as the new field of behaviour is springing up the treatment of various anxiety-related disorders, it was evidently clear that psychological symptoms is not tied to any unconscious past, but are rather simply learned habits which can be reversed directly and treated through conditioning.

Badri (2013) further enumerated that the stimulus-response paradigm the behaviourist school is based on is insufficient to explain more complex mental disturbances as a result of its neglect of human consciousness, beliefs, and thought processes. For instance, a widow who is experiencing a chronic depression during bereavement can said to be influenced not only by the shocking death of her husband, but also by how she interprets the painful experience which can be linked to her thought process like knowledge base, belief structures and other cognitive domains of human functioning.

So, how a person interprets a negative event or experience may be tagged as the bedrock of emotional and psychological disorders. This notion of the cognitive school became more popularly accepted. In his famous book, *Cognitive Therapy and the Emotional Disorders*, Beck (1976) asserts that psychological disorders are not certainly the off shoot of covert dark agents in the unconscious but rather results from everyday processes and experiences like, making faulty interpretations, incorrect learning processes. He also argues that those in the school of behaviourism and psychoanalysis have now acknowledged that neglecting the cognitive realm further exposed some appropriate and significant problems unresolved.

Furthermore, the cognitive-behavioural school raised remarkable attention and fruitful approaches in addressing serious psychological and emotional problems. Westbrook, Kennerley, and Kirk (2007) assert that the factors underlying any cognitive behavioural intervention lies on the premise that a person's emotional response and behaviour are a function of his cognitive processes like thinking, beliefs, knowledge and interpretations about his self-image including the meaning and interpretation of the events.

Consequently, one common factor in the cognitive-behaviour theoretical framework is the belief component which can be categorized as a feature why cognitive therapies can be harmonised with religiously oriented clients. According to the Balkhian cognitive orientation about the self and the world, every human needs to understand the interplay of how the soul and mind is connected to the physical body in which, an unhealthy soul as a result of abnormal and maladaptive dispositions, has a profound effect on the body functioning and vice-versa. Hence, healing of the soul has a similar impact on human psychological functioning and physical body (Badri, 2013; Haque, 2004). Also, based on the article of faith as entrenched in the Islamic doctrine, cognitive disordered symptoms can be neutralized when the depressed individual see the world as a place of neither total happiness nor where he attains all desires and wishes (Badri, 2013).

Narratives from Early Muslim Scholars' Manuscripts

In tracing the root of the cognitive paradigm, there is need to further examine some of the writings and positions of some early Muslim scholars. Abu Hamid Al-Ghazali (1068-1111), who according to Professor Watts, is celebrated in both East and West as the greatest Muslim after Prophet Muhammad (SAW), postulated the three fundamentals of human psychological functioning that fosters self-development as confirmed now by modern psychology (al-Ghazali, 1952). He posited that knowledge (cognition), states (affects and feelings), and actions (behaviours) that are products of human feelings and knowledge are human functioning patterns that builds the self. This is virtually the foundation and theoretical framework in which the cognitive principle of modern psychology is based (al-Ghazali, 2011).

Furthermore, al-Ghazali's (2011) paradigm of human cognition may be tagged as being comprehensive. The Muslim psychologist asserts that knowledge is a phenomenon that facilitates beliefs like the articles of faith in the Islamic doctrine. According to him, beliefs are like safeguards that foster meaning and purpose of human perception about the world, and that belief structure is a function of factors like; experience, knowledge, and goal setting (al-Ghazali 2011). He further subscribes that this Islamic belief breeds certainty and confidence that there is no such thing like failure except what is imminent to be outcomes and results, and that all events and situations happens for a reason which calls for the search of the positive part in them through assessing and interpreting them in a positive way. From the above, it is possible to say that this is the root of modern day constructs like cognitive restructuring, and other positive psychological theories.

Another prominent scholar since the 9th century is Abu Zaid Al Balkhi (849-934). In describing his scholarship, Badri highlighted in his book thus;

The belief that it is our thinking that leads to our emotional state is as old as Greek Stoic philosophy. However, it was al-Balkhi who developed this into a refined cognitive therapy. In considering faulty thinking that leads to emotional pathological habits of anxiety, anger and sadness, as the main reason behind the psychic disorders of the soul, al-Balkhi distinguishes himself as the pioneer or at least one of the earliest pioneers of this modern therapy (Badri, 2013, p.15).

One major contribution of al-Balkhi to cognitive therapy is his preventive approach which Badri (2013) explains to be a fascinating method that surpasses modern-day approach. The Balkhian approach subscribed that just as a person stores drugs for any unforeseen medical challenge, there is great need for the storage of healthy and pleasant thoughts in the mind (when in a tranquil and relaxed condition) for any emotional disturbances. Badri (2013) termed this as what is seen today as rational cognitive therapy” (p.18).

Another form of therapeutic approach from the Balkhian school of thought which Badri (2013) categorized as being different from changing irrational thoughts is the use of a negative emotion to neutralize more harmful emotional disturbances in a disturbed individual. Badri believes that this “third wave of cognitive therapy” which is all about treatment of the opposite according to al-Balkhi and al-Ghazali school can be linked to the mainstream reciprocal inhibition of the behavioural therapeutic school. So, it could be deduced that the contributions of some of the early Muslim psychologists cut across the cognitive and behavioural school of mainstream psychotherapy.

Islamic Psycho-spirituality

Islam is a belief system that offers what every human need to experience optimum spiritual, social and psychological functioning. According AbuSulaiman (2013), Islamic offers every individual a rational mode of living a meaningful life in all areas, and helps in providing direction as to how well he lives and manages his physical and psychological functioning in relation to both the universal and human nature. An example is the moral code of not consuming intoxicants like drugs and alcohol. It is very apparent that negating this moral and divine code attracts devastating effects not only physical or physiological problems, but also psychological distress. He further argues that the Qur’anic worldview values the individual as a meaningful and thoughtful specie that strives and harvest all his material and spiritual heights through reformation, creativity and selfless service which further pushes him into the spiritual realm of eternity.

In addition Haque and Keshavarzi (2012) mention that Islam as a dynamic belief system which plays an important role in Muslims’ lives as a result of how it shapes their worldview.

Muslims' conceptualization and disposition about the self, others, the world and the future are linked to the Islamic faith's comprehensive ethics and values which calls for the faithfulness to a "holistic healthy lifestyle" (p. 298). From the Islamic perspective, there is a strong connection between belief (cognition) and actions (behaviour) as it is entrenched in fundamental principles of the religion. A Muslim's belief in the articles of faith is not complete except his actions is in conformity with those belief structures just like believing in Allah's (SWT) sovereignty must be accomplished through obeying His commands like praying five times daily. Another dimension to this is abiding by the principle of not eating pork or drinking alcohol related drinks which not only a means of spiritual submission to God's will, but also reaping the physiological and psychological benefits of abstaining from such.

Consequently, several factors actually determined the efficacy and universality of applying both theory and practice of mainstream psychotherapy interventions. According to Badri (2017), the cultural disposition of any group of people tends to influence the nature of psychological disorders they suffer from, the form of symptoms they experience, and the manner in which they treat the disorders. This can linked to the theoretical framework of the cognitive behaviour school in which the cognitive element which encompasses an individual's beliefs, knowledge, perception of environment, etc, can be varied from one belief system to the other. The Islamic connotation to belief and knowledge depicts the interconnection of celestial, spiritual, and the physical and earthly dimensions which is quite different from Beck's (1976) or other western explanations. Interpretations given to the cognitive triad best explains this.

In integrating any cultural or religious principles into psychotherapy, generally the Cognitive Behavioral Therapy (CBT) seems to be one of the most widely used interventions for adapting to religious principles. Besides, Haque, Khan, Keshavarzi, and Rothman (2016) assert that Islamic beliefs are in harmony with the theoretical foundations of more recent psychological theories like the CBT. Haque and his colleagues also posit that CBT being an intervention model offers significant flexibility for psychologists to adapt in connection to clients' individual and religious tenets. For instance, findings from a study among some university students in Pakistan indicates that the CBT theoretical framework are generally in line with their beliefs which involves personal and spiritual values (Naeem, Gobbi, Ayub, &Kingdon, 2009).

In a recent meta analytical study, the effect of religiosity/spirituality intervention as compared to that of traditional interventions (Captari, Hook, Hoyt, Davis, McElroy-Heltzel, & Worthington, 2018). Findings showed thatreligiosity/spirituality adapted psychotherapy resulted in greater improvement in patients' psychological and spiritual functioning when compared with no treatment and non-religious psychotherapies. It was also revealed that patients' religiosity can be integrated with mainstream interventions patterns like challenging negative thoughts andsufferingacceptance in attaining treatment goals. Likewise, aspects of a patients' religious or

spiritual domains like prayers, Holy Scriptures, rituals, among others do serve as positive coping resources (Captari et. al, 2018).

So, integrating some Islamic tenets and acts of *ibadah* (worship) may serve as a positive coping device in a therapeutic framework.

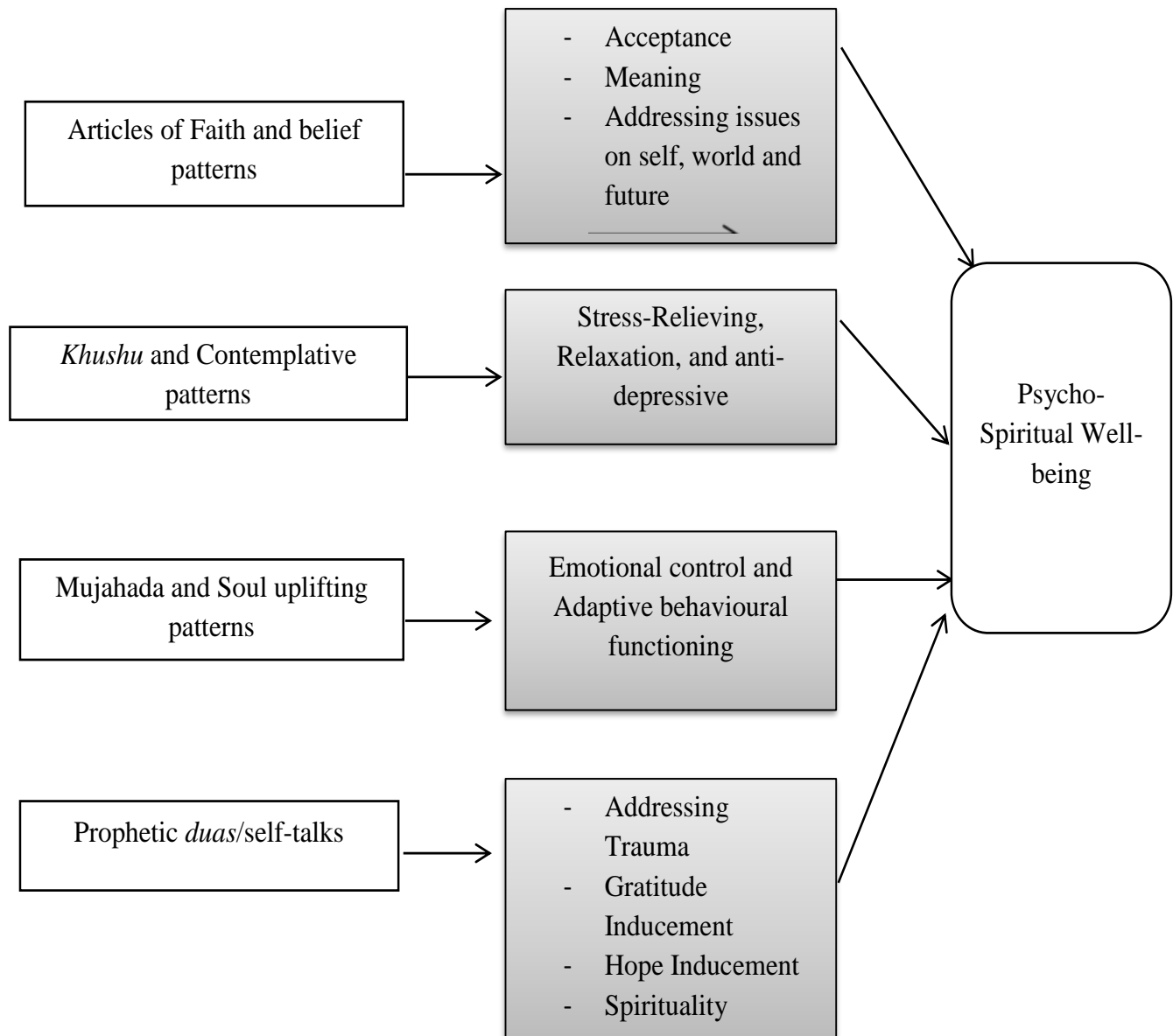


Figure 1: Model of Islamic Psycho-spirituality

Apparently, main cognitive processes like thoughts, beliefs, knowledge and interpretations are obviously part of positive human functioning. The articles of the Islamic faith is principally the bedrock of the its belief system. Religiously upholding the existence and supremacy of Allah over all things stands as a focal point of spirituality. Furthermore, believing in the existence of the

angels, the pristine words of Allah in the Quran, His Messengers, the last day, and in destiny all connects to various domain of a Muslims' cognitive, motivational, and behavioural functioning. For instance, elements of the Muslim faith like believing in predestination promote acceptance and meaning through his attitude to accept what cannot be changed, being positive about what can be changed, experiencing the joy of living, and making a positive impact in the world. This is what Frankl (1984) views as the dimensions of searching for meaning. In addition, it was reported that gratitude decreases depressive symptoms, reduced stress, and improves life satisfaction (Fagley, 2012). Religious activities like the five daily prayers (salat), and numerous prophetic *duas* (supplications) reflecting gratitude, forgiveness, hope do serve as means of remembrance of Allah. "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction" (Quran 13: 28, Yusuf Ali's translation).

Conclusion

Integrating Islamic-related resources into a pronounced and effective therapeutic framework like CBT provides both the therapist and the client to work in harmony due to the inherent therapeutic alliance stressed by the Beckian approach and the warmth and accepting principle embedded in the Islamic faith. In all, a framework like Islamic cognitive behaviour therapy (I-cbt) can said to be an instrumental therapeutic tool for helping Muslim clients in addressing their negative and distorted thinking patterns, emotional disturbances, and attaining optimal psychological functioning. The Muslim psychologist has the opportunity to help the patient to gain insight into his faith can boost his rational interpretation of difficult situations; understand the essence of valuing the self, the world, and what the future holds; helps the patient to see meaning in life events.

The Muslim psychologists also has the chance to make the patient understand the inner struggle (Mujahada) between his thought and emotions tends to play a role in decision making and behavioural disposition. This is one of the rudiments that puts an individual in the position of not only making his knowledge, beliefs, and interpretation to push cognition over emotion for control, but also engaging in adaptive behavioural functioning.

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Concept of Habluminal 'Alamin about Plastic Pollution on Moslem Millenials

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Abstract

This study has a background on how moslem millenials behave towards nature destroy caused by plastic waste, from the Qur'an, surah Ar-Rum (verse 41), even though Allah SWT has improved nature as Qur'an, surah Al-A'raf (verse 56). Moslem millenials must have the awareness of concept of habluminalalamin as a basic human duty after maintaining relations with Allah and humans, which means a concept of relationship between humans and nature in the form of maintaining and caring for damage. The subjects of this study were 60 moslem students using a questionnaire method and 10 moslemstudents using an interview method. The analytic method used descriptive study. The results of this study about how millenials use plastic in their live as habluminal 'alamin are: (1) 90% of moslemmillenials understand that plastic bags are needed and useful in shopping, but are dangerous because plastic waste is difficult to decompose; (2) 92% of moslem students are willing to accept the policy if the seller does not give plastic bags for free when shopping to reduce the use of existing plastic bags; (3) 83% of moslem students keep the plastic they have used; (4) 72% of moslem students reluctant use shopping bags when shopping because they are complicated and lazy; and (5) 100% of moslem students understand the impacts of continuous use of plastic bags. The results of in-depth interviews of tent of them were obtained five people said that the impact of the use of plastic can damage earth's welfare and living things in it, and using plastic waste unlawful because it just damage the earth. They argued that the solution to handle the plastic waste can use the "3R" method (reuse-reduce-recycle), as an effort to save the earth that is worth alms.

Keywords: plastic pollution; moslem millennial; effort to save the earth; impacts

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Introduction

Human will continue to produce garbage continuously and will not stop as long as they still exist on the earth. So it can be imagined that garbage amount increases gradually due to the earth inhabitants. Garbage existence is a consequence of human activity and its amount is directly proportional to the human population. If this matter is not handled effectively and efficiently, garbage existence in the nature will certainly destroy the surrounding life. The nature has an immense role in processing the human garbage naturally, especially in the organic one. However, the natural process in breaking down the garbage is naturally unbalanced compared to the millions of tons of garbage produced every day, the potential for municipal garbage in several cities in Indonesia varies greatly (Tim Penulis PS, 2008).

The use of plastic bags in the entire world cannot be separated from the development of industry and consumerism. The industrial world explores raw material sources and makes them providing products for human life needs. When natural resources are no longer able to meet ever-increasing needs, the industry shifts to synthetic materials. The materials such as rayon, nylon, acrylic, and plastic; they replace cotton, wool, silk and wood which much cheaper. This materials

can last forever even though it has been used repeatedly, lightly, and can be reprocessed into a new and still inexpensive form. (Jurnal Sains dan Teknologi Lingkungan, 2010).

Plastic is a new material that is widely developed and used since the 20th century, it was precisely found in 1975 and introduced by Montgomery Ward, Sears, J.C. Penny, Jodan Marsh and other large retail stores (Marpaung, 2009). Plastics developed massively from just a few hundred tons in the 1930s, to 150 million tons / year in the 1990s and 220 million tons / year in 2005. At present, there are almost no supermarkets, shops or stalls in Indonesia which does not provide plastic bags.

Indonesia ranks second in the world after China which produces plastic waste in the seas reaching 187.2 million tons (Jambeck 2015). This is supported by a research result conducted by Purwaningrum, 2016 which states that the composition of waste produced from human activities is 60-70% organic waste and the rest is non-organic waste (30-40%), while non-organic waste is the second largest waste form which is plastic (14%). Most plastic waste is a type of plastic bag or plastic packaging. Data obtained from around the campus of Universitas Muhammadiyah Purwokerto shows that waste problems are endless. Moreover, non-organic waste in the form of plastic. Plastic waste was produced from 28 tons per day in 2017 becomes 52.16 tons per day in 2018. (Radar Banyumas, 2018).

Indonesia is a country with the largest Muslim population in the world. Based on data reported by The Pew Forum on Religion & Public Life, Muslims in Indonesia amounted to 209.1 million people or 87.2 percent of the total population. That amount represents 13.1 percent of all Muslims in the world. The second largest Muslim country is India. The Muslims in the country which is the second largest population in the world reach 176.4 million or 14.4 percent of the total population in India. That amounts represent 11 percent of the total adherents of Islam in the world. The Muslims are concentrated in the Asia-Pacific regions (62 percent). Others are in the Middle East and North Africa (20 percent), as well as Sub-Saharan Africa (16 percent). Muslim populations are also found in Europe (3 percent). Meanwhile the Islamic population in North America, Latin America and the Caribbean amounts to less than one percent.

Millennial Generation is a demographic group (cohort) after Generation X was born in the 1980s until the beginning of 2000. This generation is also popularly called generation Y, born in a period of very rapid technological progress. Research released by the Pew Research Center What is striking about this millennial generation is the use of technology and pop / music culture. (Lyons, 2004) reveal the characteristics of generation Y are: the characteristics of each individual is different, depending on where he grew up, economic strata, and social family, communication patterns are very open compared to previous generations, fanatical social media users and their lives greatly affected by technological developments, more open to political and economic views, so that they look very reactive to environmental changes that occur around them, have more

attention to wealth. But without us realizing it in the development of today, our natural conditions are getting worse. The increasingly worrisome natural conditions make us as a generation of millennial Muslims must have actions to overcome plastic pollution with the concept of *hablu minal alamin*.

Purpose

The Purpose of this paper is to find the concept of plastic pollution management on moslem millenials.

Literature Study

Plastic pollution

The first synthetic plastic - Bakelite - was produced in 1907, and is said to mark the beginning of the global plastics industry. However, rapid growth in global plastic production was not realised until the 1950s. Over the next 65 years, annual production of plastics increased nearly 200-fold to 381 million tonnes in 2015. For context, this is roughly equivalent to the mass of two-thirds of the world population.

- a. Plastic pollution is having a negative impact on our oceans and wildlife health. There have been many instances of marine impacts.
- b. High-income countries tend to generate more plastic waste per person.
- c. However, how plastic waste is managed determines its risk of entering the ocean. High-income countries have very effect waste management systems; mismanaged waste (and ocean inputs) are therefore low. Poor waste management across many middle- and low-income countries means they dominate the sources of global ocean plastic pollution.
- d. This makes the improvement of waste management systems across the world critical to addressing plastic pollution.
- e. Overall, approximately 80 percent of ocean plastics come from land-based sources, and 20 percent from marine. But, in particular regions, marine sources can dominate. More than half of plastics in the Great Pacific Garbage Patch (GPGP) come from fishing nets, ropes and lines.
- f. It's also important to note that plastic is a unique material with many benefits: it's cheap, versatile, lightweight, and resistant. This makes it a valuable material for many functions. It can also provide environmental benefits through certain supply chains: it plays a critical role in maintaining food quality, safety and preventing waste. The trade-offs between plastics and substitutes (or complete bans) are therefore complex and could create negative knock-on environmental impacts (Hannah Ritchie & Max Roser 2018).

Hablu minal alamin is how human relate to nature. Damage to the environment is not caused by one hand. Maybe there are many parties causing the environmental damaged Therefore, it is our responsibility to recover it. No need to blame too much on certain parties. Although we actually know there are parties which take responsibilities of the environmental damages. QS Ar-rum ayat 41:

يَرْجِعُونَ لَعَلَّهُمْ عَمِلُوا الَّذِي بَعْضَ لِنَدِيْقَهُمُ النَّاسِ أَيْدِي كَسَبَتْ بِمَا وَالْبَحْرُ الْبَرِّ فِي الْفَسَادُ ظَهَرَ

Meaning: "Mischief has appeared in the land and the sea because of what the hands of the mankind have earned, that He may make them taste a part of that which they have done, so that they may return (turn to Allah)".

The millennial generation of Indonesian Muslims can be easily defined as the Indonesian Muslim population born in the period 1980-2000. This follows the generation division carried out by the Pew Research Center in their report entitled Millennials: A Portrait of Generation Next (2010). Meanwhile, based on the data of the Republic of Indonesia BPS (*Badan Pusat Statistik*), the population that could be categorized as a generation of millennial Muslims ranged from 29.97%, taken from the total population aged 15-34 years which amounted to 34.45%.

At present, only few research conducted on the millennial generation of Indonesia, especially on its millennial Muslims. At the international level, in 2016, research on millennial Muslims was carried out by a project called The Future Initiative organized by Tabah Foundation (Millennial Muslim Attitudes on Religion and Religious Leadership). The results of the research are quite surprising, especially the facts regarding the religious views and political views of millennial Muslims.

Research Methods

This researchers use descriptive research methods. Data collection method was implemented using survey. Data taken using questionnaires and interviews. The subjects were 60 Muslim students who used the questionnaire method and other 10 Muslim students who used the interview method. The case study of this study is about how millennials use plastic in their lives as *hablumminal 'alamin*.

a. Research Limits

Sukmadinata (2006) states that descriptive research is a form of research that aims to describe existing phenomena, both natural phenomena and man-made phenomena. This phenomenon can take the form, activity, change, characteristics, relationships, similarities, and differences between one phenomenon and another.

Nazir (1988: 65) Survey method is an investigation that is held to obtain facts from existing symptoms and to search factual information including social, economic, or political institutions from a group or a region.

The questionnaire was distributed to 60 respondents who were millennials. Questions on the questionnaire include knowledge about plastic waste, concern for plastic waste, and about their lives, whether they still use plastic or not.

Result and Discussion

a. Results of Field Survey and Questionnaire

Table result of questionnaire below shows results and distribution of questionnaires to 60 respondents to 10 questions divided into several aspects including knowledge about plastic waste, concern for plastic waste, and about their lives whether they still always use plastic or not. Questionnaire results can be viewed in table result of questionnaire.

Table 1. Result of Questionnaire

No	Questions	Responses			Total
		A	B	C	
1	What do you know about plastic bags in shopping?	54	6	0	60
2	What is the impact of using plastic bags that you know?	48	12	0	60
3	What do you know about the principle of reduce in reducing the production of plastic waste?	50	10	0	60
4	What do you know about the positive impact of carrying your own shopping bag (totebag) from home while shopping at a shopping center?	60	0	0	60
5	What makes it possible to make you want to bring your own shopping bag (totebag)?	47	10	3	60
6	Do you currently wear own shopping bag (totebag) when shopping? The reason?	54	6		60
7	What is the reason you don't want to carry your own shopping bag (totebag) wherever you are in your daily activities?	43	17		60
8	Do you want to accept the seller's policy of not providing plastic bag for free when shopping?	58	2		60
9	How many plastic bags do you use every day?	57	3		60
10	After use plastic bag, what do you do with the plastic bag?	53	7		60

Note:

- Number 1 to 5 questionnaires : A (Strongly agree/Knowing); B (Agree/Knowing); and C (Neutral)
- Number 6 to 8 questionnaires: The left one means "Yes" and the right one is "No"
- Number 9 questionnaires: The left one means ">2" and the right one is "<2"

- Number 10 questionnaires: The left one means “Save it” and the right one is “Throw and Burn”

The results of this study about how millenials use plastic in their live as habluminal 'alamin are:

- 1) 90% of moslem millenials understand that plastic bags are needed and useful in shopping, but are dangerous because plastic waste is difficult to decompose;
- 2) 92% of moslem students are willing to accept the policy if the seller does not give plastic bags for free when shopping to reduce the use of existing plastic bags;
- 3) 83% of moslem students keep the plastic they have used;
- 4) 72% of moslem students reluctant use shopping bags when shopping because they are complicated and lazy; and
- 5) 100% of moslem students understand the impacts of continuous use of plastic bags.

Discussion

The Application of 3R System



The application of the 3R system (Reuse, Reduce, and Recycle) is one of the solutions to maintain environment around us easily and free, in addition to process waste into compost or utilizing waste into a source of electricity (Waste Power Plant). In addition, the application of 3R can also be implemented by everyone in their daily activities. 3R consists of Reuse, Reduce, and Recycle.

- 1) Reduce

المُسْرِفِينَ يُجِبُّ لَا إِنَّهُ تُسْرِفُوا وَلَا

Meaning: “...And be not excessive. Indeed, He does not like those who commit excess.” (QS. Al-An’am [6]:141)

Reduce' means to minimize the use of materials that can damage the environment. It also means reducing spending on items that you do not "need" too much like new clothes, additional accessories or anything that is essentially a reduction in needs. Also reduce the use of tissue paper with a handkerchief, reduce the use of paper in the office with a print preview before printing so it is not printed wrongly, read online newspapers, and more.

2) Reuse

كَفُورًا لِرَبِّهِ الشَّيْطَانُ وَكَانَ الشَّيَاطِينُ إِخْوَانَ كَانُوا الْمُبْذِرِينَ إِنَّ

Meaning: "...Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful ..." (QS. Al-'Isra' [17]: 27)

'Reuse' means use again or trying to make things that can still be used, but it is not necessary anymore; it can be in form of charity for example giving your used clothes to orphans. Nonetheless, the closest thing to do is to giving oversized clothes to siblings. In addition, donating baby clothes to others can also be done since these are worn for a few months and still good. In this mileniall era, many items were created only in a single use, so human can start to avoid using disposable items. Like using a tumblr bottle instead of a disposable bottle, using tote bag in shopping instead of plastic bags, and using stainless straws instead of plastic straws.

3) Recycle

(الْحَاكِمُ رَوْه) دُورَهَا فِي ءِ الْأَكْبَا تَجْمَعُ النَّبِيَّ بِالْيَهُودِي تُسَبِّهُو وَلَا أَفِينَتَكُمْ نَطْفُوا

Meaning: "Clean the yard of your house and do not resemble Jews who like to collect garbage in their home environment "(H.R al-Hakim).

'Recycle' means to recycle goods. The easiest way is to recycle organic waste in your home, use plastic bottles of drinking water or anything as plant pots, to recycle used paper to become paper again. Massive recycling has not become a habit in Indonesia. Trash cans that distinguish between organic and non-organic are not effective yet. In fact, more environmental volunteers are expected to recycle creatively and transmit it to many people.

The level of environmental damage is one of the important factors that determine the risk level of disasters in an area, especially in island countries such as Indonesia. The World Risk Report noted that from 2002 to 2011, there were 4,130 disasters worldwide which resulted in more than 1 million deaths and material losses reaching US \$ 1.195 trillion. The World Risk Report also created a World Risk Index that ranked 173 countries based on the risk of being victims of disasters as a result of natural disasters.

In Islam, *hablu minal alamin* is also applied, in fact the plants we plant when eaten by humans, animals in the form of birds or others, even if there is only one seed, are actually alms for the plant grower. As in the hadith:

- 1) From Jabir bin Abdullah Rodhiyallohu‘Anhu he told a story that *Rasulullah Shallallahu ‘Alaihi Wa Sallam* said:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ وَ مَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ وَ مَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ وَ لَا يَزْرَعُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ

“It is not a Muslim to plant a tree but what is eaten from the plant as alms for him, and what was stolen from the plant as alms for him as well, and it is not to reduce but alms for him.” (HR. Imam Muslim Hadiths no.1552)

- 2) From Anas bin Malik Rodhiyallahu Anhu he told a story that *Rasulullah Shallallahu ‘Alaihi Wa Sallam* said:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا, أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

“It is not a Muslim to plant trees, nor to plant crops, then the trees / plants are eaten by birds, humans or animals, except become alms for him.” (HR. Imam Bukhari hadiths no.2321)

In Islam, we are encouraged to have *hablu minal alamin* relations with nature. So that we can provide benefits to nature and make no damage to the earth.

الْمُحْسِنِينَ مِّن قَرِيبٍ اللَّهُ رَحِيمٌ إِنَّ وَطَمَعًا خَوْفًا وَادْعُوهُ إِصْلَاحَهَا بَعْدَ الْأَرْضِ فِي تَفْسُدُهَا وَلَا

Meaning: “And do not make mischief in the earth after reformation and call on Him with fear and hope. Surely the Mercy of Allah is near to the Muhsinîn.”

Conclusion

The result of this study and research is moslem millenials must have the right concept about of plastic pollution management. Researcher conclute that the concept of *hablum minal alamin* about plastic pollution management is the better concept than moslem common action.

The concept of *hablum minal alamin* about plastic pollution describe can use the 3R method (reuse-reduce-recycle), as an effort to save the earth that is worth alms. Reuse means reusing garbage that can still be used for the same function or other functions (QS. Al-‘Isro: verse/27). Reduce means reducing everything that causes waste (QS. Al-An’am : verse/141). Dan Recycle means reprocessing (recycling) waste into useful new products or products (HR. al-Hakim).

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Islamic Educational Thoughts of Ibn Al-Qayyim Al-Jauziyah and Syed Muhammad Naquib Al-Attas as a Science and Islamic Integration Method

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Abstract

Lately, secularism becomes a very dangerous belief spreading and infecting a society, because it will make the structure of society is set by social agreements. If social agreement is determined by a forum who supports religious values, the agreement will be in line with religious teachings. On the contrary, if the social agreement is established by the people whose lives are only based on lust, it will produce a society which life is far from the religious teachings. As a Muslim, we should believe that the God's rules are the best. Unfortunately, many Moslem now are secular which disbelieve to the God's rules as the absolute truth. It is seen that Islam is merely a religion, whereas life problem is concerned to intelligence which has limit to reach the truth. Therefore, to overcome the danger of secularism, the author provides a solution which combines Islamic education thoughts from Ibn Al-Qayyim Al-Jauziyah and Syed Naquib Al-Attas. Ibn Al - Qayyim Al - Jauziyah focused more on the prenatal education system while Syed Naquib Al - Attas was famous for his thoughts on Science Islamization. When these two thoughts are combined, it will establish intellectuals and religiosity. Syed Muhammad Naquib argues that *"A good citizen in a secular country is not the same as a good human being, on the contrary, a good human being is definitely a good citizen"*. Al - Attas also explained that *"the goal of education from the lowest to the highest level should not be aimed at producing a complete citizen, but to create a complete human being"*. Al-Attas mentioned that an intellectual is *"One who fully realizes his responsibility to God which is Haq ..."*. Education is the most influencing factor to the people's thinking patterns. Educational Thoughts from Syed Naquib Al - Attas certainly directs education to Islamic values so that it will keep people away from secularism. On the other hand, a book called *Tuhfat Al-Maudud bi Ahkami Al-Maulud* which discusses things about Islamic education since people in fetus from the perspective of the Qur'an and the Sunnah has been discussed completely by a great ulama Muhammad Bin Abi Bakr bin Ayyub bin Sa'ad Haris Az-Zar'i Ad-Damasqy or known as Ibn Al-Qayyim Al-Jauziyah. It is expected that the combination of Islamic Education Thoughts of the two great figures will be able to present Islam as *Rahmatan Lil alamin* and keep away from the secularism which is finally able to create integration between science and Islam.

Keywords: Islamic educational thought; Ibnu Al-Qayyim Al-Jauziyah; Syed Muhammad Naquib Al-Attas; integration; application.

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Introduction

The sophistication of science, multimedia technology, the rapid development of globalization, the acculturation of culture which are increasing now provide a major challenge for Muslims to remain devout people along with the development of this infinite era. This challenge should not be considered as a threat, yet it must be accepted as a great gift for Muslims, as if it is properly and wisely used, Muslims will become strong people. However, if Muslims are not able to take advantage of the development of the era, then he himself will actually be swept away in that development. At present we have witnessed a lot of chaos on Muslims, one of which is the spread

of secularism to make Muslims lose their identity and have a weak faith. This is as a result of those who are unable to answer the development of the times wisely.

When Muslims are not able to answer the challenges of the times, of course, this can occur due to many factors. However, in this case the author can conclude the two main causes of this problem, first, the weakness of faith, because Muslims have not understood and lived the teachings of Islam fully; second, Muslims are infected with secularism, since Muslims are not able to wisely accept the development of existing science. From these two factors, they inform that the root cause of these two main causes is education. In Islamic education, human achievement on science is a sign of achievement on knowledge that needs to be used to find the truth so that when science becomes more sophisticated, Muslims should be able to prove the truth of Islamic teachings thus they will have strong faith and complete belief in their religious teachings, even spared from secularism. Therefore, the presence of education is very important. This is evidenced by the history of the rise of the Land of the Rising Sun after being destroyed, because the cities of Nagasaki and Hiroshima were bombed with atoms by allies in 1945 AD. At the time of the destruction the first step taken by the highest leader in the Land of the Rising Sun was to gather teachers who were still live. This was done, because the Leader was very aware of the importance of education. Then, it was proven that in just 10 years Japan could rise. 10 years is very short to rise after being destroyed, but this is proven, due to one big cause which is education, until now Japan has become one of the world's superpower countries.

Thus, the author tries to present a solution to overcome the existing problems by integrating Islamic education thoughts from Ibn Al-Qayyim Al-Jauziyah and Syed Naquib Al-Attas. Ibn Al-Qayyim Al-Jauziyah emphasizes on the prenatal education system while Syed Naquib Al-Attas is famous for his thoughts on Islamization of Science. The prenatal education system will make Muslims understand and appreciate the teachings of their religion even from the outset and the education system of Islamization of knowledge will certainly direct education to Islamic values so that this will keep people from secular ideology. When these two thoughts are combined, they will create Islamic individuals who are intellectuals as well as scholars and the integration of Islamic education thoughts of these two great figures are expected to be able to show the face of Rahmatan Lil alamin's Islam and distance the secularism, moreover these figures are able to create integration between science and Islam.

Prenatal Education System According to Ibnu Al-Qayyim Al-Jauziyah

Prenatal education is an education that is carried out when children or in this case they are still in the womb. It is very necessary to do the education of children in the womb, therefore the education of children in the womb must be considered by both parents, especially mothers who are having pregnant, because the education of children in the womb is the initial role of education for a human being, and it is as the foundation for education at a later stage. This has become a big concern for western researchers such as Rene Van De Carr, Marc Lehrer and others. However, it is also not

overlooked as the focus of a study carried out by earlier Islamic scholars to formulate how the education of children in the womb is. One of the scholars who discuss this matter is Ibn Al-Qoyyim Al-Jauziyah who discusses it in the book *Tuhfah Al-Maudud Bi Ahkami Al-Maulud*.

This book is very appropriate as a guidebook for parents as the first teacher for their children. This book is more practical and theoretical as a pure work of Ibn Qoyyim's thought; it is not a collection of quotes from related references. Besides Ibn Qoyyim's analysis in the book comes from the Qur'an and *Sunnah*, it is combined with medical opinion. This book of Ibn Qoyyim is a book by the *Salaf Ulama* that is relevant to date.

Ibn Qoyyim has discussed the topics of prenatal education and the aspects that influence it in the book. What is interesting from Ibn Qoyyim's thought is that he deals with the concept of *sami'* function (Hearing), *absar* (Vision), and *afidah* (heart) as the basic capitals in Prenatal education.

The basic principle of prenatal education according to Ibn Qoyyim can be known from his refusal on people who deny the existence of function of the senses of hearing, vision and heart for the baby in the womb. They dispute with the argument "And God takes you out of your mother's stomach in a state of not knowing anything and he gives you hearing, vision and heart, so that you will be grateful" (QS: An-Nahl: 78).

With that verse, they argue that the fetus in the womb has not been able to see and hear anything, because at that moment the sense of sight and hearing has not yet functioned, and will function after birth and out of the mother's stomach. But their argument was rejected by Ibn Qoyyim, he stressed that the verse actually confirms the proof that when the fetus in the womb has been given the senses of hearing, sight and heart, and has a function since the spirit was blown to him.

From the statement of Ibn Qoyyim above, it can be understood that humans since in the form of fetuses in the womb already have hearing function, visual function and heart function. From these functions the fetus can interact with the internal and external state of the uterus and education can be applied to the fetus.

Prenatal Education Program According to Ibnu Qoyyim is described as follows:

1. Determine the partner of life.

As in Islam, Ibn Qoyyim also suggested prenatal education since the child was not yet formed. However, prenatal education began since determining the prospective wife. Beauty, wealth, and status are not the main choices in selecting a wife who will later become an educator for her fetus. However, the criteria must be accompanied by more important criteria such as that the prospective wife is a religious woman, a woman who has compassion and can provide many offspring.

