



THE PROCEEDING OF THE 7TH INTERNATIONAL SYMPOSIUM ON ISLAM, CIVILIZATION AND SCIENCE (ISICAS 2016)

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INSTITUT ISLAM HADHARI, UNIVERSITI KEBANGSAAN MALAYSIA**

PROCEEDINGS

**THE 7TH INTERNATIONAL SYMPOSIUM ON
ISLAM, CIVILIZATION AND SCIENCE (ISICAS 2016)**

“Empowerment of Islamic Civilization in Post Modernity”

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**Center for Islamic Area Studies (KIAS),
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2016

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Institut Islam Hadhari (HADHARI), Universiti Kebangsaan Malaysia; Hadhari Center for Islamic Civilizational Studies (HADHARI-KU), Graduate School of Asian and African Area Studies (ASAFAS), Kyoto University; and Center for Islamic Area Studies (KIAS), Graduate School of Asian and African Area Studies (ASAFAS), Kyoto University, 2016.

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PREFACE

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

All praises to Allah, the Almighty the Most Gracious and Most Merciful. With His Willingness and Blessness, the Proceeding of the 7th International Symposium on Islam, Civilization and Science (ISICAS 2016) successfully published by the Institute of Islam Hadhari, Universiti Kebangsaan Malaysia (UKM). With gratitude to Almighty Allah, this proceeding is presented to the participants of the ISICAS 2016 and readers, in the hope that we can share our research findings and thoughts on Islam, civilization and science.

The symposium is jointly organized by Institute of Islam Hadhari (HADHARI) Universiti Kebangsaan Malaysia (UKM); Center for Islamic Area Studies (KIAS), Graduate School of Asian and African Area Studies (ASAFAS); and Hadhari Center for Islamic Civilizational Studies (HADHARI-KU), Kyoto University, Japan, is a platform to discuss issues related to Islam, civilization, and science. It highlights the dignity and endurance of Islamic civilization. The papers presented in this proceeding focus on the theoretical, philosophical aspects of Islam, civilization, science, and case studies, so that the readers can appreciate the role of Islam in realizing civil society.

The contents and the ideas in this proceeding are the thoughts and studies by the authors and the participants presented in ISICAS 2016. The organizers sincerely hope that this proceeding will be useful and beneficial to the readers and participants who attended the symposium. We also like to extend our gratitude to the editors of the proceeding for their effort in publishing this proceeding. May Allah SWT reward all those involved in organizing this symposium with the best blessing and reward.

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Happy reading and may Allah bless us all.

Wassalam.

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Civilizational Islam and Global Hadhari Network: The Mission Statement

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Abstract

Globalization has manifested its negative effects undeniably in many ways, and the prospects of globalization being a path to a desirable global society have already gone. We have realized that an uneven globalization brings more disparities, more impoverishment and more human tragedies. Facing the gravity of this crisis, many peoples turn back to the old premise of nationalism and nation-state, or the principle of “our country first,” denying the entry of refugees, for example, as seen in the recent European crisis over the influx of Syrian refugees. Leaders of many countries argue that we have to tackle the problems of “their countries,” although many of the problems stem from the uneven globalization. It is quite ironical to find a new “global standard” being the upholding of nationalism. The current state of mankind clearly shows the crisis of modern civilization, and going back to nationalism, which is a corner stone of the modern civilization. When the crisis reaches the civilizational dimension, the remedy for it ought to be civilizational. We must ask ourselves at this junction: “What are the perspectives and proposals of civilizational Islam as an alternative to current modern civilization?” and “what are the tasks we have to accomplish in order to strive toward the realization of such an alternative?”

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Empowerment of Islamic Civilization in Postmodernity

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Abstract

Islam is a universal religion. It is not only centered on the ritual aspect of religion but also emphasizes on the way of life; from the developing of ethics in the individual to the implementation of concepts of social, economic and political justice; from understanding the behaviour of nature to development of science and technology; from developing the family institution to development of a nation and civilization. We are living in postmodern society which faces so much paradox in development; we develop science and technology for better living, but we end-up with issues of global warming and decadence of environmental quality; we develop economics to distribute wealth equitably, but we end-up with speculation and manipulation of currency that rob our wealth; we propose utopian communities, but we are unable to bring up our own children to show respect for their own parents and the elderly. We believe that Islam has the answer to empower this civilization as has been proven and developed by past scholars in every aspect of human life. This paper explores the possibility of empowering Islamic civilization in postmodern society; the secular society that neglects religion and the value of culture in its development.

Keywords: Post-modernity; Islamic values; social justice; balanced development; Tawhidic development

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1. Introduction

The purpose of developing a civilization is to create a harmonious, peaceful and balanced ambience and environment for decent human living within a society, which results in proper and sustainable development. Humans who prosper will build a prosperous society. Prosperous humans are those who are civilized, cultured and regulated by a life system which makes peace between them and society as well as the environment. This is the dream of every human being. The impact of civilization may be seen in the development of settlement system, building of monuments, beautiful sculpture, unique physical development, irrigation and agricultural systems, and other infrastructure (Mann & Musi, 2011).

Browsing through human history describes to us how this life may be peaceful and prosperous if mankind, the main generator of development, achieves a high standard of civilization. The fall or destruction of a civilization is

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the consequence of imbalance or lameness in the life of humans who developed the civilization, such as abuse of power, corruption, wrongdoing, arrogance, nepotism, cronyism and so on. (Hagger, 2008).

2. Feudal System

Throughout human history, there has been an evolution in the system of leadership and state administration in developing a civilization. At one time, the world practised a feudalistic system in governing social life from the 9th to 15th Centuries. It is said that this feudal system had been implemented as early as during the reign of Pharaohs over ancient Egyptian civilization, and the time of Zeus worship in ancient Greece about the 8th to 5th Centuries BC before Christianity appeared. Likewise in the subsequent ancient Chinese and Indian civilizations. In fact, in ancient Egyptian civilization, the Pharaoh was considered as God who determined all forms of development for Egyptian civilization. Likewise, Zeus in ancient Greece was considered God in the development of Greek civilization.

The core or foundation of the feudal system was the king or landlord. The King owned all the country's wealth and he determined the law as well as the socio-economic rules of the kingdom. He gave land to whom he chose (called Lord in the West) to assist him in governing the kingdom. These chosen persons then defended the king and his government by appointing the army and providing all military equipment to enforce the laws and rules and protect the kingdom from enemy attacks.

The professionals among the military were also given land and limited powers, and in return, these professionals would appoint a regular army to protect the kingdom. The largest group were the labourers who ensured the kingdom's prosperity was developed according to the king's will and rule.

In the feudal system, cohesiveness between the government's legal system and the military was the key pillar in developing its civilization. The structure of the feudal system were the upper class (government) comprising of the military, the religious class (clergy) and the farmer class under a single system of state government, management and administration.

The feudal system was also known as the "landlord" system, whereby the landlord has agricultural labourers working for him. The labourers were 'slaves' or serfs whose 'muscle' power or physical energy were required to work the landlord's estate. The landlord had the 'absolute' right over his serfs. They had neither the liberty to change their occupation, nor any freedom to voice out their views to the landlord. They also had no right to sell their produce as they liked as they were subject to rules introduced by their master or employer. They were also fully controlled by the military.

The function of the religious class in the feudal system was to fulfill the spiritual and religious needs of the inhabitants of an area or place. The clergy system was part of the said feudal system. This feudal system is criticised by many scholars for the reasons that it denied equitable rights to a section of society, denied individual liberties and at the same time utilised the physical strength of labourers without developing excellence in thinking and other creativity, and for the absence of accountability and transparency in the management and administration system and so on. Even so, the feudal system had successfully sustained a civilization over a long period of time (more than six hundred years). This was the feudal system as briefly explained.

3. Socialist System

As the feudal system had denied many social rights of the farmer and labourer class, society was unable to fully participate in the management and generation of state wealth, and this led to rejection of the feudal system by society, and began the acceptance of a new system known as the socialist or communist system.

Socialism is a socio-economic system (distribution of state wealth) determined by society, not by the aristocracy or elite class as in the feudal system. The management and administration of this socio-economic system is done democratically through a conference of the supreme council in its system of administration and governance.

In principle, wealth in the socialist system is fully owned by the society and state collectively or cooperatively. The political and government system desired to be developed in the society is determined through various levels of the social system. Generally, there is no role for 'landlord' or 'king' in the socialist system, but the chairman and members of the state administrative council play an important role in determining the direction of state development in shaping their society. In other words, all enterprise and industry in the socialist system belong to the state, not to private individuals or corporations.

This socialist system has been successfully accepted by a large majority of society and founded its own civilization until the middle of the 1980s. As both the feudal and socialist systems are centralized in administration and management, there is a tendency for abuse by those in power, that is, the governing aristocracy and elite class. The people became the target of their rapacity to the extent that religion was banned if those in power felt religion would oppose the feudal system and the socialist ideology. In this atmosphere, the public became inclined to oppose the ruling power. This was one of the main reasons for the downfall of both civilizations founded on these systems.

4. Capitalist System

Another system used in developing the most recent civilization is the capitalist ideology based on democracy. Democracy is a system of rule whereby everyone in a state is involved in making a decision on a matter. Usually, the selection method used is voting through the ballot box or representation to appoint people involved in the system of state governance and administration such as Parliament or the House of Representatives or similar to it.

According to a political scientist, Larry Diamond (2016), democracy consists of four main elements: (a) a political system to select and replace government through a free and fair general election, (b) active participation of each eligible citizen in political and social life, (c) guarantee of basic rights and liberties as a citizen, and (d) supremacy of the constitution, whereby laws are applied impartially to all citizens, regardless of social status.

In order to ensure that there is no monopoly by any party or individual of the government system, the process of selecting the leadership is conducted at regular time intervals. Lately, this democratic system has become the main choice after the decline of the socialist/communist era in mid-1980s. The basic foundation of the democratic system is the development of a capitalist economic system (not discussed in detail here). According to Francis Fukuyama (2008), a well-known Professor in the field of Economics and Management, at Harvard University, USA, the capitalist system reached its peak when Soviet Union under the leadership of Mikhail Gorbachev (1988-1991) introduced the concepts of *perestroika* and *glasnost*. *Perestroika* (restructuring) means the reformation of the political and economic system of wealth distribution to the people so they could develop their own economies ala the capitalist way, not as in the socialist system where economics is determined by the central government. And *glasnost* (openness) means the restructuring of society by giving leeway to the society to practise their own way of life. Religious activity once banned by the communist regime is now allowed to be practised as Gorbachev held the view that the central government was unable to give every kind of satisfaction to the society, particularly religious satisfaction.

5. Post-Capitalism (Postmodernity)

Further, according to Fukuyama (2008), the Reagan administration in USA and Thatcher administration of the United Kingdom in the early 1980s, were faced with a new world economic atmosphere introduced. This caused Reagan and Thatcher to introduce a '*new vision of capitalism to generate wealth and new world order*'. Further according to Fukuyama (2008), the two main elements of the postmodernity system are the reduction of taxes and regulations as well as liberalization of the then existing democratic system. This means that laxness was given to entrepreneurs to determine their own appropriate rules and regulations applicable to develop their economic sectors. This was implemented with the hope that European countries and USA may be ready to take on new challenges when Russia opened up its market. Despite various objections, the action taken by Reagan was considered correct at the beginning stage. Unfortunately, the new vision of capitalism made it easier for the private sector and entrepreneurs to recruit and arbitrarily dismiss workers.

This new concept attracted the attention of many entrepreneurs around the world. Institutions such as the International Monetary Fund (IMF) and the World Bank followed suit in forcing most Third World inhabitants to open up their economies. Tax cuts introduced by Reagan in the 1980s resulted in a big deficit. Then Bill Clinton raised taxes in the 1990s which resulted in considerable trade surplus. But Bush reverted to tax cuts in early 21st Century resulting in an even bigger deficit. Countries such as Thailand and Korea bowed to the dictates of USA and later faced the crisis of economic bubble which ended with the 1997-1998 currency crisis. On the contrary, countries such as China, Singapore and Malaysia used the autocratic capitalist approach in closing their financial markets and imposed stringent regulations concerning their currency. Consequentially they were saved from the currency crisis.

Professor Francis Fukuyama, held his view on the economic situation in the ‘postmodernity’ era, that it ensnared human life when too much importance is attached to profits and an objective approach denying the role of religion in state economic development.

6. Why The World Needs Islamic Civilization?

On close observation, all the three systems (feudal, socialist and capitalist systems) practised to develop well-being in life faced their own problems. Table 1 describes the characteristics of the systems and the problems encountered:

Table 1. Comparison between feudal, socialist and capitalist systems

System	Characteristics of Governance	Negative Outcome/Result
Feudal	<ul style="list-style-type: none"> - Monarchy and Landlord (<i>Lord</i>) system. - Military support and loyalty to monarch and control of labourers. - Influence of aristocracy in almost all matters - People without rights including religious rights. - Economics management and generation (food, lodging, services and security) done by the labourer class based on ‘muscle power’ not the mind. - Social management (development pattern) fully determined by aristocracy. 	<ul style="list-style-type: none"> - Labourers exposed to exploitation by aristocracy or elite in power. - Military professionals ensure enforcement of what aristocracy desires. - Labourers work because they are ‘commanded’. - No personal initiative, creativity and innovation on the part of labourers. - No agenda for development of human capital- focus is only on labour skills - No relations with outside world.
Socialist	<ul style="list-style-type: none"> - Monarchy or landlord system is abolished. - National administration and economy determined by state central administrative system. - People have no right or liberty to do economic activity. - Very strict bureaucracy to ensure democracy national prosperity is equally distributed to all people. - All industry is state-owned. 	<ul style="list-style-type: none"> - Kills individual creativity and innovation. - No liberty for people to choose own career. - State determines all the people’s requirements. - Less diversity in products produced because everything is determined by the state.
Capitalist	<ul style="list-style-type: none"> - Government system is elected by the people. - Economic administration lies with individuals and private sector. The government only determines the policies. - The people have the right to regulate their own lives and engage in economic activity. - Everyone has the right to compete on equal terms to obtain maximum profits. The economy is determined by the market and demand for product or services. 	<ul style="list-style-type: none"> - The people may attain personal satisfaction. - Individuals and private sector compete in a free market. - There are many creative and innovative activities done. - Exposed to manipulation and exploitation to fulfill self-indulgence (greed). - There is excessive wastage and exploitation.

A close-up view of history shows that the world has been moving from a feudal system of rule and economics to a socialist system and then to a world which subscribes to a capitalist system. Presently we are in a post-capitalist system. The progress achieved in each system is marked by the respective socio-economic performance indicator. But of late, this system is being criticised by many economics scholars including Fukuyama (2008) who questioned about the future of capitalism as a result of the currency crisis of the year 2008.. Similarly, economics Nobel prize winner, Prof John Stiglitz, mentioned that '*We have too many regulations stopping democracy and not enough regulations stopping Wall Street from misbehaving*' (Abelson, 2011). A more detailed study of this matter was done by Harry Lewis (2006) followed up in a discussion by Vitz (2009).

7. Islamic Economics (Civilization) as an Alternative System or Option

In the Islamic socio-economic system, the concept of divinity is very important as Islam is a religion and way of life based on the Tawhid concept of Unity. The entire Tawhid concept may be illustrated as in Diagram 1 as follows:

In Islamic economics, all wealth and property in this world belong Allah SWT. Mankind as the vicegerent (*Khalifah*) of Allah SWT is entrusted to administer and manage this world and is fully accountable to his God. In the socio-economic system of the Islamic civilization developed by Muslim scholars, God is the main theme and also the target of all activity. God has all the Tawhidic attributes (Surah al-Ikhlaas 112: 1-4) with various beautiful names, *al-asma ul-husna*. Thus, all activities developed based on the Islamic *tasawur* or worldview are included the category of Tawhidic socio-economic system.

In the development of the Tawhidic socio-economic system, relations between man and Allah SWT, between fellow humans, and between man and nature are extremely important. All three relationships are bound to *aqidah* (Islamic system of belief), *shariah* (Islamic laws and rules) and Islamic *adab* (etiquette) as well as *akhlaq* (morals). All of these need to be well harmonized and balanced, between man created to worship Allah SWT and man appointed as His vicegerent (*khalifah*); between man's self-development (*roh, qalb, aqal, nafs* and physique) and development of relations between fellow men, and between man and the natural environment. The Muslim community is mentioned as '*Ummatan wasato*' or balanced community because they are able to balance between all these demands, that is demand to worship Allah SWT, to carry out responsibility towards his fellow men and to be accountable for the environment (Yusuf al-Qaradhawi, 2010) as commanded by Allah SWT in the following meaning of Quranic surah al-Baqarah:

Thus have We made of you an Ummat justly balanced, that you might be witnesses over the nations, and the Apostle as a witness over yourselves.

(Al-Baqarah, 2:143)

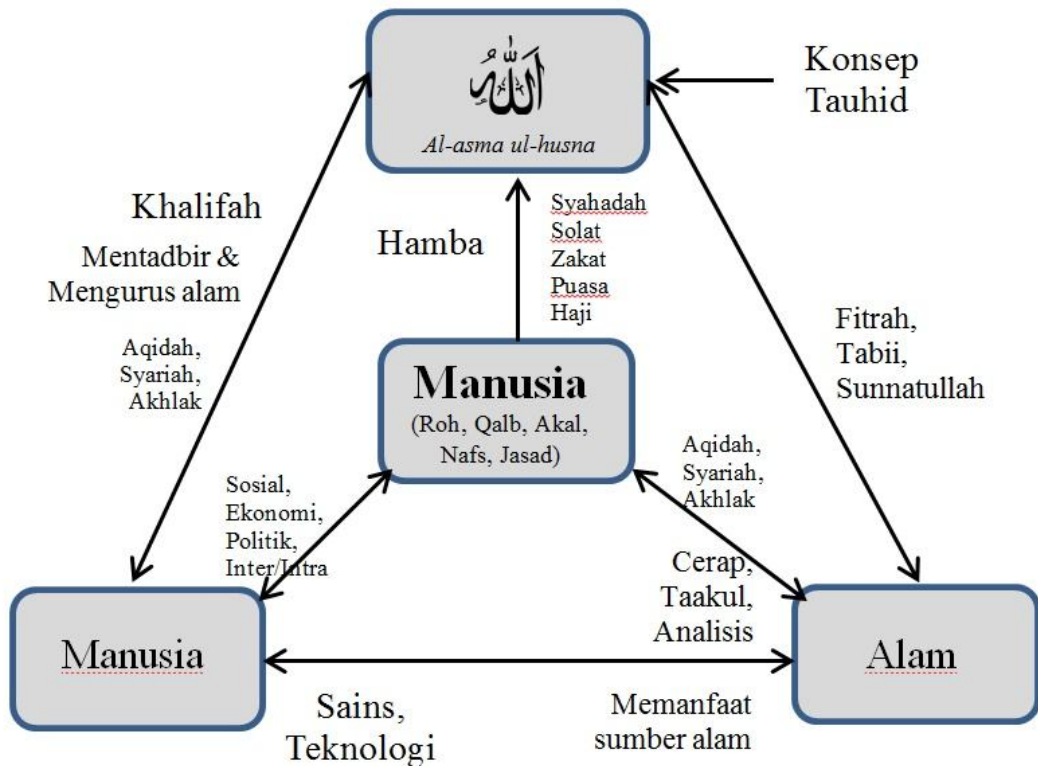


Diagram 1. Tawhid Concept in Islamic Teachings (Mohd Yusof Othman, 2016) manifested in Islamic socio-economic system

In other words, the Tawhidic socio-economic system does not deny the importance of utilising the natural environment, but exploitation of nature must not neglect to worship, with full etiquette and praiseworthy morals, God the Creator of mankind and nature. Development of the Tawhidic socio-economic system for wealth distribution in this world must be fully accountable to God, between fellow humans and the universe around man. If the approach of developing nature is just to maximise profits, by all kinds of manipulation and exploitation free from fear of God, that development would not be proper because the components of *roh*, *qalb* and *nafs* would not be developed concomitant with development of wealth in this world. Only the *jasad* and *aqal* would be developed.

The unsustainability of the natural environment, manipulation of currency and financial system, and collapse of social institutions we see today are the direct consequence from development which stresses on an objective and rational approach to enrich this world, neglecting the functions of the *roh*, *qalb* and *nafs* which are subjective and require a deeper understanding of life culture.

The world is in much need of an alternative socio-economic system which is more sustainable, human and environment friendly as well as accountable to Allah SWT as the Greatest Creator of everything in this world. The world needs a Tawhidic socio-economic system in the development of civilization.

8. Conclusion

It can be concluded that Islamic civilization is founded on the Muslim worldview of the socio-economic system, as well as the development of science and technology. It covers four main matters as discussed in al-Qur'an as follows:

- Relation between man and Allah SWT,
- Relation between fellow humans,
- Relation between nature and Allah SWT, and
- Relation between man and nature.

Generally the relations between Allah SWT and man and nature may be illustrated as in above Diagram 1. In order to develop civilization, each element must be developed to build civilization: development of man through the education system, development of a social system through good relations between fellow humans and the development of the economic system through knowledge mastery of science and technology. All of these are developed with the ultimate responsibility of achieving the pleasure of Allah SWT. Is this view in line with the suggestion submitted by Kosugi Yasushi (2015) to create a '*Halal Life*' in this world? *Wallahu'aklam*.

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Children's Rights: How Far Have Malaysia Conform to CRC?

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Abstract

Children have always been seen as someone who needs protection, fragile and helpless. They are often misunderstood in many ways by adult and worst, often taken advantage of and abused. They have no equal right like adults. When they are given certain rights, for example, right to be protected, they have no right to say who and how they should be protected. Laws on children have been made by adults according to what they feel are right for children. Thus is not a surprise that many of these laws are not giving children their rights but merely accommodating them in trying to give others a right. For example, in a fight for custody between a father and a mother, the laws have recognized that a mother also has a right to custody of her children and the decision as to whom the child should live is based on the best interest of the child, but very seldom would the child be asked what is in his or her best interest? In deciding that a child is ready to make his own mind about certain issue concerning his life, courts often gave consideration to other factors and very often made that decision for the child, thus denying children self- autonomy. The children's right movement can be traced as far as 1879 but it was only in 1989 that the UN Convention on the Right of The Child was finalized and passed. It took the UN almost 110 years to make such recognition and even then it is not perfect law. It is a guiding principle that must be respected and conformed by countries that have signed and ratified it. But like any other UN Convention there is no punishment for non-compliance except international outraged and disapproval. This paper will examine children's rights in Malaysia and how far has Malaysia been able to uphold to these rights and conform to principles of CRC?

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Impacts of Recent Tension on the Relationship: Buddhist and Muslim Point of View

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Abstract

Sri Lanka is a diverse country and is home to many religions, ethnicities, and languages. Sinhala-Buddhists are the predominant ethnic group in this country, constituting 70.19% of the total population, with the Muslims being the second largest minority. There are a wealth of records in history that prove the cordial relationship between Buddhists and Muslims in the past. However, the aftermath of civil war (1983-2009) caused tension to brew between these two groups. This is because of recent campaigns undertaken by a number of Buddhist Nationalist Groups (BNGs) through instigation of Buddhism or Sinhalese nationalism among Buddhists adherents. These groups have been actively protesting against the Muslim social, cultural, and religious practices and behaviours, such as the issuing of Halal certification, slaughtering of animals for food, conducting of prayer services, maintaining worship places, etc. They have also disseminated misinterpretations about Muslims and their religion, Islam, spreading derogatory speeches among the Buddhists. Given the above background, this paper has attempted to determine the impacts of recent campaigns on the traditional relationship between Buddhists and Muslims via an analysis of Buddhist and Muslim point of views. According to the Buddhists, the recent attempts instigated by Buddhist Nationalist Groups have not impacted their relationship with the Muslims in any way and that they still habitually maintain a cordial relationship with said community. Even the Muslims feel as strongly in terms of keeping a cordial relationship with the Buddhists. However, according to their point of view, these campaigns could potentially ruin their already harmonious relationship with the Buddhists, turning it into a conflicting relationship instead. Therefore, both the Buddhist and Muslim communities in Sri Lanka plan to be more vigilant against these harmful campaigns.

Keywords: Impacts; recent campaigns; Muslims; Sri Lanka; Buddhists; perspectives

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1. Introduction

Sri Lanka has a multi-religious social environment with members of all the communities living in peace and harmony, socially integrating well with one another. Each community practices and preserves its own religious and cultural life while sharing each other's religious and cultural values. The Sinhalese people represent the major ethnic group in the country, constituting three quarters of the total population. Among this group, the Sinhala-Buddhists

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make up 70.19% (Department of Census and Statistics, 2012) and speak Sinhala, an Indo-Aryan language. The Tamils make up the second major ethnic group, constituting 15.37% of the population. This group consists of Sri Lankan Tamils and Indian Tamils, 12.61% of which are Hindus (Department of Census and Statistics, 2012). The Tamils live predominantly in the north-eastern part of the island. The Muslims in Sri Lanka constitute 9.4% of the country's population (Department of Census and Statistics, 2012) and live in various parts of the country. In some regions, Muslims number more than the Buddhists; they belong to three different ethno-social backgrounds i.e. Sri Lankan Moors, Indian Moors, and Malays (Department of Census and Statistics, 2012).

Sri Lanka has, at various times, portrayed itself as a country that maintains inclusive ethno-religious pluralism. There has been a general climate of tolerance and co-existence, such as in the case of local communities where people of different religions and ethnicities have historically co-habited (Dewaraja, 1994). The association between Buddhists and Muslims, especially, has been tightly linked both socially and culturally since their settling down in the island more than one thousand years ago. Arab-Muslim traders and local Muslims have contributed immensely towards the protection and expansion of their reign during the regime of Buddhist leaders (Dewaraja, 1994). In the 19th and 20th centuries, Muslim leaders and scholars went through a colossal struggle to regain Sri Lanka's independence from colonial rule (Farook, 2014). They protected the territorial integrity and sovereignty of the country, irrespective of ethnic, religious, and lingual differences. Post-independence, the relationship between Buddhists and Muslims was still strong, and they shared great mutual respect and understanding for each other (Lebbe, 2010). The Muslim group has been identified as a peaceful one that has maintained societal and ethnic harmonious relations with its neighbours. Furthermore, Muslims have also maintained a very good relationship with Buddhist rulers. This cordial relationship with Buddhists and their rulers has made the Muslim community in the country among the privileged. In fact, it is worth noting that compared to other minorities who are living with majorities in other parts of the world, the Muslims in Sri Lanka have enjoyed a host of fundamental rights, as well as social, cultural, and economic privileges.