2. Married.

After the selection phase of the partner of life, the next prenatal program is to get married. In that case, the husband and wife should understand the purpose of the marriage. Basically marriage is an attempt to carry out the *Sunnah* of the Prophet whose purpose is not just to impel lust, yet it is to get the pleasure of God, reward, and multiply offspring.

3. Pregnancy Period (Prenatal)

According to Ibn Al-Qoyyim, a pregnancy of a woman arises due to the mixing of male's *nutfah* and the *nutfah* of women through intercourse. Moreover, for the length of pregnancy, Ibn Qoyyim refers to Al-Quran verses, hadiths and the opinions of the *ulama* which can be divided into six opinions:

1. The minimum period of pregnancy is 6 months.
2. The common period of pregnancy is 9 months.
3. The pregnancy period is 4 years according to Imam Syafii.
4. The pregnancy period is 5 years.
5. The longest pregnancy period is 6 to 7 years.
6. This sixth opinion does not make a problem about the length of the pregnancy period and only hold on to the *Al-quranta 'wil*, namely the fastest pregnancy period is 6 months.

However, from those opinions, Ibn Qoyyim commented that it depends on the will of God, because He is the one who creates and He is the Almighty and the Righteous.

Islamic Educational System According to Syed Muhammad Naquib Al-Attas.

The study of Al-Attas on the curriculum (content) of Islamic education derived from the view of humans dualistic, science that can meet their needs well is the one that has two aspects; first, that fulfills their needs which have permanent and spiritual dimensions; second, that fulfills material and emotional needs. To know the content or curriculum and educational system desired by Al-Attas, they must first know the division and hierarchy of knowledge formulated by Al-Attas.

Al-Attas views that human beings consist of elements namely physical and spiritual elements, so knowledge is also divided into two categories, namely the knowledge given by Allah SWT and the second one is knowledge obtained through the efforts of observation, experience and human research. However, thus in Islam, science is only one source, all knowledge comes from Allah SWT (All knowledge comes from God). The difference is in the way of arrival, either *wushulorhusul* and the senses which receive it.

In the educational system, there are three stages (low, medium and high) the science of *fardhu ain* is not only taught at a low level, but also at the middle and high level (University). Because the University according to Al-Attas is the highest systemization, the formulation of its contents must take precedence. In this connection Al-Attas relates: "Scope and content at the

university level must be formulated before it is projected to fewer stages in sequence to a lower level considering that the university level reflects the most complete and highest formulation of the system and only if the system can be achieved then he will be able to become a model for the nextstage".

Referring to that statement, it can be understood that improvement, reconstruction of the University is the first thing to do, because it will be a model for the levels below. If not, this means that if the effort to formulate the scope and content starts from the lowest level, it is feared that it will not succeed due to incomplete model that acts as a criterion for formulating the scope and content.

Next to the science that has been classified in these two types, Al-Attas makes the following summaries: first, the sciences of religion:

- a. The science of Al-Qur'an: Recitation and Interpretation (*Tafsir* and *Ta'wil*)
- b. *As-Sunnah*: The life of the Prophet, history, and the message of the previous Apostles, hadith and history-authoritative history.
- c. *Asy-Syariah*: Laws, principles, and practices of Islam (Islam, Faith, and *Ikhsan*).).
- d. Theology: God, His essence, His attributes, His names and His actions (*At-tauhid*)
- e. Islamic Metaphysics (Sufism): psychology, cosmology, and ontology: Legal elements in Islamic philosophy (including the correct doctrines of cosmology, with regard to the level of existence).
- f. Linguistics: Arabic, language grammar, lexicography, and literature.

The second is rational, intellectual, and philosophical sciences:

- a. Humanity Sciences.
- b. Natural Sciences.
- c. Application Sciences.
- d. Technology Sciences.

In relation to rational, intellectual and philosophical sciences, it is absolutely emphasized that every branch of science must be with the key elements and concepts of Islam after the elements and concepts of foreign key are cleared of all its branches. Then, Al-attas suggested that this science should be added by new disciplines related to the following:

- a. Comparison of religion from Islamic perspective.
- b. Western culture and civilization, especially past and future culture that clash with Islam.
- c. Linguistics: Islamic languages, lexicography, and literature.
- d. History of Islam: Thought of Islamic culture and civilization, the development of Islamic history, philosophy, and Islamic science, Islam as world history.

The addition of the new disciplines, especially point B, according to Al-Attas, is intended to guarantee the existence of Cohesion and logical alloys in a step forward towards sequential education, from religious sciences to rational, intellectual, philosophical sciences, and vice - versa (on the contrary). From the description above, it can be concluded that in accordance with Al-attas's view of science, he sees that the Islamic University cannot just imitate western universities which always separate sciences and values in two fields separated by vacuum. Islamic universities must integrate sciences and values to create ideal human beings, civilized humans and good humans.

The description by Al-Attas above is an intellectual *Ijtihad* to realize the ideal Islamic educational system, which is based on that value. In which the value of Islamic education lies in harmony and intact personal balance through a variety of exercises that involve psychological, intellectual, mental power, feeling, and senses which will then form a balance between dimensions of servitude (*ullah abdullah*) and dimensions of the caliphate (*khalifatullah*) on human being.

In discussing the concept of science and its classification, Al-Attas still follows the path taken by classical Muslim scientists such as Al-Kindi, Ibn Khaldun, and Al-Ghazali. Al-Attas makes taxonomy of science more or less the same, he categorizes science into two types: first, the sciences of religion (Al-Qur'an and As Sunnah) and others; second, rational, intellectual, and philosophical sciences. In fact, what Al-attas pursues is same as and similar to those of other contemporary experts.

Islamic Educational Thought of Al-Qayyim Al-Jauziyah and Syed Muhammad Naquib Al-Attas as an Integration Formula of Science and Islam

Allah SWT says in QS. Ali-Imran verse 110, "You are the best people produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah."

It cannot be denied that the condition of Muslims today is very far from the description of the verse above. On the contrary, Muslims are precisely what the Prophet describes in a hadith narrated by Abu Dawud.

Narrated from Tsauban, Rasulullah SAW said, "Later the other people will fight over you, just like people-fight over food on the table."

Then, someone asked, "Is it because we have a small number at that time, O *Rasulullah*?"

Rasullullah replied, "It is precisely at that time that your number is many, however, you are as weak as the foam in the ocean. Allah will revoke your authority from your hearts from the hearts of your enemies. Allah will also make in your hearts *wahn* disease. "

Someone asked again, What is *wahn*, O *Rasulullah*?"

The Prophet Muhammad replied, "Love the world and fear of death." (Narrated by Abu Daud)

To get rid of Wahn's disease or secularism as a term in this modern era, it requires an education, especially Islamic education, because of the collapse of civilization and many deviations that have hit Muslims due to the distance from the Islamic education method (*manhaj*). Thus, there is no other way to reform it except with Islamic education. Then, this education must be done as early as possible even from prenatal as stated by Ibn Qayyim's educational thought, because the younger the child is, the more important the phase is and the closer it is to its nature. Of course the *fitrah* here is Islam. However, if this *fitrah* has been tainted, it will take a great effort to restore it. *Jahiliah* buildings (education that is not in accordance with Islam) that have covered the *fitrah* must be changed to Islam. This is in accordance with educational thought of Syed Muhammad Naquib Al-Attas.

Therefore, the educational thought of Ibn Al-Qayyim Al-Jauziyah and Syed Muhammad Naquib Al-Attas becomes complementary and refined with the focus of their respective educational systems in order to create the integration between science and Islam.

Integration Application of Ibnu Al-Qayyim Al-Jauziyah and Syed Muhammad Naquib Al-Qayyim's Educational System

Ibn Qoyyim in the book of *Tuhfah Al Maudud bi Ahkami Al-Maulud* explains about the education of children since they are in the womb. This has been practiced by a mother in Iran who has a child named Sayyid Muhammad Husain Tabtab'i, she is a winner of the Honoris Causa Doctorate degree at the London Hijaz Islamic College in England, because he memorizes and comprehends 30 juz of Al-qur'an at the age of 5 year and he is dubbed as the 20th century miracle. According to his mother, Sayyid Muhammad Husain Tabtab'i who works as an Al-Qur'an teacher in the city of Qum, Iran, before she had pregnancy of Husain, she had started memorizing the Qur'an every day and this continued during her pregnancy, she used to recite the Qur'an at least one juz every day. Husain's mother always prayed to be blessed with children who were pious and smart. She also diligently went to the mosque to read the Qur'an.

According to Ibn Husain, children's education must be carried out long before the child is born, by looking for a partner who is from good descent. She also taught Husain in the Al-Quran classes where she worked. She believes that her activities related to the Qur'an have had a major influence on Husain.

From the description above it is clearly seen that the educational relationship between mother and child from prenatal age is very necessary. Education and development of children need attention not only after birth, but education and development has begun since the child in the womb. According to Casimir, babies who are still in the womb for about nine months have been able to be researched and educated through their mothers. Freud, Lita, and Lee said, babies who

are 24 hours after birth, have been able to learn, even from the time in the womb, babies can respond to challenges to external stimuli that their mothers do not even realize.

Peculiarities of prenatal education are the result of a systematic process by coupling steps, methods, and materials used by both parents in conducting education (educative stimulation) and orientation and goals where both are directed and educating. The goals of child education in Islam are very comprehensive and universal, breaking into various aspects; in spiritual, intellectual, imaginative, physical, scientific and language aspects. Therefore, the education of children in the womb must encourage all these aspects towards virtue and the achievement of all the perfection of life based on Islamic values.

Then, about the educational system with Islamization of Science and Integration between the Sciences of religion and general sciences, it can be seen from a series of histories that have passed by looking at the educational system organized by the Umayyah Dynasty and the Abbasid Dynasty. The Islamic Educational System, the Qurtubah Islamic University in Andalusia or the University of Cordoba in Spain, the Nidzamiyah Islamic University in Baghdad, Al-Azhar University in Egypt are imitated by Western Universities in the Mongols and Hockow Islamic University in China. Imitated from the curriculum system, examinations, and up to the use of robes "in Arabic", and it is replaced with the name of the toga, the Latin language at the time of graduation (note to the black color of the robe or toga as a symbol of *kiswah* of the *Ka'bah*). By knowledge and title, those are not to arrogant, yet those are to approach and to worship the God who owns *Baitullah*.

Toga is in the form of a rectangle as a quadrilateral *ka'bah* symbol. In Indonesia, it changes to pentagon toga hat, and this is not suitable anymore with the form of a rectangular *ka'bah* or *Pasagi*.

Conclusion

Education is the main instrument of change. It is able to care for the nature (*fitrah*) of children and grow them according to Islamic teachings. It is indeed able to change personality like reconstruct old buildings to become completely new.

Allah SWT says in QS. Ar-Ra'd verse 11, "*Indeed, Allah will not change the condition of people until they change what is in themselves.*"

In the verse there are two changes, namely individual change and changes in society (*ummah*). Allah with His Wise nature has determined that the first change is as a cause for a second change. The meaning is that there is a causal relationship between individual change and the change in society. The first change is the cause for the second change. Changes in society will not occur unless there are changes in each individual.

Individual change is very necessary to do and the way to change it must be done by education. Actually, there are several ways to change the condition of a society such as a military coup, a people's revolution, or a change in nature. However, these changes only change the outward aspects. The human personality will not change except with the education.

Through prenatal education and Islamization of Science becomes a solution to create Islamic individuals who have strong faith and understanding, and appreciate the teachings of their religion well, even the integration between science and Islam in the middle of the rapid development of science tempts individuals to have secular understanding.

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Neoliberalism, Islam and the idea of Mankind

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Abstract

In western Philosophical discussion, history is believed as a dialogue between societies on socioeconomic system. Self-contradictory ideas are replaced by those who overcome those contradictions. After the defeat of Marxism and the triumph in the war in Iraq, pundit in the global north believed neoliberalism as the end of history and final form of human system of government. It was also claimed that neoliberalism successfully satisfied all the previous ideological contradictions. In contrast Muslims believes that Islam already provided the best and everlasting ideology for the welfare of entire humanity. This study therefore intends to thoroughly compare the claims of these contrasting ideologies by taking the gnosis of human being. Using the methodology of library research this paper investigated that how the liberal and Islamic economists conceptualize man in their analysis and to what degree the concept of man has been universalized. In neoliberalism there is complete silence on the issue of human incorporeal soul while Muslims writers explained it in a sensible and easy to understand manner. Islam consider human being as the noble, perfect and best (Ashraful Makhlooqat) among all the creatures.

Keywords: Humans; Homo-Economicus; Neoliberalis; War against terror and Islam

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Introduction:

Since the last two decades of the twentieth century, conventional wisdom and economic policy have been shaped by a fundamentalist economic belief known as neoliberalism³⁴. Neoliberalism influence the activities of multilateral institutions like the IMF, World Bank, World Trade Organization and European Central Bank. It also dictates and influence the policies of governments in both developed and developing countries. In fact, neoliberalism is the leading ideology influencing almost each and every aspect of human's lives. As a political slogan it has been described in various meanings and interpretation. Neoliberalism³⁵ is assumed as the imperial extension of US control over other territories and the elimination of various cultural diversity across the planet. Literally neoliberalism represents a new type of liberalism which appeared in the Anglo-Saxon countries in the concluding periods of 18th century and in the beginning of 19th

³⁴Alfredo Saad-Filho and Deborah Johnston, ed., *NEOLIBERALISM A Critical Reader* (PlutoPress, 2005).

³⁵Christian Stark, "The Neoliberal Ideology, Its Contradictions, the Consequences and Challenges for Social Work," *Annual of Social Work* 25, no. 1 (2018): 39-63, <https://doi.org/10.3935/ljsr.v25i1.196>.

century. In contrast to the hypothetical conception of man and society the earliest version of neoliberalism is then defined as a sensible ideology³⁶ of making and then continuing a state governed by a system of democracy and safeguarding personal liberty. As a political philosophy³⁷, neoliberalism encourages a fundamental reduction in the power of the state and the formation of society mainly regulated by the market fundamentals. The sole purpose of the state in neoliberal society is to protect individual freedom and implement strong property rights.

Neoliberalism received worldwide attention and legitimization specifically after the collapse of Marxism as an ideology in former USSR³⁸ in 1989, and the triumph in the war over Iraq in 1991. It was even claimed that a systematic alternative to the triumphant liberal creed are not only exhausted but discredited as well. It was also suggested that these triumphant liberal creeds should be implemented in developing countries as well. On ideological front Fukuyama³⁹ even declared neoliberalism as the end of history and final form of mankind ideological evolution. He further suggested that Nirvana (perfection) in mankind's socio-economic affairs is achievable only by accepting the triumphant liberal creeds. In his thesis Fukuyama did not said anything about the interstate relationship in the post-cold war era, but Bernard Lewis introduced the idea of clash of civilizations⁴⁰ which was not popular at that time. Lewis opined that people religious identities and culture will be the primary source of conflict in the post-cold war era. The idea of clash of civilization received widespread popularity when Huntington asserted that Islam is unable to co-exist with progress, modernization, democracy, human freedom, economic development, technological change, gender equality, free markets, the separation of religion and state, and further suggested that the war between the liberal West and Islam is unavoidable.

According to an estimate there are 1.6 billion Muslim⁴¹ making Islam as the second largest religion in the globe. Muslims believes that more than 1400 years ago Islam already provided the best and ever-lasting ideology for the welfare of humanity. The Noble Quran describes this reality with the revelation of the final verse during the last sermon on the 9th day of Zhul-Hajj, on 10 Hijri:

“Today I have perfected your religion for you, completed my favor upon you and approved Al-Islam as a way of life for you (Deen)⁴²”.

³⁶Dag Einar Thorsen and Amund Lie, “What Is Neoliberalism ?,” n.d., folk.uio.no/daget/neoliberalism.pdf.

³⁷Thorsen and Lie.

³⁸Yahya Sadowski, “The New Orientalism and the Democracy Debate,” *Middle East Research and Information Project*, no. July-August (1993): 14–21.

³⁹Fukuyama

⁴⁰(Hunter, 1998)

⁴¹Drew Desilver and David Masci, “World’s Muslim Population More Widespread than You Might Think,” Pew Research Center, 2017, <https://www.pewresearch.org/fact-tank/2017/01/31/worlds-muslim-population-more-widespread-than-you-might-think/>.

⁴²Quran 5:3

This verse indicates that the Noble Quran and the way of Prophet Muhammad (SAW) is a perfect ideology for the entire human being. It is believed that in the ideology of Islam there is no flaw nor imperfection. On the contrary, it is the greatest gift of Allah to Mankind as revealed in the Noble Quran through the illiterate Prophet Mohammad (peace be upon him). In the Noble Quran it is reported that mankind from Prophet Adam (AS) to Prophet Noah (AS) were one single community (ummah) and were free from any sort of contradiction. In addition, it was also believed that human being followed the true one religion of the unity of God until the era of Prophet Noah. During Prophet Noah time self-admiration and clash of interest emerged which resulted in formulating different ideologies and civilizations. In knowing the ultimate truth God has left mankind's moral, intellectual and social development to their reason, aided by Prophetic guidance⁴³.

Since every 6th person across the globe is Muslim who treat each and everything in Islam as the ultimate truth, then it extremely important to highlight that what are the things which make Islam as incompatible with the advance state of mankind ideological evolution in the form of Neoliberalism? Among the unresolvable issues, most important and prominent one is the gnosis of mankind which the present study will undertake. In this study we will investigate that what concept of man has been held by the neoliberal as well as Islamic economists in their analysis of the behaviour of individual man, and to what extent they have universalized their concept of the individual to mankind? In order to investigate these issues, the methodology of library research will be utilized.

Since the post enlightenment era various socioeconomic experiments were conducted which only enhanced suffering and miseries. In all these socioeconomic experiments the gnosis of mankind were either ignored or not given proper attention. It is hoped that answering this question will contribute in reducing global violence and enmity which has divided mankind between the 'common us' (People in the Global North) versus the 'evil them' (Muslims). Reduction in ignorance and proper understanding of fellow human being will ultimately bring perpetual peace, contentment and happiness across the planet for which mankind has always strived. This study is also motivated by the desire because extensive materials are available on issues like economic growth, poverty eradication, balance of trade, the economic development of a given country, the role and participation of large labour groups, capital investments and many other important problems. But very few studies have attempted to understand the true nature of human beings based on the collective finding of hard sciences and social science. There is lack of research on the issue that how can we eliminate the ideological divergence between human family? Across the planet, suffering and trouble originates from ignorance and lack of proper understanding of fellow human beings. It is our understanding that ignorance is the root cause of every ill in human civilization, the present study therefore intends to reduce this ignorance by investigating the true nature of human beings. It will enhance human knowledge and wisdom which is believed as the

⁴³Maariful Quran 10:19

source of happiness across the planet. The remainder of the article is divided in the following three sections. Section two discusses mankind from the perspective of advanced state of mankind ideological evolution. Section three discusses mankind in Islamic theology. Section four concludes and gives policy recommendations.

Neoliberalism and the Idea of Mankind

An important worldview among the Europeans was the misconception that the entire world was in darkness and ignorance until the emergence of the age of reason. Age of enlightenment⁴⁴ or the age of reason first emerged in 18th century Europe. Since that time European scholar until today were convinced that they have entered into a new age enlightened by science, reason and respect for humanity. In fact, emergence of this age of enlightenment and its propagation as well as support was a reaction to moral corruption of Catholic Church at upper level. Many European intellectuals openly criticized the immoral activities of a sequence of Popes which comprises selling forgiveness to support luxurious lifestyles, legalizing illegitimate children etc. In order to purify Christianity from the corrupt practices of Popes, Protestants emerged. These Protestants further split into various Christian factions and groups, who fought with each other and with the Catholics. The fighting and intolerance of these various Christian groups assured that religion is a source of extreme conflict and hence it should be eliminated as a basis for organizing the European societies. Hence secular thoughts using reason and factual knowledge emerged as a substitute to Christianity.

In European societies⁴⁵ these religious wars then assisted in the emergence of various notions which eliminated the influence of religion on the socioeconomic affairs of mankind. Initially mercantilism was devised which was a form of state structure controlled by profit-oriented gentry. Mercantilism as an ideology⁴⁶ lasted from 16th to the end of 18th century in England, France, Holland, Germany, Spain, Scandinavia and Flanders. The Mercantilist conceived the human being as a self-centered, animate and capable of being directed to his personal inclination for advantage. The earlier version of mercantilism⁴⁷ regarded human beings as an element of manufacture, while the lower working group is conceived as an animatable suffering from extreme poverty and hunger. Abdul Azim Islahi⁴⁸ claimed that Mercantilism as an ideology was devised so as to strengthen the European countries, recapture the holy lands from Muslims, decrease the enhancing power of rival Muslims and propagate Christianity. Although the purpose of Mercantilism⁴⁹ was to propagate Christianity but later due to Church intolerance towards the science and scientist made it as atheist.

⁴⁴Zaman (2008)

⁴⁵David A Wolfe, "Mercantilism , Liberalism and Keynesianism : Changing Forms of State Intervention," *Canadian Journal of Political and Social Theory/Revue Canadienne de Théorie Politique et Sociale* 5, no. 1–2 (1981): 69–96, ctheory.net/library/volumes/Vol 05 No 1 .../VOL05_NOS1-2_3.pdf.

⁴⁶Robert F. Hébert Robert B. Ekelund, Jr., *A History of Economic Theory and Method* (Waveland Press, 2007).

⁴⁷Bert F. Hosilitz, ed., *Economics and the Idea of Mankind* (Columbia University Press, 1983).

⁴⁸Islahi (2008)

⁴⁹Eli F Heckscher, *Mercantilism Volum 2* (London: George Allen & Unwin, 1931).

The era of mercantilism⁵⁰ was responsible for numerous wars, nationalism and racial intolerance across the planet. In addition⁵¹ to the wide spreads violence and destruction mercantilism as an ideology was also accompanied by obstructing the economic growth in the countries where it was implemented.

During the 18th century in reaction to Mercantilism which give the state a great deal of control over economic activity in manufacturing and trade, it was argued that if everyone was left to its own devices then the result would not be disorder but a well-balanced society of ever-growing prosperity⁵². To abolish the social, political and religious arrangement prevailing in the Christian dominated Europe, the ideology of Liberalism was introduced. This idea argued that free market, and self-adjustment of the economy in a Laissez-Faire system devoid of any state and social interference would produce maximum prosperity for the whole nation. In market economies, decisions about production of goods, valuation, trade, distribution, etc. are all settled by individuals or small groups acting with maximum possible freedom, and a minimal set of legal or social constraints. Although all of us have observed and participated in markets where goods, services, and money are exchanged, but “the market” which are imagined by economists is an automatic and self-correcting, “smoothly performing machine”, governed by empirical rules and general norms. Like advancement in the field of hard sciences, it was claimed that liberal/market economic system is as an advanced state of social development, and its alternatives are hard to imagine. Adam Smith in the “Wealth of Nations” considered mankind⁵³ as a rational creature who is always looking for his own personal interests, who responds with rapid speed with real and expected changes in his actual income and wealth, and who always moves around comfortably due to the smallest variations in the relative prices. This rational creature is free of error, like Prophet Adam was free from sins. He is always engaged in his own personal calculations and is unaware of any other activity which could engage any human being. He is an incorporeal creature with no soul and lacking human desires. If he/she ever is worried for other fellow creatures, it is because to presenting himself more certainly. He/she recognizes his responsibility to act for the benefit of the whole society by keeping within the law⁵⁴, because without law and order he might encounter hurdle in the pursuit of his wealth. The outcome of his conduct is beneficial for everyone because he is directed by an inherently well-balanced social order by the benevolent force of natural law. In the 20th century liberalism⁵⁵ was reformed in a new shape known as neoliberalism, which comprises restoring intervention policy from laissez faire designed for guaranteeing competitive market conditions. In the case of liberalism, governance was left to market and economic man, while in case of neoliberalism, policies were designed to turn economic man in control.

⁵⁰Fanny Coulomb, *Economic Theories of Peace and War* (London and New York: Routledge, 2004).

⁵¹R.B.J. Ekelund and R.F. Hebert, *A History of Economic Theory and Method* (Wavland, 2007).

⁵²Robert Gilpin and Jean Millis Gilpin, *Global Political Economy: Understanding the International Economic Order* (PRINCETON UNIVERSITY PRESS, 2001), <https://doi.org/10.1017/CBO9781107415324.004>.

⁵³Marder (2017, p3)

⁵⁴William D Grampp, “Adam Smith and the Economic Man,” *Chicago Journals* 56, no. 3 (1948): 315–36, <http://www.jstor.org/stable/1826047>.

⁵⁵(Marder 2017, p5)

In neoliberalism, mankind⁵⁶ is considered as an entrepreneur of himself. As a source of his/her personal income he/she is then treated for himself/herself as his capital as well as his own producer. Whenever he/she consume something then it is believed that he/she produce something as well which later on leads to his own utility/satisfaction. The purpose of the shift⁵⁷ in the neoliberal tradition from non-interventionist to intervention specifically about human being is an open question. Some writers claimed that this interventionist strategy aims to expand the study of mankind to various academic discipline. Since rational behaviour involves an optimal allocation of limited resources which has alternative uses. Therefore, mankind foremost resource is precious time which can be utilized in most profitable manner to its interests.

Islam and the Idea of Mankind:

Modern psychologists⁵⁸ hinted that without a soul, the human being is mortal but by joining the mind/soul with the body it becomes immortal. As a proof and corollary, they cite the ghostly aspirations of dreams which always convinced sensible people that something supernatural exists which is beyond the access of the bodily eye. It is a well-known fact that human body is senseless in both sleep and death. In case of sleep the unconsciousness is temporary, for a limited time period and partial, but in case of death it is permanent and complete. Sleep and dream as well as the phenomenon of life and death are something that are difficult to understand and explain. Extensive literature in the form of imaginative, superstitious and psychological material are available on this topic. In simplest and easy to understand, this principle is explained by The Noble Quran in the following manner:

“It is Allah that takes the souls (of men) at death: and those that die not (He takes) during their sleep: those on whom He has passed the decree of death He keeps back (from returning to life) but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect⁵⁹”.

In animals, humans and plants sleep is the inactivity and interruption of the working of the nervous system⁶⁰, while other things like the circulation of blood, digestion and growth resume at a different pace. In sleep the mental process stops working but in case of dream gifted peoples see spiritual truths either backward or forward, which is impossible in case of ordinary circumstances. Plutarch in ancient Greek elucidated that in dreams spiritual truths are transformed into symbols by specific laws of motion controlling the moments of the images.

⁵⁶Michel Foucault, *The Birth of Biopolitics* p 225, (New York: PALGRAVE MACMILLAN US, 2010), <https://doi.org/10.1057/9780230594180>.

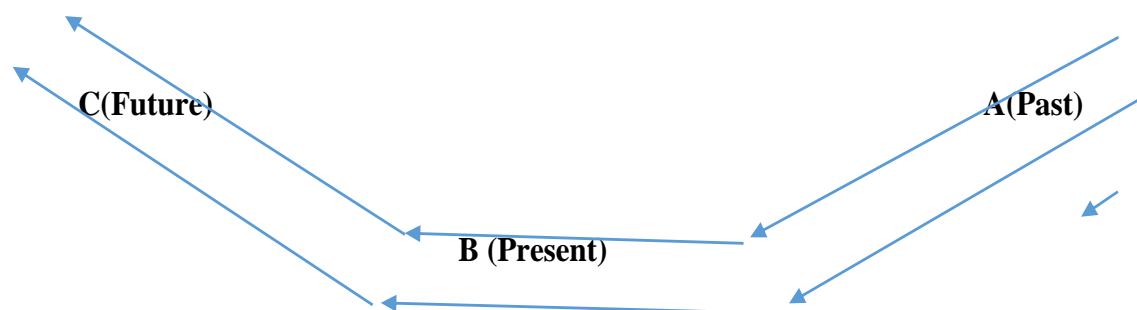
⁵⁷Marder, “Rethinking Homo Economicus in the Political Sphere.”

⁵⁸Melvin H Marx and William A. Hellix A, *System and Theories in Psychology* (McGraw-Hill, 1979).

⁵⁹Quran 39: 42

⁶⁰Rahman 1964, p 167

Ghulam Jilani Burq⁶¹ explained that in dreams human soul /personality reaches a height of spiritual existence from where he/she can clearly see already committed backward or forward events. He explained this reality with the help of the following diagram;



A person who starts its journey from position A and arrives at position B, while its destination is position C. During this travelling already committed events was like position A (past), position B is present while future events is like position C. In similar manner, in dreams human soul reaches such a height from where he can locate either already committed events or future happenings.

In sleep human souls are temporarily discharged from the confinement of the flesh, while in case of death it permanently separates from the human body. In ancient Greek⁶², it was believed that human mind/soul based on its purity and strength can communicate with the unobservable both in the wakening life as well as in the dreams. In order to communicate with the unobservable, it was advised that the soul should be isolated from the turmoil of physical life. According to Plutarch in dreams pure spiritual truths are transformed into symbols by specific laws of motions controlling the moments of images.

According to Ibne Sireen⁶³ dream is a type of situation where any human being could experience anything unimaginable beyond his control. In dreams gifted people are given an indication of the future events and happenings which are either blessings or curses. In Islam dreams is considered as one out of 46 portions of Prophecy. It is elaborated that dream actually happens either from reflection of a personal imagination (Hadase Nafs/Adghaas/Ahlaam), threats from the Devil (Takhweefu Shayateen) and Glad Tidings (Mubashiraat). Dream of a truthful and gifted people always come true. It is further explained that during sleep, soul remain in the human body while Nafs visit the sky and then remember in the wakening what they have heard and seen.

⁶¹Burq (1997)

⁶²Rahman (1964, p 167)

⁶³Sireen (2000)

Early Muslim writers⁶⁴ explained that soul contain the plant or vegetative component, the animal or sensitive component, the rational component and finally the entirety of all three components of living being which is a human soul. The plant soul which the animal and human share with the plant can take food, reproduce and grow up. If the body has a soul with an animal body, then this body has feeling as well as motion through his thought processes. This soul has a locomotive power and sensitive one. The sensitive power has both external and internal senses. There are five external senses in which touch, smell and taste are responsible for survival while hearing and seeing is responsible for wellbeing. Internal sense includes common sense, imagination and memory. The rational part of the soul which is the characteristic of human being include the practical and theoretical intellect. Practical intellect (brain power) enhances his knowledge and wisdom for properly managing its own body (ethics), its family (home management) and its state (politics). The task of the theoretical intellect is to know the nature of realities or nature of things. Some of the nature includes God and its unity, humanity and squareness. Theoretical intellect is considered as the rational soul, looks upward while practical intellect decides on the basis of the theoretical intellect and moves its body in consequence. In analogy practical intellect is the celestial soul which shapes the intellect of its surrounding and consequently advances its area of activity. Practical intellect is the association between celestial soul and matter. It is believed that the fundamental aim and purpose of the soul is to obtain happiness.

Among the Muslims intellectuals Shah Waliullah⁶⁵ is famous for giving a careful consideration to the human nature, its different parts which comprises in a person and the differences which exists between different individuals. In Islam it is assumed that everything in the universe is created to fulfil specific task except Humans and Ghost/Jinn who has free will. Among these rational creators, human beings are created from clay while Jinn from Fire. The creation of humans varies in terms of resource endowment, health and physique. Sample of human clay is taken from the entire globe due to which humans vary either in attitudes, in colour (White, Black, Brown) and cleanness⁶⁶. It is further stated that humans are made from two types of materials, one is body (Jism, Badan) while the other is soul (Nafs). Physical body is the slave (helper) of the soul. The body has limbs which are made from four major components (Arkaan) fire, earth, air and water. These limbs are enlivened by specific capabilities (quwa) of the soul. The knowledge of soul (Ilmul Nafs) which are concerned with the human from the perspective of a soul is different from the knowledge of the physical body (Ilmul Tibb). According to the knowledge of body (Ilmul Tibb), within the body food is converted into the humors (akhlat) by being digested and then divided in the liver in four components: red blood, black bile, yellow bile and white phlegm. The delicate portion of these humor moves into the blood, which are drawn toward the heart, where it is combined with the purist portion of the blood in heart chamber. This

⁶⁴Philosophers

⁶⁵Shah waliullah (1988)

⁶⁶Ahmad, Tirmizi, Abu Dawoo, Mishkath Babul Eman Bil Qadar, Hadith 100

delicate component become spirit (Arwah) also known as Pneumata in the Greek medicine, while the denser component is converted to the body members (ada). Shah Waliullah used Nasama instead of pneumata to the spirit made from the delicate humor.

The portion of Nasama which moves towards the brain is known as psychical spirit (Al-Ruh Al-Nafsani). The psychical spirit are then partitioned in ten portions, five internal senses (the *sensus communus* [Hiss mushtarak], the representation of perception [Takhayyul], estimation or imagination [Tawahhum], memory [Hifz] and understanding [Idrak]) and five external senses (Sight, Smell, Taste, Touch and Hearing). In addition to the portion of the Nisama/Pneuma transmitted to the brain, some portion known as the natural spirit (Al-Ruh Al-Tabi) is sent back to the liver and an animal spirit (Al-Ruh Al-Hayawani) stays in the heart. The animal spirit (AlRuh Al-Hayawani) is responsible for the breeding, digestion and development. Brain and heart are associated with liver in case of the psychic spirit (Alruh Al-Tabi). From psychical faculties (Alruh-Al-Tabbi), the faculty of lusts (Shawaniyya) as well as the faculty of annoyance (Ghadabiyya) originates. The faculty of lust (Shawaniyya) conveys longing or endorsement while the faculty of annoyance (Ghadabiyya) conveys hatred or annoyance. The character of a person (Mizaj) is considered to differ with sex, age, the food eaten and the location/land of the planet where he/she lives. A balanced temperament as well as perfection among humanity are achieved only through religious sciences and divine law (Sharia).

The complex spiritual center spread in the entire body functions on the physical working of humans through three implicit realities known as; the Intelligence (Aqal), Heart (Qalb) and the Lower soul (Nafs). Physical organs which develop the personality of humanity are the helpers of these implicit realities (Heart, Intelligence and Lower Soul). The lower soul, heart and intelligence, although rooted in the liver, heart and the brain are not considered as equivalent with them. In fact the lower soul, heart and intelligence are the leading aspects of human character building. At the level of the basic performance, the lower soul (Nafs) is responsible for the physical needs, for example likeness and dislikes in physical things. Heart (Qalb) is responsible for emotional states and judgement like love and hatred. Finally, the Intellect (Aqal) where the external senses cannot decide but rather recalls the former events and then plan for the future like trust, doubt.

Whenever the Intellect (Aqal) is controlled by either lower soul (Nafs) or the heart (Qalb) then it will result in characters and behavior problems of that person. In case if the Pneuma (Nasama) comes under the influence of his/her bodily and physical needs, then his lower soul (Nafs) will become animalistic (Bahimiyya/Wildness). In case if it releases itself from bodily and physical needs and act on behalf of the brain and heart, then the Lower Soul (Nafs) will become humanistic. Whenever the Lower Soul comes under the control and impact of Rational soul and Heavenly/Angelic Spirit, then this Lower Soul becomes “Angelic” (Malakoot). The lower soul is linearly associated with Pneuma, the Intelligence with the Rational Soul and the Heart with the

Angelic or Heavenly Soul. The conflict amongst the animalistic and angelic elements shapes prominently the principle of desirable qualities and ethics in human being.

The Noble Quran revealed that there are three stages of human soul development⁶⁷. It is elaborated that Allah purposely created humans possessing partial capability for self-control:

*And I do not seek to free myself from blame, for indeed the soul is ever inclined to evil, except the one to whom my Rabb has shown mercy, certainly my Rabb is Forgiving, Merciful*⁶⁸. ”

Usually it is observed that human construction hides the soul which firmly encourages to do the evils also known as the force of the evil impulse (AL Nafsul Ammara). As part of Divine Design, human's tendency towards the injustice is an essential component of God-given higher nature. Originally created higher soul (Fitrah) fractures and deforms in case of obedience to the evil soul⁶⁹. Although human possess the constructive force in the form of self-accusing soul (Al Nafsu Lawamma⁷⁰), which compensate the destructive power in mankind personality development. Through pious effort supported by the mercy of God/Allah, human overcome these negative habits. Without divine guidance these negative inclinations are inertial and persist within the humanity. The Noble Quran indirectly hinted that majority of the human being remains not corrected. After repentance whenever mankind change himself/herself with a lifelong effort between the evil commanding and self-accusing souls, then mankind achieves the highest state of satisfaction, in this case the soul becomes a tranquil soul (AL Nafsul Mutumainna⁷¹). The Noble Quran consider this tranquil soul (Al Nafsul Mutmainnah) as the final destiny of mankind after a life-long effort.

Modern science⁷² revealed that the human body regularly goes through the process of regeneration. In human cells molecule of albumin are regularly generated, destroyed and then regenerated. Human blood is replaced within a period of four months. Similarly, human body which consists of several million cells, are like the bricks of human constructions. Bricks in building always remain the same as they were during the construction, but human cells pass through regular transformation known as metabolism. These cells are continuously eroded and destroyed which are compensated with new cells when we digest food. In infancy it is a speedy process which slows down in later years of human life. Except the nerve cells, around ten years all the human body are replaced with new cells. If mortality implies the end of the body then in a period of sixty years mankind would have died six times in his life times. In similar manner mankind deeds and action in the life on earth either create the immortal Animalistic/Wildness Soul

⁶⁷Shabbir Akhtar, *The Quran and the Secular Mind A Philosophy of Islam* (London: Routledge, 2008).

⁶⁸ Quran 12: 53

⁶⁹Quran 30:30

⁷⁰ Quran 75:2

⁷¹Quran 89:27

⁷²Waheedudin Khan (1987, pp 180-240)

or Angelic/Heavenly Soul. Shah Wali Ullah⁷³ further elaborated that Nasama is not the soul which will receive either punishment (Hell/Jahannam) or reward (Heaven/Jannah). Human deeds and actions create the soul either in thin/hard or clean/dirty form. Allowable deeds, actions as well as allowable (Halal) foods create Angelic soul (Ruhe Rabbani/Ruhe Elahi/Ruhe Qudsi/Ruhe Fawqani/Nafsu Natiqa), while prohibited deeds, actions as well as prohibited (Haram) foods create animalistic/wild soul (Ruhe Hawaii/Ruhe Haiwani). Some writers interpreted⁷⁴ that prohibited deeds, actions as well as prohibited foods and drinks can be identified from the faces of sinners⁷⁵. It fills human faces with a type of dust which is clearly visible in their appearance. In Islam those humans who purified their souls are considered as successful⁷⁶. Life before death is believed as a test for the preparation of eternal life either in the form of Heaven or Hell.