Sri Lanka, in recent times, especially in the aftermath of the government's victory in the war (1983-2009) against the Liberation Tigers Tamil Elam (LTTE), has witnessed a series of tense situations among the Buddhist and Muslim communities. The Buddhist Nationalist Groups (BNGs), consisting of Buddhist monkhood organizations, such as Bodu Bala Sena (BBS), Sinhala Rawaya, Rawana Balaya and lay people, instigated these issues by questioning the social and religious features of the Muslim community. Muslim rights pertaining to religious obligations were heavily questioned via provocations from these respective groups. These groups advocate the establishment of a pure Buddhist Raj in Sri Lanka. During their rallies and conferences, the prominent hard-liner groups have not shied away from using coarse, hateful speeches to undermine and question Muslims and their religion, and spread misunderstanding and misperception about them among the majority Buddhist community in Sri Lanka (Centre for Policy Alternatives, 2013). There have been several recorded incidents of attacks on the Muslims' religious places of worship, and as a consequence, the Muslims now face challenges in practicing their religio-cultural identity, customs, and fundamental belief. This is just one example of these anti-Muslim campaigns. In the recent past, the Muslims have also been faced with anti-Halal (permission to eat according to Shariah) and anti-Hijab (head and face covers) agitations, as well as destruction and damage of their places of worship, refusal of the call to prayers using loudspeakers, disruption of prayer services, anti-slaughtering movements, anti-Shariah and anti-Qur'an agitations, and so on. Not only that, these groups have also propagated and advised Buddhists to reduce or avoid socio-cultural and economic interactions, as well as ban any relationship with the Muslim community.

These incidents have created a tense situation that is rife with suspicion. The Muslims have begun to feel marginalised, especially those who live in Buddhist-populated areas throughout the country. Moreover, these incidents have contributed to clashes in opinions and misunderstandings, thus further damaging the once healthy relationship between the Buddhists and Muslims in Sri Lanka. Although Muslims are seen as having remained largely loyal to the state during the 30-year ethnic conflict and civil war (Rifai, 2013), they are currently expressing fear of religious marginalization, which has increased the uncertainty of their co-existence and long-term cordial relationship with other major ethno-religious groups, especially Buddhists. Given the above background, this study attempts to determine the impacts of recent campaigns undertaken by the Buddhist Nationalist Groups, on the relationship between the Buddhists and Muslims through an analysis of the Buddhist and Muslim point of view.

2. Literature Review

Numerous studies have been conducted on the recent campaigns against the Muslims undertaken by the Buddhist nationalist groups in Sri Lanka. All of these studies have been carried out as 'superficial' through content analysis such as Media news, as well as with statements from Buddhist nationalist groups and other Buddhist elites that were released in relation to these campaigns. This case has recently been held, and thus cannot be seen as an in-depth analysis through field surveys to point out the true nature of the views of directly related communities towards these campaigns. Nevertheless, this discussion can analyze the results of the available sources, as follows.

Fawsar (2013) conducted a study on 'Ilankai Muslimkal: Thesiya Inap Pirachchinaium Adakkumuraium' (Sri Lankan Muslims: in the midst of ethnic conflict and repression). In this article, he investigates the challenges faced by the Muslims in the contemporary context of Sri Lanka, as well as the anti-Muslim campaigns unleashed by the Buddhist nationalist groups via several intervening factors, including Buddhism-nationalism, extremism, and fundamentalism, and how those factors have been seeding the Buddhists' minds. His view is that this was a political issue which advanced by the former president (2005-2015) and a few his officials for the purpose of their maintaining long-lasting political power. He lists out the timelines of the attacks on the Muslims' lives, and their business places and religious institutions, which were held in 2012 and 2013. He also explains that these anti-Muslim campaigns have started since 2011 to date, with the intention of destroying and removing old worship places, prohibiting Azan (Calling for Prayers) through loudspeakers, anti-Farda and anti-Halal agitations, threatening Muslims, boycotting and destroying Muslim owned trade stations, spreading out hoaxes about Islam and Muslims, conducting Buddhist conferences, rallies and pocket meetings with the purpose of insisting the Buddhists to be against Muslims, utilizing the media to propagate antagonism and threatening the Muslims to force them out of their traditional residential areas.

The report of the Centre for Policy Alternatives (CPA) (2013) on 'attacks on places of religious worship in post-war Sri Lanka' primarily attempts to identify post-war (1983-2009) incidents of attacks on places of religious worship. As a report, it traces the incidents within the broader context of challenges and cited threats faced by religious groups in the country. It also seeks to understand the trends that arise from specific cases and discussions with persons interviewed for this report. This has identified the incidents of attacks on religious places and discussed the broader context of such attacks as a result of its commitments. Therefore, there were 65 considerable cases of attacks on places of religious worship listed in this report, including mob attacks on places of worship, robberies and vandalism of religious places, the killing of clergy, protests against religious communities and hate speeches on the Internet and in other media. The report finds that almost all representatives of all religions were interviewed for this report, and they have expressed the fear that their faith, and religious and ethno-cultural identity were under direct and indirect attack.

The United States Department of State, Bureau of Democracy, Human Rights and Labour (2013) prepared and released a report on 'International Religious Freedom Report.' This report has listed out the instances held in 2013 against religious minorities such as Christians and Muslims perpetrated by Buddhist nationalist groups. It finds that the societal abuse and discrimination is based on religious affiliations, beliefs, or practices, as well as the overall decrease in societal respect for religious freedom, as Buddhist nationalist groups have led campaigns targeting Muslims and Christians in recent Sri Lanka. The report expresses that the constitution and other policies and laws protect religious freedom. In practice, however, the local authorities have failed to take action successfully to decrease communal violence, including the attacks on members of religious minority groups, and consequently the perpetrators were not carried to justice.

Another study was conducted by Riza Yehiya in 2013 on 'asymmetric relationship of Buddhist-Muslim bond in Sri Lanka'. He finds through his detailed review of the history of Sri Lanka that the relationship between these societies was tied, and unity had existed. However, some external pressures such as imperialism, colonialism, extremism, and inner politics have succeeded in dividing these two communities apart throughout the history of Sri Lanka. He explains that, deplorably, in the history of Sri Lanka, the religious difference was exploited by British colonialists and their affiliates to block the tested Buddhist-Muslim relationship as a scheme of divide-and-conquer.

He also attempts to prove that nowadays in Sri Lanka, as happening throughout history, a few politicians use religion as a tool to conceal their bankruptcy and draw their energy from the religious and cultural dynamism of the people in order to re-launch and re-brand them. He finds through the Muslims' point of view that this current tirade against Muslims that has been constituted by a segment of Buddhist society is not indigenous, but is rather an alien stirring by a third force that desires to attack the asymmetrical power balance that buttresses Buddhism and Sri Lanka.

The seventh annual report of Organization of Islamic Cooperation (OIC), Islamophobia observatory on 'the incidents and manifestation of anti-Muslim sentiments and intolerance against Islam', which covers the period from October 2013 to April 2014, points out that Islamophobia, as a contemporary form of racism, continues to manifest itself through various forms of prejudice and discrimination against Muslims, both at the individual and community level, in many parts of the world, including Sri Lanka. The report expresses that the situation of Muslims in Sri Lanka is of concern to the OIC, as the persecution and discrimination against Muslims has become part of the local behaviour. It also mentions that these attacks have been driven by a series of high-profile hate campaigns targeting Sri Lanka's Muslim community and their practices such as banning on both Hijab (attire) and Halal certifications on consumer goods and campaigns, thus encouraging the Buddhist community to boycott Muslim-owned shops and businesses.

Latheef Farook (2014) published a book under the title of 'Muslims of Sri Lanka: Under Siege'. He summarizes that anti-Muslim campaigns unleashed by some Buddhist nationalist groups and their movements, unless brought to a halt, are likely to lead to a total breakdown in communal accord to the damage of the country, which has just emerged from a demoralizing ethnic war. Equipped with some evidential points, he attempts to prove that these campaigns have been undertaken by the abovementioned groups through being pushed up by the Israelis against the Muslims, and this has increased the Israeli presence in the country. He also notices that the Muslim community has currently become the victim of not merely highly offensive hatred speeches, but are also subjected to attacks on religious schools, mosques, Halal food, female head scarves and face covers (Niqab), slaughtered pigs thrown into mosques, urinating and burning on the Holy Quran, forcing Muslim students to kneel down and worship Buddhist teachers, and writing Allah's name on pigs' faces. These horrible acts threaten Muslims, who live in fear with a doubtful future.

Fawsar Aniffa (2014) studied religious symbolism and politics in Sri Lanka: Muslim's Grievances. The paper analyses the present plight of the Muslim community in Sri Lanka, and also attempts to highlight the major issues faced by Sri Lankan Muslims in the present scenario. The study finds that Buddhism nationalism has been on the rise since post-war Sri Lanka, and consequently some Buddhist nationalist groups and a portion of ruling elites claim that some Muslim Mosque areas belong to their holy land (Buddhism) under the constitutional act. He further discusses that the post-war situation could be described as a 'missing opportunity' for sustainable peace and for accommodating Muslim minorities into the state system.

The all abovementioned writings have attempted to investigate the nature of the recent campaigns, and also to find the associated factors related to these campaigns. Several researchers have also attempted to investigate the general impact of the recent campaigns within the country on the Muslim community, with specifying the purposes behind the campaigns. Therefore, these studies have failed to analyse the views of the communities which are directly involved in these campaigns in recent years through a field survey. Hence, there is a strong need to investigate the views and perceptions of the societies towards these campaigns. The result of this study suggests the ideas of Buddhists and Muslims through answering several questions on the people responsible for undertaking these campaigns, and answers questions such as: Is there any relation to the Buddhists and Buddhism? What is the purpose behind the campaigns? And What were the reactions from Muslims and Buddhists towards these campaigns?

3. Methodology

A questionnaire survey was conducted to ascertain the relationship between Buddhists and Muslims during the aftermath of the recent tension in Sri Lanka. The survey involves the Buddhist and Muslim population that reside in

14 major districts in the country, namely Colombo, Gampaha, Kandy, Matale, Kalutara, Matara, Anuradapura, Polonnaruwa, Ratnapura, Kegalle, Puttalam, Kurunegala, Badulla, and Moneragala. These districts were selected because these are the few districts that comprise of a Buddhist majority and a Muslim minority, both of which live together side-by-side. The participants of the survey are the general public, and a non-probability, convenience-based sampling technique was used in the respective districts through the appointment of nominees for each respective district. To gauge the impacts of the recent tensions in Sri Lanka on the relationship between Buddhists and Muslims, a total of 1219 self-administered questionnaires were distributed to both Buddhist and Muslim participants in the 14 above-mentioned districts. About 384 Muslim respondents were selected from a total of 1283039 Muslims in these selected districts, which is the minimum sample that can be selected from a total of more than one million populations according to the table of Krejcie & Morgan (1970). Additionally, about 835 Buddhist participants were selected from a total population of 12027469 based on this table as well. Two types of questionnaires were prepared separately for the Buddhists and Muslims in Sinhala and Tamil languages, respectively. 672 of these questionnaires were received from the Buddhists and 312 from the Muslims. The questions were organised into two main parts: Part One includes 6 items for both the Buddhist and Muslim questionnaires related to gauging the impacts of the campaigns on the Buddhist-Muslim relationship, while Part Two incorporates 8 items related to the demographic details of the respondents. The data were analysed using the Statistical Package for Social Science (SPSS) software. To explore the aforementioned findings, simple frequencies, percentages and central tendencies such as mean, mode, and standard deviations were calculated from the questionnaires received. Discussion and interpretation of these results stem from the 12 items of measurement in the questionnaires, as this study is a type of descriptive research.

3.1 Analysis of Respondent Demography

The questionnaire provides information regarding the social and demographic variables of Buddhist and Muslim respondents such as age, gender, marital status, religion, ethnic group, educational background, occupation, and residential district. For the purpose of the study, 'Age' was divided into six categories; 20 years old and below (5%); 21 to 30 (14%); 31 to 40 (18%); 41 to 50 (30%); 51-64 (28%); and 65 years old and above (5%). Around 70% of the respondents were between 31-64 years, mainly chosen because they had more recognition and maturity among the society when it came to expressing opinions regarding social issues. As per the expectation of the researcher, about 76% of the respondents were from the 31 to 64 age group. The researcher also attempted to acquire an equal amount of male and female participants. However, 46.9% of the respondents were males, while 53.1% were females. Meanwhile, in terms of marital status, married respondents made up 48.9% of the sample, while single respondents (including single parent and widow) made up 51.1%. Actually, the main objective of the researcher here is to gather at least around 60% married respondents for this research to explore factual views on the recent campaigns in Sri Lanka. The reason for this is that, as mentioned earlier, married people might have more recognition and are given more preference in society. In the questionnaire, 'Education Background' was divided into five categories, namely none (41%), primary (11%), secondary (14%), vocational (15%), and university level (19%), with the purpose of providing finer-grained details on the samples for this study as well as to gain more detailed results. Similarly, respondent occupations include unemployed (19%), self-employed (42%), student (24%), private sector (6%), and governmental sector (9%). Finally, based on the questionnaire survey, the respondents were asked about their residential districts for the purpose of gaining overall opinions from the various districts in which Buddhists and Muslims lived together. A total of 14 districts were considered, with piles of boxes distributed within the boundary of particular districts. The questionnaires were distributed based on the percentage of respondents in the particular districts.

4. Results and Discussion

4.1 Impacts of Recent Tension on the Relationship: The Buddhist's Observation

This segment attempts to analyse the impacts of recent campaigns on the relationship between the Buddhists and the Muslims in Sri Lanka through the Buddhist point of view. Six items in total are measured from the questionnaire distributed to the Buddhists. The mode of measurement is done by considering how the Buddhist-Muslim relationship has been undermined as a result of recent campaigns using the following items: heedful of BNGs'

propaganda, believing misinterpretations, consider the campaigns a conflict, disgust the Muslims and provoke them, withdraw interaction, and breaking up the relationship.

For Item 1, the aim is to find the extent to which the Buddhist respondents are heedful of the propaganda of BNGs against Muslims spread through the Media and rallies in recent years such as calls to boycott Muslim-owned teashops, trade stations, stopping of business deals with them, banning interaction with Muslims, etc. According to the results (Appendix I: Table 1), the majority (81.7%) of the respondents stressed that they did not take seriously the propagations of the BNGs to spread misunderstanding with Muslims and their religion, while only 7.6% of the respondents had concerns for these allegations during the course of these campaigns. About 8.9% were neutral. The Buddhists' huge number in this survey makes the respondents that have been misguided (7.6%) by the BNGs a relatively smaller in number in comparison. The above result further proves that the mean (4.5759) strongly revolves around respondent disagreement with the BNGs. The mode also reflects the highest frequent score, which also indicates strong disagreement (5.0000) from the respondents. The value of standard deviation is strong as well and is closely deviated to the mean in this variable. Moreover, various views have been unearthed in previous researches regarding the above responses. Haniffa (2015) found that in the current context of Sri Lanka, the Buddhist community have been turned away from, or diverted against the Muslims using misleading propagandas that paint Muslims as a horrible threat to Buddhism, in such a way that the Buddhists will be minoritised and the Muslims will become majoritised in the future of Sri Lanka. Rifai (2014) expressed that since post-war times, the BNGs have gone to great lengths to paint the Muslims as the worst of people on the Buddhists' minds. Farook (2014) also supported this same statement in his writings. Hence, the BNGs intention is to prove to the Buddhists in general that the Muslims are a grave threat to Buddhism and its survival in Sri Lanka (Dewarsiri, 2012). Fawser (2014) argued that Sri Lanka's ex-government (2005-2014) had taken substantial deceptive actions to mislead the Buddhist public using the Buddhism nationalism agenda, so it would be foremost in their minds; all of this is to establish and secure a seat of political power for the Buddhist Nationalist Groups so that they may enjoy a long reign. Therefore, the previous studies confirm that a few of the Buddhist public have been misled by the BNGs in recent years. This indicator also reveals that the majority (83.5%) of the Buddhists have not heeded the misdirection of the BNGs and that they look at this effort as an attempt to ruin their relationship with the Muslims. If explained in a different manner, according to the people, these pronouncements against the Muslims are known to be misleading, hence they do not give due importance to these allegations by the BNGs.

Item 2 requests the respondents to verify whether or not they believed the misinterpretations of Muslim behaviours and their religion, disseminated by the BNGs through the Media and Buddhism conferences during campaigns. Specifically, according to the results (Appendix I: Table 2), almost all (72.8%) of the Buddhists strongly expressed that they were not suspicious of the Muslims, while 7.6% of them believed the BNGs misinterpretations. This result is further reinforced with the mean value (4.4286), which tends to disagreement of the respondents with the BNGs. The mode also reflects the highest frequent score, indicating strong disagreement (5.0000) as well. The value of standard deviation (.99819) is also strong and is scattered closely to the mean for this variable. In the aftermath of war in Sri Lanka, the BNGs started disseminating misinterpretations of Muslims among Buddhist civilians in various ways, such as through their following. According to TV footage, a Buddhist monk, a member of BBS, stated that, "The Muslim-owned teashops serve tea to the non-Muslims who do not worship Allah, especially Buddhists, by spitting into the tea cups thrice." He continued, "This is the Shariah rule." Furthermore, the General Secretary of BBS, Galagoda Aththe Gnanasar Thero, once expressed in a public meeting that the Buddhists cannot accept the buffoonery of the Muslim God-Allah, who is illegitimate, does not have parents, is not born, is not natural, and does not even have a specific place, history, or address. He also made a statement in another press conference that, "According to Shariah, animals should be slaughtered whilst the Muslims sit on a well-warmed iron plate, putting another plate on their head, which means that animal slaughtering is prohibited to Muslims." Hence, it is no wonder then that these baseless accusations have given rise to Buddhists having the wrong perception about Muslims and their religion, as these wrongful allegations make the Muslims into a negative stereotype in the minds of the Buddhists. Herath and Rambukwella (2015) discovered that due to the recent campaigns, the stereotypical Muslims that the Buddhists perceive, especially in the Western and Southern Provinces, is that the traditional Muslims (Elder) are peaceful while the newer sects are radical and potentially violent. Some of the Buddhist participants have expressed this view during the interview because in recent years, the BNGs have done their utmost best to prove that Islamic movements, which mostly involve youngsters, such as the "Sri Lanka Thawheed Jamaaath

(SLTJ)", is as a radical and violent group that acts against Buddhism. Consequently, this propagation has negatively impacted the views of Buddhists everywhere in Sri Lanka. At the same time, a number of press conferences organised by SLTJ have been conducted to question BNGs' baseless accusations in the past year regarding the Islamic Shariah such as the Takiyya concept and the Islamic method of slaughtering animals. Also, a report by the Centre for Policy Alternatives (2013) highlights another accusation on the Muslims, that they have been unethically converting Buddhists into Muslims through education, inter-marriage, and the organised purchases of land around Buddhist places of worship in an effort to counter the recent protests instigated by the BNGs. However, the field survey results for this study show that the Buddhists are not motivated to believe these misunderstandings about Muslims and Islam preached by the BNGs during the course of their campaigns. Therefore, this result proves that the Buddhists still believe in the cordial relationship with Muslims that they had fostered since their settling down in Sri Lanka a long time ago.

In item 3 investigates whether or not the respondents considered the recent tensions as a sort of conflict. This indicator analyses the extent to which the Buddhists consider recent protests against Muslims as a conflict between Buddhist and Muslim communities. The result (Appendix I: Table 3) revealed that the majority (71.5%) of the respondents disagreed and strongly disagreed that the tensions were a significant conflict among the Buddhist-Muslim communities in Sri Lanka. This result is further supported by the mean value (4.2634), which slightly moves to the point of strong disagreement among the respondents. The mode also reflects the highest frequent score, which is 5.0000, indicating strong disagreement of the respondents as well. On the contrary, various findings have predicts of there being disfavours among the Buddhists and Muslims in Sri Lanka in the recent future as a result of these tensions. According to Herath and Rambukwella (2015), there is emerging religious confrontation and developing radicalism among the Buddhist-Muslim societies instigated by a number of Buddhist and Muslim groups in the current context of Sri Lanka. Also, it is predicted that the Sinhala-Tamil conflict (1983-2009) that is currently unfolding is headed in a dangerous trajectory, though possibly not on the same scale as the emerging radicalism. Although the Muslims in Sri Lanka have already integrated with the Sinhala-Buddhists in countless ways, the BNGs have the potential to disrupt this integration, changing its very nature into a situation of conflict (Herath and Rambukwella, 2015). However, the results of this survey reveal that the Buddhists do not want to consider this unrest as a conflict between the Muslims and themselves. They look at the efforts that the BNGs carried out in recent years as something insignificant and not worth considering. Therefore, these results tell us that there is no fear of conflicts occurring among the Buddhists and the Muslims, particularly among the people.

Item 4 investigates whether the respondents hate and are angered by the Muslims because of BNGs instigation against this community in the recent years. According to the results (Appendix I: Table 4), almost all (87.9%) of the respondents noted that they were neither angered with nor hated the Muslims because of these campaigns, whereas 4.9% of the respondents expressed anger and hatred. Also, 7.1% of them were indecisive. Furthermore, this result is strengthened by the mean value (4.6027), which tends to strong disagreement of the respondents with this statement. The mode also reflects the highest frequent score, which is 5.0000, indicating strong disagreement as well. The standard deviation (.82339) for this study also supports the results in that it is very strong and closely scattered to the mean for this variable. The Colombo Telegraph Secretariat for Muslims (2014) reported that these campaigns have caused antagonism between the Buddhists and the Muslims. This is a result of the instigations directed towards Muslims within Sri Lanka, riling up the Buddhists to hate and become angry with them (Rifai, 2014). In one case, Galagoda Aththe Gnanasara Thero expressed to the Media that, "There is a concept named Al-Thakiyya in Islam, which has been taught to non-Saudi Muslims in the Middle East. Takiyya means that the Muslims must be deceptive and deceive non-Muslims out of their homes and hijack their properties. The leaders of Muslims usually act according to such Qura'nic teachings." From this, it can clearly be seen that the BNGs have undertaken several efforts to provoke the Buddhists' anger against the Muslims using this type of derogatory and unsubstantiated claims about the Muslim religion. Herath and Rambukwella (2015) found that the Buddhists are in conflict with the 'Sri Lanka Thawheed Jamaaath' group and the Buddhists who live in Western and Southern provinces perceive the group as a newer sect in Sri Lanka that appear to be radical and violent. The Buddhists feel that this might be because of BNGs instigation against respective Muslim groups, which have put this issue in the forefront of Buddhists' minds in recent times. There are a number of TV footages that prove the propagation of BBS against SLTJ using the Media and through Buddhism conferences. Therefore, this survey shows that the Buddhists do not want to make Muslims their enemies. Hence, there has been no overt show of hate or anger towards the Muslims

among the people; Buddhists, especially, have no motivation to be antagonistic towards Muslims even during the recent unrest.

Item 5 seeks to determine the respondents' view on withdrawing interaction with the Muslims soon after hearing misinterpretations about Muslims from the BNGs during the course of their campaigns. The result (Appendix I: Table 5) shows that almost all (79.9%) of the respondents answered negatively, stating strongly that they have not stopped or withdrawn from interacting with the Muslims in their surroundings. Furthermore, another 10.7% of the respondents expressed the usual disagreements with the statement, while just only 1.3% of them agreed that they have stopped interacting with the Muslims. 8% were indecisive or neutral. These results are confirmed with the mean value (4.6920), which tends to strong disagreement of the respondents with the statement. The mode also reflects the highest frequent score (5.0000), which indicates strong disagreement as well. The value of standard deviation (.67446) is also strong and is very closely scattered to the mean for this variable. However, Dewarsiri (2012) expressed that, "The recent campaigns, especially the 'Dambulla' incidents (mosque attack of April 2012) undertaken by BNGs, did not evolve into a communal clash, but it exposed serious fault lines existing at the structural level of inter-religious relations in Sri Lanka. These worrying contradictions are concealed by the facade of the official rhetoric of religious harmony." Imtiyaz (2015) found that, in Sri Lanka, a growing uncertainty and apprehensiveness about community relations and their future is evident, especially in Buddhist-majority areas. Therefore, it is understandable that there could have been incidences of Buddhists stopping their interaction with the Muslims and that communal clashes might even occur given time. However, the result of this survey signifies that the Buddhists have not withdrawn from interacting with the Muslims; the opposite is actually true; the relationship between them is still strong. The Buddhists do not give credence to the accusations or claims from the BNGs about Muslims and their religion in Sri Lanka.

Item 6 investigates the respondents' view on the breaking up of the relationship between Buddhists and Muslims because of the tense situation in Sri Lanka at present. According to the results (Appendix I: Table 6), nearly all (74.5%) of the respondents responded that the existing relationship among the communities is still intact, while 11.2% of them felt differently. Another 14.3% of them were neutral. The above result is supported by the mean value (4.2813), which slightly tends to strong disagreement of the respondents with the statement. The mode also reflects the highest frequent score of 5.0000, which also tallies with strong disagreement between the respondents. Moreover, according to Herath and Rambukwella (2015), in the Western and Southern Provinces of Sri Lanka, the Buddhists maintain a peaceful relationship with the traditional Muslims (Elder), who are the mainstream Muslims in this country, but they are dissatisfied and are at conflict with newer sects, which are a small group among Muslims known as the "Sri Lanka Thawheed Jamaaath" (SLTJ). It is noteworthy, SLTJ usually opposes the BBS' arguments. Fowsar (2014) points out that in Sri Lanka nowadays, the BNGs such as the BBS and Sinhala Rawaya (SR) have gone out of their way to break up the peaceful societal relationship among the communities of the country. Dewarsiri (2012) posits that there are serious fault lines in the relationship between Muslim and Buddhist political elites. Therefore, according to the above findings, any signs of the breaking up of Buddhist-Muslim relationship due to recent tensions cannot be confirmed. Also, the result of this survey proves that the Buddhists still harbour a lot of goodwill towards Muslims and the strong relationship between them cannot be destroyed through mere baseless provocations.

4.2 Impacts of Recent Tension on the Relationship: The Muslim's Observation

In this section, the researcher attempts to determine the impacts of the recent tension in Sri Lanka on the relationship between the Buddhists and the Muslims through an analysis of the Muslims' point of view. In total, six items were used to determine these impacts. These are 'distresses caused during campaigns, perceiving Buddhists as racists, anger and hatred towards Buddhists, decline in the existing relationship, strength of the campaigns, and breaking up of relationship'. In fact, in this section, the researcher attempts to determine the extent to which the relationship between these two communities is impacted because of the recent campaigns in Sri Lanka.

Item 1 looks at the extent of distress the BNGs' attacks have caused to the Muslims, widely disseminated using hate speeches against Muslims and their religion at pocket meetings, rallies, using the Media, and Buddhist conferences in most villages and cities in post-war times. According to the results (Appendix II: Table 1), nearly

97.4% of the respondents have suffered great distress during the course of these attacks against them. Besides that, the mean value (1.0833), which steadily tends to strong agreement of the respondents with this statement and the mode, which accurately reflects the highest frequent score (1.0000), both lend support to this statement. The standard deviation (.53143) is also strong and is very closely scattered to the mean for this variable. In fact, during the course of attacks, the Muslims became shocked and upset because even though both societies had been close-knit historically, one side is now attacking the other. The Muslims have suffered through these attacks, all the while questioning the reasons why the Buddhists would provoke and put them through this ordeal (Rifai, 2013). Fowsar (2014) points out that the recent anti-Muslim campaigns in many parts of the Island that protest over mosques and Shrines of historical importance has created a kind of fear psychosis and uncertainty among the Muslims of this Island nation. Also, approximately half of the Muslims now feel that their security has been severely compromised since the security forces have not reacted to the Buddhist Nationalists' violence (Imtiyaz, 2015). Therefore, the above discussions and results of this survey confirm that the Muslim community are distressed over the recent campaigns in most of Sri Lanka.

Item 2 requests the respondents to verify whether or not they think that the Buddhists are racists because of these campaigns. The results (Appendix II: Table 2) reveal that almost all (88.5%) of the respondents expressed disagreement with this statement with 85.3% strongly opposing it. This means that the Muslims have never thought of the Buddhists as racists. Only a very small amount (6.4%) of the respondents confessed that they considered the Buddhists racists. These results are further confirmed from the mode, which reflects precisely the highest frequent score, 5.0000. The mean value (4.6603) strongly tends to strong disagreement between the respondents. The standard deviation (.88210) is also strong, dotted very closely to the mean for this variable. It is worth mentioning here that just two Muslims strongly felt that the Buddhists were racists as a result of these attacks. Besides that, Imtiyaz (2015) also found that around 10% of the youngsters from the Muslim community felt that they had been encouraged to act violently against the BNGs as a form of revenge. This might be taken as the Muslims labelling the BNGs as a racist group because of their derogatory behaviours against Muslims, but it is worth noting that this is still a very small percentage of the entire Muslim society. Therefore, according to the results of this study, the majority of Muslims in Sri Lanka do not perceive the Buddhist community as a racist one, even though they have been attacked by a segment of these Buddhists. Throughout history, there has been no incidence of distrust between the communities, and the same is true even now (Dewaraja, 1994).

Item 3 seeks to verify the respondents' view on whether or not they have felt hatred and anger towards the Buddhists in general because of the activities of BNGs such as Buddhist rallies and conferences against Muslims. According to the results (Appendix II: Table 3), more than half (56.4%) of the respondents strongly disagreed with this statement, while another 9.6% of them expressed disagreement. Therefore, in total, 66% of the Muslims in Sri Lanka felt no hatred or anger at the Buddhists in general even with the recent campaigns carried out by the BNGs. 22.4% of the respondents stressed that they have felt hatred and anger towards the Buddhists in general because of the aggressive nature of a segment of the Buddhist society during the course of their attacks against the Muslims. The mean value for this variable stays at 4.0000, which further confirms disagreement between the respondents. The mode reflects the highest frequent score of 5.0000, which also indicates strong disagreement of the respondents. The religiosity of the Muslims could be observed in this situation, in that they strictly adhered to the Islamic tenants, which is not to respond in kind and to be patient during these ordeals regardless of threats. However, the perpetrators, according to their belief, will be punished by Allah the Almighty (Imtiyaz & Saleem, 2015). During the course of these campaigns, several Muslims were reflective in the sense that they considered that the Muslim community had not done anything to aggravate the Buddhists (Imtiyaz & Saleem, 2015). Therefore, taking into account this particular point, it is understandable that the Buddhists are willing to prevent any discord and maintain goodwill among the societies. In addition, looking at the results of this study, the same nature can be seen on the Muslim side as well in that an approximate amount of Muslims (66%) still want a peaceful coexistence with the Buddhists instead of sowing anger, hatred, and violence.

In item 4, the respondents are requested to verify whether or not they have attempted to withdraw from their relationship with the Buddhists, soon after the recent attacks instigated by the BNGs against the Muslims. The result (Appendix II: Table 4) shows that the majority of the respondents did not withdraw from their current associations with the Buddhists. Precisely 64.1% of the respondents strongly disagreed with the statement and 7.1% expressed

disagreement. Here, just 18.6% of the respondents have taken extra efforts to avoid fostering a relationship with the Buddhists because of the BNGs' attacks. In the meantime, the mean value (4.1346) for this variable, which slightly tends to the point of disagreement, and the mode, which accurately reflects the highest frequent score (5.0000), further confirm the above statement. Besides that, it is important to express the view of former Chief Justice Sarath N. Silva (2008) on the willingness of the Muslims to interact with the Buddhists. He said, "The Muslim society is willing to interact with other religious and ethnic groups, cordially interlinking these cultures with their own culture while polarising their own culture. This is applicable." (Quoted by Fowsar, 2014). Also, Imtiyaz and Saleem (2015) point out that almost the entire Muslims look at the hate campaigns as a risk to community interests that would trigger further tensions between the Buddhists and Muslims in the areas where the Buddhists are the majority. Therefore, according to the results, the Muslims actually desire to live harmoniously together, cherishing the nature of their relationship instead of destructing their social life within the country. Hence, more than 70% of Muslims have not even thought of withdrawing their relationship with the Buddhists even with the recent attacks.

In item 5, the respondents were requested to verify whether or not the recent violence carried out by the BNGs could act like a sharpened chisel and tear down the strong relationship between the Buddhists and Muslims in Sri Lanka. According to the results (Appendix II: Table 5), most of the Muslims feared that the recent violence could be a strong tool that would break the Buddhist-Muslim relationship. Therefore, almost all (81.4%) of the respondents noted that the recent discord could break down the relationship between the two communities, though it has weathered many storms historically. Furthermore, only about 8.3% of the respondents felt that these campaigns had no substantial power to weaken the Buddhist-Muslim relationship. The mean value (2.3077) slightly moves to the respondents being "undecided", while the mode (2.00) reflects the highest frequent value, showing agreement between the respondents. Besides that, the Muslims strongly believe that the hate campaigns and derogatory statements of the BNGs could unleash an ethnic violence similar to the one in 1983 where Sinhala-Buddhists riots destroyed many neighbourhoods and displaced around 100,000 Tamils from Colombo city. Based on this, the Muslims feel that they will be the next target soon after the victory in 2009 against the Liberation Tigers Tamil Elam (LTTE) (Farook, 2104). In addition, the Muslims feel that the recent campaigns could become a powerful weapon to destroy the peaceful Buddhist-Muslim relationship, due to failure of the government to implement the rule of law and of security forces to react to the perpetrators during the course of these attacks against Muslims (Hussein, 2014). So, the Muslims feel that the security has been severely compromised since security forces did not react to the Buddhist Nationalists' violence (Imtiyaz & Saleem, 2015). Therefore, the result of this study prove that these campaigns could be a powerful tool to divide and disrupt societies because related authorities are not taking any action to stop them. From this, it can be observed that the Muslims have become more vigilant in keeping traditional linkages and interpersonal relations, whilst taking care of any threats to this relationship in present Sri Lanka. Therefore, responsible personnel, especially the government, should be attentive towards any risks to the cordial relationship between the communities and attempt to preserve the harmonious environment in the country.

The last item (6) requests the respondents to verify whether or not they think these campaigns have caused the traditional relations between the Buddhists and the Muslims to breakdown. The results (Appendix II: Table 6) show that approximately 75% of the respondents strongly thought that the Buddhist-Muslim relationship had not broken down. They expressed confidence that cordiality with the Buddhists is still evident. However, a quarter of the respondents felt that in this specific context of present Sri Lanka, the traditional relationship between the respective societies has indeed broken down. The former result is further confirmed with the mode, which reflects the highest frequent score of 5.0000 and the mean value (4.1987), all of which slightly tends to strong disagreement between the respondents. There are some differing views on this respective aspect among scholars, especially Dewarsiri (2012) who stated that a serious fault line in the relationship between Muslims and Sinhala-Buddhists in post-war Sri Lanka could be observed. However, according to this survey, which represents the 14 Buddhist majority districts in Sri Lanka, the people do not see the recent tensions as a decisive factor in breaking down the traditional relationship between the Buddhists and the Muslims in Sri Lanka.

5. Conclusion

In summary, a total of 12 items were used; 6 items designed for the Buddhists and another 6 for Muslims, with two questionnaires distributed to 14 selected Buddhist-majority Districts, to determine to what extent the traditional

relationship between the Buddhists and Muslims has been impacted because of the recent campaigns undertaken by the BNGs in Sri Lanka. In fact, these are the underlying questions that are asked throughout this survey. Most of the Buddhists made no room for any groups or movements to destroy their existing relationship with the Muslims. According to the results, the majority of the Buddhists did not take seriously the misinterpretations about Muslims and their religion brought about by the BNGs' recent campaigns. The Buddhists were also not easily fooled into believing the misleading and baseless accusations about Muslims and Islam. Furthermore, they have not made any drastic changes in regard to the Muslims i.e. they did not attempt to withdraw from their traditional relationship with the Muslims. Besides that, the Buddhists feel that even with these campaigns, their relationship with Muslims has not been tarnished, and is still cordial much like the past. Also, according to their view, these campaigns cannot be deemed as a conflict between Buddhists and Muslims, because they do not feel anger or hatred towards the Muslims despite the misinterpretation about them. Lastly, according to Buddhists' point of view, the recent instigations of the BNGs did not impact their traditional relationship in any way; on the contrary, the Buddhists still maintain personal relationships with the Muslims, as per usual. The Buddhists responded to all the items with strong disagreement. From this, it can be concluded that the recent campaigns have not significantly impacted the traditional relationship between the Buddhist and Muslim people in Sri Lanka.

In the case of the Muslims in this study, indeed, the Muslims strongly believe in keeping the cordial relationship with Buddhists. From the results, weak points in the Muslims' traditional relationship with the Buddhists could not be identified even with the attacks that have been going on. Most of the Muslims did not feel anger or hatred towards the Buddhists because of these atrocities. However, they did feel distress over them, because of the sudden and unexpected nature of the attacks. Also, the Muslims did not look at the Buddhists in general as racists even with the campaigns. However, according to their point of view, these campaigns could gain enough power to destroy the traditional relationship with the Buddhists and could also cause conflict between the Buddhists and the Muslims in Sri Lanka. Although both the Buddhists and Muslims of Sri Lanka have not given credence to the recent undermining attempts undertaken by the BNGs, there is still a chance that the Buddhists could turn against the Muslims or vice versa due to the provocations from one community to the other in present Sri Lanka. Therefore, the government and related authorities must be extra vigilant and take the necessary proactive measures to avoid conflict among the communities and indefinitely preserve the traditional and peaceful nature of the Buddhist-Muslim relationship, so that all political functions run smoothly.

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Appendix I

Table 1. Heedful of BNGs' Propaganda

	Frequency	Percent	Mean	Mode	Standard Deviation
Agree	51	7.6	4.5759	5.00	.93780
Undecided	60	8.9			
Disagree	12	1.8			
Strongly Disagree	549	81.7			
Total	672	100.0			

Table 2. Believing Misinterpretations

	Frequency	Percent	Mean	Mode	Standard Deviation
Agree	51	7.6	4.4286	5.00	.99819
Undecided	99	14.7			
Disagree	33	4.9			
Strongly Disagree	489	72.8			
Total	672	100.0			

Table 3. Consider Recent Tension as Conflict (Appendix I: Table 5.6.4.3)

	Frequency	Percent	Mean	Mode	Standard Deviation
Strongly Agree	3	.4	4.2634	5.00	1.12178
Agree	75	11.2			
Undecided	114	17.0			
Disagree	30	4.5			
Strongly Disagree	450	67.0			
Total	672	100.0			

Table 4. Hatred and Antagonism

	Frequency	Percent	Mean	Mode	Standard Deviation
Agree	33	4.9	4.6027	5.00	.82339
Undecided	48	7.1			
Disagree	72	10.7			
Strongly Disagree	519	77.2			
Total	672	100.0			

Table 5. Withdrawing Interaction

	Frequency	Percent	Mean	Mode	Standard Deviation
Agree	9	1.3	4.6920	5.00	.67446
Undecided	54	8.0			
Disagree	72	10.7			
Strongly Disagree	537	79.9			
Total	672	100.0			

Table 6. Breaking up the Relationship

	Frequency	Percent	Mean	Mode	Standard Deviation
Agree	75	11.2	4.2813	5.00	1.07668
Undecided	96	14.3			
Disagree	66	9.8			
Strongly Disagree	435	64.7			
Total	672	100.0			

Appendix II

Table 1. Distresses Caused During Campaigns

	Frequency	Percent	Mean	Mode	Standard Deviation
Strongly Agree	304	97.4	1.0833	1.00	.53143
Undecided	2	.6			
Disagree	2	.6			
Strongly Disagree	4	1.3			
Total	312	100.0			

Table 2. Buddhists as Racists

	Frequency	Percent	Mean	Mode	Standard Deviation
Strongly Agree	2	.6	4.6603	5.00	.88210
Agree	20	6.4			
Undecided	14	4.5			
Disagree	10	3.2			
Strongly Disagree	266	85.3			
Total	312	100.0			

Table 3. Aversion and Anger

	Frequency	Percent	Mean	Mode	Standard Deviation
Agree	70	22.4	4.0000	5.00	1.25777
Undecided	36	11.5			
Disagree	30	9.6			
Strongly Disagree	176	56.4			
Total	312	100.0			

Table 4. Withdrawing the Relationship

	Frequency	Percent	Mean	Mode	Standard Deviation
Strongly Agree	10	3.2	4.1346	5.00	1.27850
Agree	48	15.4			
Undecided	32	10.3			
Disagree	22	7.1			
Strongly Disagree	200	64.1			
Total	312	100.0			

Table 5. Recent Campaigns as a Strong Tool

	Frequency	Percent	Mean	Mode	Standard Deviation
Agree	254	81.4	2.3077	2.00	.73161
Undecided	32	10.3			
Disagree	14	4.5			
Strongly Disagree	12	3.8			
Total	312	100.0			

Table 6. Breakdown of the Relationship

	Frequency	Percent	Mean	Mode	Standard Deviation
Strongly Agree	2	.6	4.1987	5.00	1.22367
Agree	58	18.6			
Undecided	22	7.1			
Disagree	24	7.7			
Strongly Disagree	206	66.0			
Total	312	100.0			



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From Conferences to Substantial Cooperation: A Study on the Historical Development of OIC

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Abstract

The purpose of this presentation is to analyze the history of the way the Organization of Islamic Conference (OIC) was constructed in 1969 and to trace its development until it was renamed the Organization of Islamic Cooperation in 2011. The decay of the Ottoman Empire and its Caliphate has implied the corruption of the oneness of the Islamic Ummah both substantially and symbolically. After the Caliphate was finally abolished in 1924, and many nation states arose in the Middle East, some conferences were held at which many Muslim leaders of the Islamic world gathered aiming to bring the Islamic states together in a single International organization. The conference in Cairo in 1924, the conference in Makkah from 1926, and the conference in Jerusalem in 1931 were the early attempts to make an International Islamic organization. In 1969, the OIC was finally founded on the tide of the Islamic Revival. But at that time, the OIC had just started to take its first step forward. After its foundation, many kinds of conferences were held in the OIC: Regular Islamic Summits, Extraordinary Sessions of the Islamic Summit, Islamic Conferences of Foreign Ministers (ICFM), Extraordinary Sessions of ICFM, and Specialized Ministerial Conferences. Through these conferences, the OIC developed its Charter and its subsidiary bodies. To further its development, some specialized committees such as Al-Quds Committee, some specialized institutions such as Islamic Development Bank (IDB), and some subsidiary organs such as Research Centre for Islamic History, Art and Culture (IRCICA) were constructed under the OIC. These committees, institutions and subsidiary organs have gradually made the cooperation of the OIC substantial. In 38th OIC Council of Foreign Ministers meeting in Astana, Kazakhstan in 2011, the OIC dropped “Conference” in preference to “Cooperation” and unveiled its new emblem. Kazakhstan’s Foreign Minister Yerzhan Kazykhanov introduced the resolution to make this change and said, “We should strengthen our cooperation, both internal and external, in all fields. ...Our internal cooperation means consolidating Islamic integrity and solidarity while external cooperation should aim to solidify the Ummah’s position in the world.” Of course the OIC still has many problems and weaknesses, but this presentation shows the potential of the OIC, which is trying to achieve the cooperation of the Ummah on the approval of the existence of the nation states.

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Livelihood Vulnerability and Community Resilience during Flood Season: The Case of Orang Asli at Tasik Chini, Pahang

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Abstract

Tasik Chini is a natural freshwater lake situated in Pahang and has been part of the World Network for Biosphere Reserve since 2009. The Biosphere Reserve programme promotes environmental conservation through active participation of the local communities. Tasik Chini Biosphere Reserve has been experiencing environmental degradation for the past few years due to rapid development of the surrounding areas. The negative impacts of environmental degradation affected the livelihood of the local community of Orang Asli who populated six villages which are scattered around Tasik Chini. Thus, the aim of this paper is to discuss the livelihood of Orang Asli focusing on the flood episodes in 2013 and 2014. This paper is based on a study conducted at the affected villages. The study adopted a qualitative approach using observation and interviews with the Orang Asli community members and other concerned parties as main sources of data collection. The findings showed that the flood episodes affected Orang Asli's livelihood in several ways including damaging their households, loss of sources of income, lack of clean water supply and problems related to access routes as well as communication breakdown and internal conflicts. The findings also documented the mitigation measures undertaken by the local community and other related parties before, during and after the flood episodes. The study concluded that the local community and other related parties were better organised in the 2014 flood episode as compared to the year before. Nevertheless, there is a need to strengthen the community resilience especially in areas relating to coordination of community initiatives and improving leadership roles.

Keywords: Natural disaster; flood mitigation; livelihood vulnerability; community resilience; Orang Asli; Tasik Chini

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Ar-Rahnu-based Financial Renovation in Malaysian Microcredit System

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Abstract

Ar-Rahnu (Islamic pawnbroking) has been expanding in Southeast Asian countries since it was introduced to financial institutions as one of Islamic financial products in the early 1990's in Malaysia. In many previous researches, this product is regarded as an alternative to a conventional pawnshop or a bank for the low-income group and micro or small enterprises (MSEs). The purpose of this presentation is to clarify how this product contributes to financial renovation in the Malaysian microcredit system from the perspective of the availability of financial products. In order to achieve this purpose, this presentation discusses how and why customers use this product through questionnaire research, which was conducted in August and September 2016 in Ampang (Selangor) and Kota Bharu (Kelantan) in Malaysia. As a result, this presentation especially shows two functions by focusing on how to use both Ar-Rahnu and other financial services. The first function is that Ar-Rahnu provides a unique access to formal financial services for customers who have never borrowed from banks or micro finance institutions. The second is Ar-Rahnu compensates for the lack of other financial services. Some customers who use Ar-Rahnu for achieving a goal also use other financial services such as a personal or micro loan. This presentation finally implies that Ar-Rahnu has contributed to financial renovation in the Malaysian microcredit system based on the above two findings.

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Why Use The CIPP Model To Assess A Program?: A Comparative Analysis

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Abstract

The assessment of a program is an action process to resolve and improve management issues involving two parties, namely the organiser and the participants. Thus, this Conceptual Paper seeks to analyse how the CIPP evaluation approach is adopted to give feedback to the organiser when it is time to make the decisions, be it to continue, improve or end a particular program. The evaluation outcome of a program involves planning, designing, implementing and assessing the effectiveness. The CIPP assessment model approach is chosen because it is a comprehensive model, covering the context, input, process and product. The output assessment in the CIPP Assessment Model Development was developed in 1971 (Stufflebeam 1971), and it was even used widely by various parties (Stufflebeam 2002). Thus, Daniel (CIPP) 2007 explained that this model is often used to assess the effectiveness of training programs. This study uses the CIPP model as an aid for organisers and participants to achieve the objectives of the program, not merely to fulfil individual needs. The CIPP Model is able to demonstrate the implementation outcome of a training program and its effectiveness comprehensively and systematically.

Keywords: The effectiveness of the training program; CIPP model and assessment models

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1. Introduction

The program assessment using the assessment model approach is an assessment method used to know the extent of a program implemented, whether it needs to be continued, improved or terminated; this is because this process will look into the problems, select information needed, gather and analyse the information to report useful conclusions to decision makers. Thus, the assessment process has to be done more carefully, whereby according to Jamil (2002), Norasmah (2002), Patton (1990) and Suchman (1967) the assessment process is the most difficult aspect in the assessment model.

The issue of this conceptual paper rests on why the study adopts Daniel L. Stufflebeam's Assessment Model (CIPP) 2007. This model was built at the end of 1960 and its discovery in 1966 related to the design of the objectives, tests and testing. Meanwhile, in Stufflebeam's Assessment Model (2003) it emphasised on the role of the

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researcher in collecting the data and information from the main sources which is directly while the program was conducted. According to Daniel L. Stufflebeam (2007), the most important thing in the program assessment is not to change but to improve, and this model even gets to know the responsibilities of a leader and staff in an institution systematically, because the effectiveness of a program is seen from the formative and summative assessment outcome, where this assessment is able to resolve the issues related to the next program implementation.

However, this model was also used for the assessment before, while or after the program was conducted. While other models can only be assessed in a certain time only, for instance the stake model being used only while the program is conducted, Tyler's model only measures the difference between the behavior of the participants through their changes before and after attending the program, and Kirkpatrick's Assessment Model only assessed whether the goal of the program is achieved or otherwise, and will measure the changes in attitude, the increased knowledge and skills after the training program (Kirkpatrick, 1994).

Nonetheless, in assessing the program, certainly there is no Model Assessment that is considered perfect and the best, as every Assessment Model has its own strength and weakness. According to Patton (1990) there is no one of the Assessment Models that is the most complete and absolute in an assessment, and Norasmah (2002) suggested that in assessing a program one needs to know the purpose, design, suitability criteria, past studies, the strength and weakness of the program before choosing the best or the most appropriate Assessment Model.

2. Background

Program assessment is an important activity to determine whether the program carried out gives positive or negative effects, as the assessment can determine the value of an object (Vincent, 2010), and yet the assessment in education is always looking at the positive effectiveness in the study done, while (Worthen & Sanders, 1987) stressed that the assessment in education is a process of deciding upon the quality, effectiveness or value for a program, product, project, process, objective or the curriculum.

The entrepreneurship training program assessment in this study seeks to evaluate the syllabus, module, activities and process carried out, also to know the extent to which the program is able to fulfil its objectives. The early-stage practice can well give a positive input among the entrepreneurs, as the main focus in this study is to know how far is the implementation process of the entrepreneur program successful in raising the awareness and knowledge of the entrepreneur on the business, so that there will be a change in the business performance. Thus, in assessing a training program, it is crucial to obtain comprehensive and accurate information from different participants (Tomlinson, 2004).

Thus, in the assessment of a program, there are various models or approaches used to assess the training program. According to Ibrahim (2001), a model serves as a symbol towards the actual condition - it is concise and comprehensive and can be symbolized as a road that helps one to determine his or her direction (Nadler, 1983).

2.1 The Approach of the Assessment Model

Program assessment can be measured by using various model approaches that are appropriate to the study purposes, and it even gives different impacts following the model adopted. According to Fitzpatrick, Sanders and Worthen (2004), there are almost 60 types of Assessment Model programs, but the differences lie in several factors, which is the study methods and requirements. Meanwhile, there are six assessment approaches with the orientation resting on the types of studies that share some common features - the purpose of assessment, the method of assessment and the criteria in the models categorised by Worthen and Sanders (1987) namely:

- a) Objective-oriented approach
- b) Management-oriented approach
- c) Customer-oriented approach
- d) Opponent-oriented approach

- e) Expertise-oriented approach
- f) Naturalistic and participant-oriented approach

In determining the Assessment Model selection, the assessor has to look into the probability of the use of the Assessment Model carefully, because every Assessment Model has its own assessment method and evaluation stage. Every planning of a program necessitates certain allocation from the sponsor towards achieving a certain target because the best Assessment Model is a model that suits the needs of the assessor (Suchman, 1967).

2.2 The Analysis of Multiple Assessment Models

In deciding on the most suitable Assessment Model for every study, the assessor needs to understand all approaches of the Assessment Model related to the programs that will be, and have been executed, since every model has its own method, rules and strategies that are suited to the assessment objectives.

Therefore, there are 9 Assessment Model approaches that have been analysed to know and understand every model to be made compatible with the assessment study that is to be done. Having been analysed, the assessor gets to know why the CIPP Assessment Model is very suitable with the studies related to the assessment of program effectiveness and achievement. Among the approaches that have been analysed are as follows:

- a) Tyler’s Assessment Model
- b) Hammond’s Assessment Model (1973)
- c) Scriven’s Information-Free Assessment Model (1972)
- d) CIRO Assessment Model (1970)
- e) CIPP Assessment Model (1973-2007)
- f) Bell’s Assessment Model (1979)
- g) Kirkpatrick’s Assessment Model (1959)
- h) Responsive assessment model (1967)
- i) Illuminative assessment model (1972)

3. A Summary of the Comparative Analysis between Assessment Models and CIPP Model

In this Assessment Model summary, it can be seen that the assessment component in terms of the method, the use, focus and process of assessment have both similarities and differences, but they vary in terms of the purpose and requirement.

Component of Assessment	Cipp (1971)	Tyler (1942)	Hammond (1973)	Scriven (1972)	CIRO (1970)	Bell (1979)	Kirkpatrick (1959)	Responsive (1967)	Illuminative (1972)
Method	*Context *Input *Process *Product	Context	Process	output	*Context *Input *Reaction *outcome	*Reaction *Efficacy *Use *Value	*Reaction *Learning *Behaviour *Outcome	*Report Outcome	*Process *Outcome
Use	*Formative *Summative	Summative	Formative	Summative	Summative	Formative	*Formative *Summative	Summative	*Formative *Summative
Focus	Obtain all information	Progress	Achievement	Program’s strengths and weaknesses	Implementation of Program	Personality Improvement @ Change	Result of Change	Information of the stakeholder	Strategic
Process	*Before *while *after	*Before *while	after	after	*early *implementation *outcome	*While *after	*Before *after	While	*While *after

Table 1. Comparison of the Models of Assessment

Therefore, if we look at it as a whole, the Assessment Models have their own weaknesses and strengths. Having analysed all the nine models, it is found that the CIPP Assessment Model CIPP is a systematic model that assesses

comprehensively and it follows the situation of the assessment. A lot of scholars have been fascinated by it and stated that the CIPP model assessment is easy and accurate in assessing management-oriented programs like agriculture programs, entrepreneurship programs, fishery programs and many more.

If we look at it on the surface, the eight types of Assessment Model only assess a stage. This is because the assessment process is too time-consuming. However, the Assessment Model CIPP proves to be consistently appropriate and assesses the program comprehensively and look into the outcome of the program. However, there is also a similar model to the CIPP model, which is the CIRO model, where it encompasses the whole aspects, but it only assesses the early stage of the program, how it is implemented and what is the outcome.