Regarding the issue of Khalifa El-Najjar⁷⁷ documented that God/Allah created everything in this universe on strict and fixed laws of repulsion and attraction except humans which is considered as the Deputy/Caliph of Allah/God on earth⁷⁸. Khalifa/human is a leader who succeeds or comes after another leader. The creation of Khalifa/humans varies in terms of physical health, resource endowments, the circumstance in which he/she lives etc. It is believed that humans have been given the task to run the affairs on earth according to God's will (Sharia). God made the entire earth including the animal kingdom and aquatic life as serviceable and subservient to human (Crown creation/Ashraful Makhlooqat)⁷⁹. Humans are the only creation which has hegemony over the entire nature. Although the task and obligation of God deputy/Caliph on one side have been a great honor, but on the other side it is a great responsibility⁸⁰. Holy Scriptures⁸¹ also pointed out humans in similar manner,

“You made him [man] lord of the works of your hands, put all things under his feet”⁸².

In analogy the Noble Quran also mentioned humans in the following manner,

“Surely we have created humankind (al-insān) in the best of moulds (Ahsani Taqwim)⁸³”.

Some Muslim writers⁸⁴ also asserted that human being as a Deputy/Khilafa is that kind of an entity who is exercising a delegated power on behalf of God and therefore he is responsible

⁷³Ahmad Palan puri (2015)

⁷⁴Burq (1997)

⁷⁵Quran 55: 41, 2:273 and 80:38-41

⁷⁶Quran 91: 9

⁷⁷El-Najjar (2010)

⁷⁸ Quran: 2:30, 17:70, and 17:62

⁷⁹ Quran: 14:32-3; 43:12-13; 45:4, 12-13; 67:15

⁸⁰ Quran: 33:72

⁸¹(Akhtar 2008 p 269)

⁸² Psalms 8:6

⁸³ Quran: 95:4

⁸⁴Ismael, & Blaim 2012

for his/her each and every deed and action. Whenever a Muslim perform the allowable deeds and actions, he/she is performing an act of worship. The concept of worship in Islam is broad and consists of personal and social rights (Huqooqul Ibad), as well as the rights of God (Huqooqul Allah). Accordingly, individuals are accountable for their deeds and actions, which will be concluded on the Day of Judgement after the annihilation of the universe. Reward will be based on their degree of commitment to their mission on Earth; the mission is understood as worshipping Allah through establishing and maintaining a just and prosperous life on Earth (E'amar Al-Ardh). This responsibility is related to every single action in all aspects of life. Islamic teachings cover different aspects of life either as clear and detailed instructions or general guidelines and in both cases, Muslims are asked to commit to these teachings. Mirakhor⁸⁵ explained that the purpose of mankind as the Khalifa/Deputy of God/Allah was agent or the trust of Allah to extend the unconditional, dynamic, active, ever-present love to one another through the resources and environment provided to them by their Creator, and non-materially through love for their own kind as well as for the rest of creation.

Regarding the issue of Khalifa, Imam Ghazali⁸⁶ a well-known intellectual of the 11th century explained that among the various creations on this planet, mankind/Kalifa is the only creation of God/Allah who in his life time adopt the attitude and behavior of either Lions, Pigs, Cattle, Devils and Angels. Assault and battery are the principle characteristics of lions. Some humans, like lions do develop the appetite of superiority and proudness. Humans try to be proud, to dominate, to compete, to be aggressive either based on his/her color, wealth and strength. Like pigs, some human beings behave in an extremely mean and inappropriate manner. Like cattle/animals, some humans do have the behavioral tendencies of eating, drinking and increasing their progenies. Similarly, evils, its ramifications, villainous deeds and the treachery are the signs and symbols of devils, while the activities of Angels who always observe the glory of Allah/God, are freed from immoral sensual pleasures and arrogant anger on his fellow-men. Accordingly, it is considered that humans are successful only if they behave like angels, while the attitudes and behavior of lions, pigs, cattles and devils are considered as a punishable acts (sin). A question arises if humans do have the behavioral tendencies of lions, pigs, cattle's, devils and angels, then why they get success and salvation by behaving only like angels and not like lions, pigs, cattle and devils? Accordingly, Islam regards the human being as the noblest, perfect and best among all creatures. Humans are endowed with the wisdom and intellect to differentiate between good and bad. In Islam, it is believed that this world is a place for test and this test establishes some people to be fortunate and some to be unfortunate. Some are created with wealth and power, while some are created as weak and poor. The fortunate and unfortunate are both tested for tolerance and thankfulness to God (Allah) and how mankind uses its wealth, power or weakness for himself and society. In short, every human being is tested according to their own circumstance. On the Day of

⁸⁵(Mirakhor, etal 2014)

⁸⁶Imam Ghazali (1105)

Judgment Allah/God will ask how you utilized your freedom. Did you behave like lions, pigs, cattle, devils or angels?

Conclusion

Once a teacher asked his student in class, that can you see God? The student then replied no. The teacher then explained that if God exist then definitely, it can be observable. Inside the class a Muslim student then raised a question. Can you see the knowledge and wisdom of this teacher? The student then replied no. This Muslim student then explained that if the teacher has knowledge and wisdom then definitely it can be sighted and observed. Analogously, proponents of neoliberalism are like that teacher who is unable to observe the distinction between living and non-living things. In neoliberalism human being are treated like factors of production. Mankind is considered as an entrepreneur for him/herself, being for himself/herself not only capital but producer as well. There is complete silence on the nature of human soul and human dreams which are observable during the nightly sleep. Neoliberalism which is claimed as the final form of mankind ideological evolution provided solution to the socioeconomic problems of humanity without properly defining mankind and his position in this universe. Like its predecessor, ambiguous and incomplete definition of mankind is one of the prominent reasons for a straight away rejection of neoliberalism in the Muslim world.

On the other hand, Muslim believes that God has given us not only two eyes to observe the terrestrial world but also a third eye which can see the invisible reality of extra-terrestrial world through our knowledge and wisdom as explained in the Noble Quran:

“We will show them our signs in the universe and within themselves until it becomes clear to them that this Quran is the truth. Is it not enough that your Lord is a Witness over all things⁸⁷”?

It is elucidated that a deeper, continuous and broader thinking on the reality of human intellect and universe will reveal the real position of mankind in the universe. Identifying his/her real position in the universe will reveal them their responsibility which comprises the rights of his/her Creator (Huqooq Ullah) and the rights of his/her fellow human being (Huqooq ul Ibaad). In Islam human life on this earth is considered as a test of human freedom for which evidence and signs are provided in the universe and in their own souls⁸⁸.

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⁸⁷Quran 41:53

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The Relevance of Spirituality and Morality to Human Capital

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Abstract

This study pertains to the relevance of spirituality and morality to Human Capital. It seeks to explain the link between spirituality and morality, and the importance of morality to human capital. The concept of 'self-interest' in conventional economics excludes moral adherence in economic transactions. Human capital indoctrinated with this concept would, inevitably be materialistic with the belief that 'the end justifies the means', thus, normalizing immoral behavior like exploiting disadvantage human-being in pursuit of economic good. This kind of Human Capital would not be a productive actor to the socio-economic development of the society, because he is lacking an essential component of human character which is moral values. This study traces the essence of morality to the spiritual faculties of the heart which are the elements of the Angelic-soul, and the essence of egoistic character to the Animalistic-soul, to establish the fact that morality is intrinsic part of human character. The methodology of the study is qualitative; it analyzes the perspectives of the conventional economist on 'self-interest' through perspectives of the theologians of Abrahamic Religions Islam, Christianity and Judaism on what constitute 'Human-self' and human 'Innate abilities' that are vital for Human Capital Development Programs. It concludes that the concept of 'self-interest' in conventional economics must include 'moral-interest', and that morality must be intrinsically cultivated for the achievement of socially responsible Human Capital.

Keywords: Spirituality; morality; angelic-soul; animalistic-soul; self-interest; human-Self; Abrahamic religion; Islam; Judaism; Christianity; human capital.

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Introduction

Human Capital is a person who embodies abilities and potentials that are necessary for economic achievements for his own benefit and the society in general. That concern of one-self and the society has its root from human nature of which spirituality and morality are essential ingredients. As an economic term, the word 'Human Capital' was ushered in by Economist and Noble Prize Winner Theodore Schultz in 1954. He defined it in the following words: "all human abilities to be either innate or acquired. Every person is born with a particular set of genes, which determines the innate ability. Attributes of acquired population quality, which are valuable and can be augmented by appropriate investment, will be treated as human capital" (Lukman Thaib,L. 2013).

Gary S. Becker (1994) explains, in his lectures, that things like schooling, a computer training course, expenditure on medical care, lectures on virtues and punctuality and honesty are capitals as well. Although they are not physical asserts, they improve a person's health, boost his

productivity and earning abilities. Therefore, investments in these areas are, indeed, investment in human capital.

The word “innate ability” in the definition given by Theodore Schultz (1961), and “virtues and honesty” stated by Gary S. Becker (1994) are quite remarkable and need proper attention. Innate ability and moral virtues like honesty (in the view of theologians) are not just the intellectual capacity of the brain, but also the ‘heart’ with its various spiritual faculties. These spiritual faculties imbedded in human heart are elements of the ‘rational-soul’, and are the essence of moral values that moderate the animalistic ‘ego-self’ which is intrinsically selfish and earthly, and thereby produce the cardinal virtues which make a person responsible to his own-self, the society, and to his Creator the Almighty God. In order to achieve a desirable and effective Human Capital, the economic theories must reflect this innate reality of human personality; the distinction between the ‘Ego-self’ and ‘Angelic-spirit’ and the roles both play in producing human character must be crystal clear.

Research Methodology

The research method of this study is qualitative. The methodology explores the concept of spiritual faculties of the heart from the three Abrahamic religions; Islam, Christianity, and Judaism, from prominent scholars of these traditions. It traces the innate potentials of moral values of human capital from those spiritual faculties. It then examines the concept of “human-self” and “self-interest” in conventional economic theories, as given by its prominent scholars, and highlights the error of confusing the “Ego-self” with the “Human-self” and the direct impact this error has on the economics transactions as it promotes selfishness, disregard to moral values and exploitation. It finally, explains the relevance of spirituality and morality to the concept of human capital development and economic theories.

The Concept of Human - Self by Theologians of Abrahamic Religions

The theologians explain that human bad characters and evil selfishness have deferent source from that of good characters and moral virtues. They have distinguished the faculty of the “rational soul” from that of the “ego-self”, and have traced the source of moral virtues to the Rational Soul, and attributed all bad characters and evil selfishness to the “Ego-self”. ‘The Ego-self’ is the spirit which the human material body produces, that which humans share with animals, and that which is the source of life and bears the faculty of the senses. This portion of the total human spirit is earthly in its nature and, therefore, has characteristics of animals; it is materialistic in nature, selfish and irrational in behavior, hence they call it “animalistic soul” (some philosophers call it the ‘Ego-self’).

Moral virtues and ethics, on the other hand, are the fruits of spirituality rooted in the Rational Soul (our angelic component), and the mothers of them all, known as the “Cardinal Virtues” are: Temperance (chastity), Courage (bravery), Prudence (practical wisdom), and Justice.

The proportion of dominance between the Rational Soul, whose light shines from the heart, and the Ego-self, whose smoke evaporates from the stomach, (at the meeting point which is the faculty of the Breast) produces the unique personality of character and behavior of every individual human-being [Ref. Figure 1].

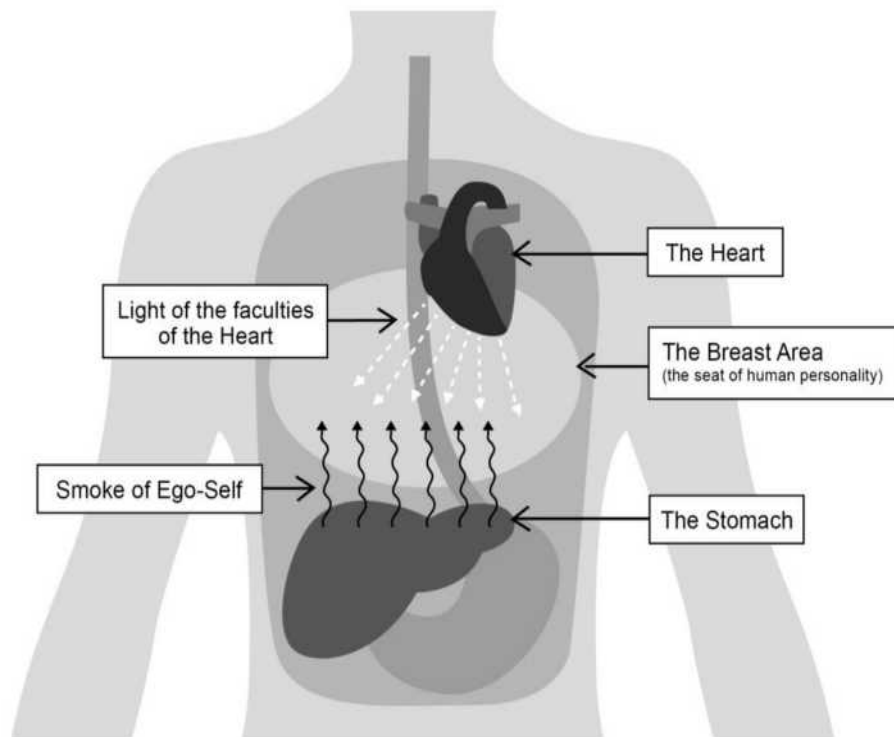


Fig 1 - MEETING POINT OF THE SMOKE OF THE EGO-SELF & THE LIGHT OF THE HEART

In reference to this fact, Almighty Allah said: “Every person acts according to his manner (Nature); but your Lord best knows who is best guided in the path” (Quran 17:84).

Each spiritual faculty of the heart emits a specific amount of positive energy which shapes human character, by counterbalancing the excesses of the forces of the ‘Ego-self’ rising from the stomach. It then empowers a person with a particular moral and ethical quality and, thereby, placing him on a specific level of virtue. The faculty of the Breast (al-Sadr) is characterized with practical knowledge and sciences; hence codes of conduct of Islamic Laws are based therein. The faculty of the Heart Proper (al-Qalb) is the center of inward knowledge; it is the recipient of Divine knowledge, and is the abode of the light of faith (nur al-Imaan), humility, piety, real love, contentment, certainty, fear of Almighty Allah, hope, patience, satisfaction. The faculty of the Inner Heart (al-Fuad) is the realm of vision of reality (which comes in the form of dream or intuition); the insight of the righteous people. The faculty of the intellect (al-Lubb) is the farthest of all faculties and its light is the most perfect of all; it is the abode of the light of unification (nur

al-tawheed), and the recipient of the grace and bounties of Almighty Allah, Heer, N (2009). [Ref. Figure 2].

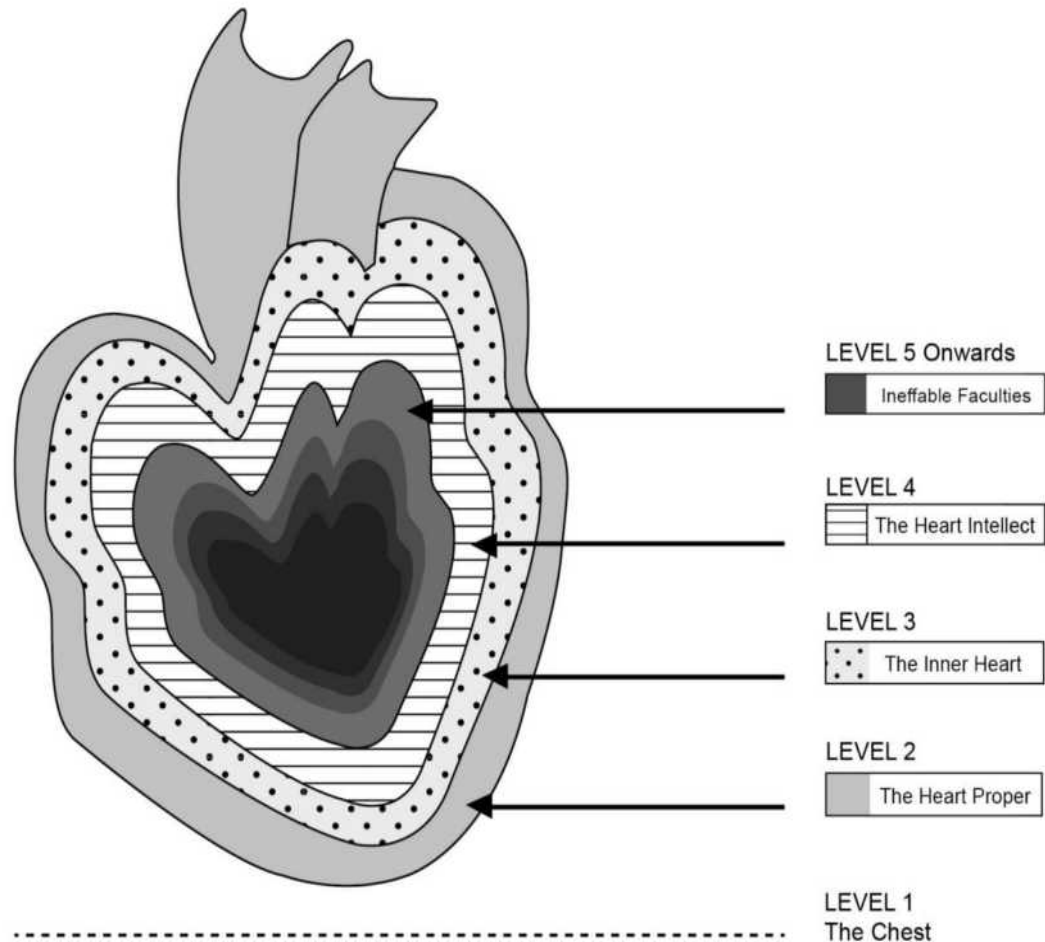


Fig 2 - SPIRITUAL FACULTIES OF THE HEART

Thus, in the absence of these spiritual forces in a person (when their lights are weak and dim), moral virtues are void, and in such situation the Ego-self overrides and selfishness prevails, earthly behavior becomes the order of the day. Human Capital in this state of character is dangerous to the economy, to the society and, indeed, to his own-self.

Thus, spiritual engagement or exercise like Solat prayer, Fasting, Paying the Zakat due, performing the Hajj (Pilgrimage), Zikr (remembrance of Allah and invoking His names, adherence

of the rules of Halal and Haram (the dos and don'ts), and moral exercises of all kind are necessary to empower our Rational-soul over the Ego-self, boost our moral capacities and enhance our inclination to morality to maintain behavioral balance.

It could be observed that the spiritual faculty of the heart most necessary for a sound and morally oriented human capital is a reformed and well balanced faculty of the Breast; that which produces a personality and human capital which isn't under the control of the Ego-self, but still requires law enforced environment because it is here where the Ego-self could easily dominate and a person's personality is vulnerable to the whispering of the devil; Allah (SWT) said: "Say: I seek refuge with (Allah) the Lord of mankind, the King of mankind, the Ilah (God) of mankind, from the evil of the whisperer (the Devil) who withdraws (when Allah's name in mention), who whispers in the breast of mankind, of Jinn and men." (Quran 114:1-2-3-4-5-6). The most desirable, however, is a matured Human Capital that operates from the spiritual faculty of the Heart Proper (the seat of the light of faith) "*al-Iman*", [Ref. Figure 3],

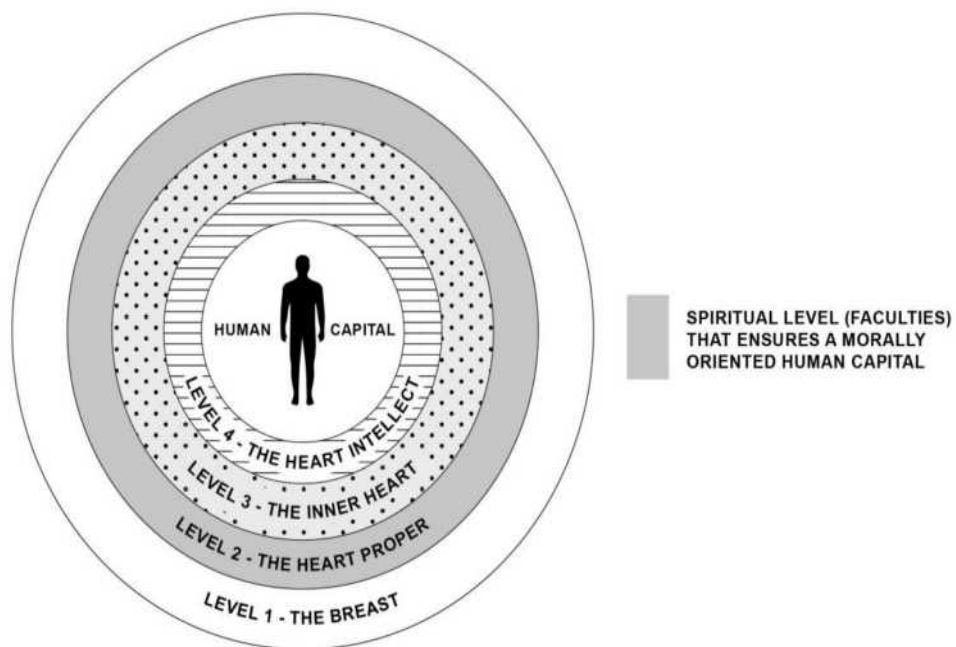


Fig 3 - SPIRITUAL LEVEL NECESSARY FOR A MORALLY ORIENTED HUMAN CAPITAL

A personality which operates from this spiritual sphere is certainly the most stable and reliable one, because he does not require law enforced environment in order to behave morally. On this level, a person becomes a true believer in Allah, and the accountability of the Day of Judgment, and realizes the link between his duty to Allah, the society and his own-self; he now adheres to social justice and takes pleasure in moral behavior knowing that that is the path to eternal bliss as

well. Human Capital with this personality, when equipped with relevant practical skills, will be productive, responsible and reliable.

Human Persona that operates from the higher spiritual faculties, the Inner Heart (al-Fuad) or the intellect (al-Lubb), however, is the excellent one and a blessing to the society, but not crucially necessary for a sound and reasonable Human Capital.

Islamic economy, through its concept of ‘al-Falah’ (success in this world and the hereafter) has the mechanism for a proper adjustment and balance between the Rational Soul and the ego-self; for even when human personality still sits in the spiritual faculty of the breast, the Islamic laws (al-Shari’ah) which governs the economic transactions are designed in a manner which cubs the excesses of the Ego-self, therein, and upholds the necessary moral values; the framework of Islamic economy (and its Human Capital Development Strategies) which has the concept of “al-Falah” at its core, aims at ensuring the physical, spiritual and moral wellbeing of all the actors of the economy.

All the three Abrahamic Religions; Islam, Christianity and Judaism share, more or less, the same moral principles in their teachings. This link between spirituality and morality must be highlighted, in the educational programs, and the need for morality in our practical life and the economy should be taught empirically; so that spirituality and morality are no long seen as matters pertaining only to the hereafter, but necessary for our wellbeing in day to day life right here on earth [Ref. Figure 4].

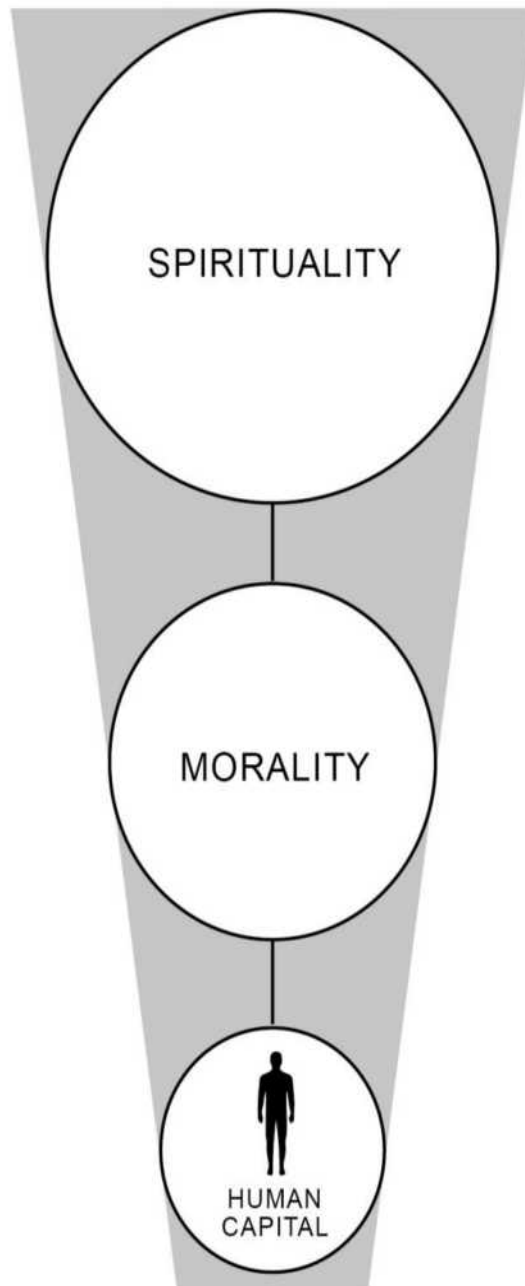


Fig 4 - THE LINKS BETWEEN SPIRITUALITY, MORALITY & HUMAN CAPITAL

Imam Hakim al-Tirmidhi noted: The Ego-self (al-nafs) is a faculty or an entity within human spirit (human spirit here means the whole nonphysical part of man) and has its roots from the stomach; not from the heart (Heer, 2009). In the Holy Quran, prophet Yusuf (A.S) described the nature of the Ego-self and he said:

﴿ وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾

﴿ ٥٣ ﴾

“And I free not myself (from the blame). Verily, the human-self (ego-self) is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.” (Quran, 12:53).

In regard to the sources and essence of good character and moral virtues, all believers of Abrahamic faith; Islam, Christianity and Judaism believe in the existence of Angels and the qualities of these angels. The revealed knowledge al-Quran and the Bible speaks in great detail of the nature and character of these heavenly beings; that they are positive souls, totally inclined to good and decency, devoid of selfishness, and that they are completely submissive to the Divine Will of their Creator the Almighty Allah, they constantly strive to implement that which Allah has ordained and seek His pleasure. Their Qualities and nature, therefore, stands in direct contrast to that of earthly beasts which are materialistic and selfish.

Theologians of these Abrahamic faiths hold that the spirit which Almighty Allah blew into Prophet Adam (A.S) when he was created is of angelic nature and, therefore, has similar qualities; hence the theologians refer to it as ‘angelic spirit’. They also call it ‘rational soul’ for its rational nature of character which is compatible with angels, as opposed to the narrow and selfish character of beasts.

This angelic spirit is situated in the human heart and has numerous faculties or spheres, one within the other, with different degrees of excellence and brightness [Ref. Figure 2], and it is these faculties which translate and manifest into different degrees of moral consciousness and abilities; the positive actions and behavior of man, known as, ‘moral virtues’ and ‘ethics’. A great Muslim thinker Shah Wali Allah (1703 A.D) explains that the angelic soul (al-Ruh), which Allah has mentioned in the following verse of the Holy Quran:

﴿ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ وَسَجِدِينَ ﴾

“So, when I have fashioned him [Adam Peace be upon him] completely and breathed into him My soul, then fall down prostrating yourselves to him.” (Quran, 15:29)

is the source of all the good traits and virtues in human nature, and that is why Allah related it to Him-Self by saying “My soul”, M. K. Hermansen (2003). Watchman Nee (1977) noted that this

breathe of life (meaning the spirit) comes from the Lord of Creation. However, we must not confuse man’s spirit with God’s Holy Spirit, for the latter differs from our “Human Spirit.”

It is this that the theologian called the “Rational Soul” because it embodies the human rational faculty. Watchman Nee, the Christian theologian, however, calls it “the faculty of conscience” (avoiding the word ‘rational’ which could allude to human brain-judgment), he said: The conscience is the discerning organ which distinguishes right and wrong; not, however, through the influence of knowledge stored in the mind but rather by a spontaneous direct judgment (from the heart). Often reasoning will justify things which our conscience judges. The work of the conscience is independent and direct; it does not bend to outside opinion. If man should do wrong it will raise its voice of accusation (Nee, 1977).

Imam Ghazali, explaining the energies (moral values) discharge by the Angelic soul, observes that most of what have been described by scholars as virtues, such as generosity etc. are actually the fruits of the virtues and not the virtues by essence. For instance, a man can behave generously for external reason such as fame or showoff etc. but this does not make him a virtuous person, and a generous person might not have the money or chance to spend, yet he is still a generous person. The essence of these virtues is, therefore, the inner formation and condition of the heart wherein these characters and behavior are fixed and wherefrom is their flow easily and naturally without a need for thought or deliberation. And if the condition of the heart naturally warrants a flow of an action and behavior that are regarded, rationally and legally, as good and praiseworthy, then it is virtue, and if that action and behavior is deemed, rationally and legally, as bad, then it is immoral behavior and character (Ihya Uloomuddin).

Human personality, however, is the mixture of portions of the Rational Soul and portions of the Ego-self, and it is often referred to, in some verses of al-Quran by Allah, as “the self”, Almighty Allah said:

(سَوَّاهَا وَمَا وَنَفْسٍ) , (وَتَقْوَاهَا فُجُورَهَا فَالْهَمَّهَا) , (زَكَّاهَا مَنَّا فَلَاحِقْدُ) ,
(دَسَّاهَا مَنَّا فَبَوَقْدُ)

“By Nafs (human soul), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his own-self. And indeed he fails who corrupts his own-self.” (Quran, 91:7-8-9-10).

The obvious reason why Allah called it “the self” is because the content is about character reformation, and the part of human persona that requires discipline and reform is the Ego-self (al-Nafs). Hence, the word ‘self’ in the above verse refers to the totality of human spirit; the embodiment and essence of human personality, of which the Ego-self is part of. The proportion of

dominance between the Angelic-soul and the Ego-self determines the state of human personality; good or bad.

The Concept of Human-self in Conventional Economics and Its Impact on Human Capital Development

Having noted the perspectives of the theologian on “human-self”, the difference between the rational soul and the ego-self, the essence of morality and good character, and the source of immorality; bad character and selfishness, it is now appropriate to examine the perspective of the conventional economics on “human-self”.

In the words of Adam Smith, human beings only act based on their selfish interest. He noted: “it is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own-interest.” (Haakonsen, 2002). Frederic Teulon (2014) noted: Lionel Robbins’ definition of economics as “the science which studies human behavior as a relationship between given ends and scarce means which have alternative uses,” leaves little room for ethical considerations.

Selfishness, devoid of benevolence, is the key characteristic of the “Ego-self” (that part of our nonphysical body, the spirit which we share with animals), which is earthly and essentially opposed to morality and social-good. As such, any social system that is based upon it will definitely be corrupted. The evidence is the statement by Ray Nunes (1991), he noted “...The essential features of capitalism; that very thing which makes the system one of exploitation and robbery of the mass of wage workers by the ruling class of capitalist, namely the private ownership of the means of production and exchange. Frederic Teulon (2014) also noted: It is obvious that capitalism attracts exploitation and corruption, and that is because the economic agents do not care much about the means they use to achieve their ends. Choices are made according to a personal cost/advantage calculation. Thus, if an individual believes that the rewards from a legal activity are few compared to those from an illegal activity and that, in addition, the chances of being caught by the police are low, or if there is a little aversion to risk, then the cost/advantage ratio may lead him or her to decide in favor of crime, an act that could be regarded as rational under the circumstances, and the fact that search for profit is not always compatible with respect for moral values or with the desire for fairness, business leaders try to pay the lowest salaries possible.

On account of Socialism, Ray Nunes, in his observation of the Communist Manifesto, noted: Karl Marks, the chief architecture of the theory, and his partner Engels were essentially materialists who believed that in the development of nature and society, matter is primary whilst thought and consciousness are secondary; meaning that human being proceeds (in thinking and knowledge) from things to thought and not from thought to things. He basically used dialectical method of investigation combined with his materialistic ideas to formulate his theory (Nunes, 1991).

As it were, the good half-part of humanity (human spiritual component and moral virtues) has been left out of the conventional economic theories, and nothing from the outside can fill this gap, and any attempt to do so will necessarily fail. Frederic Teulon observes: Ethical labeling used by business organizations, codes of ethics and studies on Corporate Social Responsibility (CSR) all suggest that an ethical framework can only be imposed from the outside (Teulon, 2014). The very reason that these values are imposed, on the systems, from the outside and are not essentially part of the theories is the reason for their failure. For if human existence is real, it's individual and social survival is a real issue that could only be sustained by a system that is based on reality and not fiction.

Should the concept of "human-self", in conventional economics includes morality (which is from the "Rational Soul") as its key component, the concept of "Self-interest" and what constitute it, will necessarily be adjusted as well, because the Rational Soul has its interests and they are spiritual and moral, they go along with the material interest of the Ego-self only when it is achieved through just course and fairness without transgression. Likewise, the theory of Human Capital will then recognize the spiritual and moral part of man. Thus, Human Capital Development Programs would expand its exploration into human innate abilities to explore the moral and spiritual faculties as well, so as to develop a cohesive and broader development programs that will nurture a better and complete Human Capital that understands that his or her self-interest is linked up with that of every member of the society, and that corruption in achievement of material good is detrimental to one's own self, because what goes around comes around, and chickens always come home to roast. It is then that we will have Human Capitals that strive and work to bring about economic success that is inclusive and devoid of exploitation.

The Detriment of Ego-Self to Conventional Economics and Humsn Capital Development

When the Ego-self suppresses the Angelic-spirit, in the faculty of the Breast, it produces a beast-like character that smacks down every moral principle in his way to every selfish end; things like demand and supply that set the market price is a subject of manipulation to this horrific character.

Imam al-Ghazali, of Islamic tradition, gave the following analyses of human personality; clarifying the difference between the ignorant person and the one who knows but whose knowledge is dominated by the Ego-self. He noted four different categories:

(1): A simple minded ignorant person who is incapable of separating the right from the wrong or the beautiful from the ugly; a person who is not inclined to any belief system, he remains in his natural condition upon which he found himself, yet he is not adamant on lust and bad desire. Such a person is easy to be won over and reformed.

(2): A person who knows the good from the bad but not accustomed to doing the good did; he ignores his sound judgment and succumbed to lust and desire, yet he is aware of his weaknesses. It is hard to reform this kind of person because the job is double; getting him to be accustomed to

the good did and persuading him to quit the bad habit. However, his reform is possible with constant effort.

(3): A person who believes in wrong doing and firmly convinced himself that the wrong things are good and beautiful and he grew on this conviction. It is almost impossible to cure this person except rare, and that is because his ignorance and erring have multiplied.

(4): A person who, upon his insanity and evil judgment which characterized his life, he proudly cherishes his evil actions; he takes satisfaction in constant wickedness and destruction of human life and sees that as an honorable thing. This is the most difficult of all to be reformed. Imam Ghazali noted that the person of the first category is just a simple ignorant, the second is ignorant, the third is ignorant misguided rebellious, and the fourth is ignorant misguided rebellious and wicked (Ihya ulum al-Din).

Conclusion

The concept and definition of human capital, in an economic theory, directly affects the economic transactions; that is because human capital is the maker of the economy; therefore if the definition of the maker excludes any moral attribute, the human capital development scheme will follow suet and produce immoral human capitals that, in turn, will pursue an immoral agenda in their economic transactions.

The word “self” in the compound word of “self-interest” alludes to the ego-self which is intrinsically inclined to evil, and since this is the conception of the human self in conventional economic theory, the ‘self-interest’ that the human capitals pursue in conventional economics, accordingly, reflects that catastrophic distortion of the meaning of the “Self” and could never strive for the good of the society. The result of this error is that until today these economic systems are unable to serve mankind as a whole, majority of people are engulfed in extreme poverty while few have amassed wealth through exploitation, socio-political maneuverings and other unjust means like Al-Riba (usury) based Banking System. Moral values, like Justice and Compassion that come out of our spiritual consciousness are those upon which our success in all works of life depends upon. To the believers in God and in the hereafter (*al-mu'minun*), however, human salvation and eternal bless rest upon our moral conduct as well. For all human transactions including economics have spiritual and moral implications, dealing with man means dealing with God, injustice against man is an offence against his Creator. Thus, moral values are chains of connections between man and man and man and God the Almighty Allah.

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A Brief Review: Light Cosmology in Islamic and Science Perspective

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Abstract

The light cosmology is a fundamental feature in both Islamic and modern Science worldview of cosmology which described the beginning of universe. From Islamic intellectual history, *Ishrāqī* (illumination) school is a major School of Thought within the Sufis tradition. In the 3rd century AD, the Muhammadan Light (*Nur Muhammad*) has become the most prominent cosmological point of debate among of Muslim community. So far, however, there has been little discussion and reviews carried out on the understanding of the Muhammadan Light whether dealing with theology, literature and philosophy cosmological view compared to modern cosmology. In modern cosmology, the most reliable and significant current discussions that is directly related on the light cosmology is the Big Bang theory. This present paper conducts a systematic literature survey of the cosmological doctrine that highlight the important aspect of the light cosmology. One of the greatest challenges is to combine both cosmological postulates as discussed in *Kalam* as well as in Sufism, some of which might have direct connection with current modern cosmology worldview. In this study, we hoped to provide a new contribution in understanding the gnosis of God and His Prophet Muhammad (pbuh) through the light cosmology approach especially with regards to existence itself.

Keywords: Cosmology; *Nur Muhammad*; Big Bang; light

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Introduction

Light has a pivotal role in our lives. The subject of light has been instrumental in our understanding of cosmology but few studies have been able to focus on the epistemology and ontology of light. The ontology of light that evaluates from Quranic verse has confirmed that everything in the cosmos is connected to the Divine light to form a unity: “*Allahu Nurus Samawate Woal-Ardh*” (Earth and Sky is the light of Allah) (An-Nur: 35). This Qur’an verse identified the construction of the universe (consist of earth and sky) being made of light. In Sufis tradition, “*Nurun ala Nur*” (An-Nur: 35) verse in Qur’an (the Light of Light) refers to the Omnipotent and the Prophet Muhammad pbuh (mediator) called the Muhammadan light. From the Muhammadan light, God create all creatures. In philosophy, Henryk Skolimowski (2010) comprehensive review concluded that light is genesis, genesis is light which encompass four metamorphoses, i.e. light as matter,

light as life, light as creativity of life, light as divinity of life. Based on the survey, the light cosmology has been elucidated and we have derived it from several definitions.