Therefore, this summary can be used to identify the needs and importance also the suitability, by fulfilling the aim of the organiser when assessing a program.

3.1 Why the CIPP Model?

Stufflebeam's Assessment Model is chosen to evaluate the effectiveness of the training development program as the model looks into the journey before, while and after the program compared to other models. Although the CIPP model has its strength, it also has its own strength. However, what proves to be important in the program assessment is the suitability with the use of the assessors and that it is adopted for the purpose of evaluation in determining the effectiveness of a program (Kirkpatrick 1975, 1994; 2000).

However, for Denial L. Stufflebeam (2007) the use of the Formative and Summative assessments in education evaluation is able to conceptualise the assessment based on the object and purpose of the assessment. This is because the main purpose of the Formative and Summative assessment is to depict the whole program and information by means of measuring the responses, learning, impact on the work performance and the impact towards the organizational achievement. All these are at par with the Assessment Model introduced by Stufflebeam (2007).

According to Scriven (2008) and Stufflebeam (2007) the formative assessment is done throughout the whole program, to ensure a continuous improvement of the program. Brinkerhoff et al. (1983) supported this by stating that the implementation of the program has to be improved and the activities expanded. Thus, Neimanis (2007), Trochim (2006) and Shawn (2009) agreed that the formative assessment needs to improve the execution of the program so that there will be a positive impact towards the program goals.

Meanwhile, the summative assessment only gives a verdict on a program - whether it should be continued, retained or terminated or changed to another program. Thus, the purpose of having the summative assessment is to obtain an overall picture in relation to the progress of the program so that the organiser can make accurate decisions. Stufflebeam and Shinkfield (2007) and Scriven (2011) were of the opinion that the summative assessment seeks to assess the outcome of the program as a whole, so the assessment will be conducted at the end of the program or when the program is terminated.

Apart from that, the views from other experts can also help determine the selection of the Assessment Model that will be adopted. As an example, the views raised below can support the selection of the Assessment Model Denial L. Stufflebeam (CIPP) (2007) to evaluate the effectiveness of the entrepreneurship development program.

The flowchart below explains about the operational process in an institution, so a complete context assessment to reflect the goal of the program, the requirement of the input, the process implementation and the product outcome, can give accurate information. Therefore, context assessment needs to be clear in assessing a program since the success or failure of a program has to be measured, where the organiser or the sponsor requires complete information in deciding to continue or terminate the program. Therefore, this flow facilitates the assessor in addressing the shortcomings or improvement requirements of the program.

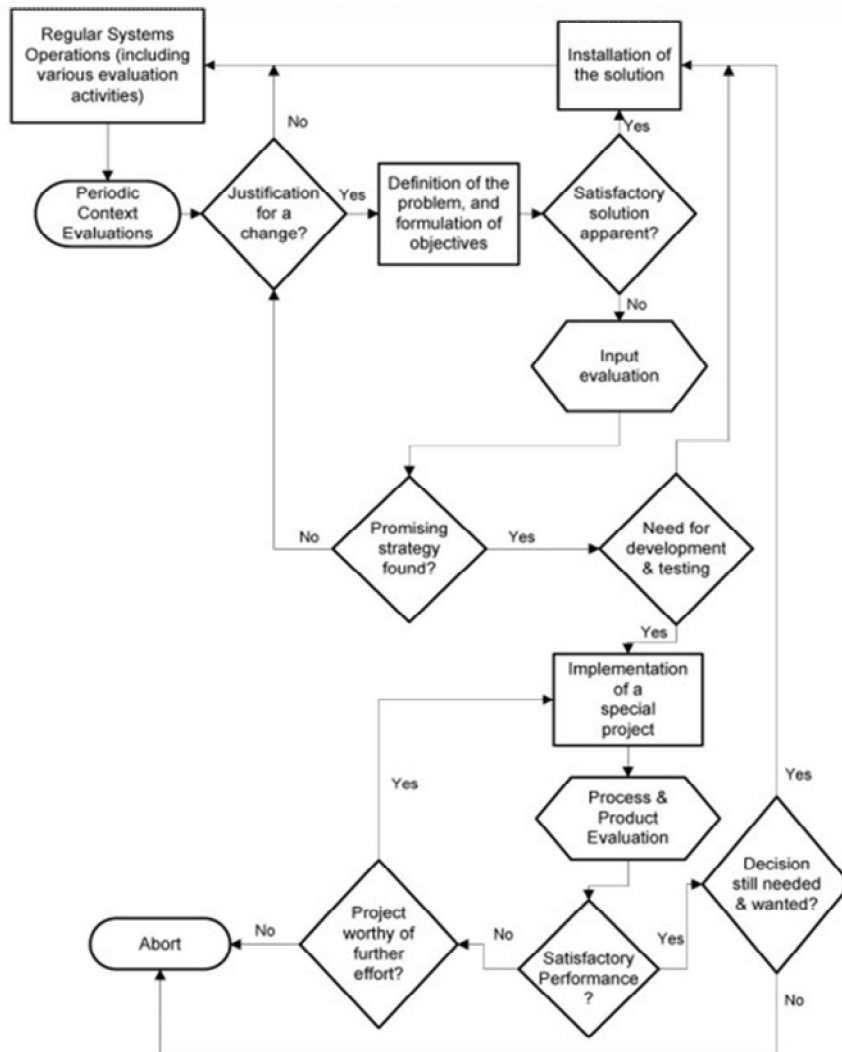


Figure 2. The Flow Chart of the CIPP Model Assessment

3.2 The Use of the CIPP Model Assessment in the Entrepreneur Training Program

The CIPP Model Assessment is a favourite model among the assessors or evaluators of industrial, business, agriculture and education programs (Yahya Buntat, 2006), as this model is systematic and can even provide more detailed information to facilitate the decision makers in understanding and making the right conclusions. If the stake and scrivent models are to be analysed, both these models can be found in the CIPP program, so clearly this model approach covers all management-oriented models.

3.2.1 Context Assessment in assessing the goal of the entrepreneur training program

Context assessment is a form of assessment that focuses on the changes and environmental issues (Azizi Yahya, 1998) as it is a method to know how the program's goals and objectives can be achieved by assessing the

effectiveness of the entrepreneur development training. The formation of the program's objective remains a crucial aspect in determining the increased motivation and skills in an entrepreneur. Among the program objectives that are to be assessed are the fact that the success of an entrepreneur depends a great deal on the attitude, personality and behaviour of an entrepreneur (Ab Aziz Yusof, 2013), including brevity, trustworthiness, loyalty, commitment, high energy level, opportunity-seizing, having the desire and is responsible, and has the leadership skills (Zimmerer & Scarborough, 1996), open-minded, consistent, honest, efficacious, creative, funny, considerate, adventurous, motivated, positive, optimistic, inspiring, and interested (Lamb & Kuehl 1997), respectful, fit, hardworking, innovative educational and knowledgeable (Nor Aishah Buang, 2013; Ab Aziz Yusof, 2013), respected and compassionate.

Thus, in the planning process of the entrepreneurship training program, the main resource that determines the success of a program is the changes of the entrepreneur related to his or her problems, confidence and attitude. Therefore, while implementing the program, it is important for the program management and speaker to understand beforehand the goals of the program (Abdul Raof Dalip, 1989)

3.2.2 Input Assessment in evaluating the program planning

Input assessment encompasses activities related to the program and resource input - Stufflebeam (2007). Thus, in determining the type of assessment, it is very important to plan the programs to help the organisers make the decisions in structuring the program. Therefore, the program's input assessment involves the assessment towards human resources and non-human resources, covering the level of skills and speaker and entrepreneurs' attitude, while non-human resources encompass the level of infrastructure, the level of teaching and learning materials, specific financial allocation and the use of financial allocation.

Thus, in assessing the entrepreneur development training program Stufflebeam (2007) the training module quality and systematic program planning are very important, as systematic programs that adhere to the program objectives will create quality entrepreneurs. Stufflebeam (1971; 2003) explained that the main objective is to help determine the changes needed in a program, while the component of assessment is to identify and interpret the appropriate approach in the implementation and termination of a program, so the assessment concept outlined must be able to gather, plan, analyse and report the data.

3.2.3 Process Assessment in the Entrepreneur Development Training Program Action

The process assessment is a continuous revision to ascertain the practice in the program planning (Stufflebeam & Shinkfield; 2007) where it encompasses the process of examining how a program is executed, conducting the program monitoring and auditing the program to ensure that the entrepreneurship development training program acts by the guideline, laws and ethics, and detect the flaws in the procedure design or program implementation (Stufflebeam, 2003; 2007). In the assessment, the task of the assessor is to give information on what actually happens in a program (Buckley & Sheehan, 2009).

However, for (Ghazali Darussalam, 2010) normally the assessor will prepare various kinds of information for the organiser or implementer of the program, as it can help the latter to make formative assessment decisions, or specifically the decisions on how to modify or improve the program. Thus, the process assessment necessitates the assessment on the actions of every activity of the entrepreneurship training program such as the planning, implementation, assessment, teaching and learning, monitoring and acknowledgment.

3.2.4 Product assessment in evaluating the outcome of the entrepreneurship development training program

Product assessment aims to measure, interpret and consider the achievement of a program (Rasmuna, 2014) while according to (Stufflebeam, 2003; 2007) product assessment seeks to determine and examine the general outcome and the specific outcome by way of determining the outcome assessment approach to measure and identify the

expected outcome, assess the merit of the program, conduct retrospective benefits to give the actual value to the program or to conduct the cost effectiveness assessment to ensure the program's cost effectiveness as compared to other similar programs.

The main objective of the product assessment is to ascertain the extent to which the entrepreneurship development training program can cater to the needs and intention of the program with entrepreneur achievement, and also product assessment needs to view extensively the positive and negative impacts of a program. Thus, product assessment is crucial in helping the organisers to make the decision in the summative assessment when assessing the effectiveness of a program (Orlich, 2004). The product assessment will involve an evaluation towards the cognitive, affective and psychomotor aspects produced by program participants (Mertler, 2003).

4. Conclusion

The use of the CIPP assessment model in assessing the effectiveness of the entrepreneurship development training program is an approach to obtain information that adheres well with the program outcome for the decision makers, because with the outcome, it can serve to address all issues like the significance of the program, the planning executed and so on.

Even according to (Stufflebeam, 2003) the CIPP assessment model sees the collaboration between the assessors and the decision makers. Yet, the former's role is even more important in proving the value of the program in its improvement. As a whole, the CIPP model is suitable to be used to evaluate the effectiveness of the entrepreneurship training program as it helps to organisers to stay accountable when making decisions. A systematic effort is needed to assess the quality of the related module (Rusmuna, 2014), while the goal and objective of the study are very much appropriate to the CIPP model due to the feedback received from the assessors in the planning and implementation of the entrepreneurship development training program.

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Astrofiqh Implementation in Ibadah through Technologies

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Abstract

Astrofiqh continues to attract new followers in Malaysia due to its broaden concept compared with astronomy. However, despite its new profound reputation, astrofiqh might be still a stranger to some. Hence, this paper will highlight the usage of astrofiqh, through the latest technology equipment and softwares in our ibadah. The study helps tackle any raised issues while highlighting the importance of astrofiqh in our daily lives. The study uses qualitative methods of analysis instruments via documentations, observations and interviews. The study finds the technologies used in tandem with astrofiqh have helped solving some religious matters such as in determining the beginning of hijri, calculating qiblat direction as well as prayer times.

Keywords: Astrofiqh; technology; observations; astronomy; ibadah

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1. Introduction

Muslims' acts of worship are very much related to the knowledge of astronomy. The knowledge of the sky can benefit directly the acts of worship. A field observation is part of the Fiqh which analyses Astrofiqh and Cosmofiqh issues because of its expansive coverage encompassing moral, shari'a, faith and the events of the universe. In Malaysia, astronomy is better known as the knowledge of falak syar'i. Now, the term 'astrofiqh' was introduced and has started to be used by some parties in Malaysia to refer to the knowledge of falak syar'i. The term astrofiqh was introduced by Ibrahim (2010) by bringing it together with the term cosmofiqh. The term has formed a new corpus of new knowledge that combines the field of space science and Islamic fiqh. He defined astrofiqh and cosmofiqh (فقه الفلك والكون) as follows:

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علم يبحث فيه خلق الكون ومصيره، ومواقع الأجرام السماوية وحركاتها والمبادئ الفلكية الأخرى لتحديد التقويم والجهة والأوقات التي تفسر الأحكام الشرعية في العبادات والعقيدة والأخلاق وفق النصوص الشرعية.

It means “knowledge that debates about the universe on the position and the movement of samawi objects to determine the calendar, direction and the time related to the laws of Islam in the aspects of acts of worship, moral and faith on the platform of shara”

He added that astrofiqh also covers the debate about kosmofiqh which concerns with the aspects of the creation of the universe and the objects within. This field has been a branch of knowledge that is endless because the knowledge about the universe is already too broad to be explored. According to Safiai (2013), stemming from the view above, the study of falaq has expanded to cover the issues of faith and moral, other than the laws that relate with the universe as a whole and which is not limited to just the space as the subject of the study. Therefore, the shari'a principles towards the elements of the Earth like the clouds, the wind, the earthquake and the Earth' geographical aspects are included in 'al-kawn' intended in the definition.

Among the observational astrofiqh activities in Malaysia are the observation on determining the direction of the Qiblahh, the prayer time calculation and the determination of hijiri month. This writing will go further into the implementation of the observation of astrofiqh in the acts of worship using technology.

2. The Position of Islam in Science and Technology

In the al-Qur'an we already have the knowledge of science and technology ready to be studied and expanded. Every verse in it has its own meaning that has to be analysed, pondered upon and carefully understood because the Quran is the largest and the most important source of knowledge to the end of time. The knowledge of Science and Islam is inseparable because science will become the points of argument of the Quran and the Supreme power of Allah s.w.t as has been decreed:

Means:

“We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?”

(al-Fushsilat: 53).

Science and technology are very much related in Islam where they are inextricably linked simply for the fact that they offer great contribution and play an important role in building human civilization. Islam has never forbidden or prevented its followers from advancing and rising as a modern country. Islam even supports and motivates Muslims to carry out research, studies or experiments in every aspect including astronomy and technology. The modernity and sophistication of the technological era has produced development capable of helping to realize the Muslim aspirations, by applying Islam to the two aspects- to ensure wellbeing and to ensure human sustainability in general, and Muslims in particular.

The knowledge of the economy can be elevated as the queen of science in almost all human cultures (Saliba, 2007: 27; Ilyas, 1988: 11-12). In Islamic civilization, the knowledge is of high rank since it relates closely with the implementation of a Muslim's daily acts of worship such as the direction of the Qiblahh, the calculation of the prayer time and the determination of the hijiri month. Tracing back its history of development, the knowledge of astronomy had come a long way, since the advent of Islam, especially in the time when the Prophet and his companions had yet to become great influence. With the motivation and enthusiasm to master the knowledge that has become the basis of Islam, Muslims have started to explore, create and dominate the discipline of astronomy until it becomes one of the most popular scientific branches of knowledge in Islam especially when it reaches its apex of success and excellence in the Bani Abbasiah era, especially in the 8th to the 13 B.C (Man, 2011: 2).

The observational activities of Astrofiqh today are very different compared to those in the past when Islam had excelled in the field of astronomy. The world's advancement in science and technology has facilitated the astronomers to obtain better and more precise data. Today, the activities are done using support equipment also

some sophisticated tools, like the telescope, teodolite, compass and so on equipped with in-depth knowledge of the astronomy. Therefore, Muslims' acts of worship can be executed more systematically.

3. The Determination of the Direction of the Qiblahh

The direction of Qiblahh is the direction faced by the Muslims when performing solat namely Baitullah or Kaabah. According to astrophysicists, the direction of the Qiblahh is facing the Kaabah according to the closest distance of the globe. Making Kaabah as Qiblahh is obligatory based on the decree of Allah s.w.t:

Means:

“And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do.”
(al-Baqarah: 149)

The commands of Allah s.w.t towards the obligation of facing the Qiblahh during prayer and the guideline taught by the Prophet on *tawajjuh* to Kaabah in some of the acts of worship have challenged the past fuqaha to arrange the methods of calculation and determination of direction based on certain coordinates of a location and the movement of the sun and the stars. The direction of the Qiblahh must be determined first before the prayer can be fulfilled. This is because facing towards the Qiblahh is one of the obligatory conditions in solat. In the sect of Syafie there are two law-related conditions concerning facing towards the Qiblahh (Zainal 2004: 111);

- (i) For those close to Kaabah, they have to face the Kaabah with conviction, by looking at it or touching it (for the blind) or through other ways that can give one the confidence.
- (ii) For those far from Kaabah they must face the *ain* Kaabah through *dzan* depending on their intention.

According to Musa (1990) to get the direction of *ain* Kaabah, several steps can be done, and they are;

- (i) Asking people who are knowledgeable including about the use of any equipment that can be of help.
- (ii) If this kind of people is absent, one needs to be confident by using the sun, the stars or the compass.

At the initial stage of the development of Islam, the determination of the direction of Qiblahh does not cause any problem because Prophet s.a.w was together with his companions and the prophet himself showed the direction of Kaabah when he was outside Mecca. However, when his companions started traveling to broaden Islam, the method of deciding on the direction of Qiblahh has become more complicated where they started to refer to the position of the stars and the sun that can help give the direction. There are many methods that can be used to determine the direction of Qiblahh such as:

3.1 Using the Stars

For the past ten years, humans have used the stars as a direction, as dictated by Allah s.w.t:

Means:

“And landmarks (too), and by the star they find a way”
(al-Nahl: 16)

The stars that can serve as guidance to determine the direction of Qiblahh is the Orion (*Al-Babadur*) (Zainal, 2004: 114). It is known as the star of Qiblahh because there are three stars placed one after another namely *al Nilam*, *al Nitak* and *Mintaka*. The direction of the Qiblahh can be acknowledged by having the three stars facing the west. In Malaysia, the *Orion* only appears in the sky in certain months, which are:

- i. December : seen to be high in the sky at midnight
- ii. July : seen during Fajr
- iii. March : in Maghrib seen in the middle of the sky

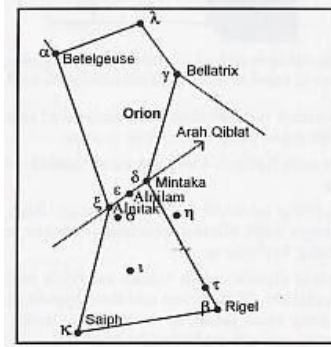


Image 1. Orion in determining the direction of Qiblahh

Source: <http://panduanpercuma.info/agama/2395/menentukan-arah-Qiblahh-kaedah-bintang/>

Other than that, Qiblahh can also be decided by using the finger as indicator for the angle opening value, like:

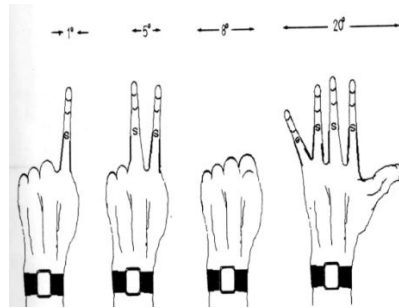


Image 2. The guideline of a finger for angle opening.

Source: Islamic Development Office Malaysia (JAKIM), 2014, <http://www.esolat.gov.my/web/index1.php?id=51&type=C>

3.2 Istiwa' A'dzam Phenomenon

The exact direction of Qiblahh is obtained when the sun istiwa' on the Kaabah or better known as the *a'dzam istiwa' phenomenon*. Istiwa' happens when the sun stays right on the point of zenith (*ghayah*) of a place as it crosses the meridian. This phenomenon will happen twice in a year, when the sun's istiwa' angle (*mail al-syams*) in equivalence with the local latitude value. According to Zainal (2004: 115), this phenomenon only happens to the states with the latitude less than the maximum istiwa' angle value which is 23.5°.

The istiwa' angle value of the sun is equal to 0° on the 21 March every year, and at this point, the passing of the sun at the meridian for the states positioned on the line of the Equator will happen right on the zenith point. On the same condition, the sun will also experience istiwa' with Kaabah where the angle value will be the same with the latitude value of Mecca where the Kaabah is located. When the sun is right on the top of Kaabah, all shadows of the object will be directed at Kaabah (al-Syarqawi et al., 2008: 201). Thus, when the phenomenon takes place, it can be used to help check and decide on the direction of the Qiblahh.

In Malaysia, this phenomenon only happens twice a year which is on the 28 May at 5.16 pm and on the 16 July at 5.28 pm. Due to the time difference, this phenomenon happens on 28 May at 12.16 noon and 16 July at 12.28 noon in Mecca. However, should it be in the leap year, the date of istiwa' *a'dzam* must be made earlier by a day on the 27 May at 5.15 and 15 July at 5.27 pm. As it happened in the afternoon in Malaysia, the shadow of an object must fall towards the East. The actual Qiblahh will be facing the west.

3.3 Tongkat Istiwa'

The normal traditional method done in deciding the direction of Qiblahh is by using the *tongkat istiwa'* where it can determine the position of the meridian line which is the north or the south and it can determine the east/ west from a place. The meridian line is also known as the noon line. According to Zainal (2002), this method has its association with the astronomical application which is the movement of the sun. This method is also practised a great deal in old mosques for many years.

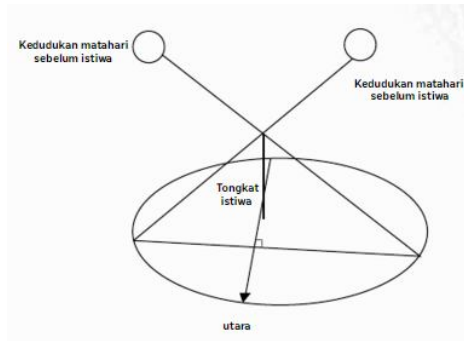


Image 3. The marking of north/ south and east/ west using the istiwa cane.

Source: Ar-Risalah fi Ta'yin al-Qiblahh

The steps of marking of North/South and East / West lines:

1. Erect a straight stick in the middle of a spacious area.
2. Make a circle by making the pole the center of a circle. Mark the center of the circle as (O).
3. Mark the shadow of the pole that touches the circular line before and after *istiwa*. Mark the pole shadow before *istiwa* as (B) and the shadow after it as (T).
4. Connect (B) and (T) which are also the east and the west lines. (T) represents the east while (B) represents the west.
5. To get the north and south directions, make a line that passes (O) and with the right angle with east and westerly lines.

After the lines are obtained, it will help obtain the direction of the *Qiblahh* for the place. According to Ar-Risalah Fi Ta'yin Al-Qiblah, the direction of the *Qiblahh* can be determined by doing some calculations and using a measurement tape based on the Pythagorem principle. The direction of the *Qiblahh* can also be decided based on the difference of angle by 68° to the left from the northern line (Malaysian Islamic Training Institute 2015).

3.4 Using modern technological equipment

In Malaysia, the use of the compass is very popular among the Muslim community in determining the direction of the *Qiblahh*. This equipment is very accessible and useable and can be brought around. The use of this equipment requires good skills as to determine the actual direction of the *Qiblahh*. As for Malaysia, the direction of the *Qiblahh* is estimated to be from 290° to 293° . However, the way to use it must be precise as it has a rather high risk as established by (Mohd Shukri 2014: 12):

- i. The direction shown by the compass is the direction that refers to the northern direction of the magnet which does not necessarily equals to the exact northern direction. This difference is called the magnetic slanting angle.
- ii. The compass needle can be influenced by the local gravitational force where it is affected by the existence of metallic materials or electricity current around the compass being used.

Other than that, theodolite is also a tool used by the surveyor or those who are in charge of determining the direction of the Qiblahh like the State Islamic Department and the Malaysian Survey and Mapping Department (JUPEM). It gives a precise reading but it is difficult to be used because it has to be used meticulously. In this vein, an innovative tool was designed to facilitate the process of determining the direction of the Qiblahh.

In 2016, an innovative tool was introduced by Kassim Bahali where it is named Qiblahhain. The process of deciding on the Qiblahh was previously tainted by a difficult process and now, thanks to Qiblahhain it has become quite convenient to decide on this direction. Qiblahhain is an innovative tool where it can help marking the direction of Qiblahh. It has two functions, with the first function serving as the laser indicator of Qiblahh.

This laser indicator helps mark the direction of Qiblahh in hotel rooms, offices, solat areas or homes easily, fast and conveniently. The handler of the tool only needs to make sure that the indicator follows the direction that has been set. Using Qiblahhain, it can transfer the azimuth of Qiblahh as calculated (for example for location X, it is 292°) to the room ceiling easily and fast. The laser beam produced by this tool can be directed to follow the calculated azimuth of the Qiblahh.

The second tool is the Istiwa cane used to determine the direction of the Qiblahh outside buildings or on the platform of a musolla or a new mosque. It comprises of gnomon and a plate with the scale angled at 0° - 360° . It is placed on a wide open area with the sunlight appearing to help yield the shadow of the gnomon. By learning about the azimuth of the gnomon, the Qiblahh will be able to be determined.

With the aid by these modern and sophisticated technological tools, the determination of the Qiblahh will become a lot easier. The percentage of error can be reduced. This will make it easier for Muslims to perform their daily acts of worship involving the position towards Mecca. In this vein, Qiblahhain has successfully been conferred the Award of Innovation in the 6th Islamic Innovation Exposition, 2015 (I-INova 2015) at the Islamic Science University Malaysia (USIM) Negeri Sembilan (MyMetro, 2016).

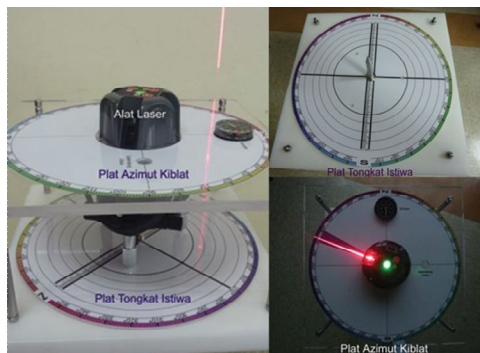


Image 4: Qiblahhain that has two functions.