Cosmology is generally a discipline to study the history, evolution, origins of the universe as a whole and its occurrence (Fuad Mahbub Siraj 2014; Coles 2001). According to Islamic scholar Sayyed Hossein Nasr (1992), cosmology is a branch that discusses metaphysics or occult of nature, the religion and philosophy which is attributed to the concept of Tawheed and revelation. In modern term, cosmology is a branch of astronomy concerned with the study of universe at large (Kragh 2004). In addition, the cosmological word derived from the word cosmos which is specific to the universe. The meaning of 'cosmic' assigns to what is related to the universe such as the light and rays that enter into space from the outside (Dictionary of Malaysian Councils 1993:656). A primary concern of light has been growing from classical issues to current issues either in Islamic or science perspectives of cosmology either physically or metaphysically (Skolimowski 2010; Murtono 2008; Zwinkels 2015). Therefore, light cosmology can be defined as a study of the history, evolution and the origin which leads humans to understand the provenance, the nature and the processes of its occurrence either in the perspective of Islamic cosmology or modern cosmology.

In Islamic cosmology, most evidences have used revelation contained in the Qur'an and the Hadith to explain the concept of divine and natural concept either invisible or physical nature (Aminuddin Ruskam Al Dawamy 1999). This is because the question of the universe and its phenomena have been featured by *kawniyyah* verses to be important matters which are mentioned in the Qur'an (Fuad Siraj Mahbub 2014). The study of universe existing in the environment is the best object of thought to contemplate about the uniqueness of cosmos (Al-Baqarah 164). However, the cornerstones in understanding the process of creation of the universe is by putting God as *khaliq* (Creator) and other creatures as *makhluk* (creation) (Fuad Siraj Mahbub 2014). The Qur'an and Hadith also have several folded meaning that provided the difference and multiple modes in understanding the process of creation of the universe. In a comprehensive study of this cosmology, Islamic and modern cosmology can be harmonized.

In the modern science, it is convenient to describe light in physical way instead of metaphysically or philosophically. Physically, several studies of light have documented the property of light, its physical characteristics and the light theories where as it called as photon (Zwinkels 2015; Xiang Chen 2002). In Physics, light is an electromagnetic radiation within wide range of wavelengths whether it is visible or not. In this sense, light also can be gamma rays, X-rays, microwaves and radio waves of other spectrum (Montwill & Breslin 2008; Zwinkels 2015). Questions have been raised about the dualistic property of light as there are much debated question on whether light behaves as a wave or particle. However, the property of light provides a useful account in our understanding of the quantum laws of Nature and philosophy (Montwill & Breslin 2008).

In modern cosmology description, the universe was discovered by western scientists in a perpetual state of expansion which begins around 13.7 billion years ago (Kragh 1996). Many developments in the study of the history science has been analysed scientifically which is based upon a physical understanding of science (Mohamad Nasrin Nasir 2015). One of the most significant current discussion of the modern cosmology is the big bang theory. Other theories are unsustainable and unreliable to elucidate the universe as claimed by experimental evidences. In this research, it will be argued that light cosmology in Islamic view as the Light of Muhammad together with light cosmology in modern cosmology i.e. the big bang theory will lead to emergent of cosmological postulate of light cosmology.

The Light of Muhammadan Cosmology

In Sufis tradition, Ishrāqī (illumination) school of thought by Suhrawardi Maqtul has emerged as powerful platforms for light cosmology. The eminent scholar of illuminationists and Sufis like Suhrawardi describe the ontic light reality of all beings from ‘the Light of Light’. According to him, there are many levels of light with the hierarchies of reality in which the lower lights desire for the higher ones, as the darkness desire for light. The closest object with its source will receive much light and instead of the further object of light. The source or supremely manifest of light here is God. Then, the manifestation of all creations emanate from the Muhammadan light; it manifests all beings that enters into composition of all other substances, material or immaterial. He depicts the level of light by using several term such as *isthmuses* (*Barzakh*), the Self-Subsisting Light, the Pure Light, the Holy Light, the Necessary Being and many more (Muhammad Obaidullah 2015). However, Suhrawardi did call the gradation of light as the Light of Muhammadan, but the various term used in his treatise is almost similar with the names that given by Ibnu ‘Arabi for *Nur Muhammad*.

Compared with Ibnu Arabi, there are some identical names of *Nur Muhammad* or the Reality of Muhammad (*al-Haqiqah al-Muhammadiyah*), i.e the Reality of Reality (*Haqiqah al-Haqiqah*), the Intermediary (*al-Barzakh*), the Throne (*al-‘Arash*), the Spirit of Muhammad (*Ruh Muhammad*), the First Intellectual (*al-Aql al-Awwal*), the Most Might Spirit (*al-Ruh al-A’zam*), the Vicegerent (*al-Khalifah*), the Perfect Man (*al-Insan al-Kamil*), the Origin of Universe (*Azl al-‘Alam*), the Real Adam (*Adam al-Haqiqi*), the Sphere of Life (*Falaq al-Hayah*), the Real who is the Instrument of Creation (*al-Haqq al-Makhlūq bih*), the Prima Matter (*al-Hayula*), the Spirit (*al-Ruh*), the Pole (*al-Qutb*), the Servant of Embracing (*Abd al-Jami’*) and others (Afifi 1939; Sahabuddin 2004). This indicates convergence in a term *al-Barzakh* or the Intermediary which Suhrawardi called it as *isthmuses*. It is corresponding with the *Nur Muhammad* role which become the intermediary of universe and the shadow of the Light of Light. Thus, light cosmology also can be understood by using the same concept as the Suhrawardi’s Philosophy of Illumination which is the ‘science of light’ but using the single term, associated with the Light of Muhammad.

The Muhammadan light has been the subject of many classic studies in Sufism. However, the discussions of the doctrine have been debated by various scholars either to receive or reject the cosmology argument. The issue of the Muhammadan light has been a controversial and much disputed subject within the field of Islamic theology. Some people claimed that the concept originated from Hinduism, Buddhism, Christianity, or Neoplatonism philosophy (Abdulfatah Haron Ibrahim 1987). The concept is necessarily different from other beliefs of current religions because its contents or meanings has changed over time delivered by through other prophets before Muhammad pbuh. (Mohd Solahuddin 2015; Sahabuddin 2004; Yaacob Harun 2001). It is also totally different with Syi'ah doctrine (Muhamad Farhan Samsuddin & Fadzli Adam 2017). The guideline that make this cosmology different from others is that it must underlie the three pillars which are *shari'ah*, *tawheed*, and *tasawwuf* of Prophet Muhammad pbuh. (Ahamad Jama' Amin Yang 2017). The *Nur Muhammad* concept is however explainable under *tasawwuf* subject.

According to knowledge of *tasawwuf*, *Nur Muhammad* is the first beings created by Allah SWT. It is essence of all creations including the universe. Every nature and incident emanates from the Muhammadan light. From this light, the Omnipotent created all existence including *Qalam* (pen), *Kursiy* (sovereignty), *'Arasy* (throne), seven layers of heaven and earth, angels, genies, moon, sun, elements and the rest of the creation (Amin et al. 2017; Nur Fauzan 2010). The Prophet Muhammad (s.a.w) has said in Sahih Muslim:

"God has completed Qadr of every creature and worldly details 50,000 years before the creation of the heavens and the earth, and his *'Arash* is on the liquid".

Allah has said: "I made something because of you, O Muhammad (to know you), creates you by Me (Allah) because of Me (Allah).

Therefore, the light of Holy Prophet (s.a.w) has become the important cosmological point which describe the reason of the whole creation and the whole universe. This concept of light has been discussed profoundly in the Seven Echelon (*Martabat Tujuh*) in an in-depth Sufism discourses. Before discussing other aspects, we should note the epistemology and history of the light of Muhammad.

Research into the Muhammadan light has a long history based on revelation of Qur'an and hadith. Most hadith of *Nur Muhammad* have been narrated by *sahabah*, i.e Ibnu Abbas, Jabir Ibnu Abdullah and Hassan Ibn Tsabit till Abd al-Razzaq al-San'any which were continued by *tabi' al-tabi'in* and other Sufi scholars. It is undeniably that other books of God such as the Gospel (revealed to Jesus), the Torah (revealed to Moses), and the Psalms (revealed to David) had mentioned about Nur Muhammad, but this issue is excluded in our discussions. The epistemology has been developed and continued from generation to generation by prominent scholars. Some of the scholars who discussed the Muhammadan light with time sequence is given on Table 1 (below);

Table 1: Review of scholars

Scholar	Period	Book/Reference	Category
Abu Muhammad Sahl Al-Tustariy	818-896 AD	<i>Tafsir Al-Tustari</i>	Theology
Dzun Nun al-Mishri	796-860 AD	-	Theology
Al-Husayn bin Mansur al-Hallaj	858-922 AD	i. <i>Kitab al-Tawasin</i> ii. Poems collected in <i>Dwan al-Hallaj</i>	Theology & Literature (poetry)
Sheikh Abu Bakar Muhammad Ibn Arabi	1076-1148 AD	i. <i>Al-Futuh al-Makkiyah</i> ii. <i>Fusus al-Hikam</i> iii. <i>Tafsir al-Qur'an al-Karim</i>	Theology & Cosmology
Syeikh Abdul Qadir Al-Jilani	1078-1166 AD	<i>Kitab Sirr al-Asrar wa Mazhar al-Anwar</i>	Theology
Abdul Karim Ibn Ibrahim Al-Jili	1365-1424 AD	i. <i>Al-Insan al-Kamil fi Ma'rifat Al-Awal wa al-Awakhir</i> ii. <i>Qab al-Qawsayn wa Multaqa al-Namusin</i>	Theology
Syeikh Yusuf Ibn Ismail Al-Nabhani	1849-1932 AD	i. <i>Al-Anwar al-Muhammadiyah min al-Marwahib al-Ladunniyah</i> ii. <i>Jawahir al-Bihar fi Fada'il al-Nabiy al-Mukhtar</i> iii. <i>Hujjat al-'alamin fi Mukjizat Sayid al-Mursalin</i> iv. <i>Sadat al-Darain fi al-Salat 'ala Sayyid al-Kaunain Salla Allah 'alih wa sallam</i> v. <i>Jami' Karamat Al-Auliya'</i>	Theology & Literature (poetry)
Syeikh Siti Jenar	1404-1517 AD	-	Theology
Hamzah Fansuri	1607 AD	i. <i>Al-Muntahi</i> ii. Syair-syair Hamzah Fansuri iii. <i>Asrara al-Arifin</i>	Theology & Literature (poetry)
Abd Rauf Al-Sinkiliy	1615-1693 AD	-	Theology

Based on the Table 1, Ibn Arabi (1076-1148 AD) is the only scholar who combined both theology and cosmology (science) especially using *Nur Muhammad* description. He is the first scholar who makes spiritual experience to be analysed and brought from the inner field (*mawajid wa ahwal*) into the form of theoretical and logical sciences in detail. Through his wisdom in science, new knowledge of tasawwuf or spiritual tarekat was borne out from the new understanding model that flourished for six centuries. He also is among the influential figures in interpreting this Nur Muhammad's concept in cosmology and philosophical science view.

Allah (s.w.t.) said in Qur'anic verse;

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive

tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. (An-Nur: 35)

In order to decipher the meaning of some verses in Qur'an as *Nur Muhammad*, one can allude to a few of tafseer. Table 2 (below) shows the summary of tafseer;

Table 2: Review of Tafseer

Tafseer	Period	Scholar	Title of Book/Tafseer
At-Tabari	838–923 AD	Muhammad ibn Jarir al-Tabari	<i>Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān</i>
Ibnu Hatim	854M-938 AD	Abu Muhammad Abdurrahman bin Muhammad Abi Hatim	<i>Tafsirul Qur'an Al-Adhim</i> <i>Musnadun An Rosulillah</i> <i>Wash-Shohabat Wat-Tabi'in</i>
Ibnu Jawzi	1116-1201 AD	'Abd al-Rahman b. 'Ali b. Muhammad Abu Farash b. al-Jawzi	<i>Tafsir Zād al-Masīr fi 'Ilm al-Tafsīr</i>
Al-Qurtubi	1214-1273 AD	Abu 'Abdullah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari al-Qurtubi	<i>Al-Jami' li-Ahkām or Al-Jami' li Ahkām al-Qur'an or Tafsir al-Jami'</i>
Al-Jalalain	1459 AD 1505 AD	Jalal ad-Din al-Mahalli Jalal ad-Din as-Suyuti	<i>Tafsir al-Jalalayn</i>

The Modern Cosmology

Modern cosmology is in the midst of a scientific revolution. It is as a part of physics to interpret experimental observations in order to obtain the confirmation in the Expanding Space Paradigm and Cosmological Principle (Baryshev et al. 1994). Big bang theory is the most intriguing and sustainable theory in this century. The remarkable success of this theory is that its physical cosmology achieved a consensus Standard Model (SM). Based on the SM, the evolution of the universe at the early state began from an extremely high temperature by expanding, cooling, and developing structures at various scales (Smeenk et al.2017). It explained other phenomena such as the cosmic microwave background (CMB), abundance of light elements, and Hubble's law. The big bang occurred since 13.7 billion years ago which passed through many different epochs and phases as shown in Figure 1 (below) within age of the universe (Michio Kaku 2005).

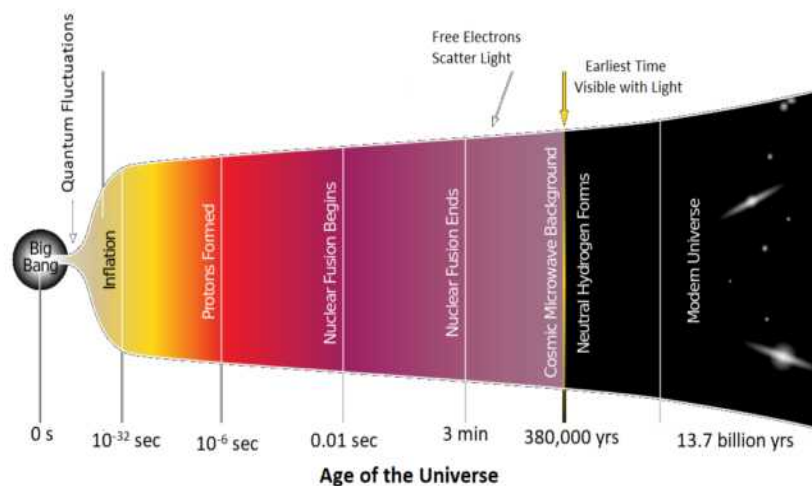
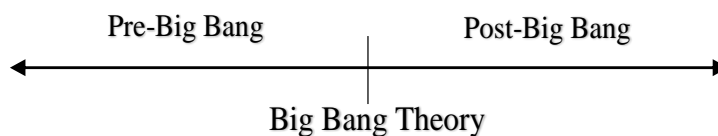


Figure 1: Age of the Universe

Table 3: Summary of Cosmic Evolution

Time 10^{-43} sec	10^{-32} sec	10^{-6} sec	3 min	300,000 yrs.	1 billion yrs.	15 billion yrs.
Temperature	10^{27} °C	10^{13} °C	10^8 °C	$10,000$ °C	-200 °C	-270 °C
1. The cosmos goes through a superfast 'inflation' expanding from the size of an atom to that of a grapefruit in a tiny fraction of a second	2. Post-inflation the universe is a seething, hot soup of electrons, quarks and other particles	3. A rapidly cooling cosmos permits quarks to clump into protons and neutrons	4. Still too hot to form into atoms, charged electrons and protons prevent light from shining; the universe is a superhot fog	5. Electrons combine with protons and neutrons to form atoms, mostly hydrogen and helium. Light can finally shine.	6. Gravity makes hydrogen and helium gas coalesce to form the giant clouds that will become galaxies; smaller clumps of gas collapse to form the first stars	7. As galaxies cluster together under gravity, the first stars die and spew heavy elements into space; these will eventually form into new stars and planets

Table 3 explains the summary of cosmic evolution in the big bang theory (post big bang). Yet, new discoveries and developments in the big bang theory have led to a proliferation of studies that complete the theory in science and philosophy. In general, we divided the big bang theory into two, i.e. pre-big bang and post-big bang.



During pre-big bang, some used pregeometry as a structure to explain the spacetime of the universe. Many pregeometric models have been proposed to feature some cosmological model before the big bang. In fact, pre-big bang physics is acceptable now as a possible route to unite gravity and quantum mechanics or we called it as theory of quantum gravity (Meschini et al. 2006). Some pregeometric models is presented as Table 4.

In big bang, there are two eras which begin with the radiation era and ensues with the matter era (in Table 4). In the radiation dominated era, the Planck epoch (10^{-43} sec, temperature 10^{19} GeV) can be thought of as the beginning of time and followed by Grand Unification epoch (10^{-43} sec to 10^{-36} sec) and inflationary epoch (10^{-36} sec to 10^{-32} sec), at temperature 100 GeV in the vacuum energy. Above temperature 100 GeV, the creation of light is began as the vacuum energy transforms itself into particles such as light quanta or photons, and equal numbers of particles and antiparticles. This is also lead to the creation of baryonic matter in the baryogenesis proses to generate a small excess of electrons and quarks over antielectrons and antiquarks. Within the strong epoch, a hot, dense quark-gluon plasma or 'quark soup' of universe make a transition to hadronic matter that may have left relics in the universe today such as numerous forms of dark matter, e.g. black holes (Hogan 1998). In the baryogenesis process, a surplus and survive quarks ultimately combine to form matter, and the other quarks and antiquarks annihilate each other upon contact. Under lower temperature at Hadron epoch, quarks combine to form hadrons that annihilate with antihadrons. At Lepton epoch, lepton (electron) and antileptons (positron) annihilate to release energy in the form of photon.

1. Big Bang (Hogan C.J. 1998)																																							
2. Radiation dominated era	<table border="1"> <thead> <tr> <th colspan="2">Pre-Big Bang</th> </tr> </thead> <tbody> <tr> <td colspan="2">Pregeometry Phase/ Models</td> </tr> <tr> <td>-</td> <td>Discrete spacetime</td> </tr> <tr> <td>-</td> <td>Pregeometric graph</td> </tr> <tr> <td>-</td> <td>Quantum Graphity approach</td> </tr> <tr> <td>-</td> <td>Number theory pregeometry</td> </tr> <tr> <td>-</td> <td>Feynman checker board trajectory</td> </tr> <tr> <td>-</td> <td>Quantum metric spaces</td> </tr> <tr> <td>-</td> <td>Random graph</td> </tr> <tr> <td>-</td> <td>Causal sets</td> </tr> <tr> <td>-</td> <td>Bootsrap Universe</td> </tr> <tr> <td>-</td> <td>Axiomatic Pregeometry</td> </tr> <tr> <td>-</td> <td>Cellular networks</td> </tr> <tr> <td>-</td> <td>Simplicial QG</td> </tr> <tr> <td>-</td> <td>Quantum automaton Universe</td> </tr> <tr> <td>-</td> <td>Rational number spacetime</td> </tr> <tr> <td>-</td> <td>Algebraic Quantum Mechanics approach</td> </tr> <tr> <td>-</td> <td>Generalised time in sheaf cohomology</td> </tr> <tr> <td>-</td> <td>Multiboundary Algebra as pregeometry</td> </tr> </tbody> </table>	Pre-Big Bang		Pregeometry Phase/ Models		-	Discrete spacetime	-	Pregeometric graph	-	Quantum Graphity approach	-	Number theory pregeometry	-	Feynman checker board trajectory	-	Quantum metric spaces	-	Random graph	-	Causal sets	-	Bootsrap Universe	-	Axiomatic Pregeometry	-	Cellular networks	-	Simplicial QG	-	Quantum automaton Universe	-	Rational number spacetime	-	Algebraic Quantum Mechanics approach	-	Generalised time in sheaf cohomology	-	Multiboundary Algebra as pregeometry
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-	Reionization (150 million yrs to 1 billion yrs)																																						
-	Galaxy and Star Formation (300-500 million yrs)																																						
-	Solar System Formation (8.5 to 9 billion yrs)																																						

Table 4: Summary epoch and phases of big bang

In the matter era, the light elements undergo nucleosynthesis processes whereby the neutrons and protons have stuck together to form nuclei of the simple elements of hydrogen, helium and lithium. After Lepton epoch in the radiation era, the interaction of protons, electrons and nuclei continue which lead photons to dominate energy in the universe. Before the creation of galaxy, star and solar system occur, there are several phases to undertake which are decoupling matter-radiation, dark age and reionization phases (as shown in the Table 4). Thus, based on physical observation, modern cosmology is the creed that had sufficient logic and rationale to explain our universe in terms of light description.

The Islamic Science of Light Cosmology

The transformation of new intellectual discourse that encompassed of Kalam, Tasawwuf, Falsafah and Usul al-Fiqh altogether were embedded all discursive science (*aqliyyat*) into the form of God revelation and prophetic tradition (*naqliyyat/sam'iyat*) (Adia Setia 2011; Shahidan Radiman 2015). Another suitable term related to the emergent discussion of theology and science in cosmology field is cosmogony which is related to the origin of the universe (Haslin Hasan & Ab. Hafiz Mat Tuah 2014). The study of the big bang theory conveys the big question about the God is existence. The big question that scientists could not explained is what happen before the big bang. Hence, the Muhammad Light could reveal the Divine Reality in order to achieve Gnosis knowledge.

According to Al-Nabhani, Nur Muhammad is the first creation and *al-Haba* is the second creation by Allah (s.a.w.). Despite that, Al-Haba is the first creation in this world that manifested from Nur Muhammad (Sahabuddin 2004). One denote *al-Haba* as dust of cosmos in Sufism term and also referred to the Holy Prophet's light (Shahidan Radiman 2018). This is coincidental with the famous scholar Nikola Tesla who said that everything is light. He added that universe could be elucidated by electromagnetic energy. Figure 2 illustrate that the whole of existences in the universe are manifestation of *Nur Muhammad*.

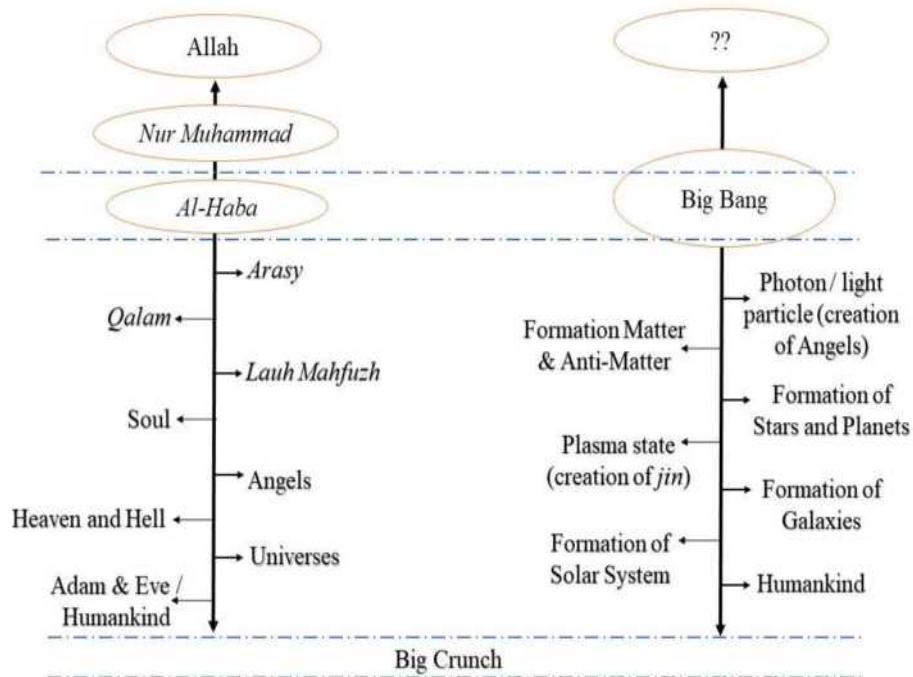


Figure 2: Gradation of existence

Despite this, very few studies have investigated the fascinating of light cosmology in the Holy Prophet emerged with scientifically arguments in the big bang theory. A few works have been by Shahidan Radiman to fuse both cosmology as shown in Table 5;

Table 5: Review of Works in both cosmologies

Scholars	Opinions on Cosmogony of Light	Relevance to Philosophical Concept
Shahidan Radiman 2015	The knowledge of Sufism fuse with findings in Quantum Mechanics to form <i>Kalam Jadid</i> (new Kalam). The parallelism of the Topological Quantum Field Theory and Sufism has been illustrated as the primordial unity of light, i.e God and Prophet (p.b.u.h).	-Kalam Principle -Gnosis -Metaphysics -Philosophical Physics
Shahidan Radiman 2017	The concept of gradation of being can be explained in science from Seven Descent (<i>Martabat Tujuh</i>) that encompass <i>Nur Muhammad</i> doctrine.	-Divine Light -Divine Essence -Metaphysics
Shahidan Radiman 2017	The Muhammadan Light is 'flash ontology' that sparks when it meet Nothingness (creation ex nihilo) to initiate the Big Bang. It has introduced quantum interpretations tools to illustrate the universe.	-Metaphysics -Philosophical Physics
Shahidan Radiman 2018	Mapping of some Kalam Principles to Modern Physics has been proposed such as Kalam atomism (<i>al jawhar al fard</i>) and atomic time (<i>zaman al-fard</i>) and vacuum (<i>kala'</i>)	-Kalam Principle -Metaphysics -Philosophical Physics
Shahidan Radiman 2019	Light cosmology in pre-big bang phase has been proposed as working philosophies for pregeometry models	-Philosophical Physics -Metaphysics

Conclusions

The ideas of light cosmology either in Nur Muhammad's concept or in the big bang theory continue to evolve with times and geographies. However, these cosmologies are rarely combined through comparative studies. The concept of Nur Muhammad is often deliberated in theology, while the big bang theory is discussed in the context of modern cosmology in which has been accepted by some Islamic scholars due to compatibility with the Quran. When these two aspects are fused, it can indirectly expand the knowledge that encompassed by rational and scientific evidence. As a result, this approach leads to the spiritual conviction of the Gnosis of Allah (s.w.t) and Prophet Muhammad (pbuh) which includes the Divine Reality. In order to understand this cosmogony field, the science and technology field must be inculcated as spiritual purposes through the scientifically approach. We hope this review will give off new contribution in understanding the gradation of existence and spiritual journey to Allah (s.w.t) and His Prophet Muhammad (pbuh).

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Environmental Volunteering Values among Muslim Environmental Volunteers

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Abstract

A person's values serve as a motivating factor in engaging in environmental volunteering activities. This study therefore explored the values that led to an individual's involvement as environmental volunteers. Interviews were conducted with 10 study participants, namely youths who had previously been involved in environmental volunteering activities. Data from the verbatim responses were analyzed according to themes which were determined earlier based on previous studies through the deductive – inductive – deductive approach. Deductive analysis was carried out based on predetermined themes according to Stern's value-belief-norm theory. The results reveal that there are five values held by Muslim environmental volunteers, i.e. personal, social, environmental, religious and economic values. The values that influence the Muslim volunteers the most in engaging in environmental volunteering activities are personal and social values. The values that influence these environmental volunteers should therefore be emphasized in an effort to enhance involvement as environmental volunteers toward achieving the goals of sustainable development.

Keywords: Environmental volunteering values; environmental volunteers; Muslim volunteers

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Introduction

Volunteering is defined as a pro-social action that is performed based on the person's free will without any monetary reward, for the benefit of another person, group or cause, and for demonstrating responsibility, awareness and engagement (Measham & Barnett, 2008; Omoto & Packard, 2016; Sulaiman, 2011; Woosnam et al., 2019). There are five types of environmental volunteering, namely environmental activists, education, monitoring, conservation and sustainable living (Measham & Barnett, 2008; Woosnam et al., 2019).

Environmental volunteering in particular has been recognized as an important resource in solving local and global environmental problems (Woosnam et al., 2019) and in contributing to Sustainable Development Goals (SDGs). Environmental volunteering can help solve the escalating environmental issues in a number of ways. First, environmental issues can be solved through large-scale community engagement for greater impact. Second, the involvement of environmental volunteers contributes to cost savings in environmental management (Foster, 2018). Third, environmental volunteering creates environmental global citizenship (Woosnam et al., 2019).

Perhaps, due to these crucial roles of volunteering in solving environmental problems, many associations, clubs or NGOs are set up as partnerships in environmental volunteering. In Malaysia, 31 environmental volunteer organizations have been established and registered under the Malaysian Environmental Non-Governmental Organisation (MENGO) (MENGO, 2019). Among them are Malaysian Nature Society, Treat Every Environment Special (TrEES), Green Earth Society, and Malaysian Green & Blue Environmental Society.

However, the function of MENGOs cannot be optimized without the involvement of volunteers to facilitate environmental volunteering activities. Involvement as environmental volunteers will give the volunteers experience and also influence the way they think about nature, what they value, and what they believe needs to be done (Woosnam et al., 2019). Therefore, understanding volunteers well is important as it will help the MENGOs to maintain the number of people who would participate in the conservation activities and increase the frequency of their participation. To learn about the factors that affect environmental volunteering participation in Malaysia, a study was conducted to investigate the environmental values held by Malaysian environmental volunteers.

Within the education system, the Ministry of Education Malaysia emphasizes three core values which are happiness, love, and respect (MoE, 2019). Application of these values in environmental education is relevant as it supports development of environmental global citizenship which can contribute to environmental conservation not only at the local level but also at the global level. There are three dimensions and six subscales of environmental global citizenship, i.e. social responsibility; global competence with its sub-scales of self-awareness, intercultural communication, and global knowledge; and global civic engagement with its sub-scales of involvement in civic organizations, political voice, and global civic activism (Morais & Ogden, 2011).

Literature Review

Values are used to characterize cultural groups, societies, and individuals to trace change over time and to explain the motivational bases of attitudes and behavior (Schwartz, 2012). Environmental values can be distinguished into three different value orientations, namely egoistic, altruistic and biospheric (Schwartz, 2012). Egoistic values focus on self and self-oriented goals such as social power, wealth and personal success. Altruistic values focus on other people such as family members, friends and humanity in general while biospheric values focus on the well-being of all living things such as plants and animals (Torkar & Bognes, 2019). The basis of this environmental value is the value-belief-norm (VBN) theory which was developed by Stern (2000). According to the VBN theory, values held by individuals influence beliefs and thus establish norms in life.

Previous studies have identified various factors that contribute to environmental volunteering activities. These include the desire to help and care for the environment, enhance social interaction, improve skills, carry out responsibility towards the community, desire to learn about the environment, and encouragement from personal factors (Measham & Barnett, 2008; Molsher & Townsend, 2016). In addition, religious and spiritual values can also influence one's desire to engage in environmental volunteering activities (Crowe, 2013; Okun et al., 2017; Chowdhury, 2018).

The values or beliefs held in connection with culture are the norm in society. Norms are standards or rules that tell members of a group or society how they should behave (Schwartz, 2012). Our values would be affected based on whether we accept or reject particular norms. Since norms prescribe behaviors with specific consequences, we are more or less inclined to accept them depending on whether these consequences are compatible or in conflict with our valued goals. More generally, as norms are social expectations, we are more or less inclined to accept them depending on how important conformity vs. self-direction values are to us (Schwartz, 2012).

Previous studies related to comparisons between countries have also been conducted to study cultural differences that affect engagement as environmental volunteers (Aoyagi-Usui et al., 2003; Fang et al., 2017; McDougale et al., 2015; Sloane & Pröbstl-Haider, 2019). Research by McDougale et al. (2015) found that American students are more likely to volunteer than South Korean students because of the greater opportunities involved in volunteering activities. In contrast, the involvement of South Korean students varies according to socio-economic status. Students in both countries show that students who are always involved in pro-social and pro-environmental behavior will be involved in environmental volunteering. The study by Sloane and Pröbstl-Haider (2019) showed that respondents from Great Britain were influenced by career opportunities and learning experiences while respondents from Australia were influenced by value and esteem related to cultural values.

Aoyagi-Usui et al. (2003) in their study on environmental care behaviors in Asian countries such as Japan, Bangkok and Manila found that environmental values are associated with certain traditional and altruistic values. However, there is a limitation in the previous study from the perspective of Asian countries in terms of beliefs, attitudes and norms in environmental care behavior compared to Western countries (Fang et al. 2017). Therefore, values related to culture or religion need to be studied to reflect how values derived from culture and religion affect engagement as environmental volunteers.

Methodology

Context of Study

This study aimed to explore the values of environmental volunteering that motivate the participants to engage in environmental volunteering activities.. This study is a qualitative study where semi-structured interviews were used to obtain data from environmental volunteers in the Klang Valley area who are of youth status in the age range between 15 and 30 years old. Youths were selected to participate in this study as they are the generation who have witnessed rapid damage to the ecosystem at the local and global level (Woosnam et al., 2019). In addition, youths are also agents of change in the country and have reached maturity to engage in environmental conservation efforts collectively.

Study Participants

The study participants were determined based on the purpose of the study. Purposive sampling was used in this study to ensure that participants would be able to provide information to answer the research questions. Participants were youths who had been involved in environmental volunteering activities. 10 participants were involved in this study. Eight participants were volunteers at public institutions of higher learning (IPTA) while one representative from the NGO who was involved in organizing environmental volunteer activities and one participant was employed. Five participants were male and five participants were female.

Data Collection Procedure

To obtain data through the interviews, the researcher contacted the participants in advance to explain the purpose of the study and to request permission to conduct the interview. The researcher then obtained the date and time to interview the participants based on the time most convenient for the participants. The researcher also requested prior permission to record all conversations related to this study. A letter of acknowledgment as a study participant was also signed by each participant.

Data Analysis Procedure

Data were obtained from the semi-structured interviews. The researcher transcribed the interviews verbatim after the completion of each interview. The verbatim transcripts were then analyzed manually based on the identified codes. The encoding also incorporated the themes that were predetermined based on previous studies. Sub-themes were also determined based on participants' verbatim transcripts. Theme analysis was based on deductive-inductive-deductive analysis.

Research Findings

Participants' Background and Types of Environmental Volunteering Activities Involved

The participants in the study were youths aged 18 to 29 years. The types of environmental volunteering activities that the participants were involved in are diverse and are mostly related to conservation, education and sustainable living. Seven study participants were university students while 3 were employed. Their areas of study varied from sciences to social sciences. The background of each of the study participants is shown in Table 1.

Table 1 Participants' background

Research Participants	Types of Environmental Volunteering Activity Involved
P1 Gender: Male Age: 23 years old University: UPM Field: Microbiology	Volunteering at Zoo Negara Activities: Cleaning the stables, cleaning the animals' barns and providing food for the animals.
P2 Gender: Female Age: 22 years old University: UPM Field: Biotechnology	YSEALI Borneo Eco warriors Activities: Camp to educate about environmental volunteering activities, environmental statistics and field trip to collect waste.
P3 Gender: Male Age: 23 years old University: UPM Field: Veterinary	Community Education Activities: Cleaning indigenous villages and organizing educational talk about environmental education and infectious diseases that lasted for three days and two nights.
P4 Gender: Female Age: 26 years old University: UPM Field: Science and Environment Technology	National Recycling Day Activities: A program with communities on the importance of recycling that is supplemented by various activities such as sport events using recycled goods as well as quizzes on the benefits of recycling.
P5 Gender: Female Age: 29 years old University: UPM Field: Animal Production	<i>Jom Lestari (I-Backyard Science)</i> Activities: Cleaning Tasik Cempaka recreational area with Bangi community and the edible garden program which is on how to properly dispose of plastic and waste.
P6 Gender: Male Age: 23 years old University: UITM Shah Alam Field: Public Relations	MyReturns app campaign Activity: A campaign to promote a digital application which educates users on how to recycle more efficiently through an application called MyReturns run by two NGOs, namely ES Eco and Yayasan Era Suria.
P7 Gender: Male Age: 24 years old University: UKM Field: Political Science	<i>Moh Kome ke Perak</i> Activities: A program for two days and one night held in Taiping, Perak involving activities such as planting mangroves to conserve the firefly habitat and cleaning village areas.
P8 Gender: Female	<i>Program Kasih4U</i> Activity: Cleaning up Morib beach, Selangor.

Age: 22 years old University: UM Field: Biochemistry	
P9 Gender: Female Age: 18 years old University: UPM Field: Foundation in Agricultural Science	<i>Syoknya Agro</i> Activity: Planting trees in areas around the university.
P10 Gender: Male Age: 24 years old University: UKM Field: Political Science	<i>Moh Kome ke Perak</i> Activities: A program held for two days and one night in Taiping, Perak involving activities such as planting mangroves to conserve the firefly habitat and cleaning village areas.

Values that Drive Participants' Engagement as Environmental Volunteers

The environmental volunteering values that motivate participation and engagement in environmental volunteering activities can be categorized into five elements, namely personal, social, environmental, religious and economic values. The values that influenced the Muslim participants the most in engaging in environmental volunteering activities are personal and social values. The findings from the interviews show that personal values emphasize more upon personal interest and goal achievement which are targeted at environmental volunteering. Aspects of interest are related to the feelings of love for the environment engaging in volunteering activities. Goal achievement that the environmental volunteers wish to attain is suited to their life as a youth which is to fill their free time, their curiosity about environmental volunteering activities, to relieve stress, to get rid of boredom, to try something new, to look for experience, and to take the opportunity to be involved in the field of environmental volunteerism.

Social values emphasize contributions to the society as a motivation to engage in environmental volunteering activities. These include increasing community involvement in environmental volunteering activities, spreading the activities of environmental volunteering, sense of responsibility towards the community, raising awareness, educating the community and for the benefit of future generations. Environmental values, in turn, focus on the responsibility, awareness and intention to contribute to the environment. Religious values arise from the awareness of the environmental values that have been taught in the religion and the awareness of the reminders to protect the environment in the Al-Quran. Meanwhile, economic values are connected to the value of rewards in terms of material aspect attained from engagement or involvement as an environmental volunteer. A summary of the themes relating to the values of volunteering for the environment is given in Table 2.

Table 2: Verbatim Responses of the Participants

	Themes	Subthemes	Verbatim Responses
1	Personal Values	Interest in environmental volunteering activities	"What I find interesting is that I'm really interested in this volunteer field because I think this is a good thing." (P9) "I am passionate about this volunteer activity ..." (P10)
		Interest in animals / the environment	"My passion for animals" (P1) "I really like nature because most of the activities that I like are hiking, river bathing..." (P10)
		Fill up free time	"Basically, to fill in my spare time ... I do volunteer work during semester break which means my study is not disturbed because when it came to study time, I study. But during the semester break, I just volunteered." (P2) "After all, I don't like to rest too much because I'm in the university, I don't want to take a break, we have to activate ourselves because of the function of university is do nothing but to study. It's no fun." (P9).
		Get rid of boredom	"I'm bored of current daily life, so why don't we try volunteering" (P2).
		Curiosity about environmental volunteering activities/programs.	"So first, I joined because I want to know. Then, I joined because it is fun" (P1)
		Relieve stress	"Like I said earlier, I join mostly on weekend. So maybe, if I got stress during my study time, by joining this volunteer activity I can relax my mind. Sometimes when we join just to see the animals, it's enough like awww (relaxing)" (P1)
		Try something new	"I join this program because I want to try something new" (P2).
		Look for experience	"The first driving factor was to find the experience because I had never had the experience so I joined the program to find the experience ... for myself" (P3)
		Take the opportunity to engage in environmental awareness activities	"It's a great opportunity for us to work together and at the same time make it as a medium to engage ourselves in fostering environmental awareness among students" (P6)
2	Social Values	include increasing community involvement in environmental volunteering activities	"Honestly, by joining this volunteer activity we can actually invite other new friends to join the activity so that we can expand our own volunteer community. So that is how I contribute to society. (P1)

		spreading the activities of environmental volunteering	"I think we need to tell more people about environmental volunteerism. Because I think not many people know about volunteering for the environment." (P2)
		A sense of responsibility towards the community	"First of all, if we look at it when we hear about recycling itself, that stuff is kind of messy, it's frustrating and it's not like many people want to do it ... So, as a youth group, I'm with my friends feel that there is a sense of responsibility to jointly promote this application. So, one more reason is that it is not as conventional as recycling. So, we feel that to make this even more effective, it is our responsibility to engage as volunteers in promoting this application to the community" (P6)
		Raising awareness about the environment	"Issues such as waste disposal, everyone knows waste disposal issues is not settled yet and recently, countries such as Australia are dumping waste near Malaysia, making Malaysia a dumping site. So, actually this issue is not done yet but in a way, we are trying to make the Malaysian community aware of the Malaysia and also the world environment situation." (P2) Especially in terms of environment, it means we want to keep them clean and their environment clean." (P3_19-23)
		Educating the community	"30 of us are organize educational talk to indigenous people ... we also clean the area around villages. It is about a contagious disease that can be transmitted to native people (P3). "Share the knowledge. Sharing the benefits, the benefits of recycling in every community" (P4)
		Benefit of future generations	"I do this activity, what I feel now, I want my grandchildren and the next generations to feel what I feel, too." (P10)
3	Environmental Values	Responsibility for the environment	"I think my responsibility to the environment is huge. Now we have a responsibility to protect the environment." (P2)
		Environmental awareness	"Awareness of the importance for us to preserve this (environment)..." (P10)
		The intention to contribute to animals and the environment	"In my opinion, from my childhood I was thinking of joining something that could contribute to animals and the environment." (P1)

4	Religious Values	Awareness of environmental values that have been taught in the religion	“Religion itself has the values of caring for the environment. Like how we can love nature and actually by joining volunteering we are already follow one of the values we have learned since childhood.” (P1).
		Awareness of the reminders to protect the environment in the al-Al-Quran	“In the Al-Quran itself it is mentioned the one that destroying this world is human. So, I mean, God has told you that human is the who did bad things to the earth. Why do we still want to be arrogant and not help the world when we know we are the one who did it?” (P2)
5	Economic Values		"Firstly, if you want to follow because of the actual reward promised by this app because from this app we will get a lot of rewards like special price discounts for any of the outlets involved ... awareness start growing like people say. A little bit at time. So, we think instead of wanting to be rewarded, it becomes a form of responsibility because we want to protect the environment." (P6).

Discussion

Based on the research findings, the environmental volunteers have different reasons for their concerns but still express good values for their engagement in environmental volunteering programs. Most of the values held by the participants were related to personal values such as their interest in nature and volunteering and carrying out activities that they perceive would give benefit to their personal development. Research has shown that conservation activities have beneficial effect on well-being such as improvement to physical health and reduction in mental stress (Molsher & Townsend, 2016; O'Brien, Townsend & Ebden, 2010). It appears that environmental volunteering activities are seen as recreational activities for the participants during their leisure time. Hence, the activities enabled them to contribute to environmental conservation while simultaneously functioning as a social activity. The trend is also the same in Japan. More citizens in Japan are participating in conservation activities as a new type of recreational activity because of the increase in leisure time and the interest in familiar natural environments (Takase, Hadi & Furuya, 2018).

According to Torkar and Bogner (2019), individuals with personal or egoistic value orientations may behave more pro-environmentally when their behavior results in a personal benefit (but not if there is an exclusively environmental benefit). In contrast, individuals with social or altruistic value orientations will act pro-environmentally when there are environmental benefits, and also when there are personal benefits. The values that motivate environmental volunteers to engage in environmental volunteering activities are also driven by the social values

identified in this study such as wanting to help the local community, the sense of responsibility towards the community, expanding the community of environmental volunteers as well as the benefits for the future generations. The findings of Omoto and Packard (2016) and Foster (2018) also show that a sense of responsibility towards the community is a major influence on engagement as environmental volunteers. Interaction with other people and enjoyment of cultural services from ecosystems can have an influence on the variation in frequency of participation and foster a sense of community (Takase, Hadi & Furuya, 2018).

In addition, environmental empathy has a significant relationship with involvement as a volunteer (Omoto & Packard, 2016). The environmental volunteers involved in this study have environmental values that are based on awareness, responsibility towards the environment and the intention to contribute to the environment. Based on Schwartz (2012), environmental or biospheric values have a more positive impact on environmental care behavior compared to altruistic and egoistic values. Biospheric values include conservation, stewardship and protection (Torkar & Bognes, 2019). The findings of Torkar and Bognes (2019) study found that biospheric and altruistic values are strongly positive towards environmental awareness. The findings of this past study indicate that environmental and social values have a long-term impact on engagement as environmental volunteers.

Since the environmental volunteers involved in the study were all Muslims, their values related to religion also contributed to their involvement in environmental volunteering activities. Among the values associated with religious values that contributed to involvement as environmental volunteers were awareness of the value of environmental conservation which is taught in Islam and awareness of the reminders to conserve the environment based on the Al-Quran. Therefore, in order to increase religious values, the appreciation of the role as a caliph needs to be enhanced as well as the strengthening of the values of caring for the environment as emphasized by Allah based on the Al-Quran and hadith. Conservation *Daie* can serve as a role model in setting a good example of good behavior to the community. The application of spiritual or religious elements should be applied in environmental education to foster awareness of responsibility as a caliph in managing the environment (Abu Bakar Yang, 2018; Rosmidzatul Azila, 2019).

In addition, economic values also contributed to the involvement as environmental volunteers. The majority of the volunteers involved in this study were university students; hence, economic values motivated them to engage in environmental activities. However, this economic value will eventually change into environmental awareness value. One of the economic values associated with environmental conservation is the circular economy. Circular economy aims to reduce the use of natural resources, promote reuse and recycling and reduce waste production in order to reduce the ecological footprint of human activity (Verrips et al., 2019). Therefore, to increase the involvement of environmental volunteers based on economic values, environmental

volunteers need to be exposed to circular economies. Circular economies such as recycling and composting are not only good for improving the economy for the community, but also good for environmental conservation (Verrips et al., 2019).

Previous studies show that environmental volunteers also face challenges in terms of time constraints, lack of information, finance, transportation, motivation, depression and social isolation (O'Brien 2010). However, the more often they engage as environmental volunteers, the less challenges they face. Dresner et al. (2013) divided volunteer engagement into three groups, namely first-time volunteers (beginner level), middle-level volunteers (3-10 years) and regular volunteers (over 10 years). For respondents with prior experience, the global citizen attitude factor plays a greater role in intentions to explore environmental volunteering projects (Woosnam et al., 2019).

Values held by environmental volunteers motivate them to engage in environmental volunteering activities. Based on previous research, the motivation for environmental volunteers' involvement are social interaction, helping a cause, skill improvement, learning, caring about the environment, and caring for a place (Measham & Barnett, 2008). The main motivations are (1) interaction with other people and enjoyment of cultural services from ecosystems, (2) improvement of personal mental well-being and well-being for a local community, and (3) improvement of personal physical well-being (Takase, Hadi & Furuya, 2018). Overall, to sustain the engagement and well-being of environmental volunteers, the organizers must care for the welfare of the environmental volunteers. These include emphasizing on healthy eating and providing guidance for emergency assistance to the volunteers as preparation for environmental volunteering activities (Molsher & Townsend, 2016). Understanding the factors that contribute to the involvement as environmental volunteers will facilitate the implementation of intervention programs in attracting youths to participate in environmental volunteering activities. Increased involvement of environmental volunteers has a significant impact on the achievement of SDGs' goals.

Conclusion

This study examined the motivating factors in engagement as environmental volunteers based on the values held. Based on the findings of the study, five values were held by the environmental volunteers, namely personal, social, environmental, religious and economic. Studies on the values that motivate or propel engagement in environmental volunteering activities can further strengthen existing theories or models on environmental care behavior collectively by taking into account community backgrounds that are subject to differing background, culture and targeted goals.

This study could not be generalized to all youths as data was only obtained from preliminary interviews with 10 environmental volunteers through purposive sampling. Future

research needs to consider data collection using a probability form of sampling (i.e., not convenience as was used in this study) from a more robust sample that includes youth from multiple institutions. Therefore, it is proposed that the results from these interviews be developed into a questionnaire to study the factors that motivate sustainability of engagement or involvement as environmental volunteers. Findings from the survey research on factors that contribute to engagement or involvement in volunteering activities through the use of questionnaires can then be generalized to the population of environmental volunteers.

The values that drive engagement as environmental volunteers that have been identified need to be considered by organizers of environmental volunteering programs as a strategy in attracting the involvements of youths in environmental conservation efforts collectively. The findings show that the matters that need to be given focus during volunteering activities are training and information on environmental issues, information on environmental volunteerism, volunteer welfare, skills development as well as the theoretical and practical components.

It is proposed that future studies examine the factors that constrain engagement in volunteering activities as previous studies have shown that environmental volunteers also face challenges in terms of shortage of time, lack of information, finance, transportation, motivation, depression and social isolation (O'Brien 2010). Identification of constraining factors can enhance and strengthen environmental volunteering programs while maximizing environmental conservation efforts on a large scale. Environmental volunteering activities should be included as one of the elements in environmental education activities.

Educating students about ecosystem services could be an effective means of communicating the significance of various ecosystems and human dependence on ecological life-support systems. In this way, students can learn to value ecosystems as well as to better evaluate their interactions with the ecosystems (Torkar & Bognes, 2019). Therefore, the activities of environmental volunteering need to be nurtured within the community to create a prosperous community in addition to having an impact on personal well-being and advantages for environmental conservation efforts.

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Developing Sustainable Communities by Empowering Economic Development for Indigenous Peoples in Tasik Chini Biosphere Reserve

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Abstract

Sustainable development goals (SDGs) include environmental protection, social welfare and economic equality. One of the crucial agent of change to achieve the mission of SDGs is indigenous peoples. Indigenous peoples are a unique society, rich in their traditional knowledge, culture and practices which include valuable approach to sustainable development. However, indigenous peoples represent one of the poorest society and economic equality shows major differences compared to other communities. In Tasik Chini Biosphere Reserve, apart from education problems, poverty among indigenous peoples is also a major challenge due to lack of adequate access to social security system and economic resources. Therefore, this article discusses on indigenous peoples' perspectives on current economic activities in developing sustainable communities and challenges to sustain economic activities while preserving the natural resources in Tasik Chini Biosphere Reserve. This study utilized qualitative approach in data collection. The face-to-face interview with the nine indigenous peoples from Kampung Gumum (official settlement) and Kampung Melai that located nearby Tasik Chini was implemented. Then, the transcribed interview data was analysed through thematic analysis. The results illustrate indigenous peoples' perspectives on current economic activities in developing sustainable indigenous communities is through Tongkat ali and handicraft business. Meanwhile, the challenges to sustain economic activities while preserving the natural resources in Tasik Chini Biosphere Reserve highlighted several aspects including training, finance, market survey and resources. This paper suggests that stakeholders should implement a various approach including integrated commercial platform to effectively improve the economic development among indigenous people, specifically in Malaysia in order to achieving SDG on micro or local levels.

Keywords: Economic development; indigenous people; sustainable community; sustainable development goals; Tasik Chini Biosphere Reserve.

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Introduction

Sustainable development concept is a paradigm of futuristic thinking that consider environmental protection, social inclusion and economic growth in development planning and improvement of life. 17 Sustainable Development Goals covers all essential aspects that will produce equitable economic growth, forming better opportunities for all, reducing discriminations, raising basic needs of living, fostering equitable social development and inclusion, and encouraging integrated and sustainable management of natural resources and ecosystems. One of the crucial agent of change to achieve the mission of SDGs is indigenous peoples. Indigenous peoples are a unique society, rich in their traditional knowledge, culture and practices which include valuable approach to sustainable development. However, indigenous people is a group of people that still left behind

in every aspect including economic, social and educational compared to other ethnic groups. During the past 10 years, a lot of issues regarding the indigenous people have been discovered such as loss of access to their lands and natural resources, forced migration, poor access to opportunities especially in social and economic terms, impaired health, education failure and discrimination in the world of work. These issues are also encountered by indigenous peoples in Malaysia. One of the areas that addresses these issues is Tasik Chini Biosphere Reserve.

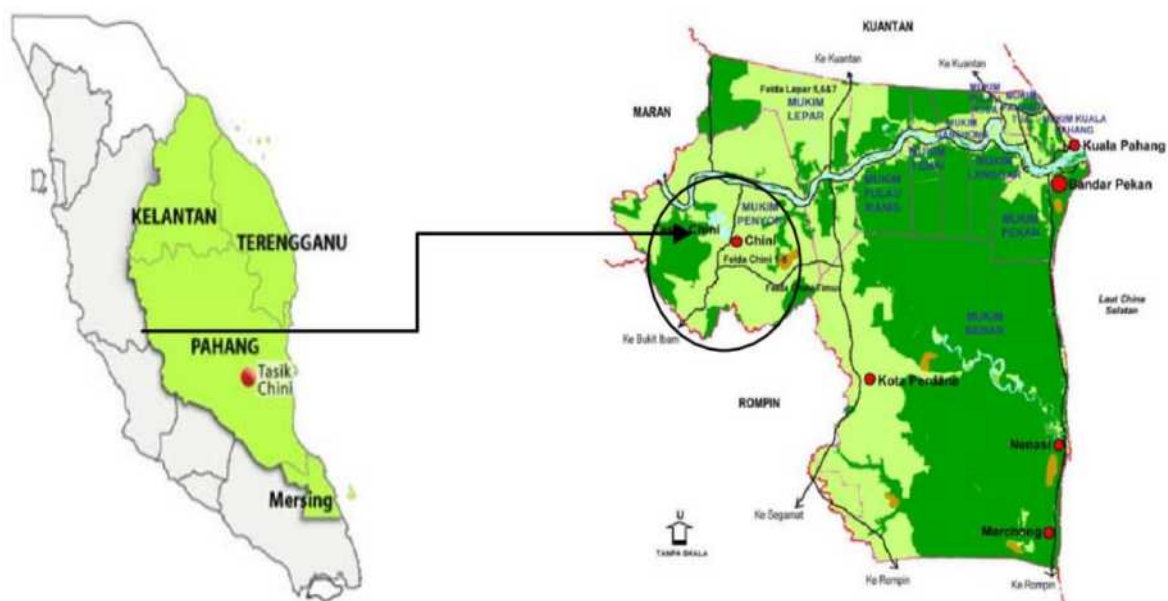


Figure 1.0: Map of Tasik Chini Biosphere Reserve, Pahang
(Source: Habibah et al. (2013))

Tasik Chini is located in the southeast of Pahang which is the second largest natural freshwater lake in Malaysia. It contains of 12 lakes known as the 'Sea' by the indigenous peoples. Each lake has its own name and the total area is 202 hectares. Over the past 80 years, the indigenous peoples living around Tasik Chini were dominated by Jakun tribe, one of the major of indigenous groups in Malaysia. 80 families are living in six main villages in Tasik Chini namely Kampung Gumum (official settlement), Kampung Ulu Gumum, Kampung Ulu Melai, Kampung Chendahan, Kampung Tanjung Puput and Kampung Melai. The 6,415-acres of forest and freshwater of Tasik Chini area was gazetted as the first site in Malaysia to be awarded the United Nations Educational, Scientific and Cultural Organization (UNESCO) Biosphere Reserve status in 2009, due to its attractive features and intrinsic values (Hamzah Jusoh et al., 2009). The main functions of UNESCO Biosphere Reserve are biodiversity conservation and ecosystem functioning, socio-economic development and logistic support involving research, monitoring and education. Although the Tasik Chini area has been awarded the UNESCO Biosphere Reserve, there is still a lot of conservation efforts to be done. This will only be successful if it is fully integrated by all stakeholders. These efforts should involve indigenous people in Tasik Chini as

they have been long living in Tasik Chini and have local skills and knowledge that have not been fully utilized in the field of environmental sustainability.

The combination of mining at Penyor, plantation at Jembarau, logging at Bukit Tembakang, illegal logging and dam construction on the Chini River in 1995 triggered Tasik Chini to suffer from environmental degradation due to residual losses from mining activities, eutrophication of the lake due to plantation, deforestation around the lake, reduction of lilies, flooding of the lake area, reduction of fish and forest species and increase in pests such as *Misai Kucing* (Habibah et al., 2010; Mustaffa Omar et al., 2011; Nasrudin Subhi et al., 2015). If these environmental impacts of Tasik Chini are not treated through the knowledge and experience of indigenous peoples, the situation of Tasik Chini will continue to decline and lead to deterioration of the local community who depends on Tasik Chini environment to survive. As an important freshwater ecosystem, Tasik Chini cannot be left to ruin due to rapid development and uncontrolled logging around it. As reported by Habibah Ahmad et al. (2010), Tasik Chini is threatened by the extinction of natural assets, especially plants, animals and food sources. According to the indigenous people, resource destruction in the present will continue to occur in the future. In fact, more than half of indigenous peoples (57.8%) stated that the destruction and extinction of natural resources in Tasik Chini is taking place in the future and Tasik Chini is no longer the economic capital of the local community. As we know that indigenous peoples still depend on the forest for their survival, however, this pattern gradually changing because of their exposure to the outsider and the new demands of the economy grow. Therefore, this article discusses on indigenous peoples' perspectives on current economic activities in developing sustainable communities and challenges to sustain economic activities while preserving the natural resources in Tasik Chini Biosphere Reserve.

Review of Literature

The literature reviewed indicates that most of the studies in Malaysia regarding indigenous people examine the wide range of issues including indigenous peoples' health, educational performance, social cohesion and economic equity. Unfortunately, in Tasik Chini, recent research is difficult to obtain especially in the context of economic development of indigenous peoples.

Previous research highlighted various purposes of study about indigenous people in Malaysia. Habibah Ahmad et al. (2009) identified the suggestions, potentials and opportunities to empower indigenous economies from the perspective of the stakeholders who play a direct role in the development namely indigenous communities and responsible stakeholders in developing the Tasik Chini area. Moreover, in her other research, Habibah Ahmad et al. (2013) analyzed the life cycle of Tasik Chini as an ecotourism destination, by focusing on the following aspects, namely travel engagement, ecotourism approaches and revitalization initiatives. Meanwhile, Wan Afizi Wan Hanafi et al. (2014) identified and analyzed factors influencing the educational performance

of indigenous children in Sekolah Kebangsaan Pos Brooke and Sekolah Kebangsaan Pos Pulat, Gua Musang, Kelantan. Mohd Muizzuddin Mohd Nor et al. (2018) also discusses the same issue studied by Wan Afizi Wan Hanafi et al. (2014), which is the attitude of indigenous students towards educational opportunities and work interests, as well as obtaining parents or guardians' views on their involvement in the education and employment selection of children in Rompin, Pahang. Besides that, Er Ah Choy et al. (2010) reviewed the socio-economic aspects of indigenous people by conducting a field study of the Temuan tribe of indigenous group in Bukit Lagong. Similarly, Seow Ta Wee et al. (2013) also explores the socio-economic development of the indigenous people but in the government perspectives. While, Mustaffa Omar et al. (2011), documenting the values, threats and challenges and traditional strategies used by indigenous community to manage natural resources in Tasik Chini. Since the study on the economics of indigenous people in Tasik Chini Biosphere Reserve has not been updated for a long time, this study needs to be conducted to identify the current economic activities in developing sustainable communities and challenges to sustain economic activities while preserving the natural resources in Tasik Chini Biosphere Reserve.

Past researcher (Habibah Ahmad et al. (2009) and Wan Afizi Wan Hanafi et al. (2014)) utilized quantitative method by collecting data through the distribution questionnaire to indigenous people at their research area, while, the other previous researcher, Mohd Muizzuddin Mohd Nor et al. (2018) and Er Ah Choy et al. (2010) collecting the primary data through qualitative in-depth interview. Besides that, Habibah et al. (2013) used mix method approach by combining the primary and secondary data in tracing the evolution, development and the existing stage of ecotourism. Mustaffa Omar et al. (2011) also utilized mix method approach through questionnaire, interview and observation towards 80 indigenous people at six villages around Tasik Chini. Whereas, this research applied qualitative interview approach to create a friendly connection with indigenous peoples in Tasik Chini by maintaining their sensitivity about being experimental materials from outsiders.

Wan Afizi Wan Hanafi et al. (2014) found that education performance of indigenous peoples was very low despite various infrastructure development and various educational programs implemented for them. Factors influencing the educational achievement of indigenous children are: (a) the attitude of parents who do not care about children's education; (b) less motivated students; (c) obstructions by the physical environment; (d) a culture that does not accept progress and (e) teacher challenges. The study also suggested that restructuring of education programs for indigenous people by all relevant authorities.

Habibah Ahmad et al. (2009) asserted that when asked about future economic opportunities, over 55% of respondents said this was as good as it is now and 5% said it was better than now. While inquiries about the opportunity to continue traditional activities in the future, it shows an increase of 4.4% to 13% in the future. Meanwhile, views on the opportunities of

indigenous people involved in ecotourism have found that more than 50% agree that they are as good as they once were. However, the opportunity to become an entrepreneur in ecotourism in the future is at an all-time high. In addition, over 50% of indigenous people feel that current and future employment opportunities are as good as ever and will be better than they are today. Whereas the economic development of indigenous peoples' households is a skill in producing products that can be sold to tourists. 33.3% of respondents mentioned engraving as the main skill they had. Meanwhile, 25.6% stated that they had an advantage in handicrafts including mat weaving. They had skills in producing engravings such as *sumpit* and other engraving made from wood. As well as handicrafts, most indigenous people make their living by handicraft. Among the handicrafts made are baskets and baskets decorated with beads to make them look more attractive. In other research, Habibah et al. (2013) found that indigenous people involved in ecotourism since the early 1960s. During this year, even though the indigenous people were considered a nomadic that often moved from one area to another, there were still some efforts in locating themselves at a permanent settlement with a secure local economy and livelihood which include tourism.

Meanwhile, the research findings of Mohd Muizzuddin Mohd Nor et al. (2018) found that students and parents or guardians had a more positive view of change. They are increasingly focusing on school education and better career choices. These factors are influenced by family, proximity to school, transportation facilities, teacher's role, peers and school-related learning factors. This study successfully eradicated the negative perception that indigenous peoples' mental health was still poor because they did not prioritize education and careers as a medium for the development of themselves and their families. In fact, indigenous students in the study area are also able to adapt to the formal socialization process, that is, through the schooling process.

Er Ah Choy (2010) found that indigenous peoples' economic activities in the Bukit Lagong Forest Reserve are still self-sufficient. Forest resources generate economic benefits through daily economic activities that contribute to income and other activities. Finding *gaharu*, tapping rubber and weaving are economic activities that generate income for the community. However, over the past few decades the economic activity of the community has changed, from seeking forest resources solely to involvement in the government and private sectors. The quality of education among them has increased since 2007, mainly through the efforts of the Department of Indigenous Affairs which has raised awareness of the importance of education. Aspects and patterns of life have also changed with the provision of basic necessities such as water, electricity, mosque and so on. In addition, information absorption and communication technology have already begun with the introduction of computers by some indigenous peoples.

Seow Ta Wee et al. (2013) stated that developments undertaken by state and private governments such as National Park and Rebuilding Plans (RPS) illustrate the maximum use of natural resources while enhancing national income and improving the quality of life of local

communities through job creation. Although they are promised economic and social opportunities such as land ownership, job opportunities, education and status, the opportunities are clearly not comprehensive and adequate. Therefore, proper planning must be made to the community to ensure the sustainability of indigenous development in Malaysia.

Mustaffa Omar et al. (2011) emphasized that Tasik Chini basin area (including the water body and its surroundings) has offered a variety of functions and contributions to the locals economically and socially. Among the valuable contributions of the basin include agricultural sites and fisheries, forest resources, transportation modes, and protection for the well-being of the locals. The locals' high appreciation for the area has prompted them to adopt a variety of traditional strategies to manage and protect the surrounding environment to remain sustainable to meet their long-term needs. This study concludes that any conservation effort to be undertaken in this area requires the involvement and active participation of local residents. For a long time, the traditional management strategies adopted by the locals have managed to protect and conserve the natural resources around the lake. However, the failure of the authorities to account for the contribution of the traditional strategies of the local people to the lake conservation program has led to the conservation efforts being undertaken so far to no avail.

Methods

This paper employed a qualitative research method. The interview method used in this paper was semi-structured interviews. According to Chua (2011), in the semi-structured interview method, the researchers asked a number of formal questions that had been developed before the interview session, but the interviewer was also given the freedom to ask questions and explore the respondents' answers to the formal questions asked earlier. Interview methods can improve understanding in depth compared to other data collection methods and any doubts arising from the results of this method can be explained during the interview session. Interview methods are also useful because the purpose of this study is to identify, explain and understand individual perceptions as well as to get insights and not just focus on statistical analysis.

Table 1.0: Profile of Informants

Informant	Gender	Age	Occupation	Name of Village
Informant 1: Mr. A	Male	20s	Cashier at grocery store	Gumum
Informant 2: Mrs. J	Female	40s	Handicraft business	Gumum
Informant 3: Mrs. N	Female	40s	<i>Tongkat Ali</i> business	Gumum
Informant 4: Mr. I	Male	50s	Woodworker	Melai
Informant 5: Mr. B	Male	60s	Head of village	Gumum
Informant 6: Mrs. Y	Female	50s	<i>Tongkat Ali</i> business	Gumum
Informant 7: Mrs. A	Female	40s	Handicraft business	Gumum
Informant 8: Mrs. U	Female	40s	Housewife	Melai
Informant 9: Mrs. M	Female	60s	Housewife	Gumum

Qualitative interview methods were conducted on nine indigenous people in Tasik Chini (two informants from Kampung Melai and seven informants from Kampung Gumum). Table 1.0 showed the profile of informants that have been interviewed by researchers. Most of the informants were female, at age of 40s with various occupation. Sampling techniques for qualitative methods were purposive sampling techniques which directed at selecting indigenous people who had experience and understand the Malay language. According to Neuman (2011), purposive sampling technique is a method of identifying and selecting informants from a sample group to gather information based on the research objective. This interview was recorded and transcribed by the researchers. The qualitative interview data were analyzed using thematic analysis and the data were classified according to theme in achieving the study objectives. The transcripts were read and reviewed to obtain a response pattern or feedback from nine interviewees. Finally, the theme was interpreted to contribute to the context of the study.

Findings and Discussions

The results illustrate indigenous peoples' perspectives on current economic activities in developing sustainable indigenous communities and challenges to sustain economic activities while preserving the natural resources in Tasik Chini Biosphere Reserve.

Current economic activities in developing sustainable indigenous communities in Tasik Chini Biosphere Reserve

Researchers made observation around Kampung Gumum (official settlement) before starting data collection through interview of indigenous peoples in Tasik Chini. From researchers' observations, there are three shop lots for saloon, grocery shops and handicraft shop (refer Figure 2.0), ten homestays, one community hall and one fenced court for sports activity in Kampung Gumum. This prove that economic activities have been carried out in this village. In fact, all of the indigenous peoples interviewed do have business mindset to develop and take new opportunities in generating their income.



Figure 2.0: Three shop lots at Kampung Gumum, Tasik Chini

***Tongkat Ali* business**

According to Mrs. N (Informant 3) and Mrs. Y (Informant 6) from Kampung Gumum, they and their relatives have been running their *Tongkat Ali* business years ago. With this business, they are opening up employment opportunities to the indigenous communities to work together on the forest products of *Tongkat Ali* which is rich in benefits. *Tongkat Ali* is often claimed to improve healthy performance and increase muscle mass which may help your body use energy more efficiently, reduce fatigue and improve endurance. Mrs. N (Informant 3) also added that they have attended training to process *Tongkat Ali* from raw material to commercial packaging. There are several steps to produce the quality of *Tongkat Ali*. First, they need to find the raw *Tongkat Ali* in the forest. Secondly, the *Tongkat Ali* will be chopped into small pieces, then, it need to be dried for several months depending on the weather. Normally, it takes about three months. The final step is packaging and labelling the products for sale. This long process needs many indigenous workers to help them in producing the good products. Besides that, Mrs. Y claimed that *Tongkat Ali* has high demand in the market. In fact, they have also exported overseas through middlemen. Within a month, normally, they can produce 6 to 10 tonnes of *Tongkat Ali*. Unfortunately, nowadays, producing 500 kilograms of *Tongkat Ali* is extremely difficult as a result of mining and logging activities around the Tasik Chini Biosphere Reserve.



Figure 3.0: Raw materials of *Tongkat Ali*

Figure 3.0 showed the raw materials of *Tongkat Ali* which indigenous people sought in the forest. According to Informant 5 who is *Tok Batin* (Head of village), previous years, the government gave palm oil estate to indigenous peoples, mostly in Kampung Gumum. However, the estate is not cultivated by the indigenous peoples here, and they preferred to sought wood roots such as *Tongkat Ali* for their survival. *Tok Batin* agreed that, with this kind of business, the opportunity for the community to work together is very high and can foster closer relationships between indigenous people.



Figure 4.0: A part of indigenous peoples chopped *Tongkat Ali* into small pieces



Figure 5.0: Drying process of small pieces of *Tongkat Ali*

Based on this findings, previous researcher found that one of the most popular economic activities done by the indigenous people is working as tour guides. Being well versed with the lay of the forest, the indigenous peoples tour guides are popular amongst local and foreign tourists. According to Mrs. J (Informant 2), they have already taken the tourist guide course, however, the demand and the arrival of foreign tourist to Tasik Chini has been decreasing from years to years.

Handicraft business

The second economic activities in developing sustainable indigenous communities is handicraft business. Mrs. J (Informant 2) and Mrs. A (Informant 7) are the handicraft businesswomen in Kampung Gumum. Most of their handicrafts are promoted through digital and online platform. According to the informants, in 2018, they sell their products at Desamall Pribumi in 11street.my (online shopping website). Besides that, they also promoting their handicrafts at the physical or conventional platform at Kampung Gumum. The handicrafts such as woven mat, pencil case, keychains, woven boxes were displayed at the physical store. They also accept custom made order with 50% of deposit. In order to increasing their self-confidence in handicraft business, our researchers also promoting their art work at the university. If there is an order from university, they will produce the handicrafts as requested. This types of business seems very advance compared to other types of business as they know how to use digital or online platform.



Figure 6.0: Woven Keychain (1 phase)



Figure 7.0: Woven Keychain (2 phase)



Figure 6.0: Bookmark paper from Kerchut leaves



Figure 7.0: Skilled indigenous women in handicraft business

Challenges to sustain economic activities while preserving the natural resources in Tasik Chini Biosphere Reserve

Training

One of the challenges is to train the indigenous people to become good salesmen. One of the reasons is that the indigenous peoples are very laidback in nature. They are very relaxed and very comfortable with what they already have. For the indigenous peoples' micro enterprises, there is no such thing as the pressure to make profit. They are willingly to accept whatever they get from their businesses as providence. They would be quite contented to make enough money to make it through the day. According to Mrs. A (Informant 1), Mrs. U (Informant 8) and Mrs. M (Informant 9), indigenous peoples who did not have any opportunity to venture out of the settlements would never go out beyond the boundaries of their settlements. Added by Mrs. J (Informant 2), the indigenous people who had received entrepreneurial training from the government or local authority would not expand their business outside of their settlements. This poses a big challenge for the responsible government agencies to create successful entrepreneurs who would go out and venture outside of the settlement areas.

Finance

The indigenous peoples' businesses are often either self-financed or family financed or some resort to loans from the middlemen. Most of them are poorly educated and furthermore lack of training skills. Moreover, Mr. I (Informant 4) and Mrs. N (Informant 3) have the idea of expanding their businesses but are unable to do so due to lack of confidence, trust, and feeling inferior. As such they prefer to stay on at their own settlements. Besides that, Mrs. J (Informant 2) has a desire to

expand the business at the shop lots provided but the monthly rental RM 100 need to be paid to the local authority. This reason made her unable to continue his business intentions and do not have self-confident that her sale would not be profitable.

Market survey

Mrs. N (Informant 3) stressed that businesses that want to be established at Tasik Chini need to identify the market survey. There are various of economic activities interrupted because of lack of demand. One of them is spa business which is from the beginning six indigenous women were sent to the course and training to operate the spa in a week. Unfortunately, this type of business is not suitable for indigenous culture. Apart from spa business, tourist guide business also found the same path.

Resources

According to Mrs. J (Informant 2) and Mrs. A (Informant 7), raw materials for handicraft business are difficult to obtain nowadays, due to Tasik Chini is increasingly contaminated by extensive mining and logging activities near the lake area. The raw materials such as *Kerchut* and *Mengkuang* leaves are decreasing drastically. Besides that, Mr. I (Informant 4) who is a woodworker expressed his frustration because of the raw materials is hard to find and the mining and logging activities are affecting his and most of the indigenous daily life such as hunting and collecting forest produce which is his daily source of income.

Conclusions

Opportunities for economic development among indigenous peoples in Tasik Chini Biosphere Reserve are very high as they are open to learn a business knowledge from outsiders. However, current economic activities are carried out solely in *Tongkat Ali* and handicraft business. This is because there are many obstacles and challenges in sustaining economic activities including training, finance, market survey and resources. Therefore, this paper suggests that stakeholders should implement a various approach including integrated commercial platform to effectively improve the economic development among indigenous people, specifically in Malaysia in order to achieving SDG in micro or local levels. Initiatives should not be viewed as a government-centred and top-down approach but as an integrated and holistic approach because it warrants concerted involvements of the stakeholders and careful management of resources. It is also recommended that understanding and insight are learnt from past experiences as it would help the stakeholders to understand and set the limit for growth and development in the area. Consistence of revitalizing efforts should come from the locals; from the young to the old folks as well; as they are the actual beneficiaries and the guardian of this unique pioneer Biosphere Reserve of Malaysia.

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Educating Love for Humanity in Relation to Economic Jihad

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Abstract

Humanitarian love is an emphatic shout to call on all levels of society to be proactive entities in contributing to global peace and prosperity. Among the values that must exist in humanitarian love are volunteerism and philanthropy. Desperation of humanitarian love makes humans always stumble upon each other, often hurting one another and even reaching the level of killing and sparking wars. This article is based on the questionnaire on “Economic Jihad among Malaysian” distributed to the 500 respondents. This understanding should be educated and nurtured by working on positive values from the point of Islam and the West. The data were analysed and compiled based on SPSS analysis. The findings of this study call upon all Muslims to empower the economic jihad and become volunteers and philanthropists as a way of life and daily practice. This study suggests that more research should be conducted within the scope of humanitarian love, Islamic economic and philanthropy.

Keywords: Humanitarian; Islamic philanthropy; volunteerism; economic jihad

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Introduction

The concept of generosity refers more on generous and willingness to help those in need. Generosity is an internal feeling and the quality of being kind, understanding and not selfish to others. Generous can be attribute to the philanthropy or there are other words of generousness that emanate from the feelings or hearts of man himself. Besides this philanthropic behaviour we can make as an example in ancient times in the time of prophet SAW where many friends are categorized as philanthropists who are willing to donate or jihad by using the wealth or property they possess in order to uphold Islam. Philanthropy also seeks to train an individual to feel the meaning of giving to the needy person, besides being able to feel the distress, they are also able to satisfy the recipient. With that attitude, there will be a sense of awareness and moderation in everyday life.

There are many types of assessment or 'testing' to access student's learning curves. However, written examination is the most common approach used by any higher education institutions for students' assessment. Question is an element that is intertwined with the examination. Questions raised in the paper plays an important role in efforts to test the students' overall cognitive levels held each semester. Effective style of questioning as described by Swart (2010) is always an issue to help students attend to the desired learning outcome. Furthermore, to

make it effective, balancing between lower and higher-level question is a must [1]. Bloom's Taxonomy, created by Bloom (1956), has been widely accepted as a guideline in designing reasonable examination questions belonging to various cognitive levels. The hierarchical models of Bloom's are widely used in education fields (Chang & Chung, 2009) constructing questions (Lister & Leaney, 2003), to ensure balancing and student cognitive mastery (Oliver, Dobele & Robert, 2004). From the computer science domain itself, the taxonomy improves curricular design and assessments (Scott, 2003).

Humanity and philanthropy are associated with this Islamic Philanthropy because both aspects include human love, which is a philanthropist who helps those in distress. However, what we have seen today is that volunteerism has not yet been raised as a fundamental and important thing that is addressed in earnest, systematic and consistent. While volunteering under the organization, youth development agenda, and various programs related to the interests of the public, the significance of volunteerism or their meaning and implications, are still unaware or better understood. While Humanity has been a long way in humanity, especially in multi-racial Malaysian society, however, due to the distinctive factors, this issue is still spread because not all societies have human attitude. Hence, the formation of Islamic philanthropy of these two aspects; love of humanity and volunteerism that encourages society or human beings to have human affection.

The aim of this paper is to propose a rule-based approach in determining the relationship between love for humanity and the economic jihad. They were also related to the attitude, demographic and educational background. The survey design was chosen because in this study a questionnaire was used to collect data. According to Majid (2004), the questionnaire is a measuring instrument used in education research. It is used to obtain the right information to achieve the purpose of the study. The research data was collected through quantitative methods using the modified questionnaire instrument and verified its reliability.