Source: <http://www.al-azim.com/jmm/index.php/en/kalendar-aktiviti/Qiblahhain>

4. The determination of Solat (Prayer) Time

The prayer time uses the daily positions of the sun as reference. Based on the al-Qur'an and hadith, the prayer time is associated with the matching location of the sun (Baharrudin Zainal 2004: 120). As decreed by Allah s.w.t:

Means:

“Therefor (O Muhammad), bear with what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance”

(Taha: 130)

Allah has decided that every fardh has its own place and time. The prayer time decided by shara' has become the valid requirement of the fardh, because it will be void if it is performed outside the time stipulated. Although the prayer time is generally stated in the al-Qur'an, this has been detailed further through various hadiths. Among the Quranic and hadith related to this is as follows:

Means:

“Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed”

(al-Isra': 78)

From Jabir bin Abdullah r.a that Muhammad s.a.w. was approached by Jibrail a.s and he told our Prophet: “Wake up. Perform your prayer”. They performed Zuhr when the sun was about to set. Then Jibrail came again and said: “Wake up, Perform your prayer”. They performed Asr when the shadow was as tall as the height of objects. Then he came again during Maghrib, and he said: “Wake up. Perform your prayer”. They performed Maghrib when the sun was disappearing. Then he came again and said: “Wake up. Perform your prayer”. They did Isyak when syafak had disappeared (syafak ahmar). Then he came again during fajr (Subh) when the sun was glinting (fajar sadiq). He came again the next day. As for Zuhr, he said: “Wake up, Perform your prayer”. They performed Zuhr when the shadow was already tall. Then Jibril came during Asr, and he said: “Wake up, Perform your prayer”. The shadow was already twice the normal height. Then Jibril came again during Maghrib as it was before. He came again during Isya' after half the night had passed or one third of the night, so they performed Isya'. Then Jibril came again when the sky was becoming very yellow (the light of truth), and he said: “Wake up, Perform your prayer”. They did fajr. Then Jibril said: “The moment between these times is the time for prayer”. (Narrated by Imam Ahmad, Imam an-Nasai, Imam al-Tarmizi and according to Imam al-Bukhari, this was the most precise prayer time, with Jibril being the Head of the prayer).

The above hadith clearly explains the duration when the praying time starts and ends for every fardh as taught by Jibril a.s to Rasulullah s.a.w in practice. As elaborated by the Hadith:

- Zuhur starts from the sunset until one's shadow is as tall as his or her own height.
- Asar starts from the time when one's shadow is taller than his or her height until sunset.
- Maghrib starts when the sun is set until the reddish signs (*syafaq*) are apparent in the West.
- Isya' starts from the disappearance of the red signs (*syafaq*) in the sky to the half of the midnight.
- Subh starts from rising of the dawn to sunrise.

The statements made by our Prophet about the limitations of the five basic praying times which is the starting and the ending have been guided by the location of the sun, and this had given the idea to the previous Muslim scholars to conduct a research on the position and the way the sun works and to build an integrated approach by using multiplication table and logarithm to determine accurately the time the prayer starts and finishes. The prayer time is determined according to the astronomical phenomenon that keeps changing according to the latitude, season and the atmospheric condition where they change from one place to another. As we all have acknowledged, the obligatory solat is imposed to every Muslim. It is one of the pillars of Islam, and unconditionally, Muslims have to perform the solat be it in sickness, bed-ridden, traveling and so on. As decreed by Allah s.w.t which means:

“Turning unto Him (only); and be careful of your duty unto Him and establish worship, and be not of those who ascribe partners (unto Him).”

(ar-Ruum: 31)

In relation to this, Persatuan Falak Syar'i Malaysia (PFSM) or Malaysian Syari'i Astronomical Association has taken the initiative to prepare a solution for Muslims to determine the solat time in flights (WSDP) called MyMUWAQQIT. This initiative is sparked by the concern raised by the Muslims on the exact solat time when being in an aeroplane merely because there is no precise guideline. PFSM uses the integrated force of the scholars and the

local scientists, to conduct the phenomena of the sky and the sun, in long-distance flights to get the required parameter to calculate the time of solat at the height of the airplane. The study has produced 52 datasets covering 45 flights beginning from the year 2011 to 2012. The equipment used in this study is given below (<http://www.mymuwaqqit.com/maklumat/my.html>):



Image 5. Light Meter is used to read the brightness of the sun (Unihedron SQM LM).



Image 6. The integrated Data Collection system capable of collecting the Light Meter and GPS data using the laptop.

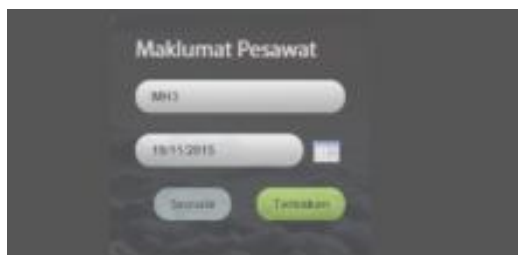


Image 7. GPS module is used to read the speed, Latitude, Longitude, Date and Time of the Phenomenon (GlobalSat BU 353).



Image 8. The camera is used to capture the visual evidence when it takes place with the time printed (CANON 60 DA).

The way to use this application named MyMUWAQQIT is as follows (<http://www.mymuwaqqit.com/maklumat/my.html>):



- Key in flight information, only the flight number. If we use Malaysia Airlines MH 003, from London to Kuala Lumpur, just key in MH3
- Key in the date of the flight, choose from the calendar.
- Press the button CONTINUE.
- Should there be errors, press the button RESET and key in the information required as stated above.

The information displayed is: Airport Information.

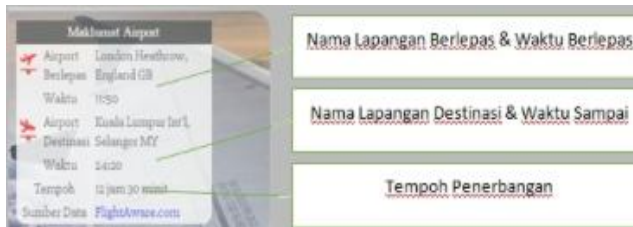


Image 10. Airport Information

The Solat times available in flights.



Image 11. Solat times

Route map of the flight.



Image 12. Route map

The map will show the flight route starting from the departure airport to the destination airport. Related prayer time during the flight will be displayed in the form of a graphical chart. The calculation of these prayer times are based on the results of a study conducted by PFSM. The given prayer times can be used as a guide in planning specific prayer time. It is best to add 10 min before each prayer times. This is due to the fact that the prayer times are not calculated on the actual flight. Several factors during the flight could make the calculated prayer times being less accurate. If there is a delay during take offs, this delay should be considered in determining prayer times.

Department of Islamic Development Malaysia (JAKIM) has entrusted this project to Falak Syar'i Society of Malaysia and has received support from Minister in the Prime Minister's Office, YB Mejar Jeneral (B) Dato' Seri Jamil Khir bin Haji Baharom. In addition, the Ministry of Transport was also involved by obtaining the cooperation from Malaysia Airlines Systems (MAS) to work in this project together. MAS has sponsored 20 flights to PFSM's

research team. For each flight, two researchers were granted permission to be with the pilot in the cockpit to make observations.

Observations were carried out to see whether there was a difference in the zenith angle and refraction which were affected by the seasons and the hemisphere. Flights were made according to the four seasons, covering the Northern and Southern hemispheres and there was an element of redundancy in the event of unforeseen weather during each flight. Data from the observations was analyzed to obtain the zenith angle to mark the beginning of Fajar, Syuruq, Ghurub and Isya as well as refraction related to aircraft flight altitude, which usually stood between 35000 to 39000 feet in the air. The results of that study have been used to produce software that can help Muslim travelers to perform their prayers on time during flight (<http://falaksyari.org/index.php/14-berita/latest/137-muwaqqit>).

5. Determination of the beginning of Hijri Months

Muslims in Malaysia were already familiar with astronomy and the determination of the beginning of Hijri months. It is very important in establishing the Hijri Calendar which in turn assisting the determination of important dates in Islam such as Ramadan, Syawal and Zulhijjah. The astronomical basis for Hijri Calendar is the qamariyyah system, which relies on the passage of the moon around the earth.

Moon observation forms the basis for determining the start of a new month in Hijri Calendar. Thus, moon observation activities are very essential for astronomers in obtaining relevant data to determine the beginning of a month. Moon observation data is difficult to obtain if observed is made using the naked eye. This is due to various factors that must be taken into consideration such as meteorology, astronomy and psychology (Kordi, 2003). Therefore, according to Joko et al. (2013: 95), observers can use astronomical instruments such as theodolite and telescopes equipped with recording equipment such as cameras and video recorders which facilitate the observer in observing moon phases under very minimal light.

In Malaysia, the use of telescope in observing a new phase of the moon was first recorded in 1979 (Din, 1982). In that year, a *Rukyah* Committee was appointed by the Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, which comprised of 7 personnel led by Haron Din. The objective was to investigate reasons why observations of a new phase of the moon were very arduous since 1970's. Observation of the new phase of the moon was conducted in six places, namely Teluk Kemang, Negeri Sembilan, Johor Bahru, Johor, Pulau Sayak, Kedah, Pontian, Johor, Kuala Sungai Baru, Perlis and Tanjung Aru, Sabah. According to him, only theodolite was used in observing the new phase of the moon prior to their research.

Currently, moon observation activities under State Mufti Department of each state utilize a telescope, supported by theodolite operated by Department of Survey and Mapping Malaysia (JUPEM). Each Mufti Department has at least one unit of telescope for the purpose of carrying out moon observations. The development of astronomical equipment in Malaysia, particularly in moon observations had experienced changes in line with the development of astronomical instruments in the world. For instant, at Teluk Kemang Observatory, moon observations are carried out with the help of astronomical instruments such as primary telescope, secondary telescope, DSLR camera (*Digital Single Lens Reflex*), hygrometer, astronomy software, and a light meter.

From astronomical perspective, astronomers have taken into account certain criteria to classify the sighted moon, which stems from two approaches namely empirical or theoretical. Empirical approach is based on moon observations in a certain period of time. Astronomers analyze and establish specific criteria for certain moon appearance. Whereas under theoretical approach, research is carried out by considering various factors that affect moon appearance. Next, descriptive mathematical models will be established. The resulting theoretical criteria had considered a number of variables such as the distance between the moon and the sun, the width of the new moon, new moon's light intensity, brightness of the sky, effect of shadow from mountains on the moon and the role of the human eye in moon observation (Nurul Kausar Nizam et al., 2014).

In Malaysia, the determination of the beginning of a Hijri month involves two methods namely:

- i. *Rukyah* (observation)
- ii. Astronomy (calculation)

Both methods are interrelated in determining the beginning of a Hijri month in Malaysia. The beginning of each month is always determined by means of moon observation after an *Ijtima'* occurs, that is when the moon, the earth and the sun align on the same line or longitude. The number of days is calculated from this position until the moon returns to the next *ijtimak* position for 29.53 days (Mohamed, 2012: 10).

According to modern astronomy, new moon begins once an *ijtima'* occurred, whereas according to *Sharia* astronomy, new Hijri month begins after an *ijtima'* occurred and the crescent is deemed to be located on the western horizon at sunset. As a result, there is a difference between the Hijri and Gregorian year by 10 or 11 days. The most fundamental concept in the determination of the beginning of Hijri month in Malaysia is studying the properties of the month at the end of the afternoon of the 29th day of Hijri month by considering:

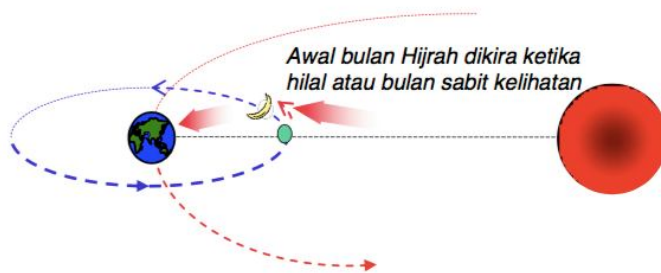


Image 13. The beginning of Hijri month is calculated when crescent is sighted.

Source: Azhari (2012)

Therefore, Malaysia has adopted an approach based on empirical methods that have been decided in the Minister of Religious Affairs of Brunei Darussalam, Republic of Indonesia, Malaysia and Republic of Singapore (MABIMS) Informal Annual Meeting to be applied on 1 Jun 1992 (Abu et al., 2001: 10). The agreed criteria are based on the condition that a new moon is considered sighted when the calculation meets one of the following conditions:

- When the sun goes down
 - The height of the moon is no lesser than 2° and
 - The moon-sun arc length is no lesser than 3°
- or,
- When the moon sets
 - The moon is no lesser than 8 hours.

6. Results and Discussion

To this day, Islam has always concurrent with the development of science and technology. Technology used in present day *astrofiqh* observations helped facilitate the Muslim community in their daily religious affairs. For example, in determining the direction of Qiblah, Qiblahtain is used as an innovative tool where it facilitates the task of marking the direction of Qiblah. In addition, software known as MyMUWAQQIT was also introduced in Malaysia. This software can help a Muslim traveler perform their prayers on time during a flight. MyMUWAQQIT is a gift from Malaysia to all Muslims around the world, where this software can be applied to all existing airlines. It is a pride to Malaysia since this software was fully developed by Malaysians in collaboration with various parties and is of great benefit to the Muslim community around the world. In determining the beginning of Hijri month, the latest range of modern equipment has been used such as telescope, camera equipped with advanced technology and so on. This is different from the old days where those involved in determining the beginning of Hijri month only used traditional equipment.

7. Conclusion

Muslims can carry out their religious duties in a more perfect manner with the support from equipment, software and sophisticated technology such as telescopes, theodolite, compass, Qiblahtain, MyMuwaqqit other aids, coupled with in-depth knowledge of astronomy. For Muslims, facing the Qiblah direction correctly, performing daily prayers, fasting and celebrating the 'Eid Mubarak on its proper time is very important and it is the duty of all Muslims to know, learn and implement it (Haron et al., 2009: 130). For example, in determining the prayer time, astronomers made the sun as a reference by setting the corresponding position of the sun for to mark the beginning and the end of every prayer time whereas *fiqh* scholars interpret every prayer time by applying the knowledge of astronomy based on *Sharia* principles. Based on this fact, the importance of astronomy/*astrofiqh* in Muslims' daily live could be the medium or facilitator in achieving a perfect religious live. This is in line with the word of Allah s.w.t which means:

“He it is Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.”

(Yunus: 5)

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The Nature of *Shariah* Compliant Problem (SCP)

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Abstract

While it is important to find an Islamic solution to every problem in developing an Islamic civilization, it is more important to have an Islamic problem to begin with. Epistemologically, problems are important for the advancement of knowledge in general and science in particular. Suffice it to say that we cannot progress in the absence of problems. From the Islamic perspective, life consists of problems and the way forward in order to achieve *taqwa* is by solving problems. Ditto for building an Islamic product, family, organization, society, or nation which must be base upon knowledge. Accordingly, Islamization of knowledge is Islamization of problems because not all problems are Islamic and scholars, scientists included, cannot achieve *taqwa* by mitigating problems that are unislamic. A problem is unislamic if it is not shariah compliant. In this paper, we examine the ontological aspects of shariah compliant problems (SCP) and provide the outline of the methodology of scientific research that stems from SCP.

Keywords: Problems; shariah; science; progress; civilization

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1. Introduction

Defining a problem is like defining ‘a game’ in game theory. If we try to define the word ‘game’ there will always be something regarded as a game which lies outside the definition. Yet we can still successfully use the word without defining it (Wittgenstein: 2001). What is interesting about a problem is that, it is inaccurate to say that a problem is linked with something negative. A scientist will always find problems to be solved and will be happy when they find a problem. Epistemologically problems are important for the advancement of science and we cannot progress in the absence of problems. From the Islamic perspective, life consists of problems and the way forward in order to achieve *taqwa* is by solving problems. Accordingly, Islamization of knowledge is Islamization of problems because not all problems are islamic. In this paper, we examine the ontological aspects of shariah compliant problems (SCP) and provide the outline of the methodology of scientific research that stems from SCP.

What is a problem? In reality, of course a problem is not a question because not all problems are questions. There

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are problems that are in the form of elaboration, statement or instruction. We may state that a problem is something that requires solution but it is also inaccurate because there are problems that are solved but still manifest themselves as problems. For instance, the evidence of Euclid's fifth postulate has sometimes been regarded as solved but still seen as a problem to the point that it produces a non-Euclidean geometry.

Although it is difficult to define a problem, at least we are able to agree that a problem is important to us, more so in science. The extent of expertise that someone has depends on his ability to solve problems whether given to them or based on their own findings. Solving problem is certainly the way scientific knowledge develops (Abdul Latif: 1991).

What is interesting about a problem is that, it is inaccurate to say that a problem is innately negative. The public will have the perception that when one is facing problems, he is in difficulty, hardship and anxiety. However, this is not true in the context of seeking knowledge. A scientist will always find problems to be solved and will be happy when they find them. If we ask students, they will be content if they have problems that can be solved. The same goes with the scientists who will always be on the look out for problems that can trigger a new discovery. They will rejoice be if they have problems to work on. Therefore, the problem in the context that has been discussed does not have to be connected with negative vibes.

2. The Genesis of Problems

If a problem is difficult to be connected with human emotional roller coaster, in what way does a problem exist? Does it exist because we think about it, or is it free from our thoughts?

We are of the opinion that a problem is independent of human thoughts akin to the existence of the planets. Although the planet Neptune was only discovered in the 18th century, it is wrong to opine that this planet did not exist before that. It does exist whether or not we think about it or whether or not we realize it. The same goes with problems; they exist objectively. Ontologically speaking, they exist neither potentially nor actually in the world of *al-lawh al-mahfuz*, the realm of archetypes (Abdul Latif; 2012).

If a problem exists independently from our thoughts, how could we be conscious about it? This is a question that is often raised by the people who denied the existence of an objectively independent world consisting of problems. Those who think that a problem is independent from humans' thoughts actually fail to distinguish between a problem and the thought process about the problem, like someone who is not able to differentiate between the process of looking at a color and the color itself, between redness and red. The thought process about a problem is dependent on our minds when it comes to identifying the independent problems.

People always have problems whether they want it or not. This is beyond their control. There are several things that lead to the emergence of a problem or which cause people to have problems.

Human flaws and errors explain why humans, from the very beginning of their existence tend to have problems. They lack everything- they have incomplete knowledge, wealth, diligence, credibility, peace and calmness. The list is never exhaustive. It is because of this ontological predicament that we always find ourselves having problems. It is of interest to state the following hadith:

Ibn Mas'ud reported: The Prophet (pbuh) drew up a square and in the middle of it he drew a line, the end of it jutted out beyond the square. Further across the middle line, he drew a number of small lines. Then The Prophet (pbuh) said, "The figure represents man and the encircling square is death which is encompassing him. The middle line represents his desires and the smaller lines are problems of life. If one of those misses him, another distresses him, and if that one misses him, he will receive another.

(Al-Bukhari)

A problem emerges when something happen unexpectedly. We have a problem when acid does not change the litmus paper into red. We have a problem in rainy days when it was forecast to be a warm and dry afternoon. We

have a problem when two parallel lines intersect. There are other reasons apart from unfulfilled expectations.

A problem arises when our scientific model is not compatible with the external world. For an example, scientists are facing a problem when the model for the center of the earth outlined by Ptolemy was not suitable with the real galaxy because it is the sun that is located in the middle and not the Earth (Abdul Latif 2006 & 2014b).

Scientists have a problem when their theory is not consistent, i.e., where the theory contradicts the previous theories. For example, they have a problem when there is a triangle with the total number of angles more or less than 1800, while, in general, for almost two thousand years, scientists believe that the total number of angles of all triangles is 1800.

Imprecise measurement in science also brings about problems. In science, the 'imprecise' values of pi and extremities are often used. The usage of pi has a particular place in the history of science. The value of pi is normally assumed to be the fraction of $22/7$. When the fraction is converted to decimal numbers, there will be no end to it, $22/7$ is 3.1412. We cannot give the right value for pi, the same way that the square root of 4 is 2, instead of not 2.000...1. Therefore, the mathematical discoveries and interpolation that use pi are really approximations.

Other than using imprecise values like pi, scientists also use instruments such as the sector, ruler and the slide ruler. Any measurement process necessitates some sort of measuring instruments and measuring is a crucial aspect of experimentation. When we measure, our reading is not exact. For instance, if the measurement is 2.3456, we only read it as 2.346, 2.35, 2.3 or even 2 only. Because of this imprecise reading, the scientific model we produce incorporate some kind of error. This invites problem in the long run, especially in a chain of theories built based on previous theories. Since a scientific theory is developed based upon previous theories, when a theory is found to be inaccurate, its extension of theories triggered from it are also false. This peculiar situation creates another problem (Miller: 1985).

By and large, scientists are always facing problems. There are several reasons for the phenomena, either stemming from the human nature itself or from the aforementioned factors. We have discussed the factors that have led to the genesis of problems. We will further refine the so-called problem by looking at the orientation, from an Islamic perspective that is (Abdul Latif: 2015), the important traits that characterize all problems to the extent that a problem is shariah compliant (SCP).

3. The Characteristics of Problem

Nobody can actually live independently from others or their surroundings. Humans are always influenced by the local culture, religion and philosophies. From this perspective, we contend that our thoughts are always influenced by internal factors including level of health and personal experiences, other than external factors such as socio-political environment and peer pressure. The same goes with problems that become the object of our thoughts. In identifying the aspects of the problem, some factors that influence our mode of thinking must be considered.

We have explained the factors that led to problem-creation. However the factors are more in the form of structure, where there are two positions that are found to be untenable. The factors given so far do not mention the root of the problem from the more important angle, which takes into account the manner scientists frequently have a particular problem. Scientists do not encounter problems merely by contemplating the universe or only by following academic discourses. They do not face problem simply by looking into the problem. What is internalized about this universe or understood through academic discourses only becomes a problem when the information obtained is incompatible with the background knowledge. We have asserted that in the context of scholarship, background knowledge can be obtained through books. Thus, what has become the source of the problem are books or more accurately reference books. The heliocentric theory only becomes a problem based on the knowledge obtained through Ptolemy's book that introduces a geocentric model. Without reading the geocentric model, the heliocentric model would not so much become a problem. For example, cutting edge problems are normally derived from latest journals. Therefore, books and journals are the main source of problems.

We may argue by saying that the root of the problem in the context of academic world is our experiences, not the journals. This is false because it is impossible that we can fully understand a theory without referring to books. Even all the academic writings on any particular problem must refer to books and personal experiences that can only lend support. Other than that, whatever that is personally experienced by human is more constrained than anything obtained from the scribes of the pen.

If we look from another perspective, the difference between ‘the cause’ of the problem and the ‘root’ of the problem can be analogized like water in our home. We have water in our homes when we turn on the tap, when there is leakage or when we bring some water into the house. However, they are not the source of the water. Water comes from the rain. This is the difference between the ‘immediate cause’ and ‘root cause’ of a problem.

If we look at the case of Islamic civilization, evidently the root cause of a problem is the Holy Qur’an. When we say that al-Quran is the root cause of the problem, the definition of ‘problem’ here cannot be reasonably said in a negative light because it is not true that the problem is negative, as has been elaborated. The Holy al-Quran functions as a ‘fountain of problems’ that should be studied and worked on.

Other than the root of the problem, ‘a problem’ have another important aspect- ‘solution’ to the problem. This aspect differentiates disciplines and field of study, for example, between science and humanities, or mathematics and history. Even though not all religious problems are scientific problems yet in the Islamic tradition, all scientific problems are religious problems. Problems related to the characteristics of angels and devils for instance, are not scientific problems. In terms of the method of finding the solutions, problems with political or economic content can always be scientific ones. A problem becomes a scientific problem when the problem is solved by way of mathematics and experiments. By placing the solution as an important aspect of a problem, we are able to deal with the issue of identifying scientific and non-scientific problems (Abdul Latif: 2016). The problem of identifying the growth rate of a newly discovered plant is a mathematical problem, but the problem of naming the species of the new plant is not a mathematical problem.

Other than the ‘root cause’ and the ‘solution’, another equally important aspect is the value of the problem. Scientists do not live alone. As a member of the society, they are influenced, by way of enculturation, to the values held by the society. What is meant by ‘values’ here is the belief norms of the society of what counts as good, bad, worthy, worthless, clean, dirty, beautiful, simple and complex objects. These values are in turn determined by religious teachings, customs, economy and personal experiences. The values they live by shape the world they live in. As they are governed by these values, they cannot escape from giving values to the problem prevalent at a particular time. Therefore, a problem is not free from values and due to the fact that science is a problem-solving activity, then science likewise is value laden.

In relation to this, the orientation of the problem solved in various civilizations is not the same, because different factors tend to give different values to every problem. There are problems in the West that are not problems for Islamic civilization. For an example, finding an algorithmic model for the theory of evolution that negates the creative act of God is not a problem in the Islamic society. The same goes with deriving the ultimate mathematical model to distribute gains from gambling. Ditto for profits from marketing liquors. The latter is not a problem because Islam strictly prohibits manufacturing, distributing selling and consuming liquor; for that matter, anything related to the manufacturing and marketing chain.

By contrast, there are problems which are important in Islamic civilization, which are not at all an issue in other civilizations. For instance, Muslim scholars have worked diligently to solve the problem of finding the perfect direction of the qiblah. This direction is very important in the daily lives of Muslims, where a lot of their activities are related to the qiblah other than direction for observing the solat. It is to know the direction of qiblah when building a house, toilet, reciting the supplications or when one wants to sleep. Thus, it is not a surprise that finding the direction of Mecca is used to be problem in the Islamic society. However, the problem of finding this direction is not at all a problem in non-Islamic civilizations. The same goes with the problem of calculating dates for festivals. The problem of deciding the first day of Ramadan is not a problem to the non-Muslims. Ditto for problems arising from collecting and distributing zakat. In short, problems do have values (Abdul Latif 2014 & 2015).

The 'form' of the problem refers to the statement of the problem. For example, does the problem come in the form of question, instruction or explanation? In the al-Quran, the form of the problem stated shows the importance of solving a particular, the research priorities. A problem in the form of instruction must be dealt with more urgently than problems stated as questions or explanations. For instance, let us consider the problem that comes in the form of an instruction in the Holy Qur'an (7:85): "Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith." This problem is more urgent when compared to problems that come in the form of explanation as stated in the Holy Quran (36:40): "It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit". Thus, *ceteris paribus*, finding a fair economic model is more important than determining precisely planetary orbits. Although it is recommended that we solve those problems as milestones of progress, solving problems related to the Islamic basic human rights, *maqasid al-shari'ah*, is more important (Hamka: 1977). By and large, we can live happily without knowing the planetary orbit of Pluto.

Problems in the form of questions are in abundance, but not all questions are necessarily problems in Islamic science or in most civilizations. As an example, the problem in German science with regard to eugenic such as: "What is the best scientific evidence that the Aryan is racially superior others?" it is not a problem in the Chinese and Indian civilization.

What is the 'purpose' of a problem? How can a problem has a purpose? As we have earlier indicated, problems exist objectively, i.e., problems exist in the realm of problems independent of our thoughts. A 'makhluq' is 'what is' other than God. Therefore problems are created by God with a purpose because God does not create anything in vain. Ontologically speaking, the ultimate purpose of a problem is to provide an opportunity for human being to improve his *taqwa* by way of his deeds (*ahsanu `amala*), by using all of the available resources given by God to him, in solving the problem. Problems are essentially solved as acts of *ibadah*, as good deeds, for himself, family, neighbor, society, animals, and other creations (Abdul Latif: 2008 & 2012).