Why Philanthropy are Important

Philanthropy or philanthropic nature is still not well understood and appreciated by the Malaysian society because they are less acquainted with philanthropic activities. This should be wisely handled by the relevant educationists to join the field in explaining and promoting the importance of having this philanthropic nature so that they feel the benefits of helping and helping one another.

How does Islam view the matter of property? Will the property be put into one of the living or da'wah orientations? In Islam, philanthropy is the middle path for the development of the Ummah. According to Yasir (2010) for the generosity and virtue, Islam strongly advocates social charity to the needy and poor people through charity obligatory obligations (*zakat*) and voluntary

charity (social contribution), and charity loans (*qard hasan*) namely Non-profit welfare loans, the amount of the loan repayment is the same as the amount lent.

Malaysians are indeed philanthropic and this is evident when so many people who come forward to extend their contributions to various fund raising campaigns aimed at strengthening the financial position in order to reduce the burden of a community, national debts and the global needy. No matter whether individuals or companies, the people across the various stages of society for the benefit of the nation.

Hence, the philanthropic concept or love of this property should be examined in order to ensure a better life and further cultivate a philanthropic culture within Malaysia and as a Malaysian who is full of humanitarian attitudes should be good at assessing in terms of assistance given and not showing an attitude that invites material in the future. From the highlighted aspect of generosity is to distinguish between giving sincerely or sympathy to fellow human beings. Therefore, the features or aspects applied in human love need to be present in every human being and should be cultivated in the soul of every student or good student in the State or abroad.

Previous Studies

The concept of jihad includes striving in preventing the lusts, wars, possessions, hypocrites, idolaters, demons and others. Economic jihad is striving from the material and spiritual point of views. Economic jihad encompasses business, social and educational aspects (Ali, 2015). The concept of jihad also impedes an economic policy that considers capitalism, socialism, and communism that can destroy the economy of a country. In conclusion, the economic jihad is aimed at seeking Allah's SWT pleasure, defending self-esteem/honour and possessions from the enemies of Allah S.W.T., eradicating tyranny towards Muslims, helping the weak, upholding justice, eliminating conceptual economic policies capitalism, socialism, and communism and bridging the gulf of the rich and the poor.

In the process of educating economic jihad, Bloom's Cognitive Domain was taken into consideration. Cognitive domain of Bloom's Taxonomy (Bloom, 1956), is one of the three domains that were introduced by Benjamin Bloom in 1950s. This domain is designed to verify a student's cognitive quality during written examination. The famous Bloom's taxonomy consists of six levels i.e. knowledge, comprehension, application, analysis, synthesis and evaluation (Bloom, 1956). The following describe each levels of Bloom's Taxonomy:

- a) First, Knowledge-level: Also known as recalling of data (Bloom, 1956). Scott (2003) refers it as 'rote learning' or 'memorization'. This level serves as the lower level or the beginning level of the hierarchy. It is a level where students remember or memorize facts or recall the knowledge they learn before.

- b) Second, Comprehension-level: Bloom (1956) describes this level as grasping the meaning of information. The ability to interpret, translating, extrapolating, classifying, explaining are the concepts of these levels. The questions for programming (Thompson, Luxton-Reilly, Whalley, Hu & Robbins, 2008) in this category could be translating algorithm (e.g.; write output of a program), explaining the processes and flows of program and providing examples to illustrate a concept or an algorithm.
- c) Third, Application-level: Application is defined by applying the concept to a certain scenario (Starr, Manaris & Stalvey, 2008). The questions for programming in this category have the following criteria: understand the concept and use it to a new algorithm and modifying controls.
- d) Fourth, Analysis-level: This level requires students to breakdown information into simpler parts and analyse each of it. This may imply drawing a relationship, assumptions, distinguish or classifying the parts (Omar et al., 2012). In relation to educating humanitarian love among Muslims, the application and analysis levels are relevant because one needs to apply what they have learnt in the society.

The potential and suitability of community approaches and methods is used or adapted by governments, youth movements, voluntary organizations, media, religious institutions and local communities to help society address social issues involving youth (Zahrin et al., 2017). According to The National Youth Agency (2006) study, voluntary work clearly supports the evidence of literature review which states that youth can increase confidence and self-esteem, responsible values, feel interested in the community, especially to assisted groups, develop various communication skills, leadership attitudes, co-operation, problem solving/conflict, restoring confidence in learning and life because voluntary work processes require intense planning in terms of time and relationships with people around them as well as enhancing their ability and potential to continue working with the community.

Volunteerism that underlies the work and movement of youth is also no exception. In accordance with the study (Khoo & Engelhorn, 2011) which states when a volunteer has an interest, they will give their full commitment to their roles. The findings of this study can be used to assist management, especially organizing sports events to implement volunteer development programs and to understand the motivational aspects affecting their involvement. This is equivalent to the study of (Sharififar, Jamalian, Nikbakhsh & Ramezani, 2011) stating the assessment of the volunteer's motivational level will help each organization in the recruitment of volunteers and improve the quality of existing volunteers.

This philanthropic attitude is closely related to human love because volunteers are generally regarded as altruistic activities and aim to promote good or improve the quality of human life. In return, this activity can result in feelings of self-respect. According to Pryce, Hall and Goberman-Hill (2015), volunteers are generally understood to be unpaid activities that someone

is spending their time freely to assist organizations or individuals who are not their relatives. In addition to volunteering they also have a strong, generous and open-minded nature and in general, they are more diligent in customer service work (Tapp & Spanier, 1973). Volunteer work to help make changes to the environment and the well-being of human life indispensable (Zain et al., 2014).

Humanity is the good values that come from the heart of a human being and manifest in everyday conversations and deeds. These values are capable of forming human beings as noble, faithful and virtuous and happy in life in the world and in the hereafter. According to religious figures Professor Dr. Yusuf al-Qardhawi in his book, “The Characteristics of the Islamic Community We Have” (2000), the human values must be guided by knowledge, charity and faith. In addition, humans need to live in love and brotherhood with others. He further pointed out that humanitarian values are also guided by unity which is a requirement of brotherhood, mutual assistance, help and affection for one another in the life of society.

In addition, it can be done through material and moral cooperation in life and practice a brotherhood that never knows the position in the life of society. Therefore, human beings, especially Muslims, have to go back to these principles to educate the hearts and souls of human values that is to prioritize the affection and intimate fraternity of the community. This humanitarian value should also be a culture and courtesy in society to shape human beings and to practice the values of Islam in line with absolute human values.

Methodology

For the purpose of this study, a total of 500 respondents consisted of students and Malaysian workers had been distributed questionnaire. This study is to know the philanthropic attitude in Islamic society in the context of human love and to explain the link between human love and economic jihad. Respondents for this study consist of residents around the Klang valley, Selangor. The sample method for this study is using a survey form used to measure feedback from the aspect of community charity towards economic jihad. This method involves survey method is one of the best methods to answer the research questions. This study is more focused on only those who are Muslim. The research data was collected and verified its reliability.

The validity and reliability of an instrument is important to ensure that the findings are credible and unquestionable (Kelinger & Lee, 2000). Validity and reliability plays an important role in measurement and methods data collection (Mohajan, 2017). Since the questionnaire instrument has been modified from the original questionnaire, a pilot test has been administered to test the understanding of the itemized item to ensure the validity and reliability of the instrument. Through the pilot study, the researcher will be able to detect the weakness of the item in order to achieve the goal of the study (Van Teijlingen & Hundley, 2002).

Results

There were 500 respondents for the questionnaires around the Klang valley; 56.8% were females and 43.2% were males. Based on the findings, the majority of respondents were aged around 25-60 years old; 25 years old (6.4%) and 60 years old (0.2%). Meanwhile, respondents of married couples were 72.6% and 33.6% who had children. Most of them have a degree (43.6%) and minimum education level is SRP/PMR (0.4%). Table 1 shows the attitudes of jihad economic in relation to philanthropy (generosity).

Based on the Table 1 above, the findings show that the overall item "Generosity is defined as kind-hearted behavior, usually a contribution in the form of energy and property to others in society" is the highest (min = 4.39), *while I am always involved in *gotong-royong* activities if held in my residential or village park area is the lowest (min =3.84). The findings find that this charity is less done by the Islamic community. This is because of the lack of understanding and the advantages of fadhilat charity among Muslims, they think this charity is only performed on every Friday morning prayers for men, even if seen fadhilat charity is very great reward given by Allah S.W.T. to his slave who does good without committing a mere reward.

There are three section of questionnaire. First is analysis correlations, second demographic analysis and educational aspects.

A. Analysis Correlations

Part C

The result shows that there is a significant relationship between part C, the philanthropic attitude towards economic jihad and philanthropy on C8 item "If I find a school that needs help, I allocate certain amount of property, based on my ability, to help.". The statistical formula obtained was $r = 0.825$ and $p = 0.000$ ($p < 0.05$). The relationship that is formed is a strong positive. The significant value shown is 0.00 where much smaller than the specified significant level of 0.05. This means there is a significant relationship between part C, the philanthropic attitude towards economic jihad and philanthropy on the C8 item, "If I find a school that needs help, I allocate certain amount of property, based on my ability, to help". Table 2 shows table of philanthropic attitudes towards economic and philanthropic jihad.

Based on the findings from the respondents, the philanthropy has been linked with volunteerism as it is in the aspect of love for humanity. Volunteerism is a feature or trait that exists within most individuals since the existence of human civilization and community development. It can be a measure or a reflection of the human attributes inherent in a person or a human group. Volunteerism is not a new phenomenon in society because it has become part of the community's life since time immemorial. It is driven by cultural values, ideology, principles and traditions and

has a significant impact on society's lives. Next, volunteers have important implications for the development of a strong and advanced nation.

B. Demographic Analysis

Gender with Section C

Based on the data obtained (see Table 3 above), a total of 216 persons or 43.2% involved in this study were male and 284 persons or 56.8% were female. This indicates that the female gender is higher than the male gender. This indicates that philanthropy understanding is better understood by women than men.

This result shows (see Table 4 above) that there is no significant difference between male and female respondents towards philanthropic attitudes towards economic jihad and Philanthropy. The statistical formula is $t(498) = 0.889, p > 0.05$. The significant value shown is the value of 2-tailed (0.374) which is far greater than the prescribed value of 0.05. There is no significant difference between male and female respondents towards philanthropic attitudes toward economic jihad and Philanthropy.

C. Educational Aspects With Part C

Based on the data obtained (see Table 5 above), 222 people or 44.4% involved in this study were religious schools for secondary school education and 278 persons or 55.6% were non-religious. This shows that not a religious stream is higher than the religious stream.

This result shows (see Table 6 above) that there is no significant difference between religious and non-religious streams of philanthropic attitudes towards economic jihad and Philanthropy. The statistical formula is $t(498) = 1.014, p > 0.05$. The significant value shown is the value of 2-tailed (0.311) where it is much greater than the prescribed value of 0.05. There is no significant difference between religious and non-religious streams of philanthropy towards economic jihad and Philanthropy.

Discussion

The fact is that the philanthropists and volunteers are sincere people. Some are unrecognized and do not want to seek publicity, even pour out services that leave a lasting impression on other human souls. The work of Islamic voluntary work is not limited to what some members of the community often like to wash the mosque and help the poor. In addition to educating the group to be able to be self-sufficient and able to earn their own living, Unify the society separated by diverse gaps such as economic gaps, knowledge gaps and gaps on the basis of faith in Allah SWT.

Among the factors that need to be taken into consideration by the Islamic community are as follows:

- a) Providing understanding and awareness of Islam to the community through guidance, guidance and noble moral character so that the community can understand and practice the true teachings of Islam.
- b) Provide economic support to those in need of assistance, especially for the purpose of fulfilling the basic needs of life.
- c) Helping and defending often marginalized groups such as the elderly, poor widows, people with disabilities, the poor and orphans.
- d) Provide defence and assistance to victims of disaster such as flood victims, earthquake victims and tsunamis.
- e) Become a linkage and facilitator for generous groups and donors.

In this context volunteers establish a money-making center and various aid items, then deliver it to those who need help. Allah SWT says in the Quran:

“O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah SWT; indeed, Allah is severe in penalty”

(Surah Al-Maidah : 2)

Humanitarian love can also be seen through activities performed either at school or at the university, besides, their way of appreciation of the concept of human love is also capable of producing civilized individuals such as multiracial Malaysia, mutual aid and help to produce the nation which harmoniously and rapidly develops with prosperity with respected residents respecting each other (Siran et al., 2016). Furthermore, looking at the activities or programs organized can attract attention and how to disseminate information on the activities to be done such as cleaning the orphanage, building wakaf rest at the mosque or surau and so on.

To nurture humanity, the government should take the initiative to create a common ground in seminars on love of humanity. Among the best tools are social media between electronic territories that should be the first field in advertising or social programming. Furthermore, humanitarian issues are increasingly being said as an example of the issue of war that caused the unity of the Muslims to be destroyed. This is due to the separation of geographical position or we do not feel obliged to call on humanitarian issues that are eroding and more worrying.

According to Ibn Kathir (2011), when interpreting this verse explains that Allah SWT instructs the believers to always help in making good (al-birru and abstain from all forms of evil that al-taqwa Allah SWT also forbid them to help in falsehood, to sin and work on the haram. Volunteerism is meant to do as a matter of selfishness, not to be forced or deployed, with a sincere intention or sincerity and without expecting any return to himself (Saifuddin, 2001).

Doing charity work and welfare sincerely is an admirable trait in Islam. Looking at the history of the prophets and the apostles, they preached the people at that time by doing so sincerely and only expecting a mere reply from Allah SWT solely as mentioned above, this paper relates volunteerism by performing public worship. In addition to special devotions such as performing prayers, paying zakat, fasting in Ramadhan and performing fardhu hajj, general worship is also essential to every Muslim individual as it can contribute to mental health. Islam has teaching his followers to practice good relationships with each other regardless of religion or race.

The Qur'an (49: 10) mentions that believers are brothers and reconciles between the two who are in hostility is a highly demanding worship. If the nature of sincerity is a prime value in misery, then Islam has laid a very strong foundation on the misery. Al-Qardhawi (1995: 68) states that every beneficial social charity is included in the main categories of worship. Who perform this worship have the intention to do good and not to seek praise or praise in the eyes of others. In other words, people who do need to include the public worship sincerely for Allah alone.

He provides several examples of practice practices that fall into this category. It eliminates the burden of others, eases the burden of the suffering people, overwhelms the disaster, saves the lives of those who are neglected and benefits the same beings. All this will be considered as doing the worship that can attach itself to Allah SWT if done with sincerity and true intentions. Hence, this philanthropic attitude is related to economic jihad, especially the Muslims because it is an attitude that must be nurtured in every human being. When this attitude has been taught from childhood then it will shape a very good attitude and make every human being be blessed with every generous by helping the needy people.

Furthermore, the self-centred attitude is dealt with by Islam by assuring humans that if they share wealth with others, then they will be rewarded in the Hereafter. Although the reward for the act of sharing the property with others is not rewarded in terms of physical consideration but Muslim individuals will do it because they expect a reward for themselves in the hereafter. This means that if they do not want to share their wealth with others because of the importance of their own needs and needs in this world, then in the hereafter their own interests will not be defended.

Conclusion

Even the Islamic economists think that economic development requires a balance in material and non-material entities, one should take into account aspects of achieving worldly development and engagement. Therefore Islam does not forbid human beings to seek economic development in the form of material and at the same time need to take account of development to achieve *Maqasid al-syariah*. To achieve balance in the world and the hereafter, Islam is not just about looking at the abolition of poverty, the provision of health and education services, but also taking into account the spirit of humanity. Human spirituality should also be developed as it is the heart of a human internal drive toward goodness. This spirituality can be developed with a sense of faith and faith in God Almighty who gives sustenance and reward and where to pray for help, Islam sees that poverty is not only the poverty of the mere but poor soul and spiritual poverty is the worst state of poverty as it leads to disbelief to Allah SWT.

In the era of knowledge and the sophistication of management now all areas and practices of society life have to go through the process of renewal in order to remain relevant. Any field or practice that is not established with the appropriate knowledge and skills base is feared to fail, even excluded and may eventually extinct. This goes well to the understanding of economic jihad, were this study has successfully related it to the love for humanity.

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Disclosure statement

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Optimization of Tourism Object Functions as a Means of Introducing Islam in Indonesia

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Abstract

This paper discusses the optimization of tourism object functions as a means of introducing Islam in Indonesia. Tourism for Indonesia is a very important economic sector, this was proven in 2009 tourism ranks third in terms of foreign exchange earnings after oil and gas commodities and palm oil. This study is important because all this time the tourist attraction is only used as a place to enjoy the beauty of nature and vacation. Moreover, Indonesia as the largest Muslim population in the world with a majority in the Shafi'i's school has a significant influence in realizing friendly and moderate Islam. One way that can be taken in realizing that is by maximizing the potential of attractions that are visited by many foreign tourists, such as the Gili Trawangan Island, Lombok, West Nusa Tenggara. This study focuses the analysis on two aspects; *first*, what steps should be taken in introducing Islam to foreign tourists through tourism, especially on the Gili Trawangan Island. *Second*, the extent to which the effectiveness of tourism as a means of introducing Indonesian Islam to foreign tourists. This type of research is field research with the method of observation, interviews and, documentation for data collection. This research concludes: first, optimizing the function of the mosque is not only as a primary means of worship but also becomes a medium for da'wah for Muslims such as a source of information, a place to ask questions and explore moderate Islamic teachings in the area of tourism object. Second, the mosque as the main worship facility on the Gili Trawangan Island can be used as a very effective means of introducing the teachings of Islam to foreign tourists. The effectiveness of the introduction must be followed by efforts to improve and complete the facilities and infrastructure of the mosque so that it will increase the interest of tourists to ask questions and explore the teachings of moderate Islam in the area of tourism object.

Keywords: Optimization; tourism object; Islamic.

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Introduction

Tourism for Indonesia is a pivotal economic sector. In 2009, tourism is at the third place of foreign exchange acceptance in this country after crude oil, natural gas, and palm oil (Kemenpar RI, 2011). Based on the data in 2014, the number of foreign tourists coming to Indonesia was more than 9.4 million people or it grew 7.05% compared to the previous year (Kemenpar RI, 2015). This shows the high interest of foreign tourists in visiting Indonesia's tourism sites every year.

The tourists' arrival is caused by the natural beauty owned by this country, at once the cultural uniqueness and the tradition that do not belong to other nation but this country. There are more than 300 tribes or ethnics in Indonesia (Wikipedia, 2019). Especially, muslims as the majority of society in Indonesia certainly have uniqueness that becomes the trait of this nation with

existed tourism destinations such as palace, mosque, herloom, cemetery, and culinary (Jaelani, 2016).

Islam which is embraced by the majority of Indonesian is an Islam with Syafi'i principles, brought by the Islamic Scholars and merchants. Islam embraced is a friendly, moderate, and full of tolerance, this is because the basic attitudes of Indonesian are friendly, tolerant, and respect each other. With the power of these attitudes, then Islam develops and ingrained in Indonesian society life, living side by side in peace with followers of other religions.

Although Islam worldwide is in the same label, but clearly it can be seen that the face of Islam in Indonesia is calmer compared to what can be found in middle east countries. Violence on the name of Islam, apart from the real fact, occurs almost everyday in there. Even the terror by the name of Islam is not only in the regions of countries with the majority of muslims, but also spread out to some western countries. As the consequence, Islamophobia appears. This term first appeared in 1992 in an essay written by an orientalist named Etienne Dinet in his paper *L'orient Vu del'Occident* (Arif, 2014). Islamophobia is the feeling of fear and hate towards Islam and the muslims or Islamic cultures (Young European Muslim, 2002).

From the feeling of fear and wrapped by the hate, then the belief in the thought of some western societies that each muslim is a fanatic believer of their religion, has tendency to do violence towards non-muslims, and believe that Islam rejects the value of similarity, tolerance, and democracy. This hate is getting stronger in line with negative news in mass media about Islam and muslims (Salsabila, 2008).

Therefore, as the biggest muslim country in the world, added with hospitality and calmness of Indonesian muslims, then Indonesian progress has significant influence in minimizing negative stigma towards muslims. One of the ways that can be done is by optimizing the potentials of tourism sites mostly visited by foreign tourists, especially in a place with muslims majority.

All this time tourism sites are only as the place to find the natural beauty, enjoying the calm scenery and to entertain the eyes. Foreign tourists did not get the right information about Islam in Indonesia which in fact can decrease Islamophobia stigma above. Still there is no real effort from the government or official Islamic institutions such as Indonesia Ulama Council (MUI) and other Islamic institution utilizing the potencies of those tourism sites for introducing moderate Islam.

This research was a field research by collecting data obtained directly from respondents and directly observe the tasks related to delivering information about Islam to the tourists visiting Gili Trawangan. Gili Trawangan was chosen as the research location based on some considerations such as; First, it is one of mostly liked destination to be visited by foreign tourists. Second, the majority of the communities there are Sasak tribes with Islamic Religion. Third, there are some mosques around there that do adzan five times a day and there is strong interaction between the

societies and foreign tourists. This research was descriptive-qualitative research in which data and information collection was done through observation, interview, and documentation.

Research Questions

1. What must be done to introduce Islam to foreign tourists through tourism site in Gili Trawangan?
2. How far is the effectivity of tourism as the facility of introducing Islam in Indonesia?

Preaching and Tourism

Preaching (dakwah) is an obligation for each muslim in their daily life. Etimologically the word 'dakwah' (preach) comes from Arabic دَعَا-يَدْعُو becoming the form of *masdar* (noun) دَعْوَةٌ which means call or invitation. The call used in preaching aims for inviting someone either in doing an activity or changing the pattern or life habits (Munawir, 2009).

Preaching obligation is on the shoulder of each muslim with no exception. Muslims, wherever they are, have obligation to do preaching. Preaching is not only limited on the mosque podium, but also in various places such as at school, market, terminal, tourism sites, and so on. All of them are the places of preaching for each muslim. A teacher preaches by inviting the students to live in the way of Allah (Setiawan, 2010). A merchant can preach by implementing Islamic principles in their trade activities.

In the holy Quran, there are many verses related to preaching either related to the materials, methodology, subjects or objects. Allah said;

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidinding what is wrong, and those will be the succesful.” (3: 104).

This verse is the basic foundation of preaching which becomes an integral part of Islam. Beside demanded to live in Islamic ways, muslims are also required to spread Islam to all mankind on earth. In its practice, preaching frequently faces various obstacles and challenges even failure. This failure is not caused by the materials or substances, but more on incorrect methods or ways. There are many high quality materials, but because of incorrect ways of delivery, they become difficult to understand and even rejected by the people who hear them.

While tourism in Arabic dictionary is called as *rihlah* which means the activity of travelling to certain places with certain purpose. Tourism etimologically comes from Sanskrit word which is arranged by two words: “pari” and “wisata”. Pari means many, played a couple of times, complete. Wisata means journey or travelling (Spillange, 1985). The law of RI No. 9 in 1990 about Tourism mentions in article 1; (1) tourism is the activity of travelling or most of the activity is done

voluntarily and for certain period of time (temporary) to enjoy tourism sites or tourism attractions; it is explained more in article (3) tourism is all activities related to tourism itself, included object mastery and tourism attractiveness and the efforts related to certain field (Directorate General of Tourism, 1990).

As one of the countries which becomes the main tourism destination in the world, Indonesia which is also the country with majority muslim citizens must take active role in spreading a peaceful and moderate Islam. Indonesia must race with most of muslims who have different point of view in spreading extreme, hard, and exclusive Islamic values. Various ways must be done by Indonesian to keep broadcasting Islam *rahmatan lil 'aalamiin* (the grace for the universe). Therefore, tourism potencies must be utilized by Indonesian as the way of preaching, beside that it can also generate foreign exchange for this country.

Optimization of Tourism Object Functions as a Means of Introducing Islam

A. Geographic and Demographic Condition of Gili Indah Village Pemenang District North Lombok

Praise and wonder will flow and mostly be heard if we talk about the exoticisms of nature in the east part of Indonesia. Beside Bali Island, one of most favorite tourism destination for foreign tourists is Gili Trawangan in Lombok, West Nusa Tenggara Province. A small island which has millions of charms, started from the beauty of underwater nature with the beautiful corals until a very friendly community. In the beginning, Gili was just an island empty of population, three Gili is part of Lombok Island which resides in the north of Lombok land, its beach has white sand and full of various beautiful and unique fish. Nowadays, Gili Indah becomes Water Park (Taman Wisata Perairan/TWP) Gili Matra which has three clusters of small islands such as Gili Meno, Gili Air, and Gili Trawangan which are well known as MATRA. Gili in Sasak language means island (Indraswara, 2008).

Gili Trawangan administratively becomes TWP residing in the area of Gili Indah Village, Pemenang District, North Lombok Regency which is the division of West Lombok Regency based on The Law Number 26 in 2008 about The Formation of North Lombok Regency and Gili Trawangan is located in Gili Indah Village (Wikipedia, 2019). In Gili Trawangan (and also in both other islands), there is no motor vehicle because it is not permitted by local regulation. The common transportation used is bike (rented by the society for the tourists) and cidomo (a simple horse-drawn carriage which is generally found in Lombok). To go and leave those three islands, the people usually use motorized ship and speedboat.

Gili Trawangan is 32 km away from the center Mataram City. The area of Gili Trawangan land is 3,5 km². With borderlines;

- North side: Java sea

- East side: Lombok strait
- South side: Lombok strait
- West side: Lombok strait

Tourism activities which can be done in Gili Trawangan based on the land use regulations written in Governor Decree NTB No. 500 in 1992 are; swimming, boating, sailing, wind surfing, game fishing, water skiing, diving, snorkelling, agro-tourism (pearl cultivation), and surrounding the island with cidomo. Most of tourists coming to Gili Trawangan are domestic and foreign tourists with sight seeing recreation purpose.



Tourism Map of Lombok Island (Julismail, 2019)



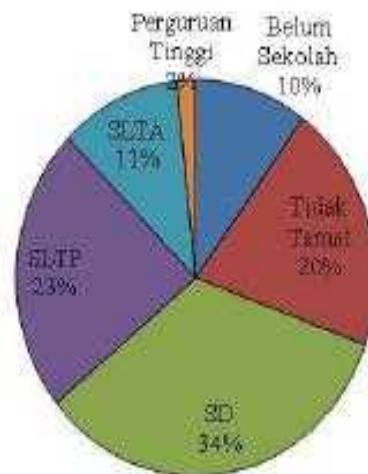
Gili Trawangan Island, North Lombok (Pinterest, 2019)

Overall total number of population in Gili Indah Village is 5.113 people, spread in three backwoods with total neighborhood association (RT) 17 RT with total chiefs of households 1333. The composition of male is 3.064 people and female 2.049 people.

Villages	Number of Households	Total Population (People)				Total
		Indonesian Citizen		Foreign Citizen		
		M	F	M	F	
Gili Air	550	748	712	10	9	1479
Gili Meno	210	337	336	1	1	675
Gili Trawangan	573	1941	977	27	14	2959
Total	1333	3026	2025	38	24	5113

Source: Monographic Data of Gili Indah Village, 2017

The society composition in Gili Indah Village based on educational level is as follows; Elementary School (SD) 34%, Junior High School (SLTP) 23%, Senior High School (SLTA) 11%, university 2%, and the society who did not finish the school or not graduated from elementary school 35%. This shows that the society awareness on the importance of formal education is high, especially compulsory education program 9 years. The following is the chart of total population based on educational levels.



Total Population Based on Educational Levels

Source: The Ministry of Fishery and Marine Republic of Indonesia, 2014

Most of villagers in Gili Indah Village are muslims (99%), the rest is Hindu and Christian. The worship facilities provided are only mosques and *musholla* (a smaller form of a mosque), while temple and church are not provided yet. The number of mosques and *musholla* in Gili Air is 4, Gili Meno is 2, and Gili Trawangan is 5 (Simas Kemenag RI, 2019).

B. Optimizing the Function of Mosques in Tourism Object Areas as the Facility for Introducing Islam

Geographic and demographic data explained above describe that Gili Trawangan in particular and Lombok Island in general are the regions which have an extremely wonderful and attractive tourism sites for the tourists either domestic or foreign ones. The potencies owned by Gili Trawangan can be utilized by the citizens and the government as the media to introduce positive values of Islam.

Various efforts have been done by the citizens and the government to “promote” the potency owned by Gili Trawangan such as establishing The Government Regulation RI No. 50 in 2015 about The Main Plan of National Tourism Development (RIPARNAS) in 2010-2025, (BPHN RI, 2011). Through this regulation, Gili Trawangan is determined as the priority tourism area to be developed and expected to increase Locally Generated Revenue (PAD) of North Lombok Regency.

Beside that, another effort done by the citizens and the government in digging the potency of Gili Trawangan is by making the tourism site as the preaching facility. It means, beside as the tourism site, Gili Trawangan is also made as the preaching facility to introduce Islamic Religion to the tourists especially foreign tourists. To implement this, the government has maximized the function of mosques especially Baiturrahman Mosque. This effort is certainly in line with the identity of Lombok Island which is known as An Island with A Thousand Mosques (Fahrurrozi, 2015).

Baiturrahman mosque is the biggest mosque in Gili Trawangan island. Prayers 5 times a day is active in this mosque and also other activities in accordance with the roles and functions of a mosque are conducted in this mosque. In general, the function of a mosque as mentioned by Prophet Muhammad Peace be Upon Him is the place for prayer (prayers five times a day and *sunnah* prayers), the place for giving and accepting teaching of Islam or other discipline of science, the place for announcing important things related to the life of Islamic society, the place for *baitul mal* (treasury fund of the country or muslims), the place for the trial of law and justice, the place for solving the problem in the society and country, the place for arranging the strategy and tactics of war, the place for marriage ceremony, and the place for household problem court, the place for praying for the body, as the social place such as as the place for travellers to stay, and the place for reading holy Quran. In short, the task of a mosque is as the center of all worships and cultures of Islam. The only thing which is forbidden to be done in a mosque is related to personal case and other things forbidden in Islam (Gazalba, 1975).

The existence of Baiturrahman Mosque is very strategic in developing and delivering Islamic Preaching Mission (Majelis Ulama Indonesia/MUI) to the tourists. Domestic tourists really feel the benefits of Baiturrahman Mosque. The close distance to the beach, a very large yard, beautiful

interior, adequate sanitation facility, and for taking a bath, the toilet (MCK) make this mosque as the place for doing the prayer, the place for taking a rest, and so on. As the main mosque, the existence of Baiturrahman mosque has influenced Muslims life in Gili Trawangan as the center of religion and worship.

The management of Baiturrahman Mosque has been conducted professionally by the staffs and the society. This is proven by the financial management and mosques facilities are in line with the needs of muslims and the tourists who come to visit. In general, the sources of the mosque funds are permanent fund source, temporary fund source, incidental fund source, and mosque business fund (YKAM, 2014). More details the sources of Baiturrahman Mosque fund come from two aspects as follows:

First, Zakat, Infak, and Sedekah (ZIS) (the action of giving money to the mosque in accordance with the rules regulated in Islam) given by various stakeholders either personal or institution. From these three sources, infak is the mosque routine income. It is obtained every Friday from the infak box put at some mosque corners, or the assistance coming from the government officers given for the mosque operationals. The funds collected then saved by the treasurer in the mosque treasury fund noticed by the chairman of mosque management. If there is expense, it must be in line with the needs of the mosque and does not disobey the rules of financial management. The staff also does financial supervision as the form of controlling of treasurer work or the fund staff because those funds coming from the people.

Beside that, the mosque staff also makes the report of mosque finance. This report is needed as the information of mosque financial condition from various transactions and is the final result of the financial accounting process. The notes must be in accordance with the accounting rules in general used by an institution. In this case, financial accounting which is in line with religious organization is non profit entity accounting as regulated in PSAK No. 45 about The Standard of Accounting for Nonprofit Entity (IAI, 1998).

Second, Mosque Business Enterprise (BUM) is managed by the mosque staff. This activity is an economic activity by creating a business unit which then the results can be additional income for the mosque. Beside that, various economic activities can be another strategy in prospering the mosque. The business units done by the staffs of Baiturrahman Mosque Gili Trawangan Village are as follows: (a) renting the bikes to the tourists either domestics or foreign tourists with determined price for each hour, (b) renting diving/snorkelling equipments. Baiturrahman mosque also has diving/snorkelling equipments rental to be rented to the tourists; (c) Bicycle repair shop, the staff is the assemblies for repairing broken bicycles either owned by the mosque or the community in general; (d) Halal mart, when the researcher conducted this research, based on the interview with the mosque staffs, then the staff is building a shophouse two floors which is planned to be used as halal mart in cooperation with United Arab Emirates (UAE). This halal mart is

expected to be the icon of halal product sales in Gili Trawangan and can be the source of fund for Baiturrahman Mosque Operationals in the future. Until this mosque is not only accepting funds such as infaq and giving from the assemblies, but also giving back to the assemblies by developing society economic sources in that area.

The mosque business unit is established and developed by the staff and the assemblies of the mosque and this is extremely effective and succeed in collecting funds. According to Muhazar, as the person in charge of one of the mart, in the beginning the business was only renting five bicycles to the tourists and they paid IDR 50.000,- for a bike and they can use it from morning till afternoon. As time goes by, there are many tourists interested in this service then the mosque officials add more business units such as diving equipments rental, and so on.

The existence of Baiturrahman mosque is very strategic in introducing Islam and answers the curiosity of foreign tourists. From the researcher's interview with some mosque staffs, there were some European tourists said confession of faith in Islam in that mosque. They are interested in the easiness of accessing information about Islam provided by Baiturrahman mosque. Beside that, the establishment of Lombok as one of halal tourism destination also becomes one of factors that make foreign tourists coming to find out about Islam.

Conclusion

From the explanation above, then it can be concluded that:

The mosque is the main worship facility in Gili Trawangan island. It also can be made as an extremely effective facility for introducing Islam teaching to foreign tourists. The effectiveness of this introduction must be followed by the effort of the mosque management and complete the facilities of the mosque until it will improve the attractiveness of the tourists to ask, find out answers and deepen the teaching of moderate Islam in the area of tourism sites.

The closeness of Baiturrahman Mosque towards the tourism site makes it at a very strategic location and it becomes the main factor of optimizing the mosque function not only as worship facility for muslims, but also as preaching media for muslims in delivering information about Islam totally to foreign tourists. It is proven that through optimizing the mosque function it is extremely effective to create tourism site as one of the effort to introduce the Islamic religion to foreign tourists.

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Desa Funds and Achievement of SDG's Purpose: Normative Study of Sustainable Development in Indonesia

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Abstract

Many people see various potential resources for the achievement of Sustainable Development Goals (SDGs) from many sectors including village funds which are given by the State annually to 74,957 villages in Indonesia. Looking at the types of programs and development funded using village funds, it is inevitable that village funds have a clear slice of the SDGs achievement goals.

This study aims to look at how the results of development are sourced from village funds and how the achievement of SDGs goals from the results of development funded by village funds in Indonesia.

This study uses qualitative methods and uses secondary data collected from archival materials such as Scientific Journals, annual government reports, results of government publications, technical reports on Village funds, and all material relating to Village Funds and SDGs.

The Government of Indonesia has disbursed Rp. 257 trillion in Village Funds from 2015 to 2019. Village Funds in Supporting Community Economic Activity aspects have generated 201,899 kilometers of Village Roads, 1,181,659 meters of village bridges, construction of 4,265 village reservoirs (Embung), village markets of 8983 units, irrigation as many as 60,274 units, Boat moorings as many as 5,605 units, Sports Facilities as many as 21,118 Units and Village Owned Enterprises (BUMDES) as many as 38,140 Activities. While in the aspect of improving the quality of life of rural communities, The Desa Fund Program has produced 198,244 Land Retaining Units, 966,350 Clean Water units, 260,039 Bath wash toilet (MCK) units, 10,101 village maternity huts (Polindes) units, 31,376 Meters Drainage, 31,376 Meters Early Childhood Education (PAUD) activities, Pos Family Planning Services - Integrated Health (Posyandu) were 26,271 units and Well were 48,953 units. The distribution of village funds also contributed to the decline in the number of rural poor people from 17.8 million people (14.2%) in 2015 to 15.8 million people (13.2%) in 2018. Also, village funds have also succeeded in increasing the status of 6,518 underdeveloped villages became a developing village and increased the status of 2,665 developing villages into independent villages.

Keywords: Desa Fund; SDGs; Indonesia

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Introduction

The SDGs are a new development agreement to replace the MDGs, which have a validity period of 2015-2030. The SDGs are contained in a 35-page document agreed upon by more than 190 countries containing 17 goals and 169 development goals. Seventeen goals with 169 targets are expected to answer the underdeveloped development of countries around the world, both in developed countries (excessive consumption and production, and inequality) and developing

countries (poverty, health, education, protection of marine and forest ecosystems, urban, sanitation and availability of drinking water)[1].

The success of SDGs cannot be separated from the important role of local government. Because the city and district governments (a) are closer to their citizens; (b) has authority and funds; (c) can make various innovations; and (d) spearheading public service providers and various government policies and programs. From the experience of the MDGs era (2000-2015), Indonesia has not succeeded in reducing maternal mortality, access to sanitation and drinking water, and reducing AIDS and HIV prevalence. Why? Because local governments are not actively involved in the implementation of the MDGs. Also because local governments are less supported. How can local government and stakeholders be better prepared and more capable [1].

Indonesia as a developing country [2] and is a country with the 4th largest population in the world with 248.9 million inhabitants [3]. 2012 Ministry of Home Affairs data shows that the population is spread out in 72,944 villages [4]. In 2010, the percentage of the population living in rural areas was 50.2 percent and is expected to decrease to 46.7 percent in 2015. The number of poor people in September 2013 was 28.55 million people or 11.47 percent of the population. The largest number of poor people in rural areas with 17.92 million people or 62.76 percent of all poor people [3].

The Desa Fund is here to bridge the gaps that have occurred so far. The Desa Fund also came to change the way most people view the village, which was originally the object of development and has now become the subject of development. The Indonesian government has disbursed a Village Fund of Rp. 257 trillion from 2015 to 2019 [5]. Recently, the Government has allocated Transfer to Regions and Village Funds in 2020 at 34% of the total state expenditure which reached Rp 2,528.8 trillion. Total Transfers to Regions and Village Funds in the 2020 State Budget and Expenditure Budget (RAPBN) of Rp. 858.8 trillion. This figure increased by 5.45% compared to the 2019 APBN which amounted to Rp 814.4 trillion [6]. In fact, the Budget Agency (Banggar) of the House of Representatives (DPR) approved a temporary posture of Transfers to the Regions and Village Funds (TKDD) in the 2020 State Budget and Expenditure Budget (RAPBN) of Rp 856.95 trillion [7].