Another significant aspect of a problem is 'the higher purpose' of addressing the problem. A problem has its own purpose, namely, the 'context of solving' as opposed to the 'context of discovery' and 'context of justification'. The question about the 'higher purpose' of a problem is substantial because it relates with the whole scientific endeavors. Something that is done without realizing the purpose behind it will lead a sense of losing, lacking the ethical and moral compass, and vague about the *raison d'etre* as to why it has to be done to begin with. Without understanding the purpose, we become robots void of the ultimate meaning of life, doing something not because we truly have to.

The purpose of why a problem is solved focuses on the importance of finding the solution to the problem. Life consists of problem-solving activities but the solution needs to be clear, which is why problem A is chosen rather than problem B. As an example, despite proving that Euclid's fifth postulate is a problem, the persons dealing with the problem and looking for the solution must be clear about why the problem needs to be addressed. The need to solve a problem must be accompanied by a personal sentiment; I am interested in this particular problem because it is a *epic* problem for the survival and well being of the 'ummah.

Life is full of problem-solving activities and it can be so overwhelming, while all of us have our lifespan. Thus, the 'purpose' of the problem serves to be an important aspect in the problem because our consciousness of the purpose will give provide us with the reason we choose a specific problem instead of another. Islam does not teach us to solve a problem just because the problem needs to be solved or because other people are solving it. As Muslims, we believe we are held responsible for our time and our deeds in the Hereafter. The 'purpose' of the problem ultimately is known only to the Ever-Knowing God and the person who is working on it (although sometime even the person himself is vague about it). The 'purpose' of a problem refers more to the question of *niyyah* (*niat*, intention), a very fundamental question in the Islamic tradition of knowledge but still trivial in contemporary scholarship. We are emphasizing here on the manner science should not be construed as merely a public enterprise; its personal aspects and values are equally important, if not more. Solving problems for the sake of The Good, The Divine, certainly is more noble than solving a problem simply because other people are working on the same problem.

By and large, a problem cannot stand on its own. A problem is always related to another problem (Popper: 1959). Without this connection, it is impossible for us to tackle the problem. The connection must exist because a problem arises from unfulfilled expectation, inconsistent with other solutions, and over-generalized theories. The connection between one problem with another provides deeper meaning to the problem because of the existence of a reference frame (Salmon: 1984). The particular relationship between one problem and another points to the existence of a problem network, which is another dimension of problems.

Let's say there are two problems, namely problem A and problem B. Problem B emerges out of problem A. Thus, without problem A, scientists can never comprehend problem B. Problem A is said to be part of the background knowledge for problem B. Without this background knowledge, the person working on problem B would not have an in-depth understanding of it because it is problem A that entails problem B. It is from this perspective that problem B is never totally independent from other problems. For that matter, there are no problems 'that can stand on their own.'

The 'problem network' of a problem provides a heuristic insight, a window, to analyze its cultural dimension. It serves as a guide to bring the problem into a framework of another culture. For instance, the science of probability could be understood in the context of gambling (Mellor: 2005). From the Islamic point of view, since the problem emerges in this kind of culture, this does not mean that we should let the science of probability to be determined by the development of gambling and values associated with the vice. It has to be saved from the gambling den so to speak, and Islamized in the sense that it could be beneficial to solve problems arising from praiseworthy activities—not unlike adopting a new family member.

Another importance of 'problem network' is to distinguish between the major and minor problem. Minor problems issues forth from main problem. Minor problems are normally encountered in the process of solving the main problem. For instance, the problem of systemizing the distribution of zakat is the main problem and the minor problems are to find the algorithm for it, and in the contemporary digital economy, to computerize the algorithm, the comprehensive algebraic content. The minor problem must be studied seen from the perspective of the major problem and not separated from it. Therefore, the problem solver should be aware of the problem network that he needs to address. He should not be trapped in solving minor smaller at the expense neglecting the main problem. For instance, he should not come up with an optimal distribution system to maximize profit if what is to be distributed is liquor because obviously the main problem (liquor related) is certainly not shariah compliant.

The 'problem network' leads to the historical aspect of a problem. Yet the history of a problem cannot be gauged comprehensively by merely glossing on the previous problems that have emerged. The researcher needs to know the situation of the problem. A problem existing prior to another is only a network aspect of a problem, albeit an important one. The consequential aspect refers only to a problem that generates another problem, it does not refer to the eco-system that creates the need to solve a particular problem. For instance, the problem of mathematizing inheritance, the crux of the problem, come from verses of the Quran, but the situation of the problem refers to the state of death; it is not the crux of the problem. According to Shariah, obviously the murderer could not inherit the wealth of the murdered. The situation of the problem refers to the state of death of the deceased. The state of death determines if it is problematic or otherwise.

Due to the fact that the objects of our thinking are problems and problems are innately connected to situation and purpose, problems must have effects or impacts. The 'the effect of the problem' therefore entails the internal and external dimensions. The internal dimension points to the effect of the problem to the person himself, i.e., his physiological-cognitive-affective-spiritual constitution, as opposed to the external dimension- political-sociological- and environmental factors.

The external effect of the problem has been discussed a great deal, for instance, the impact to the environment when a problem is solved. For instance, there was the well documented aftermath impact of the atomic bombs (The Fat Man & The Little Boy). Another example is the effort in mathematizing the concept of evolution by scientists who believed in the theory. The impact to this second example is the increasing popularity of the scientists because a

sound scientific theory must be supported by a mathematical model. Since the theory of evolution can be mathematized, and due to the belief that science can unravel the mysteries of this universe, the theory of evolution should have high content, i.e, able to provide a viable explanation and prediction and in-depth account about phenomena. These are examples of the external aspects of a problem.

The internal effect of the problem is extremely important because it is this internal aspect that more often than not, distinguishes modern science from its traditional counterparts. The norms of contemporary science differs from the kind of science espoused by Egyptians, Romans, Muslims, and scientists in the Medieval period. We have in mind the like of Hermes, Pythagoras, al-Kindi, al-Biruni, Copernicus, Newton, Leibniz and Pascal (Abdul Latif: 2008 & 2009). The list, however, is not exhaustive.

The ‘internal’ effect of problem in Islamic civilization differs from contemporary, mainstream science. The latter here refers to the science as practiced in the Islamic World around 800 to 1400 AD. In the example discussed, the solution to the problem produces a personal experience that is spiritually uplifting. This implies that, by addressing the scientific issue, Muslim scientists are able to internalize the greatness of Allah S.W.T., consequently improving their piety. Their religious belief is strengthened by way of solving problems (Abdul Latif 2012 & 2014b). Such a scientific experience adds to their knowledge and consciousness about the Divine Names and Attributes. These personal internalization of taqwa are beautifully elucidated in the Introductory part of their books containing the solution to the problem that they are working on. In Islam, God is both to be love and to be feared, for a God of all love is a God unjust. It is normal to have the sacred Names of God, The All-Knowing, The Most Wise, The Most Merciful and The Most Compassionate woven throughout the manuscripts apart from the Introduction.

4. Mathematization of Problems

It is fundamentally his ability to create that differentiates mankind from other creations. Mankind is the only makhluq that create by way of arithmetic and geometry. In brief, only mankind has the innate ability to mathematize. States al-Biruni:

... that prayer is the buttress of religion and that its perfection is restricted to (its observance) at its (proper) time and facing in the proper direction fir it, and that both matter are connected with astronomy and a due amount of geometry; and almsgiving follows them, and [inheritances] there being no escape from them, just as there is no escape from buying and selling as a means of subsistance, in the Muslim Law and (since) all of them require arithmetic either in the lowest degree, in imitation of the method(s) of the computers, or else at its highest level, it being the deep investigation or geometry... for he is obliged to apply two (arithmetic and geometry) in almsgiving for the manufacture of weights and measures, and in charity the making of standard units...

(Abdul Latif 1995)

All problems, shariah compliant or otherwise, can be mathematized and scientific knowledge cannot develop in the absence of mathematics (Abdul Latif 2012). Mathematization emphasizes the relationship between intuition, form and algorithm that transpire in mathematical activities. The intuitive aspect here refers to the background knowledge, the a priori, that accounts for an in-depth belief about mathematical concepts and operations. The formal aspect refers to the definitions and evidences, while the algorithm refers to methodological steps in arriving at the solution. Mathematization of shariah compliant problems involves aspects in accordance with the orientation of problems that we have outlined, and in tandem with the al-Qur’an and al-Sunnah (Abdul Latif 2015).

**SCP → NIAT → IDEAS → PRIOR KNOWLEDGE → ACTION → VALUES →
EXPERIMENTATION → NEW KNOWLEDGE → SCP**

Diagram1. Snap shot of SCP -solving Cycle

If we were to rationalize it, then according to the constructivist, mathematization is the process of building mathematics by way of mental activities. Advocates of constructivism believe that the reality behind human

cognition rests in the “constructive process”, which aim is to produce ‘mental constructs’ that are practical and useful. It is not their aim to obtain the exact representation of the external world that can be perfectly proven empirically, rather the entire endeavor is to obtain an adequate solution for any problem, not a perfect one because no scientific theory worth its salt is infallible. A student does not learn all the theorems and evidence from his teacher, like someone who fully gulps the drinking water but in reality the student ‘builds’ the theorems through his mental acts. Proponents of constructivism do not see scientific truths as absolutely objectively independent from scientists’ thoughts.

There are also other approaches that look into mathematization fundamentally as processing information, akin to the role of computer when solving problems. Obviously from the Islamic point of view, we are not robots void of revealed knowledge. Mitigating a shariah compliant problem, by definition, necessarily include supra-mental realities unattained by human efforts alone. Man proposes, God disposes and supplication to Him, reciting the du’a while solving problems, mathematization included, is a noble endeavor in solving SCP. Creativity is serious business, what more of mathematization (Abdul Latif 2012). Says al-Biruni:

So, if the muezzin is interested in deep investigation, and he abstains from (blind) imitation, and (if) his temperament is akin to the science of Ptolemy, and Archimedes, and Apollonius, and he never puffs himself up above these names, and he seeks schooling and education until he reaches this position, then verily he must take up the whole of the Book of Elements (of Euclid) and the middle works between it and the *Almagest*, and he must give (himself over) to eight treatises of it. Thus he came as empty as the devil, but he goes away as victorious as (the Prophet) Idris (pbuh). If it happens that he becomes fed up from the very first with studying what we have mentioned, then let him take the shortest distance away from the work, let him shorten the length of hope by giving the bow over to one who can draw it and surrendering the matter to the experts who do not loathe steady striving for the reform of these elements and their improvement (sic) and the production of their results to those who seek them.

(Abdul Latif 1995)

5. Conclusion

It is sufficient to say here that all the aforementioned theories must consider the spiritual dimension and the intricacies of the sacred and profane moulding heaven and earth. Shariah-compliant problems point to the existence of the extra-mental realities. Scientific researchers have shown that the existence of levels of realities is a fundamental view which must be taken into consideration, what more in solving shariah compliant problems.

In the Islamic tradition, the spiritual, affective, cognitive and material constitutions of the cosmos make up the basic elements of any metaphysical, ontological and epistemological inquiry. Islamic scholars have been able to provide a holistic theory by contemplating the al-Quran and al-Sunnah. The orientation of the problem outlined provides a more comprehensive strategy in solving them as an act of ‘ibadah. Wa’ Llahu a’lam.

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Prototype of Islamic Finance Disputes Resolution System: Malaysia Model or Dubai Approach

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Abstract

Islamic financial market had developed enormously during this several decades. More actors have been involved in the market. As inevitable consequences, legal disputes had also increased. Conventional legal systems are based on dealing ordinary non-Shariah compliant issues. This leads the case to face conflict of law between Islamic finance's feature and the legal system. Some countries had developed new legal frameworks for Islamic finance in order to protect the Islamic jurisdiction for Islamic finance. Some had started to consider how to deal Islamic finance in their jurisdiction. While legal system for Islamic finance had been taken in consideration, dispute resolution system have just started to be considered recently. There are still global discussions on dealing Islamic financial disputes in each legal system. However, Malaysia and the United Arab Emirates (the UAE) had taken its unique approach on Islamic finance dispute resolutions. Both have different feature in their legal system, but has created their unique system to deal Islamic financial system. Therefore, this paper will analyze on these two representative cases on dealing Islamic finance disputes. And illustrate the feature of each new system as a prototype for Islamic finance disputes resolution system.

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Harmonious Families Create Exemplary Families in Malaysia

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Abstract

The goal of a marriage is to create a happy (harmonious) family. Each individual in the family has the role of performing his or her responsibilities in creating a happy family, as well as being emulated by the society. However, some family members who do not fully understand the goal of a marriage, would neglect their roles and lose their guidance in creating the harmonious family according to Islam. Among family issues and problems still discussed by various media are fights, abuse, and divorce. The purpose of this paperwork is to analyze the features in creating a harmonious family in creating the exemplary family according to Islam. The design of this study is quantitative. Data collection is made using the questionnaire instrument distributed to 219 respondents who participated in the Talk on Harmonious Family, organized by the Malaysian Consultative Council of Muslim Women (MPWIM), and the Malaysian Islamic Missionary Foundation (YADIM) in 2016. The data are analyzed descriptively using the SPSS computer software. Research findings show that the respondents practice measures in creating a harmonious family, such as having the right intention in building their family (mean=4.49), concerned with the family members (mean=4.50), fair to the family (mean=4.35), increase their religious knowledge (mean=4.30), and are responsible in carrying out their roles (mean=4.25). The understanding of each individual about the happy (harmonious) family will encourage them to perform the right measures according to Islam, in order to attain the goal of a happy family and hence become a good role model (exemplary) for other people.

Keywords: Family; harmonious; exemplary

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1. Introduction

It is the nature of mankind to have a need for a partner in life, as well as members from the family institution that has been built in fulfilling their responsibility as leaders on this earth. According to Islam, fulfilling a person's need for a partner, having a relationship, and performing his duties and responsibilities as a leader, be it as a husband,

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wife, mother, father, or a child, must all be based on a legitimate marriage. This shows the greatness and mightiness of Allah SWT so that mankind is more faithful and devout in obeying the rules and laws set by Him (Mahmud Saedon Awang Othman, 2001: 14). It is crucial for every member in the family institution to play their role in developing a harmonious family, both in this world and the hereafter. A happy family has the basics in the creation of a happy family, where the members would always protect each other, and work together in performing the steps to attain the familial goals based on the Islamic guidelines. A happy family will set good examples to the members of other families so that their own life, their family as well as the society's lives will become harmonious and enable them to enjoy their lives to the fullest. Hence, a family that becomes a good role model for other people's lives, which includes both the worldly and religious aspects, is termed as an exemplary family.

The definition of family is community, relatives and kinsfolk. The word family in Arabic is '*al-Usrah*'. The word '*al-Usrah*' is a simplex of the word '*usar*', which is a group that has strong relations (The *al-Munjid Fi al-Lughatu Wa al-'Alam* Dictionary). A legitimate marriage produces a religiously legitimate ties between a man and a woman. This in turn will produce other individuals such as their offspring. The individuals in the family have a very close relationship and are interconnected with each other. '*Sakinah*' is an Arabic word which means happy. A happy family is a family that practices Islamic principles in all aspects of the household management, as well as practicing them in their daily lives in creating a happy family, with the purpose of attaining prosperity in this world and the hereafter (Harmonious Family Action Plan 2017-2021). A happy family according to the Western view is:

"Family quality of life is a condition where the family's needs are met, family members enjoy their life together as a family, and family members have the chance to do things that are important to them."
(Denise J. Poston & Ann P. Turnbull, 2004)

Allah the Almighty said:

Meaning: "Among the signs of His greatness is that He created for you from among yourselves wives, so that you may find repose in them, and He has put between you love and mercy. Verily, these are indeed signs for those who reflect."

(Surah al-Ruum 30:21)

2. Literature Review

A happy Islamic family is shaped by Muslims who are devoted to Islam and uphold the religion, abide by the marital laws, as well as uphold Islamic virtues in their family. Islam encourages mankind to set up families for them to attain peace of mind, to increase the number of offspring who are taught to become responsible beings, to love the family members in order to strengthen the family institution, to instill positive values so that they are deterred from unhealthy elements, to protect the morality and behavior of the family members, to educate them to be concerned in performing proper roles based on their gender, to care for the welfare and safety of the family members, to nurture the spirit of togetherness in performing goodness as recommended by the religion (A'dawiyah Ismail, 2016:39-45). A happy family according to Islam is shaped based on the foundation in creating an Islamic family, among them are the family members' intention, devotion, faith in the religion, morality and behavior, love and affection (*mawaddah*), mercy (*rahmah*), having discussions (*muasyarah*) and their trustworthiness (Mahmud Saedon Awang Othman, 2001: 23).

Al-Imam al-Nawawi, a Muslim scholar, stated six basics of a happy family based on the postulates in the Quran and Hadith. The first basic is the social role of a pious husband in identifying and understanding the character of his wife, to treat his wife and his family members well, to educate and advise his wife in a gentle manner. Next is the role of a good wife in fulfilling the basic needs of a marriage, to assist the husband in leading the household, and in attaining the blessings of the husband. Third, the expenses for the family and relatives from the husband to the wife. The fourth basic is to love the children and to provide them with good education, to wish for their happiness, to develop the children's devotion and discipline in the religion by teaching them to pray, to develop and safeguard the

children's dignity, to educate them about the Islamic way of life, and also to provide them with knowledge of the Quran and the religion. Fifth, to educate the children to perform their filial duties towards their parents. The final basic is to safeguard the relationship with the relatives and family friends, the parents' acquaintance, husband's or wife's acquaintance, the in-laws, neighbours and also friends (Kamarul Azmi Jasmi et.al, 2006:180). Apart from that, the Harmonious Family Action Plan 2017-2021 has outlined six principles of the harmonious family. The first is strong faith in the religion. Second is the continuous execution of worship. The third principle is commendable character. Fourth is good family management. Fifth is to take care of the relationship between family members, and the final principle is to develop the intellectual force.

According to Abu Hassan Din (1999:3), the goal of a happy family is for all family members to enjoy family life, and to safeguard the household from collapsing and disintegrating, which could lead to the separation of the family members. A happy family is considered as the example in household harmony when, firstly, the members attain peacefulness living in the family, and they are safeguarded from any major problems. Secondly, family members live a life full of love and affection, have mutual understanding, and have good relationship with everyone in all aspects of their family life. Thirdly, it is able to produce a good generation that understands the fact of humanity, kinship and divinity. Finally, the society is safe from any defects and flaws when this good generation, which is produced in a good environment, gets to socialize with the bigger community and play their role as members of the society. If all these principles are upheld by the happy family, it will facilitate the family institution to be recognized as an exemplary family. An exemplary family is a model Muslim family in showing the image, values and examples to other families. It is also a family that contributes a lot of social devotion to the society, religion and the nation.

In Malaysia, the Islamic Missionary Foundation Malaysia (YADIM) has been organizing the Exemplary Family Award ceremonies since the 1980s, in recognition of families who have succeeded in bringing up excellent and successful children. The concept of the exemplary family is very important to be appreciated by everyone in creating the awareness that the role in producing a pious and religiously devoted generation is a shared responsibility. The society also needs to be aware of the importance of the family institution in the establishment of the society, as well as the encouragement and motivation to be given to the society in guiding the children in becoming excellent and outstanding citizens, and in producing a caring and loving society based on Islamic values (*Buku Cenderamata Majlis Anugerah Keluarga Mithali Program Dakwah Negara / Souvenir Book, Exemplary Family Award Event, National Missionary Programme, 2014:4*). Therefore, each individual in the family must perform their respective responsibilities/obligations in mobilizing the household towards becoming a happy family, which includes the obligations of the mother, father, and the children according to Islam in creating the exemplary family in Malaysia.

Numerous researches have been done on family aspects, such as the harmonious family and the exemplary family. Among them is Jamiah Manap (PhD Thesis: 2013) who writes on the topic of Parenting Role Model: The Professional Virtues of Malaysian Exemplary Mother. The work analyses the roles of the exemplary mother based on the true experience of exemplary mothers, such as creating familial ties with the children, educating them, and by becoming a good role model to the children. An exemplary mother in a harmonious family should have profound knowledge and strong belief in the religion, should always strive to meet the needs of the children for the purpose of goodness, and to always live in a conducive atmosphere. The parents of a harmonious family who wish to establish an exemplary family should serve as a role model for their children in terms of their own personality, attitude and household management (Rosma Aishah Abd.Malek & A'dawiyah Ismail, 2016: 44). Sayyid Qutb argued that having a harmonious family is the natural requirement of human beings, which requires the married couple to play their roles, and to distribute their responsibilities fairly, in ensuring the integrity of the individual in the family, community and the nation (A'dawiyah Ismail & Siti Syarah Mohd.Tawil, 2016).

Apart from that, the parents' personality will become the model for their offspring in creating the exemplary families to be emulated by other people (Saad Sulaiman, 2011). From the aspect of education for the family members based on faith, devotion and obedience to Allah SWT, the protection of oneself and total reliance on Him, are the aspects of a harmonious family that could become the example for other people. In addition to that, members of a harmonious family also make the Quran and Sunnah as the guide in their lives. By practicing Islamic teachings

in the family institution, the spirit of Islam would always exist, and this enables a harmonious family to create the exemplary family (Rosma Aishah Abd.Malek & A'dawiyah Ismail, 2016). Family members who devote themselves to the teachings of the Quran and Sunnah also place great importance in the foundation of family life excellence in this world and the hereafter (Jawiah Dakir, 1996).

In the context of the current family life in Malaysia, some family members are still not ready to accept their responsibilities in the family, while some still do not fully understand their roles in the family, thus resulting in conflicts and fights between them. These situations would ultimately have negative effects on the family members, which could lead to divorce and family turmoil. Some couples have complained of having no understanding, tolerance, and compromise with each other, and have lost the sense of respect towards each other (Muhammad Hafizuddin, 2003). The development of noble values in the family is also declining due to the family members' selfishness, which often results in fights and lack of courtesy between them. In line with this, the understanding about the goals of the harmonious family need to be attained, and to be further strengthened by the family members. Noble values in family life such as love, affection, mutual respect, tolerance and cooperation must be practiced. Apart from that, the implementation of religious practices in the Muslim families must be carried out as a guide in maintaining relationships, attaining happiness and in strengthening the family institution on the right track. Strong familial relation will strengthen the social ties within the social institution (Hammudah 'Abd al-'Ati, 2008)². The question is, what is a harmonious family? Do the family members have the characteristics of a harmonious family in creating the exemplary family? Hence, this paperwork describes the understanding about the harmonious family and analyses the characteristics of a harmonious family in creating the exemplary family as a guide to Muslim families and community in retaining the position of the family institution in the human life system.

3. Methodology

The research method used in this paperwork is document analysis and is based on a field study. The field study was conducted to identify and to intensively search about the current background status, as well as the surrounding interaction of the social unit, on the aspect of whether it involves the individual, group, institution, or the community (Sidek, 2002)³. Data collection is made using the questionnaire, which was distributed to 219 participants of the Talk on A Harmonious Family ("*Bicara Keluarga Sakinah*") at four different locations in Malaysia, organized by the Islamic Missionary Foundation Malaysia (YADIM) in 2016. This method was chosen because questionnaire is the easiest way to obtain information (Cates, 1985)⁴. Data analysis was performed using descriptive statistics, using the SPSS computer software based on frequency, percentage, and mean, and are presented in the form of tables. Descriptive statistics is a mathematical technique used to process, organize, analyze, and summarize quantitative data. The aim is to describe the findings of the questionnaires in the form of tables, using frequency, percentage and mean. The Alpha Cronbach value for the questionnaire items in each section is between 0.71- 0.90, which shows a strong relation (Chua Yan Piaw, 2006)⁵.

4. Results and Discussion

The results and discussion in this paperwork cover the respondents' background and the characteristics practiced by them in creating a harmonious family and develop the exemplary family in Malaysia based on religion, communication and character.

4.1 Background of the Respondents

The respondents are made up of 53 males (24.2%) and 166 females (75.8%). Majority of the respondents are aged between 27 to 37 years old. The youngest respondent is 18 years old while the oldest is 66 years old. However, 7 respondents have not stated their age. As for their educational level, majority of the respondents possess the

² Hammudah 'Abd. Al-'Ati. 2008. *The Family Structure in Islam*. Kuala Lumpur: The Other Press

³ Sidek Mohd. Noah. 2002. *Rekabentuk Penyelidikan. Falsafah, Teori & Praktis*. Serdang: Universiti Putra Malaysia

⁴ Cartes W.M. 1985. *A Practical Guide To Educational Research*. New Jersey: Prentice Hall

⁵ Chua Yan Piaw. 2006. *Kaedah Penyelidikan*. Kuala Lumpur: Mc Graw Hill

Malaysian Certificate of Education (SPM) with 91 people (41.6%), followed by 47 respondents (21.5%) with a Bachelor's Degree, another 39 people (17.8%) with a Diploma, 20 of them (9.1%) have a Masters Degree, another 20 respondents (9.1%) own the Malaysian Higher School Certificate (STPM), and finally one person (0.5%) with a Doctor of Philosophy. This shows that the respondents come from various levels of the educational spectrum, from the high level to the low level. The respondents' occupational status shows that majority of them work in the government sector with 146 people (66.7%), followed by 33 of them working in the private sector (15.1%), while another 37 (16.9%) are self-employed. Hence, majority of the respondents own a job, and have a fixed income. Majority of them are also married at 151 people (68.9%), 48 respondents (21.9%) are still single, while 20 people (9.1%) are divorced. As for the number of offspring, 40 people (18.3%) have 3 children, thus making them the majority. 31 respondents (14.2%) have 2 children, followed by 27 of them (12.3%) having 4 children, another 25 people (11.4%) with just one child, 21 respondents (9.6%) have 5 children, 7 respondents (3.2%) have 6 children, and finally (1.4%) have 7 children. The respondents stated that the duration of their marriage is between one year to 40 years. In terms of their experience in participating in the Talk on Harmonious Family event, 144 respondents (65.8%) have attended previous talks, another 72 people (32.9%) have attended it once, while the rest have not responded to the question. The respondents' participation in family-based programmes such as the Talk on Harmonious Family shows that they are striving on strengthening their families in order to achieve harmony in the families and thus create the exemplary family.

4.2 Characteristics of a Harmonious Family in Creating the Exemplary Family

The respondents have performed the characteristics of a harmonious family in order to create the exemplary family as stated in the table below:

Table 1. Religious Demands

Item	SD	D	A	SA	Mean
1. Getting married to fulfill the demands of Allah the Almighty	2 (0.9%)	0 (0.00%)	63 (28.8%)	151 (68.5%)	4.66
2. Performing the to attain goodness in all family matters 'istikharah' prayer in order	1 (0.5%)	1 (0.5%)	92 (42.0%)	104 (47.5%)	4.38
3. Supplicating to Allah SWT to ask for help in leading a family life	1 (0.5%)	0 (0.00%)	46 (21.0%)	168 (76.7%)	4.77
4. Calling on family members to obey the commands of Allah SWT	1 (0.5%)	0 (0.00%)	60 (27.4%)	156 (71.2%)	4.70
5. Forbidding family members from committing things prohibited by Allah SWT	1 (0.5%)	0 (0.00%)	64 (29.2)	151 (68.9%)	4.67
6. Showing good behavior to be emulated by other family members	1 (0.5%)	0 (0.00%)	100 (45.7%)	110 (50.2%)	4.46

Source: 2016 Questionnaire

Table 1 shows the characteristics of a harmonious family in creating the exemplary family from the aspect of religious obligations, as practised by the respondents. Majority of the respondents got married in order to fulfill the commands of Allah SWT (mean=4.66). They got married in order to follow the commands of Allah SWT, as a proof that one of the religious obligations of the Muslim individual has been fulfilled, and this would already complete half of their religion. In seeking happiness, the respondents perform the 'istikharah' prayer in order to attain goodness in all of their family matters (mean=4.38). The 'istikharah' that is performed to attain goodness in their family matters shows that the respondents still hope for the best choice from Allah, regardless of the condition that their family is in. The respondents would also make supplications to Allah SWT asking for help and guidance in leading a family life (mean=4.77). Supplicating to Allah shows that the family would always turn to Allah in seeking His help and guidance in any type of situation, especially during hardship. The respondents would also call upon their family members, consisting of their spouse and children, to obey the commands of Allah in leading the family life in accordance with the correct religious foundation, which is accepted by Him (mean=4.70). To obey the

commands of Allah includes things that are compulsory to be performed by each Muslim, such as praying, fasting, almsgiving, performing the pilgrimage and others. Apart from that, they would also forbid their family members from committing things that are prohibited by Allah SWT, in order to avoid deterioration and damage in the family relationship (mean=4.67). By forbidding the family members from doing things that are prohibited by Allah SWT will save the family from falling into Allah's wrath. Furthermore, respondents show good behaviour to be emulated by the family members (mean=4.46). The fact is, the most effective type of speech and behaviour among family members are through good behaviour that can be emulated by others. Respondents who carry out religious obligations in their family life would obtain true harmony, and thus should be emulated by other families.

Table 2. Communication

Item	SD	D	A	SA	Mean
1. To use kind words when interacting with family members	1 (0.5%)	0 (0.00%)	98 (44.7%)	113 (51.6%)	4.48
2. To speak the truth when interacting with family members	1 (0.5%)	3 (1.4%)	117 (54.4%)	73 (33.3%)	4.22
3. To be honest in solving problems	2 (0.5%)	5 (1.4%)	117 (54.4%)	73 (33.3%)	4.22
4. To express views and to have discussions with family members	2 (0.9%)	0 (0.00%)	113 (51.6%)	89 (40.6%)	4.31
5. To express words of love and affection towards the spouse and family members	3 (1.4%)	5 (2.3%)	99 (45.2%)	78 (35.6%)	4.12
6. To forgive family members for their mistakes and wrong doings	1 (0.5%)	1 (0.5%)	99 (45.2%)	108 (39.3%)	4.43

Source: 2016 Questionnaire

Table 2 shows the characteristics of a harmonious family in creating the exemplary family, based on the communication in the family itself. The purpose of communication is to strengthen the ties between the husband, wife and the children, as well as establishing mutual respect and tolerance between all family members. Among the elements focused by the respondents in communicating is that majority of them would use kind words towards their family members (mean=4.48). Kind words would have a positive effect on the feelings of the family members, and would prevent them from getting into fights. This is followed by respondents who would forgive their family members for their mistakes and wrong doings (mean=4.43). To forgive each other is far better since it shows a person's openness, and his readiness to reconcile and to proceed with more beneficial practices. The respondents would also give good suggestions and discuss with their family members (mean=4.31). To express one's views and to hold discussions with all family members provide the opportunity for them to make the best decisions in their family life.

The respondents would speak the truth when interacting with their family members (mean=4.22). They are also forthright in solving any problems (mean=4.22). To speak the truth and to be forthright show the respondents' honesty in seeking peacefulness. The respondents would also verbally express their love and affection towards their spouse and family members (mean=4.12). By verbally expressing their love and affection towards their spouse and other family members, they are able to create a sense of intimacy and affection in the relationship, as well as to symbolise their intense love and concern for other people. All aspects of positive communication would influence the behaviour and actions of the family members in their familial relationship, and this helps them in developing the exemplary harmonious family (Siti Fatimah Abdul Rahman: 1999)⁶.

⁶ Siti Fatimah Abdul Rahman. 1999. *Interaksi Bermakna – Masa Berkualiti Bersama Keluarga*. Kuala Lumpur: Institut Kefahaman Islam Malaysia

Table 3. Behaviour

Item	SD	D	A	SA	Mean
1. To perform self-reflection in improving the fulfillment of their responsibilities	1 (0.5%)	0 (0.00%)	81 (37.0%)	129 (58.9%)	4.55
2. To guide family members in practising the teachings of Islam	1 (0.5%)	1 (0.5%)	75 (34.2%)	137 (62.6%)	4.59
3. To take care of the family members' welfare	1 (0.5%)	0 (0.00%)	74 (33.8%)	141 (64.4%)	4.63
4. To provide <i>halal</i> sustenance for the family	1 (0.5%)	0 (0.0%)	58 (26.5%)	157 (71.7%)	4.68
5. To show kindness towards the family members	1 (0.5%)	0 (0.00%)	101 (46.1%)	105 (47.9%)	4.42
6. To practise noble values towards the family members	2 (0.9%)	0 (0.00%)	117 (53.4%)	85 (38.8%)	4.29

Source: 2016 Questionnaire

Table 3 shows the characteristics of a harmonious family in developing the exemplary family based on the behaviour or actions practised by the respondents towards their family members. Majority of the respondents seek for '*halal*' (lawful) sustenance (mean=4.68). According to Islam, '*halal*' sustenance helps to shape for the development of good physical and spiritual growth, and motivates the family members to adorn themselves with praiseworthy attributes. This is followed by the respondents taking care of their family members' welfare (mean=4.63). Family welfare in terms of basic needs such as taking care of their health, safety, and education helps a family since their rights as members of the family are fulfilled. Infact, their souls would be more peaceful and calm, where they do not disturb other people's lives, as well as providing assistance in helping those who are in need. The respondents too guide their family members in practising the teachings of Islam (mean=4.59). By guiding the family members in practising the teachings of Islam indicates that the practise of Islam is the best way in organizing one's life, where this will make Allah bestow His blessings on the family, and to grant them goodness in their family life. The respondents also perform self-reflection in order to improve the fulfillment of their responsibilities (mean=4.55). Their self-reflection covers aspects such as their responsibility towards the family by way of repenting their mistakes, not repeating the mistakes, and improving themselves towards having a better family life according to the teachings of the religion, and also the readiness of their spouse in accepting their rights and in completing each other. Apart from that, the respondents agreed to perform kindness towards their family members (mean=4.42). Kindness towards the family members can be performed in numerous ways, such as providing assistance if any of them are in difficulty, and providing help in ensuring that they are safe and sound. The kindness offered will ensure that the family members' dignity and honour are safe (Mahmood Zuhdi Abdul Majid 2000: 230).⁷ The respondents also practise noble values towards their family members (mean=4.29). The practice of noble values in the family life can be implemented through good behaviour and mannerism, and also courtousness, whether towards fellow humans, the environment or the Creator. A family that practises noble values becomes the yardstick and good valuation to always be emulated and followed by others (Wan Mohd.Zahid: 1988).

5. Conclusion

A harmonious family is important in the lives of humans so that the family system, the rules and also noble values could be maintained. This in turn would help to influence the lives of the people to move towards a harmonious and peaceful life. Various challenges in globalization, and the obstacles surrounding present day life have certainly affected the changes in the individuals, be it in a good or bad way. However, all family members need to be aware of the purpose of a marriage, and that the goal of starting a family is to attain happiness both in this world and the hereafter. The quest for happiness in the family must be undertaken by all family members, by having the

⁷ Mahmood Zohdi Abdul Majid. 2000. *Wanita dari perspektif undang-undang keluarga Islam di Malaysia dlm. Undang-undang Keluarga Islam dan Wanita di Negara-negara Asean*. Kuala Lumpur: Institut Kefahaman Islam Malaysia (IKIM)

characteristics of a harmonious family, based on the aspects of religious obligations, communication and a person's character. A harmonious family affects each individual in the family institution, while at the same time could become the role model for other people, to be followed and emulated in seeking happiness in life. By practising the characteristics of a harmonious family in order to create the exemplary family, the family institution could be strengthened and the society is able to move towards creating a safe, peaceful and harmonious nation.

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***Empowerment of
Islamic Civilization in
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Structure of Waqf Revitalization in Malaysia: Convergence or Divergence?

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Abstract

Waqf is a long practiced tradition in Islamic civilization and a form of charitable fund which was prevalent throughout the majority of the Islamic world in the pre-modern era. Waqf played important roles in serving the society's needs and supporting Islamic economics by enhancing the development of the social economy. In line with the modern day development within the financial world, Malaysia is now focusing on the revitalization of Waqf as one of the promising methods for resolving the social instability problem. In Malaysia, the State Islamic Religious Council (SIRC) are the body responsible for managing Waqf assets. Throughout the SIRC, numerous reformations and developments of Waqf assets have been made. These reformations and developments were in order to adjust the practices of Waqf with the modern economy and ensure that Waqf recourses could be fully utilized for the benefit of the society. In addition, in 2004, JAWHAR (Waqf, Zakat and Hajj Department) was introduced under the Ministry of the Prime Minister as a Department to consolidate the revitalization of Waqf. This paper examines the revitalization of Waqf in Malaysia by the State Islamic Religious Council (SIRC) and examines the reformation development of Waqf structure within a few states in Malaysia.

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Waqaf as an Instrument for the Sustainability of Agriculture Sector in Malaysia: A Proposal of National Agriculture Waqaf Fund (NAWAF)

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Abstract

Agriculture is one of the important sector for the development of economy in one country. However, there were several issues related to agriculture sector which are limitation of fund, shortage of labour, efficient of land resource, multifunctional resource, efficient allocation of land resource, deforestation and climate change, food energy dilemma and extensive use of agrochemicals. Thus, from these problems we can employ the wisdom of *waqaf* in order to develop the agriculture sector. Indirectly, this phenomenon can be a stepping-stone to the agriculture players to improve their social and economic level and the issue of sustainability in development of the nations can be captured through the potentiality of *waqaf*. This paper employs a qualitative approach and survey of literature. Hence, this paper suggests the implementation of a model of *waqaf* in agriculture sectors in order to cope with the issues in agriculture and *waqaf*. Through the model, Malaysian Palm Oil Berhad (MPOB) were used to as a case study to propose the model of *waqaf* agriculture. On the other hand, the implementation of agriculture *waqaf* model can be seen as a contribution to achieve several Sustainable Development Goals (SDGs) and indirectly contributes to the achievement of Islamic sustainability concept.

Keywords: *Waqaf*; agriculture *waqaf*; Sustainable Development Goals (SDGs); Malaysian Palm Oil Berhad (MPOB)

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1. Introduction

Malaysia are using mixed economic system where the concept of capitalism and socialism system are being applied. This system allows the private sector to generate wealth but in the same time there is still interfere from the government to achieve social aims. However, the capitalism economic system seems like a system that might triggering inequalities of income and wealth of society. Thus, Wawasan 2020 or Vision 2020 were introduced by the former Prime Minister YAB Tun Dr Mahathir Mohamad which one of the nine strategic challenges is ensuring economically just society, which there is a fair and equitable distribution of wealth of the nation. As we can see in

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these few decades there were many countries that verge or on bankruptcy such as Greece, Iceland, Argentina and Ireland due to economic decline by the capitalism control. Thus, Malaysia should put their initiatives to have their own economic pattern in order to achieve Vision 2020. Due to that awareness, Malaysia has come out with many strategies and one of them is Islamic finance and banking system were introduced comprehensively. Malaysia were not planned that system by only focusing on banking area but the system also converging on non-banking financial institution such as *waqaf*, *zakat*, *sadaqah*, *hibah* and so on.

As we can learnt from the Ottoman Empire one of Islamic instrument that can help socio-economy development is *waqaf* where on that time one third of the development of the city were obtained from *waqaf*. (Siti Zakiah & Hairunnizam, 2014). Consequently, Malaysia were took the opportunity to empower *waqf* under the Islam Hadhari concept of Civilizational Islam introduced by fifth former Prime Minister YAB Tun Abdullah Ahmad Badawi through the establishment of Department of Awqaf, Zakat and Hajj (JAWHAR) on 27th March 2006. This department were established in order to enhance the capital resources of *bumiputera* like land and *waqaf* asset under the management of the State Religious Councils. These councils should fulfil *fardhu kifayah* obligation and play an active role in economic development of the Muslim society and help in the development of human capital (JAWHAR, 2015). Ninth Malaysia Plan were allocated RM 256.5 million and RM 72.76 million were continually injected by Tenth Malaysia Plan in order to develop the *waqaf* land in Malaysia. JAWHAR will be a fund holder and State Religious Council as a solely trustee that managed all the *waqaf* land where the fund will be given based on the project development plan of the *waqaf* land (Nurul Asykin & Muhammad Hakimi, 2013).

As we know, agricultural sector is one of the important sectors in the development of Malaysia's economy. According to Nations Encyclopaedia, agriculture remains as an important in the economy of Malaysia as we can see this sector contributing 12 percent to the National Gross Domestic Product and providing 16 percent to the employment of nations. Back to British colonial time, 3 main commercial crops introduced by British are rubber in 1876, palm oil in 1917 and cocoa in 1950s. These 3 commercial crops have dominated agricultural exports ever since. However, the Malaysian farmers are not aggressively focusing on these 3 commercial crops, but some of them also focusing on any other agricultural products such as rice production, fruits and vegetables. Consequently, from these agricultural performance we can say that Malaysia and agriculture have a very good correlation.

Back to the national agenda Ninth Malaysia Plan, "the ultimate goal in the agro-food production development and downstream processing industry is to increase number of modern and commercial farmers, breeders and fishermen as well as agro entrepreneurs to pioneer development of the agro food sector which is private sector driven without displacing the traditional farmers where their production capacity will be enhanced to complement the benefit of the transformation process through an increase in productivity and income". As we know, the agriculture sector needs fund, skills and knowledge in order to maintain the sustainability of the sector. How long do we need to depending on the subsidy from the government?

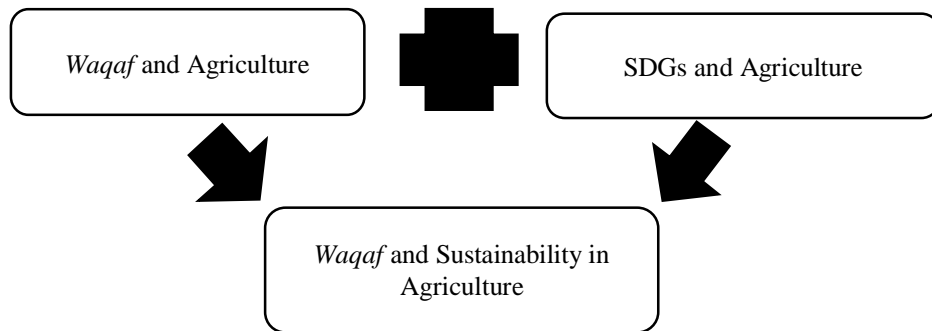
On 1st January 2016, there were 17 Sustainable Development Goals (SDGs) of the 2030 Sustainable Development been adopted by the world leaders. Meanwhile according to Malaysia Sustainable Palm Oil (MSPO) Certification, 2014 in order to sustain the agriculture sector we need an ample concern from economic, social and environment. Profitability needs to be balanced with the protection of environment and as well as the welfare of workers. Thus the agriculture sector needs one platform to maintain its operation. Take the Ottoman Empire as an example, most of their development including agriculture development funded by *waqaf*. Thus, Malaysia should take this country as an example which is using the wisdom of *waqaf* itself in order to develop the agricultural sector. Indirectly, this phenomenon can be a stepping-stone to the agriculture players to improve their social and economic level.

This study is expected to help the society to see the potentiality in the model of agriculture *waqaf* and how it really helps in improvement of the agricultural sector. Moreover, this study hopefully will add a valuable thoughts and knowledge regarding the operation of the model since it is a new phenomenon in Malaysia. Lastly, it is a hope if this paper can shed some light to the other researcher, academician and students to have better understanding about the potentiality of *waqaf* operation and can dig other research on the gap or limitation of this study. From this study, *waqaf* can be seen as one of the potential tools in developing socio-economic wellbeing of the society.

1.1 Problem Statement or Issues

The agriculture sector needs fund, skills and knowledge in order to maintain the sustainability of the sector. How long do we need to depending on the subsidy from the government? According to Malaysia Sustainable Palm Oil (MSPO) Certification, 2014 in order to sustain the agriculture sector we need an ample concern from economic, social and environment. Profitability needs to be balanced with the protection of environment and as well as the welfare of workers. The issues of limitation of fund, shortage of domestic labour, efficient of land resource, multifunctional resource, efficient allocation of land resource, deforestation and climate change, food energy dilemma and extensive use of agrochemicals are also some of serious issues in agriculture sector. Thus the agriculture sector needs a platform to maintain its operation and indirectly reduce the rest of the issues in the sector. Take the Ottoman Empire as an example, most of their development including agriculture development funded by *waqaf*. Thus, Malaysia should take this country as an example which is using the wisdom of *waqaf* itself in order to develop the agricultural sector. Indirectly, this phenomenon can be a stepping-stone to the agriculture players to improve their social and economic level and the issue of sustainability in development of the nations can be captured through the potentiality of *waqaf*.

1.2 Research Framework



1.3 Research Aim and Objectives

It is vital important for a research to have its own objectives. The aim of conducting this study are to propose a comprehensive model of *waqaf* in agricultural sector. Thus, in order to achieve this aim, some objectives need to be taken which are:

1. Identifying the competency of *waqaf* as a new practice in Malaysia.
2. Recognizing the issues related to agriculture, global sustainable development goals and Islamic sustainable development goals.
3. Construct a model of *waqaf* for agricultural sector.

1.4 Research Questions

As identified by the research aim and objectives, this research mainly focuses on the sustainability of agricultural sector. In responding to these research aim and objectives, the following research questions are formulated:

1. What are the competencies of *waqaf* as a new practice in Malaysia?
2. What are the issues related to agriculture, global sustainable development goals and Islamic sustainable development goals?
3. What is the best model for *waqaf* for agricultural sector?

2. Literature Review

2.1 Issues in Agriculture

Agriculture is one of the significant sectors in Malaysia even though the national GDP has shrunk from 30 percent in the 1970s to only 7 percent in 2013 (Jamal and Jafari, 2014). This is because the Malaysian economy has shifted from a simple farm-based economy to the manufacturing industries. However, this is not the problem behind the declining in national GDP. But, there are other serious issues in the agriculture sector. According to Jamal and Jafari (2014), there were several issues related to agricultural sector which are multifunctional resource, efficient allocation of land resource, shortage of domestic labor, deforestation and climate change, food energy dilemma and extensive use of agrochemicals.

According to Ministry of Finance (MOF) Malaysia, certain budget was allocated to help the enhancement in agriculture sector in Malaysia. The amount was allocated based on the following table.

Table 1. Malaysia Agriculture Budget Allocation from 2009 – 2016

Year	2009	2010	2011	2012	2013	2014	2015	2016
Amount (RM Billion)	5.6	6.0	3.8	NA	5.8	6.0	6.0	5.3

Source: Ministry of Finance Annual Budget from 2009 to 2016

Based on the above table, the government of Malaysia spent on average around RM 4.8 billion per year between the years of 2009 to 2016. As we know, this can be a large figure to the government spending. Thus, how long do agricultural sector needs to depend on the government subsidy across the year? For instance, Malaysia lately faced several serious natural disaster like massive floods in 2014 where affected on the several regions in Malaysia such as Pahang, Terengganu and Kelantan. During this misfortune, the disaster had destroyed 11,099 hectares of agriculture land which affected 6,309 farmer's breeders and fishermen as well as the destruction of infrastructure and agricultural assets. In addition, there were RM 105 million losses in agriculture sector regarding this massive floods. According to Ismail Sabri stated on his speech, RM 26 million cost of damages in assets such as dams exceeded RM2.5 million and in order to cover the cost of damages, he had directed the Kemubu Agricultural Development Authority (KADA) to use its reserves to repair all the damaged infrastructure without any waiting approval from the MOF (Malay Mail Online, 2015). As we can see, government need to bare huge costs because of this disaster. This cost only cover for one state in Malaysia, how about other infected area? Surely, the damage costs is larger than that. Thus, if we can built a comprehensive model towards the fund resources in agricultural sector itself without less dependency from the government, it will help the maintenance in agriculture sector.

Moreover, another serious issue is labor scarcity where according to Malaysia Productivity Corporation (MPC) Report 2014/2015 stated that agriculture sector is exposed to labor shortages because of high dependency on foreign labor. Local labor remains reluctant to enter the agriculture because of the attraction in manufacturing and services sector. Cited from Jamal and Jafari (2014), the involvement of domestic labor in agriculture sector was decline from 26 percent of total employment in 1990 to 11.4 percent in 2011. Thus from this problem, if we can create a proper module in the agriculture skills to the Malaysian citizens, it can expand the agriculture sector and decrease the unemployment rate in Malaysia. Even though we need an industrialized sector in order to achieve the title of developed country, still we need an ample production from the agricultural sector to operate the industry. Agriculture education need to be highlighted in order to attract the youths to involve in this sector.

2.2 Competencies and Issues in Waqaf

Based on Al Quran and Hadith, there is no exact meaning regarding the term of *waqaf* itself. Literally, the word *waqaf* is from the Arabic word *waqafa* that bring the meaning of detention (*al-habs*) and prohibition (*al-man'*) or causing a thing to stop or stand still (Siti Mashitoh, 2007). Technically, *waqaf* refers to Islamic public charity or

trust for socio-economic causes, whereby the property itself cannot be transferrable thus the beneficiaries can enjoy it or in other word the holding of certain properties and preserving them for the specific use (Shahida *et. al*, 2013). Consequently, we can assumed that when a *waqif* donates their property as a *waqaf*, *waqif* is no longer have an authority to the donated property because the property is now for the uses of society and the property is solely belongs to Allah.

Waqaf can be divided into two major categories which are *waqaf khayri* (the purpose is solely for charities) and *waqaf zurri* (family *waqaf*) (Abd. Shakor, 2011). *Waqaf khayri* can be divided into two more categories which are general *waqaf* and specific *waqaf*. General *waqafis* a *waqaf* with the purpose of charity without any motive, condition and specific recipient. Meanwhile, specific *waqaf* is a *waqaf* with the purpose of charity with motive, condition and specific recipient (Khairil Faizal *et al.*, n.d). On the other hand, *waqaf zurri* brings a meaning of the purpose of *waqaf* is only for family purposes.

Furthermore, *waqaf* can be categorized as *waqaf musytarak* and *waqaf irsada* (Abd. Shakor, 2011). *Waqaf musytarak* is a combination of *waqaf khayri* and *waqaf zurri*. It means some of the *mauquf's* benefit is specifically for the uses of its family and some of it is for the society. *Waqaf musytarak* also a part of *waqaf istibdal* and *waqaf* share. Meanwhile *waqaf irsada* means a *waqaf* that had been established by the authority bodies or government where they donates (*waqaf*) any Baitulmal's properties either the property is a moveable property (land and building) or non-moveable property (cash money and shares) (Khairil Faizal *et al.*, n.d). However, there is disputes about the moveable property because it is not permanent and can be destroy. Asmak (2009) stated that the moveable property can be donated (*waqaf*) in condition of the uses of it does not finish. Based on Hanafis jurists, moveable property can be donated in the condition of there is non-moveable property in the operations.

According to National Fatwa Council, cash *waqaf* is permissible in order to develop socio-economy of society (YWM, n.d). The wisdom of the decision made by National Fatwa Council regarding the issue of cash *waqaf* can be seen through the operation of corporate *waqaf*. Based on Hisham *et al.* (2014) cited from Magda (2013), corporate *waqafis* a kind of *waqaf* property management in the form of movable property such as cash, shares and shares dividend which are solely managed by the corporate entities or the collaboration between corporations and *waqaf* authorities. Consequently, corporate *waqaf* can be defined as a kind of involvement of corporate entities as a *mutawalli* that given by the *waqaf* authorities by using shares as a *mauquf* where the benefits will be channelled to the society and it is solely belongs to Allah S.W.T.

Back to the basic concept of *waqaf*, it is one of the charitable instruments that not act as an obligatory practice to Muslims. It is a practice of way to get Allah's blessing by sharing the wealth to the society. *Waqaf* can be categorized as an important instrument in eliminating poverty and improving economy level of society because *mauquf* (the property that had been *waqaf*) cannot be lost and taken back by the *waqif* (the *waqaf* giver) and it must be well managed. It also cannot be buy and sale for the purpose of profit and wealth. Thus, *waqaf* can be a property that will be used for the entire of society.

According to Maznah, Mohamat Sabri *et al.* (2014), there were 11,091.82 hectares of *waqaf* lands in Malaysia. . Do we need to remain these lands to the classical *waqaf* development such as mosques, cemetery, school and so on? It is very proud to hear that Malaysia has started to expand the potentiality of *waqaf* when Johor Corporation (JCorp) established the Waqaf An-Nur Corporation Berhad (WANCorp) where this body are truly helping the citizens through some of economy and social development programs such as healthcare, real estates and talent development. Thus, other regulatory bodies also needs to start digging the potentiality of *waqaf* in order sector also.

However, in order to develop all these *waqaf* lands, *waqaf* management needs an ample fund to develop it. Unfortunately, *waqaf* management does not have enough funds to develop these *waqaf* lands. To solve this problem, the cash *waqaf* tools has come into one of the solutions to develop all these *waqaf* lands. Cash *waqaf* can be seen as an easy medium for the society to run *waqaf* activities by using cash especially when dealing with the real estate activities. Yet in order to use cash *waqaf* instruments, we need a comprehensive system to collect the fund for the sector development such as agriculture sector. Thus, it is very crucial to construct a *waqaf* model that can helps any agriculture regulator to involve in *waqaf* and directly solving the issues of land abandoned, limited labors and scarcity in funds.