The high level of funding provided by the village is certainly expected to be able to have a positive impact on the village economy and development in the village so that it will also have an impact on achieving sustainable development goals in Indonesia. Referring to the background above, the writer is interested in discussing further about the achievement of Sustainable Development Goals from village funds that have been given by the government to the village.

Overview of Sustainable Development Goals (SDGs)

Conference on Sustainable Development conducted by the United Nations in Rio de Janeiro in 2012 gave birth to the birth of the Concept of Sustainable Development Goals (SDGs). The SDGs replace the Millennium Development Goals (MDGs), which began a global effort in 2000 to tackle poverty humiliation. The MDG sets measurable, universally agreed goals for overcoming extreme poverty and hunger, preventing deadly diseases, and expanding basic education for all children, among other development priorities [8] that are able to maintain a balance of three dimensions of sustainable development: environment, social and economic [9].

The MDGs provide an important framework for development and significant progress has been made in some areas. But the progress has been uneven, notably in Africa, underdeveloped countries, landlocked developing countries, and small island developing countries. There are several MDG goals that have not been achieved, especially those related to maternal, infant and child health and reproductive health. Therefore SDGs are committed to realizing the full MDGs, including items that have not yet been achieved, by providing focused and more assistance to less developed countries and other countries with special situations, in line with other relevant assistance programs. This agenda was built on the basis of the MDGs and will continue what has not been achieved, especially in reaching those who are most vulnerable, which is why the SDGs was born [10].

Over the past 15 years, the MDG has been driving progress in several important areas: reducing income poverty, providing much-needed access to water and sanitation, reducing child mortality and drastically improving maternal health. They also started a global movement for free basic education, inspiring countries to invest in their future generations. Most importantly, the MDG is making major strides in combating HIV / AIDS and other treatable diseases such as malaria and tuberculosis [8].

With the 2030 Agenda and Sustainable Development Goals, countries have committed to targets for Prosperity, People, Planet, Peace and Partnership (UN 2015) - known as the 'Paris Agreement', which is part of the SDG framework that requires each country to achieve zero net greenhouse gas emissions by the middle of the century [11]. Meeting the 17 SDGs goals and 169 underlying targets will require a deep transformation in each country [12].

In maintaining the balance of the three dimensions of development, the SDGs have 5 main foundations namely human, planet, prosperity, peace, and partnership that want to achieve three noble goals in 2030 in the form of ending poverty, achieving equality and overcoming climate change. Poverty is still an important and major issue, in addition to two other achievements [9]. To achieve these three noble goals, 17 Global goals are set as follows:

1. No poverty

There is no poverty in any form in all corners of the world [9]. Eradicating poverty in all its forms remains one of the greatest challenges facing humanity. While the number of people living in extreme poverty fell by more than half between 1990 and 2015, too many still struggle for the most basic human needs [13, p. 1].

2. Zero hunger

No more hunger, achieving food security, improving nutrition, and encouraging sustainable agricultural cultivation [9]. Extreme hunger and malnutrition remain major obstacles to development in many countries. An estimated 821 million people are experiencing chronic malnutrition in 2017, often as a direct consequence of environmental degradation, drought, and loss of biodiversity. More than 90 million children under five are underweight. Malnutrition and severe food insecurity appear to be increasing in almost all regions of Africa, as well as in South America [14].

3. Good health and well-being

Ensuring a healthy life and encouraging the welfare of life for all people of all ages [9]. Good health is very important for sustainable development and the 2030 Agenda which reflects the complexity and interrelations of the two. This takes into account widening economic and social inequalities, rapid urbanization, threats to the climate and environment, the burden of HIV and other ongoing infectious diseases, and challenges that arise such as non-communicable diseases. Universal health coverage will be an integral part of achieving SDG number 3, ending poverty and reducing inequality. Emerging global health priorities not explicitly included in the SDGs, including antimicrobial resistance, also require action [15].

4. Quality education

Ensuring equitable quality education and increasing learning opportunities for everyone, guaranteeing an inclusive and equitable education and encouraging lifelong learning opportunities for everyone [9]. Achieving inclusive and quality education for all reaffirms the belief that education is one of the most powerful and proven vehicles for sustainable development. This goal ensures that all girls and boys complete free primary and secondary school by 2030. It also aims to provide equal access to affordable vocational training, to eliminate gender and wealth gaps, and achieve universal access to higher education quality [16, p. 4].

5. Gender equality

Achieve gender equality and empower mothers and women [9]. Ending all discrimination against women and girls is not only fundamental human rights, but it is also important for a sustainable future; it is proven that empowering women and girls helps economic growth and development [17, p. 5].

6. Clean water and sanitation
Ensuring the availability of clean water and sustainable sanitation for everyone [9]. Safe and affordable drinking water for all by 2030 requires us to invest in adequate infrastructure, provide sanitation facilities, and encourage cleanliness. Protecting and restoring water-related ecosystems is very important [18, p. 6].
7. Affordable and clean energy
Ensuring access to affordable, reliable, sustainable and modern energy sources for everyone [9]. As populations increase, the demand for cheap energy, and economies that depend on fossil fuels create drastic changes in our climate. Investing in solar, wind and thermal power, increasing energy productivity, and ensuring energy for all is vital if we want to achieve SDG 7 by 2030 [19, p. 7].
8. Decent work and economic growth
Supporting sustainable and inclusive economic development, full and productive employment, and decent work for everyone [9]. SDGs promotes sustainable economic growth, higher levels of productivity and technological innovation [20, p. 8].
9. Industry, innovation and infrastructure
Build quality infrastructure, encourage an inclusive and sustainable industry and encourage innovation [9]. Investment in infrastructure and innovation are important drivers of economic growth and development. With more than half the world's population now living in cities, mass transportation and renewable energy are becoming increasingly important, as is the growth of new industries and information and communication technology [21, p. 9].
10. Reduced inequalities
Reducing inequality both within a country and among countries in the world [9]. Inequality of income requires a global solution. This involves increasing regulation and monitoring of markets and financial institutions, encouraging direct development assistance and foreign investment to areas where needs are greatest. Facilitating safe migration and mobility of people is also the key to bridging the widening gap [22, p. 10].
11. Sustainable cities and communities
Building cities and settlements that are inclusive, quality, safe, resilient and sustainable [9]. Making cities sustainable means creating career and business opportunities, safe and affordable housing, and building resilient communities and economies. This involves investing in public transportation, creating green public spaces, and improving urban planning and management in a participatory and inclusive way [23, p. 11].

12. Responsible consumption and production

Guarantee the continuity of consumption and production patterns [9]. Encouraging industry, business, and consumers to recycle and reduce waste as important, as well as supporting developing countries to move towards more sustainable consumption patterns by 2030 [24, p. 12].

13. Climate Action

Act quickly to combat climate change and its effects [9]. Global warming causes long-term changes in our climate system, which threatens irreversible consequences if we don't act. The average annual economic loss from climate-related disasters is hundreds of billions of dollars. This is not to mention the human impact of geophysical disasters, which are 91 percent climate-related, and which between 1998 and 2017 killed 1.3 million people and caused 4.4 billion injuries [25, p. 13].

14. Life Below Water

Preserve and maintain the sustainability of the sea and the life of marine resources for the development of sustainable development [9]. The SDG aims to manage and protect marine and coastal ecosystems sustainably from pollution and to overcome the effects of ocean acidification. Enhancing the conservation and sustainable use of sea-based resources through international law will also help reduce some of the challenges facing our oceans [26, p. 14].

15. Life on Land

Protect, restore and enhance the continued use of terrestrial ecosystems, manage forests sustainably, reduce barren land and land swaps, fight desertification, stop and restore land degradation, and stop biodiversity loss [9]. Every year, 13 million hectares of forest are lost, while continuous dryland degradation has caused the desertification of 3.6 billion hectares, which disproportionately affects the poor. While 15 percent of the land is protected, biodiversity is still at risk. Nearly 7,000 species of animals and plants have been illegally traded. The wildlife trade not only erodes biodiversity, but also creates insecurity, triggers conflict, and feeds corruption. Urgent action must be taken to reduce the loss of natural habitats and biodiversity that are part of our shared heritage and support global food and water security, climate change mitigation and adaptation, and peace and security [27, p. 15].

16. Peace, justice and strong

Improving peace, including society, for sustainable development, providing access to justice for all people including institutions and responsible for all groups, and building effective, accountable and inclusive institutions at all levels [9]. We cannot hope for sustainable development without peace, stability, human rights, and effective governance, based on the rule of law. But our world is increasingly divided. Some regions enjoy peace, security, and

prosperity, while others fall into seemingly endless cycles of conflict and violence. This cannot be avoided and must be addressed [28, p. 16].

17. Partnerships for the goals

Strengthening the implementation and reviving global partnerships for sustainable development [9]. SDGs can only be realized with strong global partnership and cooperation [29, p. 17].

Desa Fund and Indonesian Development

National and regional development is an integrated part of village development activities. The village is a socio-economic, political power base that needs special and serious attention from the government. Development planning so far has made rural communities as objects of development, not as subjects of development. But this changed with the birth of the new Village Law. Even the development model has changed, which initially was a pattern of Government driven development or community-driven development into Village driven development[30].

The village has traditional ancestral rights in regulating and managing the interests of the local community and plays a role in realizing the ideals of independence based on the 1945 Constitution of the Republic of Indonesia. to be strong, advanced, independent and democratic so that it can create a strong foundation in carrying out governance and development towards a just, prosperous and one-way society. Through The Desa Fund (DD), the village has the opportunity to manage the development, governance and social development of the village autonomously. The Desa Fund will encourage an increase in the standard of living and welfare of the village community if activated intensively and effectively. Rural development as a development target, to reduce various rural and urban gaps and increase the economy in the village. The granting of Village Funds is a manifestation of the fulfillment of the village's right to exercise its autonomy to grow and develop. Village growth based on diversity, participation and democratization, community empowerment. The role of the village government is enhanced in providing services and community welfare as well as accelerating development and economic and regional growth[31].

The Desa Fund came into force in 2015 after the issuance of Law Number 6 of 2014 concerning Villages and Government Regulation Number 60 of 2014 concerning Village Funds sourced from the APBN. However, before The Desa Fund budget, each village had received a Village Fund Allocation (ADD) but the amount was small because the ADD calculation was obtained from the distribution of the balance funds received by the district/city government at least 10% after deducting the Special Allocation Fund. So the physical development has not yet seen progress because The Desa Fund Allocation (ADD) has also been divided to finance operational, non-physical and physical activities. At present, the village government can feel financial

assistance, namely ADD, Village Funds and Funds for the sharing of taxes and levies. Village Funds are directly transferred by the central government through the district/city Regional Revenue and Expenditure Budget (APBD) and transferred from the Regency/City Government to the Village Revenue and Expenditure Budget (APBDesa)[31].

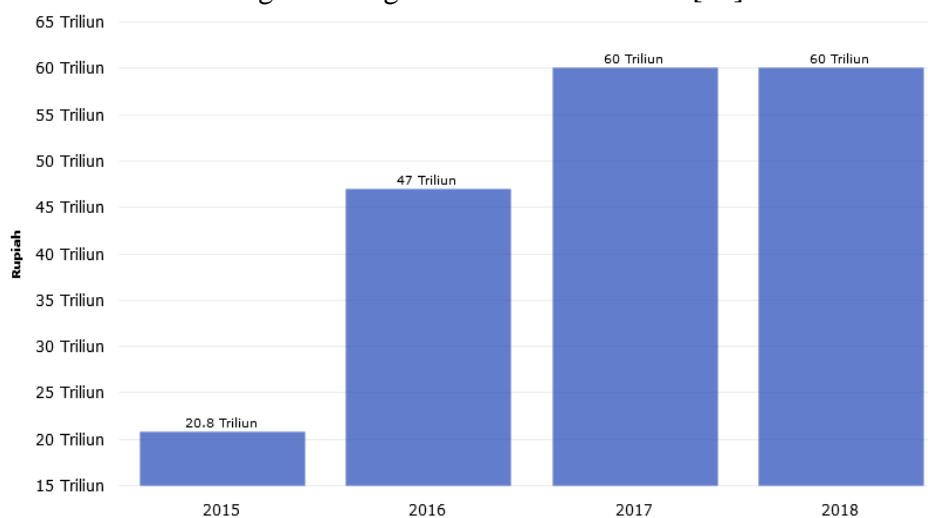
Desa Fund and Achieving SDGs Goals

The Desa Fund Program, which began in 2015, has provided many benefits to the lives of rural communities, especially in the fields of infrastructure and village community empowerment. Programs which is mandated by Law Number 6 of 2014 has become a topic of discussion and study both for the government, NGOs, academic people, and international institutions. At the 2018 International Monetary Fund (IMF) - World Bank Annual Meeting in Nusa Dua Bali, Indonesia, the Desa Fund program channeled by the Government of the Republic of Indonesia since 2015 received international attention. Even the Center for Global Development, an institution that works to reduce global poverty rates, appreciated The Desa Fund program because it was considered capable of creating a better quality of life for rural communities. The presence of The Desa Fund Program is very helpful in achieving the goals of SDGs and sustainable development in Indonesia [32].

Even the President of the Center for Global Development, Masood Ahmed, on the sidelines of the seminar 'Leveraging Policies for Sustainable Development Goals said:

"Sustainable Development Goals (SDGs) are global development goals that need to be achieved starting from the level of individuals, communities, rural areas, small cities, big cities to the country. Therefore, various development programs that focus on economic growth, education, health, clean water, and basic infrastructure is an important part of improving the quality of people's lives"[33].

Fig. 1: Village Funds for 2015-2019 [34]



According to Masood poverty alleviation through The Desa Fund policy is an important part of the contribution of the Indonesian government in realizing a better global and world development goal. Development of facilities and infrastructure in rural areas through village funds, he continued, is a concrete step in supporting poverty alleviation which is the goal of the SDGs [33].

From 2015 to 2019, village funds have shown very significant development results in rural areas. Utilization of The Desa Fund itself is divided into two aspects, namely to support the economic activities of the community and improve the quality of life of the village community.

Fig. 2: Supporting Community Economic Activity (2015-2019) [35]

No	Project	Volume
1	Village Road	201.899 kilometers
2	Village Bridge	1.181.659 meters
3	village reservoirs (Embung)	4.265 units
4	Village Market	8.983 units
5	Irrigation	60.274 units
6	Boat Mooring	5605 Units
7	Sports Facilities	21.118 Units
8	Village-Owned Enterprises (BUMDES)	38,140 Activities

Referring to the data of the Ministry of Villages, Development of Disadvantaged Areas and Transmigration of the Republic of Indonesia, The Desa Fund in the aspect of Supporting Community Economic Activities from 2015 to 2019 has produced 201,899 kilometers of Village Roads, 1,181,659 meters of village bridges, the construction of 4,265 village reservoirs (embung) units, a village market of 8983 units, irrigation of 60,274 units, Boat moorings of 5,605 units, Sports Facilities of 21,118 Units and Village Owned Enterprises (BUMDES) of 38,140 Activities[35].

Fig. 3: Improving the Quality of Life of Village Communities [36]

No.	Project	Volume
1	Retaining Land	198.244 units
2	Clean water	966.350 units
3	Bath wash toilet (MCK)	260.039 units
4	Village Maternity Huts (Polindes)	10.101 units
5	Drainage	31.376 Meters

6	Meters Early Childhood Education (PAUD)	53.002 Activities
7	Pos Family Planning Services - Integrated Health (Posyandu)	26.271 units
8	Wells	48.953 units

Whereas in the aspect of improving the quality of life of rural communities, The Desa Fund Program from 2015 to 2019 has produced 198,244 units of land holdings, 966,350 units of Clean Water, 260,039 units of Bath wash toilet (MCK), 10,101 units of Village Maternity Huts (Polindes), 31,101 meters of Drainage, 31,376 Meters of Children's Education Early Age (PAUD) as many as 53,002 activities, Pos Family Planning Services - Integrated Health (Posyandu) as many as 26,271 units and Well as many as 48,953 units [35].

The distribution of village funds also contributed to the decline in the number of rural poor people from 17.8 million people (14.2%) in 2015 to 15.8 million people (13.2%) in 2018. Also, village funds have also succeeded in increasing the status of 6,518 underdeveloped villages became developing villages and increased the status of 2,665 developing villages into independent villages [37].

Conclusion

The Desa Fund is a government program that aims to accelerate development at the village level as a mandate from the birth of Law No. 6 of 2014 concerning Villages. The government has transferred funds of Rp. 257 trillion from 2015 to 2019. From 2015 to 2019, village funds have shown very significant development results in rural areas. Utilization of The Desa Fund itself is divided into two aspects, namely to support the economic activities of the community and improve the quality of life of the village community.

The Government of Indonesia has disbursed Rp. 257 trillion in Village Funds from 2015 to 2019. Village Funds in Supporting Community Economic Activity aspects have generated 201,899 kilometers of Village Roads, 1,181,659 meters of village bridges, construction of 4,265 village reservoirs (Embung), village markets of 8983 units, irrigation as many as 60,274 units, Boat moorings as many as 5,605 units, Sports Facilities as many as 21,118 Units and Village Owned Enterprises (BUMDES) as many as 38,140 Activities. While in the aspect of improving the quality of life of rural communities, The Desa Fund Program has produced 198,244 Land Retaining Units, 966,350 Clean Water units, 260,039 Bath wash toilet (MCK) units, 10,101 village maternity huts (Polindes) units, 31,376 Meters Drainage, 31,376 Meters Early Childhood Education (PAUD) activities, Pos Family Planning Services - Integrated Health (Posyandu) were 26,271 units and Well were 48,953 units. The distribution of village funds also contributed to the decline in the number of rural poor people from 17.8 million people (14.2%) in 2015 to 15.8

million people (13.2%) in 2018. Also, village funds have also succeeded in increasing the status of 6,518 underdeveloped villages became a developing village and increased the status of 2,665 developing villages into independent villages.

In compiling the Minister of Forestry Regulation on Priorities for the Use of Village Funds, which are usually issued annually it is recommended to clearly state the achievements of the Sustainable Development Goals (SDGs) so that village facilitators and village officials can understand the agenda of sustainable development so that indicator of SDGs can be fulfilled in Indonesia.

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Smart Village (SV) in Rural Sustainable Development: Comparing Malaysia and Indonesia

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Abstract

After 2010, building smart @ smart village (SV) has become a pragmatism for rural development in Malaysia and Indonesia. Malaysia through the National Blue Ocean Strategy (NBOS) and the Government Transformation Plan have implemented SV by establishing the Rural Transformation Center (RTC) and the Kasih Rimbunan Project. Similarly, the national Digital Transformation Plan (PTD) has launched the Digital Malaysia program which focuses on the new SV program to bridge the digital divide between Malaysian villages. While in Indonesia the development of SV is realized through the Desa Pinter Program, which stands for the name Village of the Internet. Smart Village is a rural internet service program by the Indonesian government. The program is also a subsidiary of the Universal Service Liability master project developed by the Ministry of Communications and Information, Indonesia. Both of these SV developments are subtracted from the development of top-down pragmatism. The problem is, what extent is Malaysia-Indonesia's existing national development capacity to develop SV, not only in terms of structural development, but also in the development of humanism and SV-based village culture. The purpose of this discussion is to see how well SV development in Indonesia and Malaysia can lead to sustainable development (plenary or established) based on the transition from the Millennium Development Goals (2000-2015) to the Sustainable Development Goals (beyond year 2030). Comparison of macro capabilities between Indonesia and Malaysia is done to see the extent of the capabilities and challenges of achieving sustainable SV development.

Keywords: Smart village, sustainable, Indonesia, Malaysia

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Introduction

After 2010, building smart @ smart village (SV) has become the basis of pragmatism in Malaysia and Indonesia. Malaysia through the National Blue Ocean Strategy (NBOS) and the Government Transformation Plan have implemented SV by establishing the Rural Transformation Center (RTC) and the Kasih Rimbunan Project. Similarly, the national Digital Transformation Plan has launched the Digital Malaysia program which focuses on the program of bridging the digital divide between Malaysian cities. While in Indonesia the development of SV is realized through the Smart Village program, which stands for the name *Desa Punya Internet*. Smart Village is a rural internet service program by the Indonesian government. The program is also a subsidiary of the Universal Service Liability (USO) master project developed by the Ministry of Communications and Information, Indonesia. Both of these SV developments are top-down pragmatism. The question is, to what extent is Malaysia-Indonesia's current national development capacity for SV development, in particular not only in the development of structures, but also in the development

of humanism and SV-based village culture. The purpose of this discussion is to see how well SV development in Indonesia and Malaysia can lead to sustainable development such as the Millennium Development Goal (2000-2015) and the Sustainable Development Goal (2016-2030) (OECD 2015). Comparison of macro capabilities between Indonesia and Malaysia is done to see the extent of the capabilities and challenges of achieving sustainable SV development.

The smart village (SV) meaning smart village or smart village in this discussion gives a more comprehensive and inclusive meaning. SV is a smart and efficient village with political and administrative development, economic, demographic, socio-cultural, infrastructure and infrastructure, technology and innovation, rural education, law and enforcement, and the environment (PEDSITELE). Computer and telecommunications (ICT) for example are SV tools that advance all aspects of PEDSITELE. From the point of view of humanism, SV brought human meaning as a focus of development for example, building smart society (SC). This means that in the direction of sustainable development of SV, it requires a proactive, creative and innovative SC as well as understanding the goals and objectives of SV development.

The meaning of sustainable development of SV means to bring about poor change for the better. Sustainable development of SV requires a comprehensive transformation that includes aspects of structural development, human agency or process, and positive cultural development. The development of SV requires that the culture be developed from good local values while also being able to accept good values from the outside culture. Sustainable development of SV is aimed at achieving sustainability, resilience and resilience. The social welfare of PEDSITELE rural people is a priority which is good quality of life, happy, safe, healthy and contributing to SV development. Mapan itself means strong, intact, perfect, pliable, steady, and has an unmatched strength (Ash-Shalabi 2006 & Cassiers 2015).

The combination of SV and sustainable development requires four key components, namely the exogenous first component, the external influences that trigger development such as subsidy injection, technology transfer and capital assistance. Second, endogenous components are internal factors that also influence developmental factors such as good practice, attitude change, ethics and knowledge. Third, the neo-exogenous component is the external influence of the post-modern era that has helped the development of villages such as ICT and the internet. Fourth, neo-endogenous components are the growing internal influences such as cohesion, networking, individual and community independence, leadership and volunteers.

Small Village Global Development

The SV development program is a universal project worldwide in Malaysia, India, Taiwan, Korea, Japan and Sweden. Many other countries have implemented SV such as the South American and African continents. From the word SMART its universal meaning is as shown in Table 1.

Table 1: Universal Meaning of Smart Village SMART Words and letters @ Smart Village (SV).

S	Social, professional, and easy (Exogenous)	Sustainable development without caste, with transparency and trust, no discrimination of gender, race or religion. All residents have opportunities and open development
M	Moral, methodical, and modern (neo-Endogenous)	Modern and of high moral value, adopting an accurate and efficient method of development, so that progress is not very different from that of urban areas. Especially in the PEDSITELE aspect
A	Know, Adapt and Adjust (Endogenous)	Has a smart village community (SC). Has a high level of awareness of social and economic roles. Can adapt to the changing global environment
R	Responsive and always ready (neo-Endogenous)	The SC is responsive to development strategy and implementation, especially as it can move collectively, operate cooperatively and generate its own source of non-subsidized and self-reliant income.
T	Smart and advanced technology (neo-Exogenous)	The SC is ICT-savvy and can innovate advanced technology, either for its own use or for marketing.

Source: modified from MSRF 2009 & 2011.

Generally some infrastructure and infostructure equipment are available for sustainable development of SV (Figure 1). Among them is an SV portal that has links with all local authorities for information and data networks. Smart school facilities, for e-learning access and lifelong learning activities. E-complaint system and e-service facilities in all aspects of PEDSITELE. The latest tele-medical services and health center facilities to provide proper healthcare to the rural community. Smart veterinary hospital facilities with state-of-the-art health facilities and ICT to provide proper healthcare to livestock in SV. Use of renewable energy sources such as solar energy to save electricity in SV village. Perfect tar road development and clean water supply. Wireless broadband tower infostructure for communication and networking. Other facilities such as hall, market, ATM machine, playground, library and computer center as well as internet (telecentre). The SV ecosystem can serve as a one-stop center for rural communities where all amenities and services are available to all residents.

Based on Table 1 and Figure 1, the key point for the sustainable development of SV is the extent to which the SC is able to produce an adaptive, responsive, and ready-to-use community under any circumstances. Has a high level of awareness of social and economic roles. Can adapt to the changing global environment. A community that is responsive to development strategy and implementation. It can move collectively, it can operate cooperatively and generate its own source of income without subsidies and can be self-reliant. The SC community is not only a recipient of development, but has a high level of participation, which can contribute to the development of

their community. This means that in the development of SV, aspects of human capital development, social capital and cultural capital should be given priority as well as development of infrastructure and infostructure facilities. They need to be formed into the SMART SC community as referenced in Table 1.

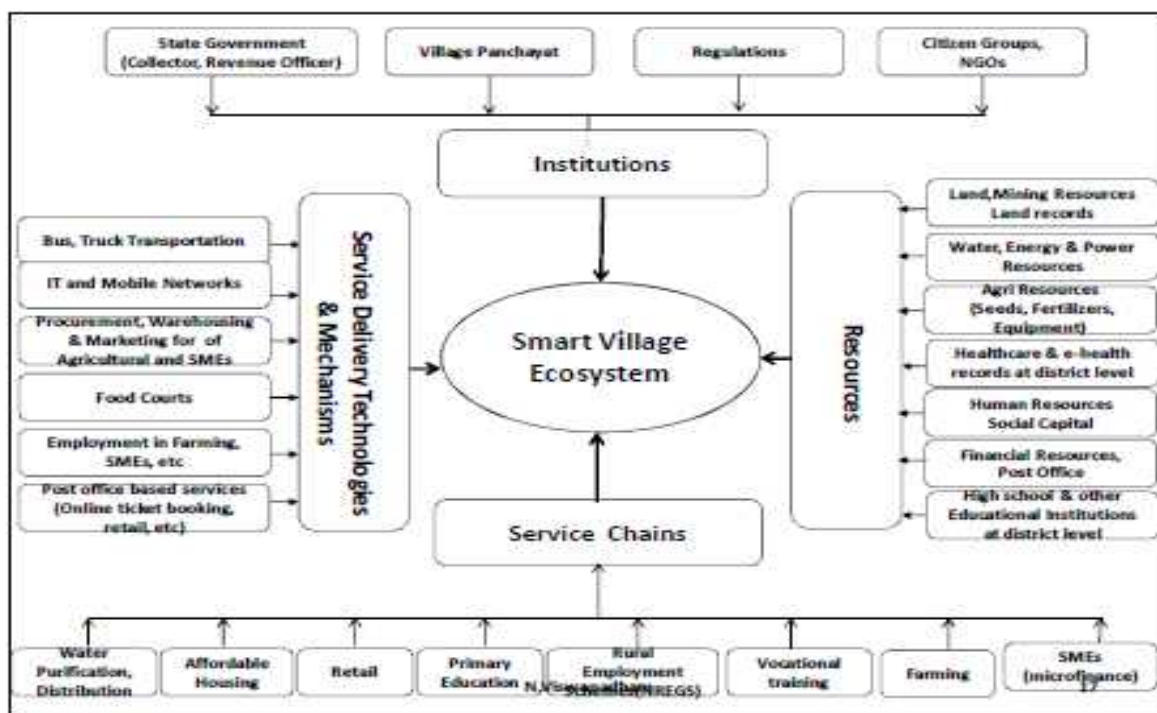


Figure 1: Components, Infrastructure and SV Infostructure
Source: MSRF 2009 & 2011

SV Development has a developmental dream aimed at resilience, resilience and rural sustainability (Figure 2). Most important is the link between the government and the village community (G2C) with the aim of all the development policies of the government being understood by the villagers. Direct development of SV based on PEDSITELE is easy to achieve. In addition, the triple helix relationship between the village community, the government and the private sector (G2C2P) is crucial to the development of SV especially in upgrading rural market opportunities. All of these relationships are based on the development of the village community itself. Therefore, the capacity building, adaptation and accessibility of SV facilities among rural communities is crucial to achieving sustainable development. With SV infrastructure having existing infrastructure, rural people are more prepared and vulnerable to modernization and economic productivity. The introduction of ICT as a capability in the form of E-Business, E-Health and E-Learning can bring the socio-economic productivity of the villagers to greater heights. The use of high-performance smart phones, I-pads and mobile phones can connect SV farmers, breeders and fishermen to understand the weather and marketing opportunities of agricultural and

livestock products. This means that SV is not only a sustainable development facility, but also an investment for rural development.

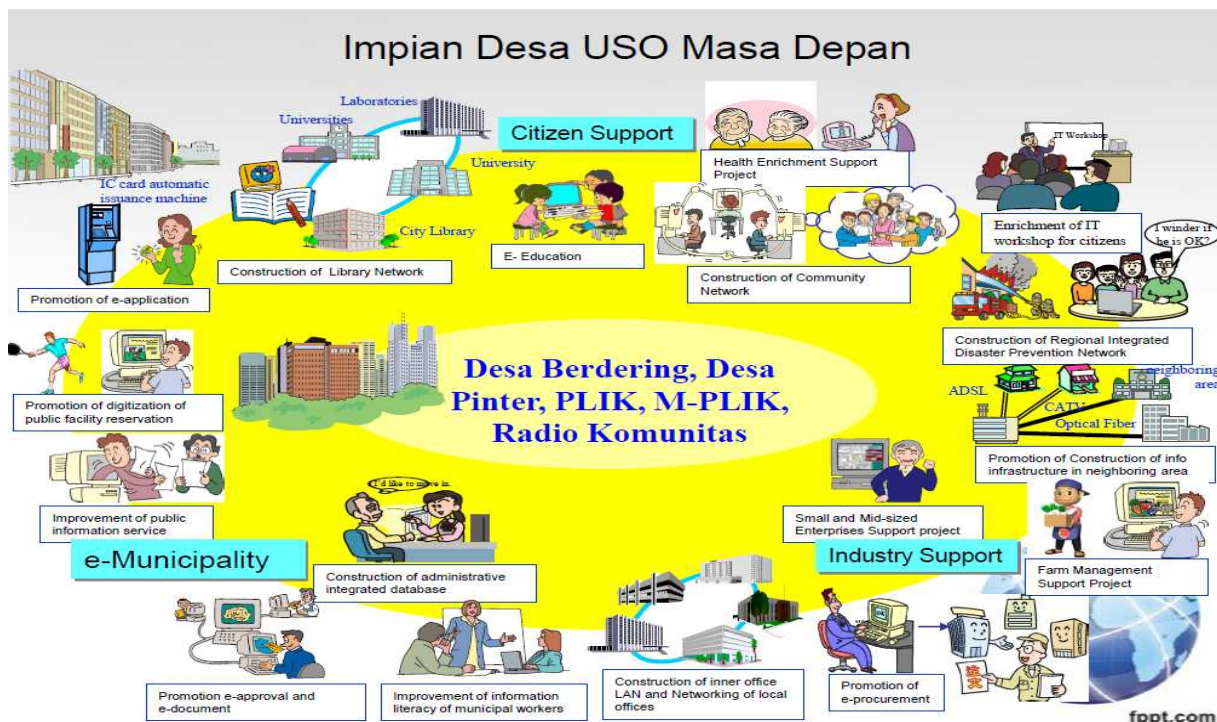


Figure 2: SV Development Dream
Source: Idris 2013

Smart Village Development in Malaysia

Malaysia has a clear goal of sustainable SV development in the era of transformation. The main motive for SV development in Malaysia is to balance the development of smart city (smart city) which is the main agenda under the 11th Malaysia Plan (2016-11-2020 Plan) (Figure 3). This is because by 2020 it is estimated that 75 per cent of Malaysians live in urban areas or live in rural areas. The development of SV has been a catalyst for equal development between villages. Thus, the need for society to balance social, economic, and environmental resources more critically than ever before. Public, private partnerships and NGOs are fundamental to the transformation of SV in Malaysia. The main objective is to maintain economic growth, and to increase the involvement of all citizens in the development of SV so that their quality of life is maintained. Based on Figure 3, the SV Project is a project of 'rural development through the concept of smart city' with the aim of rural development being equal to the development of existing smart cities. SV Development in Malaysia fulfills the 17 objectives of the Sustainable Development Goal (SDG), which is to ensure that villagers are self-sufficient and capable of innovation, utilizing renewable energy sources such as solar power, and coming out of the poverty line. Become a sustainable SV community in the development of PEDSITELE, and subsequently become a partner and contributor to the

development of its own village. Malaysia wants the development of the SV village community not only to depend on the government, but also to involve the cooperation of the village NGOs and other stakeholders. The main objective is to make the rural transformation program faster and the country's economic transformation program according to Malaysian mold.

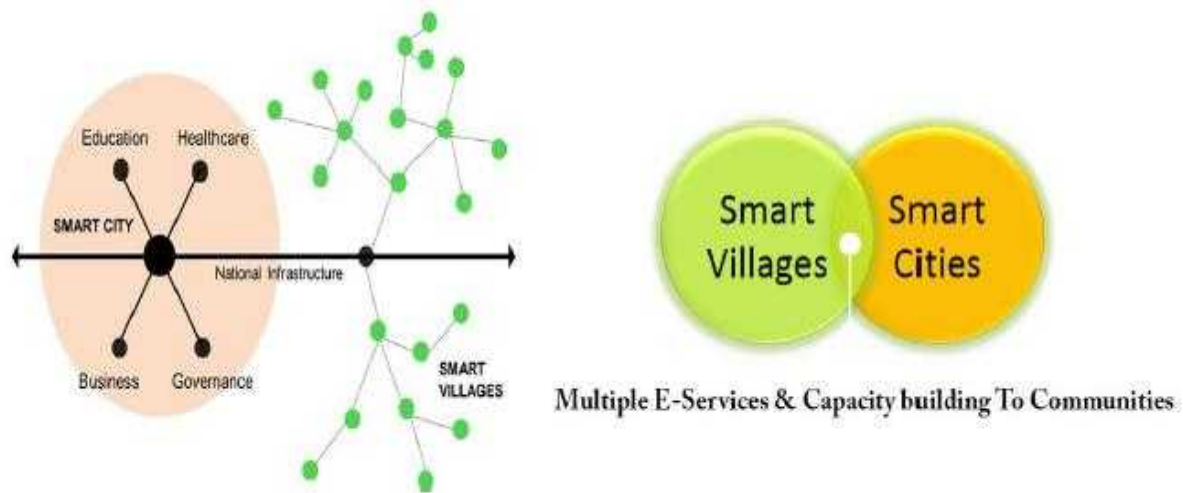


Figure 3: SV Network with Smart City
Source: MIGHT, JPM 2011

The Multimedia Super Corridor Area (MSC) is an example of a smart city SV-network corridor. This means that the villages around the MSC should not miss out on implementing and acquiring the ICT infrastructure that is finally formulated in the SV concept. That is why in Malaysia the earliest examples of the implementation of SV as a result of the development of smart city concepts are such as the e-Village and Wireless Village project aimed at 'urbanization through the concept of smart village'. However, the understanding of SV development is still unclear when it comes to the development of PEDSITELE. This is because many SV programs focus only on the development of physical and material aspects while the developmental aspects of human capital, social capital and cultural capital are still underestimated. Thus, the main objectives of sustainable development of SV in Malaysia are to demonstrate the direction of sustainable, sustainable and sustainable development. One of the objectives of SV is to accelerate economic growth by providing connectivity and sharing of information and knowledge towards increasing productivity. Further to improve the quality of life of the villagers in a safe and secure environment for living, working, learning and playing. The ultimate objective is to support a greener environment for social and economic sustainability through better resource planning. Based on these three objectives, sustainable development of the SV can only be achieved if the (easily susceptible) problems are resolved.

This means that sustainable development of SV ensures that no one is left out of development. All residents receive formal and non-formal education. There is no unemployment because employment opportunities through self-employment are widespread. The population has a better standard of living because of the environment and the health services provided to all walks of life. Networking and communication to the outside world opens up opportunities for the wider market because of its low internet access and mobile phone usage. The results of the rural farm business can also be marketed more broadly through an e-marketing system that can solve the problem of middle ownership. Additionally there are Rural Transformation Centers (RTCs), mini RTCs and other telecenter such as Rural Internet Center (PID) and 1Malaysia Internet Center (P1M) which can serve as a one stop marketing center for rural produce.

The smart cities and SV Malaysia programs under the Transformation era are expected to contribute an additional RM70 billion to the country's economy by 2020 (Figure 4). Malaysia expects that by 2020 through the SV project, the Global Rural Development Rating will be in the top 15 with 130,000 job opportunities. The program will also increase opportunities in the services industry and create jobs across the value chain. The SV Program is expected to impact on improving the living, learning and business environment as well as provide more efficient activities and more socio-economic costs to the people.

Program 2B : Smart Village



Figure 4: Concepts of Smart Village @ Smart Village in Malaysia

Source: MIGHT, JPM 2011

The development of SV promotes the use of ICT as a tool of empowerment in the form of E-Business, E-Health and E-Learning that brings rural socio-economic growth to 2020 by directly raising the living standards of the people of Bottom 40 (B40) and the poor through the goal of making the households a high-income household by 2020. The question is, whether the goals and objectives of sustainable development of SV can be achieved. This question can be answered based on the ability of macro indicators of development of SV Malaysia to be discussed later.

Smart Village Development in Indonesia

Indonesia under the USO project has developed Desa Pinter (DP) project. The DP name stands for Village Owned by the Internet, a rural internet service program by the Indonesian government. The program is also a subsidiary of the Universal Service Liability (USO) master project developed by the Ministry of Communications and Information, Indonesia. Through the Telecommunications Financing Provider and Manager (BP3TI, whose original name was 2010 was BTIP). BP3TI is the body responsible for managing all KPU / USO programs. Accordingly, the Indonesian government appointed PT Telkomsel as the operator in charge of the technical and technical aspects of DP formation in predetermined territories, except Sulawesi, Maluku, and Papua. In summary DP is illustrated in Figure 5, where the DP center will be connected to libraries, citizen centers and other villages through the internet and satellite services.

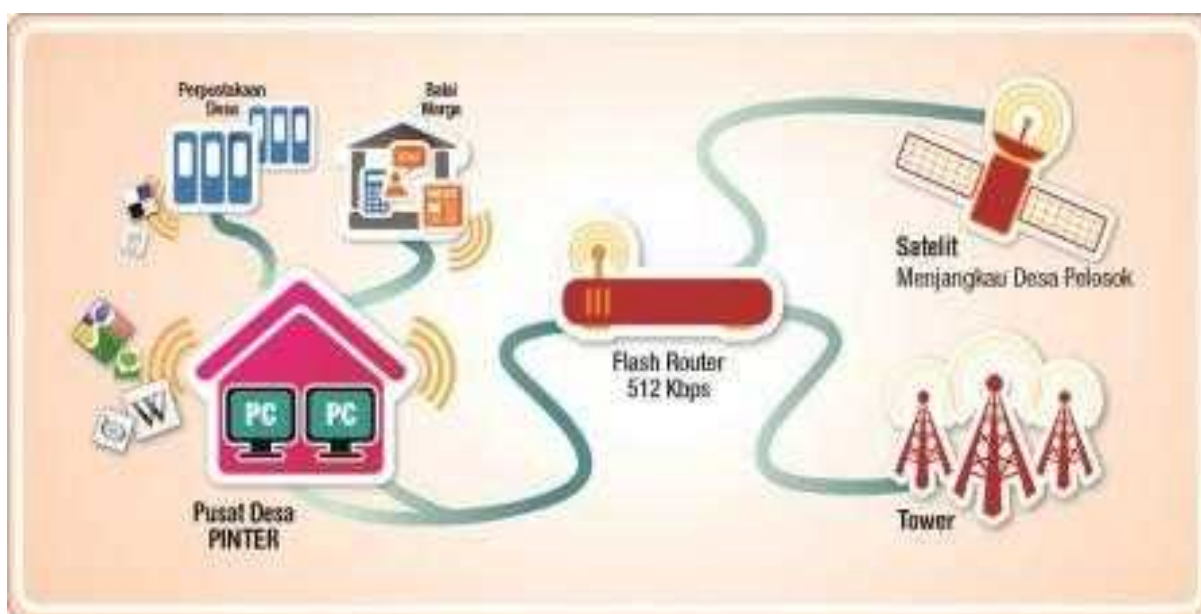


Figure 5: Smart Village Concepts in Indonesia

Source: Telkomsel 2012

Development since 2012 Telkomsel has begun the development of DP gradually until the contract is completed in 2017. The first phase to be achieved is to build a total of 880 villages with divisions in three provinces namely 340 villages in North Sumatra, 340 villages in West Sumatra,

and 200 villages in East Kalimantan. The selection of the three regions was due to the high penetration of communications services in this area. DP development up to 2015 is still planned, as many as 115 villages across the Kalimantan-Malaysia border will have access to this internet facility. About this the Indonesian government is preparing 115 Base Transceiver Station (BTS). Expected by 2016 villagers will enjoy mobile, radio and internet access. The main objectives of the facility are to build the human capital, social capital, and positive cultural capital of the villagers, for example to build the education of the village children, to assist farmers in obtaining the latest agricultural and livestock information, as well as information on the medium-sized enterprises (Figure 6).



Figure 6: Smart Village Program in Indonesia
Source: Telkomsel 2012

However, the problems faced by the DP program in realizing its goals are the problems of connection (conduit), network limitation, and infrastructure owned by a rural population. Limited fiber optic network results in limited internet speed. In addition, there are still areas without blank spots in some rural areas, without electricity and other sources of energy. Telkomsel has been working on developing their technology in the face of a weak connection, which is a synergy between global system for mobile technology and internet protocol (GSM-IP). This technology is called Telkomsel Red and White.

Philosophy and Development Theory of Smart Village

Sustainable development of SV is a pragmatism that is in line with the philosophical axioms of utilitarianism (Mill 2001). Utilitarian philosophy means the maximum benefit that the rural community can gain from the sustainable development of SV. Utilitarian SV sustainable development can be achieved if the planning, implementation and management of the SV meet a sustainable, resilient and resilient target by mitigating (vulnerable) incidents (Figure 7). The development of SV provides maximum benefits to the lives of the villagers and can meet their

needs. All facilities in the development of SV such as e-application, e-form, e-complaint and e-payment facilities can be used to benefit the daily affairs of the residents. The main goal of utilitarianism is to the extent that the development of SV can satisfy the user's own needs and desires. Therefore the villagers are sensitive to the quality of SV development. If there is a problem of navigation in the SV electronic government system for example, they will make a complaint and a proposal to resolve it. Similarly, the villagers are usually very sensitive to the relevance of the information and the information provided in the sustainable development of SV. They want the right content of useful information for the development of the community and the community. The villagers not only look at the amount of SV facilities, but also look at the process and quality of sustainable development of SVs that really benefit them (Bentham 2005).

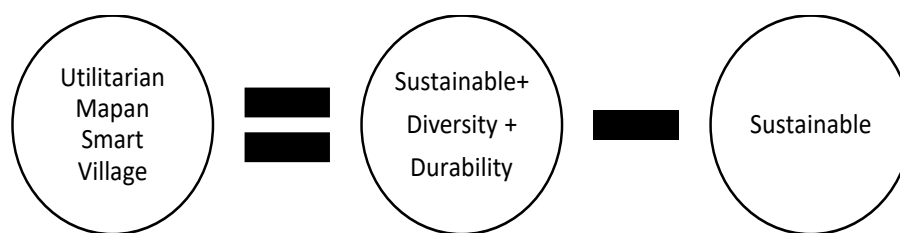


Figure 7: Sustainable SV Development Theory

Source: Modified from Ash-Shalabi 2006, MSRF 2011, MIGHT 2011 and Cassiers 2015

In the mind of the villagers always question the extent to which the benefits of sustainable development of SV can have a positive impact on the progress of PEDSITELE village. However, without the cooperation and willingness to change from the villagers all the sustainable development programs of SV are difficult to find, and are even hindered. Therefore, socio-economic changes, socio-cultural changes need to be undertaken in tandem with sustainable development of SV to achieve sustainability, resilience and resilience among rural communities. Therefore, the development of utilitarian SV-based SV based on the *maqasid Shariah* based on human nature needs to be done so that the villagers are willing to accept the benefits and be able to resist incidents. SV villagers need to improve their quality of creative, innovative and efficient work for their own development. SV residents should be open-minded, committed, cautious and mature in dealing with SV development programs. They need to be more productive, creative and innovative (Yusuf al-Qaradawi 2006). Being aware of the development of SV means to see the need for socioeconomic change and socio-cultural change based on the world view, taking advantage of global, regional and local values. Strive to improve knowledge without feeling overwhelmed, and to practice the right course of worship on the basis of religion including managing the system and managing yourself (Figure 8).

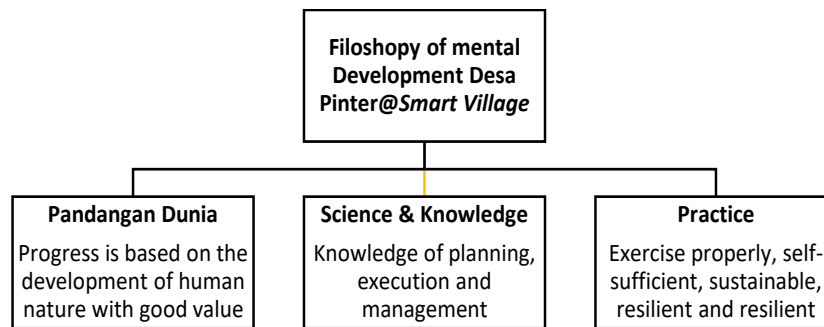


Figure 8: The Philosophy of the Sustainable Development of SV
Sources: modified from al-Qardawi 2006, Ash-Shalabi 2006 and Kurniawan 2009

In this regard, SV concepts and philosophies build a community of willful devotees (Nik Abdul Aziz Nik Mat & Azrul Judge Suradi 2012). The villagers of SV should support the development of SV which requires five positive attitudes, first of all to be Ash-Shidqu which means honesty, truth, sincerity and openness in speech and action. Second, be *al-Amanah wa al-Wafaa' bi al-abdi* slave which means trustworthy, loyal and fulfilling. Thirdly, being Al-`A means to be fair and to give professional rights and responsibilities is to put something in its place in favor of truth in order to achieve SV's purity. Fourthly, At-Ta`awun is meant to help each other, loyal friends and mutual help in matters of kindness and determination. Fifth, be Al-Istiqamah is sustainable, consistent, principled, sustainable, sustainable and sustainable.

Based on Figure 8, the SV community needs to have a clear world view for the development of sustainable SV resilience based on human capital, social capital and positive cultural capital. The concepts of utilization, monitoring, preservation and conservation, for example, need to be applied to each other so that sustainable development of SV is sustainable. The key resources are the self-improvement efforts of the SV community, particularly in the areas of planning, policy and strategy, knowledge of management and governance, basic knowledge of ICT technology, and other knowledge of ICT applications for rural development. At the same time practical practice and practice need to be accurate and proper especially in the development aspect of PEDSITELE. The success of sustainable development of SV and PEDSITELE is dependent on three fundamental advances. The first principle of purity is the purity of the mind from negative things including spiritual, physical and spiritual purity. Second, the basis of equilibrium refers to the physical and the spiritual balance, the balance of the physical and the human, the balance of the material and the human, as well as the balance of the quantities with its quality, the wasatiyyah equilibrium. Third, the foundation of self and values is to be positive, active, proactive, creative, innovative and able to contribute to the sustainable development of SV.

Macro preparedness With Smart Village Malaysia and Indonesia

This macro readiness analysis is based on two reports-the global competitiveness report by the World Economic Forum (Table 2) and the electronic government index system by the United Nations (UN) (Table 3). The rationale for the two types of reports is that they are a good indication of the ability to implement sustainable, sustainable and resilient SV development by both countries. Comparisons with developed countries are also used as benchmarks of their respective achievements. The scope of this analysis covers indicators of overall performance, economic capital such as infrastructure development, human capital such as education, and social capital such as innovation and e-participation levels.

According to the utilitarian philosophy of Malaysia and Indonesia, there has not been the maximum benefit from the development of the country in particular to support the development of SV. Malaysia's global competitiveness index ranks in the top 25 countries, with South Korea. Compared to Singapore, its level of competitiveness is almost at its highest level over the last 5 years (2011-2015). While Indonesia has made positive progress in improving global competitiveness ranking. In 2011-2012 Indonesia ranked among the top 50 countries, then rose to the rankings in 2013-2015, among the top 40 countries out of 142 countries. Among the indicators that determine the ranking are the quality of infrastructure and infostructure facilities, the progress of higher education and the increase of innovation among the population.

Table 2: Global Competitiveness Analysis

Country/ Rank	Competitiveness Index					Info Quality & Infrastructure Index					Higher Education Index					Power Innovation Index				
	2011	2012	2013	2014	2015	2011	2012	2013	2014	2015	2011	2012	2013	2014	2015	2011	2012	2013	2014	2015
R. Korea	24 (5.5)	19 (5.1)	25 (5.0)	26 (5.0)	26 (5.0)	5.9	5.8	5.6	5.5	5.6	5.4	5.5	5.4	5.3	5.4	4.9	4.9	4.8	4.8	4.8
Singapura	2 (5.6)	2 (5.7)	2 (5.6)	2 (5.6)	2 (5.7)	6.6	6.5	6.4	6.3	6.4	5.8	5.9	5.9	6.0	6.2	5.3	5.4	5.1	5.1	5.2
Malaysia	21 (5.1)	25 (5.1)	24 (5.0)	20 (5.2)	18 (5.2)	5.7	5.4	5.5	5.6	5.6	4.8	4.8	4.7	4.8	5.0	4.3	4.4	4.4	4.6	4.8
Indonesia	46 (4.4)	50 (4.4)	38 (4.5)	34 (4.6)	37 (4.5)	3.9	3.7	4.0	4.2	3.8	4.2	4.2	4.3	4.5	4.5	3.6	3.6	2.8	3.9	3.9
Thailand	39 (4.5)	38 (4.5)	37 (4.5)	31 (4.7)	32 (4.6)	4.7	4.9	4.5	4.1	4.0	4.2	4.3	4.3	4.5	4.5	3.3	3.2	3.2	3.2	3.9

Note: 1-7 (-) score scale

Sources: World Economic Forum 2011, 2012, 2013, 2014 and 2015

Table 3: Index Analysis of Electronic Government Systems

Country	Electronic Government System Index			Online Service Index			Human Capital Index			E-Participation Index		
	2010	2012	2014	2010	2012	2014	2010	2012	2014	2010	2012	2014
R. Korea	(1) 0.8785	(1) 0.9283	(1) 0.9462	0.8785	0.9283	0.9462	0.9929	0.9494	0.9273	1.000	1.000	1.000
Singapura	(11) 0.7476	(10) 0.8474	(3) 0.9076	0.7476	0.8474	0.9076	0.9203	0.8500	0.8515	0.6857	0.9474	0.9020
Malaysia	(32) 0.6101	(40) 0.6703	(52) 0.6115	0.6101	0.6703	0.6115	0.8543	0.7691	0.7119	0.6571	0.5000	0.5294
Indonesia	(109) 0.4026	(97) 0.4949	(106) 0.4487	0.4026	0.4949	0.4487	0.8540	0.7982	0.6786	0.1286	0.2105	0.2941
Thailand	(76) 0.4653	(92) 0.5093	(102) 0.4631	0.4653	0.5093	0.4631	0.8919	0.7819	0.6640	0.0857	0.3158	0.5490

Note: Scale 0.000 -1.000, Rank (-)

Source: United Nations 2010, 2012 and 2014

Based on Table 2 of global competitiveness, Malaysia and Indonesia need to enhance their competitiveness by developing quality infrastructure and infostructure, enhancing the quality of higher education, and developing human capital that can innovate and contribute to technological advancement. Strengthening the above indicators directly to the goal of sustainable development of SV is easily achieved as the villagers are able to become self-reliant in producing their own technology. Finally, the maximum utilitarian effect can be realized in the sustainable development of SV in Malaysia and Indonesia.

The E-government system is a key component of the sustainable development of SV. The perfect internet facilities facilitate e-government implementation. The main objective is for a network of communications such as between the government and the village community (G2C) and between the private and the rural community (P2C), including rural community relations with other rural communities (C2C). According to Table 3, Malaysia's e-government index and rankings are declining. During the years 2010-2014, Malaysia ranked among the top 30 countries in implementing e-government. Then it dropped to the rank of 40 in 2012 and the rankings of the group 50 in 2014. While the achievement of Indonesian e-government rankings has fluctuated in the process of ranking 109 (2010) to 97 (2012), then declining slightly to ranking 106 (2014). Among the indicators that determine the ranking or decline are the quality of online services, human capital (human capital) and e-participation (e-Participation) by the population.

Sustainable development of SV requires the community of devotees to be fair, to do things in the balance between science and charity, between theory and practice, to do something to suit the demands of religion and knowledge. Worship is a moderate, non-extreme (extreme) society. Worship is a community that can accept development and contribute to the development of religion, nation and nation. According to Table 3, as a nationally aware citizenry community in Malaysia and Indonesia need to maximize e-participation culture (e-participation) through human capital and social capital so that the goals of sustainable development of SV can be achieved.

Conclusion

In conclusion, to build sustainable SV, strengthening the structure, human agency and positive culture need to be given priority. This is because the SV's sustainability, resilience and resilience do not depend solely on the strength of structural factors and basic amenities. The development of education systems, human capital, social capital and the willingness of the villagers to innovate and enhance e-participation are crucial to the sustainable development of SV.

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Opportunities and Challenges of Developing Islamic Civilization: Case Study at UIN Alauddin Makassar

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Abstract

UIN Alauddin Makassar as the largest state Islamic university in the eastern part of Indonesia has a moral responsibility to graduate students that in line with Islamic teaching and the demands of the times. Since 2005, UIN Alauddin Makassar paid a lot of attention to run an education based on spiritual spirit and advances of science and technology, as a hallmark of Islamic Civilization. For this purpose, UIN Alauddin Makassar focuses on developing the process of learning, research, and community service that integrates the principles of Islamic teachings and the advances of science and technology. That is what drives UIN Alauddin Makassar to establish a vision, mission, educational philosophy, curriculum, and learning system that relevant to the demands of Islamic teachings and the current development. The commitment to develop Islamic civilization through education at UIN Alauddin Makassar made a significant contribution to increasing the competitiveness of graduates. Nevertheless, there are some obstacles to realize the vision and the mission concerning human resource competence and their commitment. This article explored and outlined the steps taken by UIN Alauddin Makassar to develop Islamic Civilization and its challenges. Some relevant recommendations were made that could serve as alternative solutions to these challenges, particularly in Islamic Higher Education.

Keywords: Islamic Civilization; opportunities, challenges.

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Introduction

Education has always had an important role in building Islamic civilization. The acknowledgement of Muslims could be seen from the history about educational role and how it has been grown. Islam has had a rich tradition of education going back some 1300 years (Shamsavary et al., 1993 and Halstead, 2004). Moreover, Islamic civilization was the one that provided a basic knowledge of science to western society through the books and schools. Islamic scholarship led the world for hundreds of years in virtually every known academic discipline, there was a wide range of schools throughout the Islamic empire and the greatest Islamic universities predate western universities by several centuries (Kinany, 1957). Therefore, Islamic university as a part of Islamic community has acknowledged and develop the educational system in ensuring the growth and nurture of Islamic civilization.

UIN Alauddin (previously named IAIN Alauddin) was established on November 10th, 1965. At that time, IAIN Alauddin became the first State Islamic Institution in the eastern part of Indonesia that has three faculties, Faculty of Sharia, Faculty of Tarbiyah, and Faculty of Usuluddin. The name 'Alauddin' was taken from the name of the King of Gowa who embraced Islam first, namely Sultan Alauddin, King of Gowa XIV who ruled the kingdom in 1593-1639. Sultan Alauddin is the grandfather of Sultan Hasanuddin Raja Gowa XVI. His full name is I Mangnga'rangi Daeng Manrabbia Sultan Alauddin. In this phase, IAIN Alauddin which originally consisted of only three faculties developed into five faculties marked by the

establishment of Faculty of Adab, Faculty of Da'wah and a Postgraduate Program (Profile, 2015).

In 2005, the institutional status of IAIN Alauddin changed to UIN Alauddin. The change of institutional status to university was needed at least for two main reasons. First, to respond the demands of scientific development and fundamental changes to the issuance of the Law of National Education System No. 2 of 1989 where the level of education at the Ministry of Education of the Republic of Indonesia and the Ministry of Religious Affairs of the Republic of Indonesia have been equalized, especially at the level of secondary education. Second, to accommodate graduates of high school under the Ministry of Education and the Ministry of Religion. On the initiative of IAIN Alauddin leaders period 2002-2006 and the support of the Senate as well as the Governor of South Sulawesi, the proposed conversion of IAIN Alauddin Makassar to UIN Alauddin Makassar had been submitted to the President of Indonesia through the Minister of Religion and the Minister of Education of the Republic of Indonesia. Since October 10th, 2005 the institutional status of IAIN Alauddin changed to UIN (State Islamic University) Alauddin based on the Presidential Regulation No. 57 of 2005 dated October 10th, 2005 marked by the inauguration and signing of the inscription by Indonesian President Susilo Bambang Yudhoyono on December 4th, 2005 in Makassar (Profile, 2015).

In this phase, UIN Alauddin Makassar continues to develop by having eight faculties consisting of religious faculties and general faculties, namely: Faculty of Sharia and Law; Faculty of Education; Faculty of Usuluddin, Philosophy, and Politics; Faculty of Literature and Humanities; Faculty of Science and Technology; Faculty of Islamic Economics and Business; and Faculty of Medicine and Health Sciences. Until now, UIN Alauddin remains the largest state Islamic university in the eastern part of Indonesia. The Chancellors who had led UIN Alauddin since its establishment until now are Aroepala (1965-1967); Muhyiddin Zain (1967-1972); Abdurrahman Shihab (1972-1979); A. Moerad Oesman (1979-1985); A. Rasdiyanah (1985-1994); Muhammad Shaleh A. Putuhena (1994-1998); Abd. Muin Salim (1998-2002); Azhar Arsyad (2002-2011); A. Qadir Gassing (2011-2015); Musafir Pababbari (2015-2019); and Hamdan Juhannis (2019-2023) (Renstra, 2015).

UIN Alauddin as one of the biggest state Islamic university in Indonesia has a common responsibility with the moral obligation to develop and strengthen the Islamic Civilization in the eastern part of Indonesia. As the world is changing, the challenge of building Islamic civilization is getting complex and harder for Muslims society. As Avari (2013) mentioned that the challenge of religious and social tensions that Muslims society must face could be answered by the heights of cultural or intellectual achievements of Muslims in building Islamic Civilization. UIN Alauddin has an important role in upgrading and developing the Islamic community through education system. UIN Alauddin could enhance the educational system with a uniquely localized model developed in strengthening and building Islamic civilization. This paper discussed UIN Alauddin's policies in dealing with opportunities and challenges of building Islamic civilization through the education.

Opportunities and Challenges of Building Islamic Civilization

A better future for the Muslim ummah requires much more effort and strength. Al-Qur'an promises the survival of Islam but this promise does not apply automatically to Muslims. Allah SWT will not change the fate of society unless they make an effort to change it themselves (QS al-Anfal: 53). If we want to implement Islam in this modern life then Muslims must be able to ensure that Islam is responsive to the current issues and concerns of modern life. Mahathir Muhammad (1995) stated that if we really want to establish Islam, we must look for the leading issues of our time and let people know what rights Allah has given them for which they must fight, what security Allah offers them for which they must look, and what promise Allah has for them for which they must work.

One of the main problems of Muslims today is their perception of understanding Islam as a prerequisite for building Islamic civilization. Understanding Islam is not merely the ability to read the Koran and Hadith or explain its contents, but also to practice Islam in accordance with the demands of civilization today. Mahathir Muhammad (1995) stated that understanding Islam does not mean only the ability to explain a hadith, or outline the mechanics of certain rituals or recite verses of the Quran. Understanding Islam also means the capacity to explain and put into practice its dynamic and vibrant concepts in contemporary society.

Two great challenges are facing Muslims that there is no escape from planning for the future of Islamic Civilization. If Muslims really want an Islamic social order, then they must examine every aspect of modern life from the perspective of Islam and make necessary corrections. In other word, Muslims should recreate a living civilization of Islam which was once dynamic and thriving, and to make a positive contribution to the predicament facing mankind (Muhammad, 1995). This big challenge is not easy to realize. A serious effort is needed to practice the teachings of Islam that are comprehensive and provide alternatives to the various problems faced by the modern world. Many more efforts must be made from various disciplines.

UIN Alauddin Policy in Building Islamic Civilization

The commitment to contribute a living civilization of Islam and to promote a future Islamic civilization at UIN Alauddin was started when the status of the institution changed from institute to university. This was in line with the permission to organize higher education programs in the field of general sciences in addition to higher education programs in the field of Islamic studies which have existed since the beginning of the establishment of UIN Alauddin. The existence of these two types of fields of knowledge strongly supports the commitment to build and develop Islamic civilization, especially through the implementation of measurable education. The synergy between Islam, sciences, and technology is strongly needed to ensure the progress achieved in all fields of education.

Vision and Mission

The commitment to build Islamic civilization is reflected in the vision and mission of UIN Alauddin. The vision of UIN Alauddin Makassar is expressly stated to become a "Center for enlightenment and transformation of science, technology, and art based on Islamic civilization" (Statuta, 2014). Three important points of the vision emphasize the strong commitment to realizing education that supports the building of Islamic civilization at UIN Alauddin Makassar. These three important points are (1) the university become the center of enlightenment, (2) the university become the center for transformation of science, technology, and art, and (3) Islamic civilization become the basis of enlightenment and transformation at the university.

As a center of enlightenment, UIN Alauddin is determined to develop higher education by giving serious attention to providing a balanced religious education to students. It was intended that students have spiritual intelligence and emotional maturity in their disciplines. Besides, UIN Alauddin also wanted to become a center of excellence in the fields of science, technology, and art. Therefore, UIN Alauddin pays serious attention to ensure that the transformation of science, technology, and art is going well, effectively, and has a significant impact on the progress of education and Islamic civilization in Indonesia.

UIN Alauddin has three main missions in an effort to achieve its vision, namely: (1) to create a conducive academic atmosphere in improving the quality of higher education and the quality of life in society; (2) to implement education, research, and community service activities that reflect the established integration of the Islamic values with science, technology, and art; and (3) to realize an independent, characterized, good governance, and competitive university towards a research university by developing spiritual values and scientific traditions (Statuta, 2014). In the three missions above, it is clear that the university endorse to carry out education system that in line with the spirit of Islamic civilization.

The first mission stressed the importance of creating a conducive academic atmosphere to improve the quality of education at UIN Alauddin. The second mission emphasizes the importance of implementing the 'integration of knowledge' in carrying out the main tasks of the tertiary institution, namely teaching, researching, and serving the community. While the third mission emphasizes the importance of preparing to become a research university by realizing good governance and promoting the value of spiritualism and scientific traditions. The three missions above support each other. The good governance and conducive academic atmosphere is an absolute requirement that must be met to build a civilization in a university. While organizing teaching, research, and community service that integrates spiritual aspects and scientific traditions become an important capital in preparing to become a research university.

Integration of Knowledge

The general state of the education system in the Muslim World can be summed up as traditional Islamic and modern secular education. Both types of education systems create two classes of graduates: those familiar with Islamic sciences only and those familiar with modern sciences (Dangor, 2005). The materials used and methodologies applied in institutions teaching the natural and social sciences in Muslim countries are 'Western' in content and form (Dangor, 2005 and Brohi, 1988). The mindset of graduates of institutions of natural/physical and social sciences in the Muslim World does not differ significantly from that of graduates of institutions in the West. This naturally has been of serious concern to Muslim educationists, social scientists, and religious scholars, some of whom regard the Islamization of knowledge as the solution to the dilemma (Dangor, 2005).

The Islamization project was initiated in the United States by Muslim academics including Abdul Hamid Abu Sulayman, Isma'il al-Faruqi, Syed Husain Nasr, and Fazlur Rahman as a response to the secularisation of Muslim society, including its educational institutions. They endorsed the need to reform contemporary Islamic thought, redefine the intellectual, and academic basis for the Islamization of knowledge (Dangor, 2005). They seriously have in-deep study to put aside the dichotomy between western and Islamic epistemologies and awaken Muslim intellectual awareness to deal with Islamization of knowledge.

Muslim scholars have been engaged in a discourse on the epistemology of modern secular education and its impact on Muslim society for the past few decades. They have recognized the need to reconstruct the theory and methodology of disciplines based on Islamic principles and values. The concept of 'Islamization of knowledge' and of the social sciences was originally conceived by Abdul Hamid Abu Sulayman in the late 1960s. He was also instrumental in founding The Association of Muslim Social Scientists in 1971 in the United States; currently, it is spearheading the drive toward Islamization. Abu Sulayman together with Isma'il al-Faruqi became the driving force behind the Islamization project. The efforts of Muslim scholars resulted in the establishment of The International Institute of Islamic Thought in Washington in 1981 and the International Islamic University in Malaysia (Dangor, 2005).

According to al-Faruqi, Islamization of knowledge meant a systematic reorientation and restructuring of the entire field of human knowledge in accordance with a new set of criteria and categories derived from and based on the Islamic worldview (al-Faruqi, 1988 and IIIT, 1987). For Mona Abul-Fadl (1988), Islamization constitutes that process of reforming and revitalizing the current underlying structures of thought and perception by means of their exposure to a radical critique in the light of an integrated set of cognitive, affective, and symbolic values derived from the Islamic tradition. Mohammad Mumtaz Ali and Taha Jabir al-Alwani (1999) consider Islamization as an epistemological or methodological movement for civilizational building. And according to Nasr (1991) point of view, the Islamization of knowledge project is a methodical, tedious, and piece-meal endeavour. It cannot waver from the methodology of thought and action of the sciences; and more importantly, it must not lose

sight of the fact that it does not purport to create the sciences or the social sciences anew, but to inform their outlook with Islamic values.

While some scholars, academics, and intellectuals discussed discourses about the Islamization of knowledge in general, and of the social sciences in particular, UIN Alauddin introduced its policy what is called 'integration of knowledge' as part of Islamization of knowledge. Integration of knowledge is one of the main missions in organizing education at the university, namely the integration of Islamic values with science, technology, and art. The mission of integration of knowledge is a hallmark of the education system at UIN Alauddin which is expected to increase the competence and competitiveness of graduates. The mission of integration of knowledge is not only applied in the learning and teaching process but also in research and community service. To make it easier for university staff to understand this policy, some books were compiled that could be used as guidelines for carrying out the concept of integration of knowledge, such as the book of *Standar Integrasi Keilmuan UIN Alauddin Makassar*.

The issues of integration of knowledge is also applied in the curriculum of UIN Alauddin. The curriculum is a set of plans and arrangements regarding graduate learning outcomes, study materials, processes, and assessments that are used as guidelines for the administration of study programs. UIN Alauddin reviewed the curriculum for the first time in 2007 since the institution status changed to university. One of the fundamental changes that occurred in the curriculum review was the insistence on accommodating six Islamic disciplines became university courses that must be taught in each study program. Those six Islamic disciplines are Arabic, Science of al-Qur'an, Science of al-Hadith, *Fiqh* of Islam, *Aqidah Akhlaq*, and History of Islamic Civilization. The recommendation to promote those subjects arises among university leaders to make Islamic disciplines remains as the basis of scientific development at the university. In addition, university leaders also want to ensure that the university stays in its *khittah*, as desired by the founding fathers of the university, namely as an Islamic tertiary institution.

Student-Teacher Integrated Learning System (STILeS)

UIN Alauddin as the representative of the state Islamic universities in the eastern part of Indonesia also has promoted and implemented Student-Teacher Integrated Learning System or STILeS in the teaching and learning process. STILeS as a learning system requires the implementation of six principles of integrations as components of the teaching and learning process. Those six principles of integration are: 1) the integration of Student-Centered Learning (SCL) and Teacher-Centered Learning (TCL) in learning process; 2) the integration of learning models in learning process; 3) the integration of knowledge, namely integration of Islamic teachings, science, and technology in learning process; 4) the integration of hard skills and soft skills in learning process; 5) the integration of latest researches in learning process; and 6) the integration of community services in learning process. These learning process standards, in practice expected to reinforce the learning process and graduate students with in-depth

scientific competence and practical mastery in accordance with the needs of contemporary society (Anonim, 2013; Alwi, 2017).

As a good learning system, STILeS is considered able to absorb all the peculiarities of the region as well as the vision of UIN Alauddin in particular and Islamic Higher Education in general, to graduate qualified alumni that able to compete in the ASEAN Economic Community and global Worldwide. The implementation of this learning system is based on STILeS learning guidelines that accommodate all mandated of the integration of STILeS, competence, attitudes, knowledge, and mandated job skills of Indonesian Qualifications Framework (KKNI), as well as the standard of learning competence measurement in each study materials of the subject (Alwi, 2017).

The Efforts to implement STILeS have been made since 2013 by sharing information about the philosophy and urgency of STILeS in the learning process among the lecturers. This was followed by the preparation of STILeS learning guidelines that will guide all the learning process to achieve standardized learning outcomes of every single subject. These guidelines are then expected to guide the subject team teaching to carry out the learning process, so there are no fears that the formation of graduates competence for the similar subjects to be diverse and wild (Alwi, 2017).

After three years of socialization, a survey was conducted to assess the potential of STILeS as an alternative learning system that can improve the quality of learning of Islamic Higher Education in general, and in UIN Alauddin in particular. This survey involved a population of all UIN Alauddin lectures who had attended STILeS socialization and had implemented it in learning process, in a total 282 people.

The survey shows that 76% of lecturers have been implemented STILeS in the learning process. Although it has not been fully implemented, significantly as much as 98.2 % of lecturers stated that if the entire lecturers of UIN Alauddin understood this learning system, then the learning process can be better. Similarly, as many as 99.1% of lecturers stated that the implementation of STILeS modules can standardize the learning process of all subjects. While as many as 98.2% stated that the implementation of STILeS guidelines in the learning process strongly supports the achievement of graduate competence (Alwi, 2017).

The implementation of STILeS in the learning process not only strengthen the quality of UIN Alauddin alumni competence (99.1% of respondents), moreover 97.1% of respondents believed that the implementation of STILeS could significantly contribute to improving the quality of education in Indonesia. The statement of majority respondents about the potential of STILeS in standardizing the learning process and improving the alumni competence of UIN Alauddin and Islamic Higher Education, in general, could be considered that STILeS has been accepted as a learning system that can improve the quality of higher education graduates (Alwi, 2017). Integration of learning models in STILeS support the achievement of graduates competencies from various aspects, including effective aspect (activeness and enthusiasm), due to the application of learning models in the learning process could build learning experiences,

problem-solving abilities, making decisions quickly and independently, improved performances, and integrity. The results of such a learning process are also obtained in the field of engineering sciences (Budny, 2010).

The lecturers who have not been implemented STILeS in their learning process as much as 25% due to the subjects that they teach not yet fully equipped with the STILeS guidelines. In the past three years, only about 300 subjects that have been prepared its modules, although some study program has started to equip their subjects with the STILeS guidelines. Although it has not been fully implemented, significantly as much as 98.2 % of lecturers stated that if the entire lecturers of UIN Alauddin understood this learning system, then the learning process can be better. Similarly, as many as 99.1% of lecturers stated that the implementation of STILeS modules can standardize the learning process of all subjects. While as many as 98.2% stated that the implementation of STILeS guidelines in the learning process strongly supports the achievement of graduate competence (Alwi, 2017).

Evethought moreover 97.1% of respondents believed that the implementation of STILeS could significantly contribute to improving the quality of education in Indonesia, the university still have some challenges in its implementation. Only around 555 of 1859 subjects have been equipped with STILeS learning modules and implemented in learning process. In addition, there are only 282 of 813 lecturers who have participated in the orientation of STILeS. The massive socialization is still needed to ensure all lecturers have better understanding about this policy and facilitate them in composing STILeS modules of the rest subjects.

PEKERTI, AA, IDI, and University Staff Development

One of the determining factors in realizing the ideals of education at UIN Alauddin is to have reliable human resources. Since, one of the university missions is to develop education that integrates Islamic values with science, technology, and art, therefore all lecturers are required to have capability in integrating their disciplines with the basic values of Islamic teachings. Of course, this is a challenge that is not easy to deal with because almost half of the lecturers have non-Islamic disciplines background. They graduated from public universities who are not familiar with Islamic teaching in general. This fact is certainly very hard for them to apply the integration of knowledge in their disciplines.

Responding to human resources problems, the university initiated some breakthroughs to assist lecturers in understanding the basic principles of Islamic teachings in general through the Quality Assurance Agency. The breakthrough meant by involving lecturers in The Basic Skills and Instructional Technique Training (PEKERTI) and Applied Approach Training (AA). In both trainings, the participants were introduced to the integration of knowledge policy that prevailed in the university. Besides, the participants were also taught about techniques that can be done in integrating Islamic values to the process of learning, research, and community service.

One of the important program that quite significant in helping lecturers understand the policy of integration of knowledge is Islamic Orientation for Disciplines (IDI). This program is intended to provide an adequate understanding of the principles of integration of knowledge and subject matter of Islamic teachings to the lecturers with a non-Islamic disciplines background. This program is conducted for a week and involving each group of lecturers with the same disciplines. The experts from many disciplines are invited to give lectures in this program as resource persons. Among the subject presented in the programme are The Science of al-Quran, The Science of Hadith, The Science of The Fiqh of Islam, The History of Islamic Civilization, and The Integration of Knowledge. The participants gained many benefits from this program especially in increasing their provision of Islamic insights and their ability to reinforce Islamic values in their subjects. Even so, it is not easy for lecturers with a non-Islamic disciplines background to apply the integration of knowledge in their subjects. Therefore, continuous efforts are needed to help and assist them in understanding Islamic teachings so that in time they will be able to apply integration of knowledge in their teaching material independently.

To complement the curriculum and learning system that has been put in place, UIN Alauddin also enriches the literature used as teaching and learning material. The literature in question is a hand book, called *Buku Daras*, compiled by the lecturers. The compilation of the book involves a drafting team consisting of two lecturers in Islamic disciplines and non-Islamic disciplines background. The involvement of two lecturers with different disciplines background in the preparation of *Buku Daras* is intended to reinforce the integration of Islamic values in the subject. This is in line with the vision and mission that wants religious values as a basis for developing education at the university. *Buku Daras* is one of the main references used by lecturers in delivering a subject in the classroom. Most of the subjects taught at the university already have *Buku Daras*.

UIN Alauddin Makassar still has a big challenge to develop the knowledge capacity of the lecturers to implement the integration of knowledge in the teaching and learning process. The lecturers with a non-Islamic education background are still needed to be guided upgrading their capacity in executing the policy of integration of knowledge, as well as the lecturers with an Islamic education background. If the lecturers with a non-Islamic education background need to upgrade their understanding of Islamic teaching, then the lecturers with an Islamic education background need assistance to upgrade their provisions of general sciences. Implementation of integration of knowledge policy is not only necessary to support the big project of Islamization of knowledge but also to justify the truth of Islamic teachings through teaching and learning proses.

Conclusion

It is evident from the above that UIN Alauddin as the largest state Islamic university in the eastern part of Indonesia takes a part in building and developing Islamic civilization through education. The university commitment to provide education system that in line with the spirit of Islamic civilization, can be seen in its policy and education system. The policy regarding

integration of knowledge implementation in learning system, research, and community service is one of the main missions in the education system at UIN Alauddin. The integration of knowledge policy can strengthen the university educational system as well the competitiveness of the students. The policy can contribute significantly useful knowledge to students and impress upon their minds the general ethos and the morality of Islam at the social and intellectual level. Besides those opportunities, the university also face many challenges that must be answered by university leaders to cover a number of existing weaknesses. Among them, the understanding of some lecturers about integration of knowledge and the policies that followed are still weak. Likewise, STILeS that are still not applied to all courses taught at UIN Alauddin. Therefore, it need a strong commitment and concrete steps to ensure all university staff understand and follow all policies set by the university.

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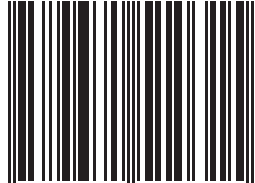
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