2.3 Issues in Sustainable Development Goals

On the 1st January 2016, United Nations (UN) has come out with 17 Sustainable Development Goals (SDGs) as a 2030 global sustainable development agenda. These goals was adopted by world leaders in September 2015 at an historic UN Summit. SDGs listed 17 goals where each type of goals derived their own issues which stated as follows:

2.3.1 SDG 1: No Poverty

According to UN, 836 million of people still live in extreme poverty and about one over five persons in developing regions lives on less than \$1.25 per day. UN stated the majority of these people come from two different regions which are Southern Asia and sub-Saharan Africa. However, high poverty rates are often found in small, fragile and conflict-affected countries. In addition, one over seven children under age of five in the world has inadequate height for his or her age and another issue highlighted by the UN is every day in 2014, there were 42,000 people had to abandon their homes to seek protection due to conflict.

2.3.2 SDG 2: Hunger and Food Security

According to UN, one in nine people in the world today (795 million) are undernourished. 12.9 percent of the undernourished people are live in developing countries. Surprisingly, two third of the total of Asia people is the continent with the most hunger people. The percentage of southern Asia has decreased in recent years but in western Asia it has slightly increase. Southern Asia faces greatest hunger burden which is about 281 million undernourished people. In sub-Saharan Africa, projections for the 2014-2016 period indicate a rate of undernourishment of almost 23 per cent. In addition, poor nutrition causes nearly half (45 per cent) of deaths in children under five which is 3.1 million children each year. On in four of the world's children suffer stunted growth. In developing countries the proportion can rise to one in three. The last issue for hunger is 66 million of primary school-age children attend classes hungry across developing world with 23 million in Africa alone.

Furthermore, under the food security problem, UN has listed certain issues which is agriculture is the single largest employer in the world which is this sector providing livelihoods for 40 per cent of today's global population. It is the largest source of income and jobs for poor rural households. Meanwhile, another issues is 500 million small farms worldwide, most still rain fed, provide up to 80 per cent of food consumed in a large part of the developing world. Investing in smallholder women and men is an important way to increase food security and nutrition for the poorest as well as food production for local and global markets. Since the 1900s, some 75 per cent of crop diversity has been lost from farmers' fields. Better use agricultural biodiversity can contribute to more nutritious diets, enhanced livelihoods for farming communities and more resilient and sustainable farming systems. In addition, UN stated that if women farmers had the same access to resources as men, the number of hungry in the world could be reduced by up to 150 million. Surprisingly, another issue related to food security, 1.4 billion people have no access to electricity worldwide. Most of them are living in rural areas of the developing world. Energy poverty in most of the regions is a fundamental barrier to reducing hunger and ensuring that the world can produce enough food in order to meet future demand.

2.3.3 SDG 3: Health

Under the health goal, UN has divided into three serious categories issues which are child health, maternal health and HIV/AIDS, Malaria and other diseases. Under the child health issues, UN stated that 17,000 fewer children die each day than in 1990, but more than six million children still die before their fifth birthday each year and since 2000, measles vaccines have averted nearly 15.6 million deaths. Despite determined global progress, an increasing proportion of child deaths are in sub-Saharan Africa and Southern Asia. Four out of every five deaths of children under age five occur in these regions. Furthermore, children born into poverty are almost twice as likely to die before the age of five as those from wealthier families and children of educated mothers, even mothers with only primary schooling are more likely to survive than children of mothers with no education.

Meanwhile under the maternal health issues, maternal mortality has fallen by almost 50 per cent since 1990. In Eastern Asia, Northern Africa and Southern Asia, maternal mortality has declined by around two-thirds. But maternal mortality ratio – the proportion of mothers that do not survive childbirth compared to those who do – in developing regions is still 14 times higher than in the developed regions. More women are receiving antenatal care. In developing regions, antenatal care increased from 65 per cent in 1990 to 83 per cent in 2012. Only half of women in developing regions receive the recommended amount of health care they need. Fewer teens are having children in most developing regions, but progress has slowed. The large increase in contraceptive use in the 1990s was not matched in the 2000s. The need for family planning is slowly being met for more women, but demand is increasing at a rapid pace

For HIV/AIDS, malaria and other diseases issues, UN stated that at the end of 2014, there were 13.6 million people accessing antiretroviral therapy. New HIV infections in 2013 were estimated at 2.1 million, which was 38 per cent lower than in 2001. At the end of 2013, there were an estimated 35 million people living with HIV. At the end of 2013, 240 000 children were newly infected with HIV. New HIV infections among children have declined by 58 per cent since 2001. Globally, adolescent girls and young women face gender-based inequalities, exclusion, discrimination and violence, which put them at increased risk of acquiring HIV. HIV is the leading cause of death for women of reproductive age worldwide. TB-related deaths in people living with HIV have fallen by 36% since 2004. However, there were 250 000 new HIV infections among adolescents in 2013, two thirds of which were among adolescent girls and AIDS is now the leading cause of death among adolescents (aged 10–19) in Africa and the second most common cause of death among adolescents globally. In many settings, adolescent girls' right to privacy and bodily autonomy is not respected, as many report that their first sexual experience was forced. As of 2013, 2.1 million adolescents were living with HIV. Over 6.2 million malaria deaths have been averted between 2000 and 2015, primarily of children under five years of age in sub-Saharan Africa. The global malaria incidence rate has fallen by an estimated 37 per cent and the mortality rates by 58 per cent. Between 2000 and 2013, tuberculosis prevention, diagnosis and treatment interventions saved an estimated 37 million lives. The tuberculosis mortality rate fell by 45 per cent and the prevalence rate by 41 per cent between 1990 and 2013.

2.3.4 SDG 4: Education

Based on UN, the issues under the education is the enrolment in primary education in developing countries has reached 91 per cent but 57 million children remain out of school. Furthermore, more than half of children that have not enrolled in school live in sub-Saharan Africa. Meanwhile, an estimated 50 per cent of out-of-school children of primary school age live in conflict-affected areas and 103 million youth worldwide lack basic literacy skills, and more than 60 per cent of them are women.

2.3.5 SDG 5: Gender Equality and Women Empowerment

The issues under the gender equality and women empowerment about two thirds of countries in the developing regions have achieved gender parity in primary education. In Southern Asia, only 74 girls were enrolled in primary school for every 100 boys in 1990. Meanwhile by 2012, the enrolment ratios were the same for girls as for boys. In sub-Saharan Africa, Oceania and Western Asia, girls still face barriers to entering both primary and secondary school. Women in Northern Africa hold less than one in five paid jobs in the non-agricultural sector. The proportion of women in paid employment outside the agriculture sector has increased from 35 per cent in 1990 to 41 per cent in 2015. In 46 countries, women now hold more than 30 per cent of seats in national parliament in at least one chamber.

2.3.6 SDG 6: Water and Sanitation

Under the water and sanitation issues, 2.6 billion people have gained access to improved drinking water sources since 1990, but 663 million people are still without. At least 1.8 billion people globally use a source of drinking water that is focally contaminated. Between 1990 and 2015, the proportion of the global population using an improved drinking water source has increased from 76 per cent to 91 per cent. But water scarcity affects more than 40 per cent of the global population and is expected to rise. Over 1.7 billion people are currently living in river

basins where water use exceeds recharge. 2.4 billion people lack access to basic sanitation services, such as toilets or latrines. More than 80 per cent of wastewater resulting from human activities is discharged into rivers or sea without any pollution removal. Each day, nearly 1,000 children die due to preventable water and sanitation-related diarrheal diseases. Hydropower is the most important and widely-used renewable source of energy and as of 2011, represented 16 per cent of total electricity production worldwide. Approximately 70 per cent of all water abstracted from rivers, lakes and aquifers is used for irrigation. Floods and other water-related disasters account for 70 per cent of all deaths related to natural disasters

2.3.7 SDG 7: Energy

UN stated that one in five people still lacks access to modern electricity and 3 billion people rely on wood, coal, charcoal or animal waste for cooking and heating. As we know, energy is the dominant contributor to climate change, accounting for around 60 per cent of total global greenhouse gas emissions and reducing the carbon intensity of energy is a key objective in long-term climate goals.

2.3.8 SDG 8: Economic Growth

One of the serious issue under economic growth is global unemployment. It was increased from 170 million in 2007 to nearly 202 million in 2012, of which about 75 million are young women and men. Nearly 2.2 billion people live below the US\$2 poverty line and that poverty eradication is only possible through stable and well-paid jobs. 470 million jobs are needed globally for new entrants to the labour market between 2016 and 2030.

2.3.9 SDG 9: Infrastructure and Industrialization

Infrastructure and industrialization also plays an important role under the SDGs. Basic infrastructure like roads, information and communication technologies, sanitation, electrical power and water remains scarce in many developing countries. About 2.6 billion people in the developing world are facing difficulties in accessing electricity full time. Moreover, 2.5 billion people worldwide lack access to basic sanitation and almost 800 million people lack access to water, many hundreds of millions of them in Sub Saharan Africa and South Asia and 1-1.5 billion people do not have access to reliable phone services. Meanwhile, quality infrastructure is positively related to the achievement of social, economic and political goals. Inadequate infrastructure leads to a lack of access to markets, jobs, information and training, creating a major barrier to doing business. Furthermore, undeveloped infrastructures limits access to health care and education. For many African countries, particularly the lower-income countries, the existent constraints regarding infrastructure affect firm productivity by around 40 per cent.

Manufacturing is an important employer, accounting for around 470 million jobs worldwide in 2009 – or around 16 per cent of the world's workforce of 2.9 billion. In 2013, it is estimated that there were more than half a billion jobs in manufacturing. Industrialization's job multiplication effect has a positive impact on society. Every one job in manufacturing creates 2.2 jobs in other sectors. Small and medium-sized enterprises that engage in industrial processing and manufacturing are the most critical for the early stages of industrialization and are typically the largest job creators. They make up over 90 per cent of business worldwide and account for between 50-60 per cent of employment. In countries where data are available, the number of people employed in renewable energy sectors is presently around 2.3 million. Given the present gaps in information, this is no doubt a very conservative figure. Because of strong rising interest in energy alternatives, the possible total employment for renewables by 2030 is 20 million jobs. Least developed countries have immense potential for industrialization in food and beverages (agro-industry), and textiles and garments, with good prospects for sustained employment generation and higher productivity. Middle-income countries can benefit from entering the basic and fabricated metals industries, which offer a range of products facing rapidly growing international demand. In developing countries, barely 30 per cent of agricultural production undergoes industrial processing. In high-income countries, 98 per cent is processed. This suggests that there are great opportunities for developing countries in agribusiness

2.3.10 SDG 10: Inequality

On average and taking into account population size, income inequality increased by 11 per cent in developing countries between 1990 and 2010. A significant majority of households in developing countries, more than 75 per cent of the population are living today in societies where income is more unequally distributed than it was in the 1990s. Evidence shows that, beyond a certain threshold, inequality harms growth and poverty reduction, the quality of relations in the public and political spheres and individuals' sense of fulfilment and self-worth. There is nothing inevitable about growing income inequality; several countries have managed to contain or reduce income inequality while achieving strong growth performance.

Income inequality cannot be effectively tackled unless the underlying inequality of opportunities is addressed. In a global survey conducted by UN Development Programme, policy makers from around the world acknowledged that inequality in their countries is generally high and potentially a threat to long-term social and economic development. Evidence from developing countries shows that children in the poorest 20 per cent of the populations are still up to three times more likely to die before their fifth birthday than children in the richest quintiles. Social protection has been significantly extended globally, yet persons with disabilities are up to five times more likely than average to incur catastrophic health expenditures. Despite overall declines in maternal mortality in the majority of developing countries, women in rural areas are still up to three times more likely to die while giving birth than women living in urban centres.

2.3.11 SDG 11: Sustainable Cities and Countries

Nowadays, half of humanity which is 3.5 billion people are living in the cities. By 2030, almost 60 per cent of the world's population will live in urban areas and 95 per cent of urban expansion in the next decades will take place in developing world. 828 million people live in slums today and the number keeps rising. The world's cities occupy just 3 per cent of the Earth's land, but account for 60-80 per cent of energy consumption and 75 per cent of carbon emissions. Rapid urbanization is exerting pressure on fresh water supplies, sewage, the living environment, and public health. But the high density of cities can bring efficiency gains and technological innovation while reducing resource and energy consumption.

2.3.12 SDG 12: Sustainable Consumption and Production

According to UN, Each year, an estimated one third of all food produced which is equivalent to 1.3 billion tonnes worth around \$1 trillion and ends up rotting in the bins of consumers and retailers, or spoiling due to poor transportation and harvesting practices. If people worldwide switched to energy efficient light bulbs the world would save US\$120 billion annually. Should the global population reach 9.6 billion by 2050, the equivalent of almost three planets could be required to provide the natural resources needed to sustain current lifestyles. There were three important parts under sustainable consumption and production which are:

Water

Less than 3 per cent of the world's water is fresh (drinkable), of which 2.5 per cent is frozen in the Antarctica, Arctic and glaciers. Humanity must therefore rely on 0.5 per cent for all of man's ecosystems and fresh water needs. Man is polluting water faster than nature can recycle and purify water in rivers and lakes and more than 1 billion people still do not have access to fresh water. Excessive use of water contributes to the global water stress. Water is free from nature but the infrastructure needed to deliver it is expensive.

Energy

Despite technological advances that have promoted energy efficiency gains, energy use in OECD countries will continue to grow another 35 per cent by 2020. Commercial and residential energy use is the second most rapidly growing area of global energy use after transport. In 2002 the motor vehicle stock in OECD countries was 550 million vehicles (75 per cent of which were personal cars). A 32 per cent increase in vehicle ownership is expected by 2020. At the same time, motor vehicle kilometres are projected to increase by 40 per cent and global air travel is projected to triple in the same period. Households consume 29 per cent of global energy and consequently contribute

to 21 per cent of resultant CO₂ emissions and one-fifth of the world's final energy consumption in 2013 was from renewables.

Food

While substantial environmental impacts from food occur in the production phase (agriculture, food processing), households influence these impacts through their dietary choices and habits. This consequently affects the environment through food-related energy consumption and waste generation. 3 billion tonnes of food is wasted every year while almost 1 billion people go undernourished and another 1 billion hungry. Overconsumption of food is detrimental to our health and the environment. Due to that, 2 billion people globally are overweight or obese. Land degradation, declining soil fertility, unsustainable water use, overfishing and marine environment degradation are all lessening the ability of the natural resource base to supply food. The food sector accounts for around 30 per cent of the world's total energy consumption and accounts for around 22 per cent of total Greenhouse Gas emissions.

2.3.13 SDG 13: Climate Change

From 1880 to 2012, average global temperature increased by 0.85°C. To put this into perspective, for each 1 degree of temperature increase, grain yields decline by about 5 per cent. Maize, wheat and other major crops have experienced significant yield reductions at the global level of 40 megatonnes per year between 1981 and 2002 due to a warmer climate. Oceans have warmed, the amounts of snow and ice have diminished and sea level has risen. From 1901 to 2010, the global average sea level rose by 19 cm as oceans expanded due to warming and ice melted. The Arctic's sea ice extent has shrunk in every successive decade since 1979, with 1.07 million km² of ice loss every decade. Given current concentrations and on-going emissions of greenhouse gases, it is likely that by the end of this century, the increase in global temperature will exceed 1.5°C compared to 1850 to 1900 for all but one scenario. The world's oceans will warm and ice melt will continue. Average sea level rise is predicted as 24 – 30cm by 2065 and 40-63cm by 2100. Most aspects of climate change will persist for many centuries even if emissions are stopped. Global emissions of carbon dioxide (CO₂) have increased by almost 50 per cent since 1990. Emissions grew more quickly between 2000 and 2010 than in each of the three previous decades. It is still possible, using a wide array of technological measures and changes in behavior, to limit the increase in global mean temperature to two degrees Celsius above pre-industrial levels. Major institutional and technological change will give a better than even chance that global warming will not exceed this threshold.

2.3.14 SDG 14: Oceans

As we know, oceans cover three quarters of the Earth's surface, contain 97 per cent of the Earth's water, and represent 99 per cent of the living space on the planet by volume. Over three billion people depend on marine and coastal biodiversity for their livelihoods. Globally, the market value of marine and coastal resources and industries is estimated at \$3 trillion per year or about 5 per cent of global GDP. Oceans contain nearly 200,000 identified species, but actual numbers may lie in the millions. Oceans absorb about 30 per cent of carbon dioxide produced by humans, buffering the impacts of global warming. Oceans serve as the world's largest source of protein, with more than 3 billion people depending on the oceans as their primary source of protein. Marine fisheries directly or indirectly employ over 200 million people. Subsidies for fishing are contributing to the rapid depletion of many fish species and are preventing efforts to save and restore global fisheries and related jobs, causing ocean fisheries to generate US\$ 50 billion less per year than they could. As much as 40 per cent of the world oceans are heavily affected by human activities, including pollution, depleted fisheries, and loss of coastal habitats.

2.3.15 SDG 15: Biodiversity, Forest and Desertification

Under the forest issues, around 1.6 billion people depend on forests for their livelihood. This includes some 70 million indigenous people and forests are home to more than 80 per cent of all terrestrial species of animals, plants and insects. Meanwhile desertification stated that 2.6 billion people depend directly on agriculture, but 52 per cent of the land used for agriculture is moderately or severely affected by soil degradation. As of 2008, land degradation

affected 1.5 billion people globally and arable land loss is estimated at 30 to 35 times the historical rate. Due to drought and desertification each year 12 million hectares are lost (23 hectares per minute), where 20 million tons of grain could have been grown and 74 per cent of the poor are directly affected by land degradation globally.

Biodiversity also relies on a few facts and figures which are 8,300 animal breeds known, 8 per cent are extinct and 22 per cent are at risk of extinction. Over 80,000 tree species, less than 1 per cent have been studied for potential use. Fish provide 20 per cent of animal protein to about 3 billion people. Only ten species provide about 30 per cent of marine capture fisheries and ten species provide about 50 per cent of aquaculture production. Over 80 per cent of the human diet is provided by plants. Only three cereal crops which are rice, maize and wheat provide 60 per cent of energy intake. As many as 80 per cent of people living in rural areas in developing countries rely on traditional plant based medicines for basic healthcare. Micro-organisms and invertebrates are key to ecosystem services, but their contributions are still poorly known and rarely acknowledged.

2.3.16 SDG 16: Peace and Justice

Another serious agenda in SDGs is among the institutions most affected by corruption are the judiciary and police. Corruption, bribery, theft and tax evasion cost some US \$1.26 trillion for developing countries per year; this amount of money could be used to lift those who are living on less than \$1.25 a day above \$1.25 for at least six years. The rate of children leaving primary school in conflict affected countries reached 50 per cent in 2011, which accounts to 28.5 million children, showing the impact of unstable societies on one of the major goals of the post 2015 agenda: education. The rule of law and development have a significant interrelation and are mutually reinforcing, making it essential for sustainable development at the national and international level.

2.3.17 SDG 17: Partnerships

Official development assistance stood at \$135.2 billion in 2014, the highest level ever recorded. 79 per cent of imports from developing countries enter developed countries duty-free. The debt burden on developing countries remains stable at about 3 per cent of export revenue. The number of Internet users in Africa almost doubled in the past four years. 30 per cent of the world's youth are digital natives, active online for at least five years. But more four billion people do not use the Internet, and 90 per cent of them are from the developing world.

2.4 Islamic Sustainable Development Goals

According to Mohd Zuhdi (2009), sustainable development is not only seen by environmentalists as a global environmental agenda but it also studied as 'global environmental ethics'. It is important to recognize the place of ethics and belief systems in sustainable development. The concept of sustainable development goals in Islam involves two tasks which are: (1) the implementation of an Islamic economic system and (2) the revitalization of the traditional resources management institutions of Islam such as *hisbah*, *waqaf*, *harim* and *hima*. (Mohd Zuhdi, 2009 cited from Hamed, 2003). Consequently, the best way to implement sustainable development in Muslim countries is to create an Islamic economic system and regenerate the traditional environmental institutions of Islam.

Another point of view in Islamic sustainable development is divided into five preservation which are (1) be a good human being; (2) comprehensiveness of environment; (3) balance resources; (4) wisely handle the limited resources and (5) environmental protection (Muhammad Nouh, 2011). Meanwhile, Islamic sustainable development also related to the concept of *Maqasid Al Shariah* which comprises five major preservation which are preservation of faith (*din*), preservation of human beings (*nafs*), preservation of intellect (*aql*), preservation of posterity (*nasl*) and preservation of wealth (*mal*) (Zubair 2006 and Mohd Zuhdi, 2009). Another view of Islamic sustainable development is the way of life must comprises into three important elements which are (1) *aqidah*, (2) *sharia* and (3) *akhlak*. *Aqidah* means tawhid which is the fundamental belief in Islam that involves in Allah as a highest creator of this universe. *Sharia* refers to Islamic law where all the Muslims need to obligate with the *Quran* and *Sunnah*. Meanwhile *akhlak* refers to Islamic teachings related to moral behavior and ethics (Mohd Zuhdi, 2014).

Based on the previous view, all three important elements are related to the relationship between man and Allah. Meanwhile, there are another relationship need to be concerned in order to sustain the development based on Islamic

way. Another three crucial relationships are the relationship between man with man, nature with Allah and man with nature. The relationship between man and man comprises relations between them (interpersonal relationship) and with ourselves (intrapersonal relationship) also. The relationship between nature and Allah means all the natural world was created by Allah and us as a man has limited degree to understand the nature. Lastly the relationship between man and nature is as a caliph, human need to bare in mind that world is Allah's trust to the mankind and as a caliph we need to guarded and managed the world properly (Mohd Yusof, 2014). Based on these views, Islamic sustainable development is related to the *tawhidic* concept where it is a central concept as a Muslim on order to sustain in managing world without neglecting the relationship to Allah.

3. Research Methodology

The research approach used in this research is an inductive approach where the researcher use the research question to narrow scope of the study. In this research there are three research questions which are;

1. What are the competencies of *waqaf* as a new practice in Malaysia?
2. What are the issues related to agriculture, global sustainable development goals and Islamic sustainable development goals?
3. What is the best model for *waqaf* for agricultural sector?

The researcher will use these research questions in order to achieve the objectives which are (i) identifying the competency of *waqaf* as a new practice in Malaysia; (ii) the issues related to agriculture, global sustainable development goals and Islamic sustainable development goals; and (iii) construct a model of *waqaf* for agricultural sector.

The research strategy of this research is qualitative research method where the content analysis and library research will be employed. The researcher will analyzing and interpreting the information from research journals and articles. This study will be conducted by collecting information from libraries through collecting information from appropriate books, journals, other publications and browsing internet (trusted websites) which discussed the issues related to the topic. In this method, the proper standardization data form like statistical and mathematical is not available.

In order to propose the model, a sample of case study will be used in this study. The author will choose one agricultural authority body to study its management and business model which is Malaysia Palm Oil Berhad (MPOB) and at once, propose this *waqaf* model. MPOB will be the case study of this research in order to propose the *waqaf* model.

4. Waqaf and Sustainability of Agriculture

Based on the above issues, the author has construct a *waqaf* model based on agriculture sector. The model is stated in the following figure.

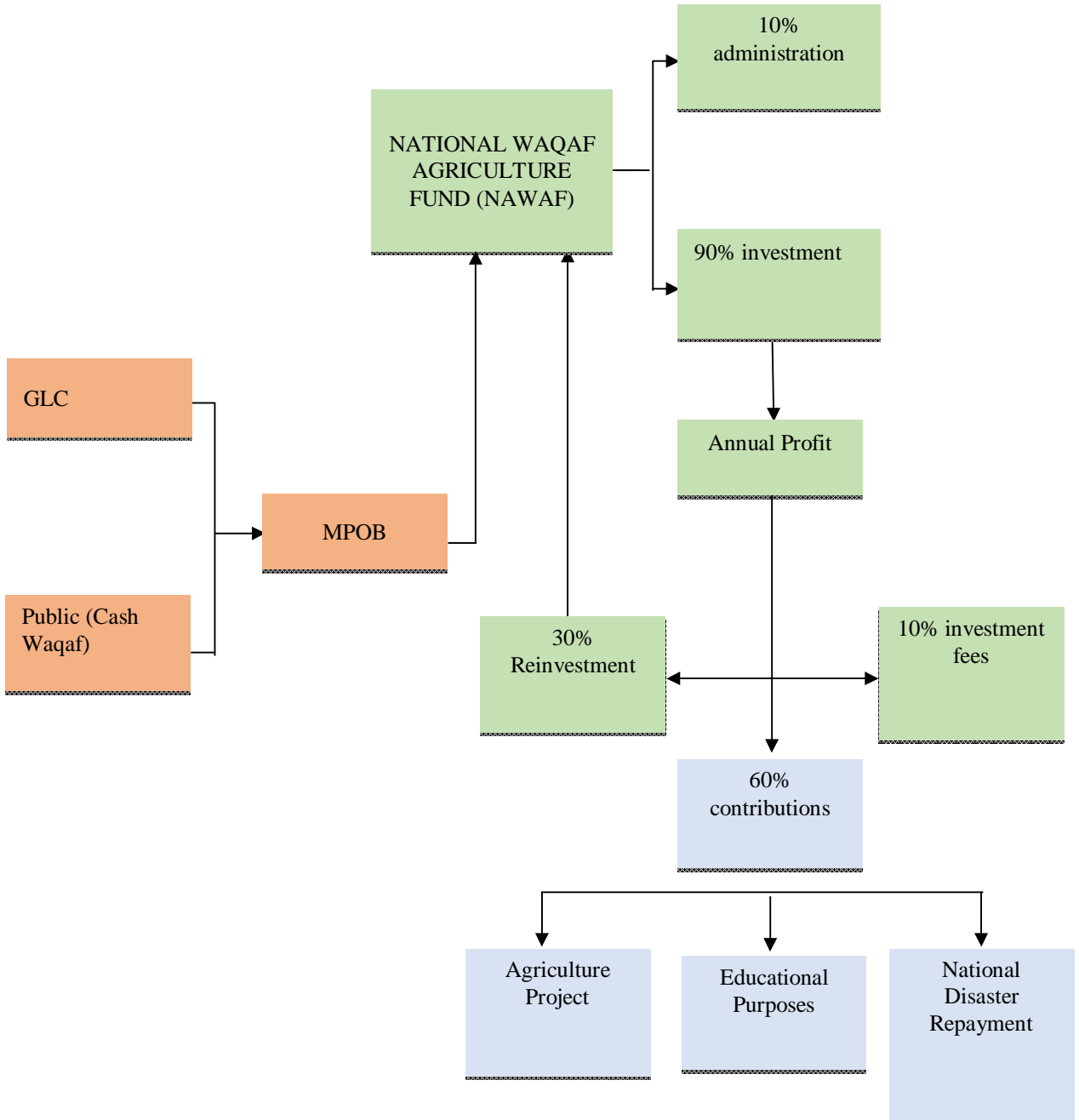


Figure 2. Illustration Agriculture *Waqaf* Model

Based on the above figure the modus operandi of the model are stated as follows:

4.1 Institution Involved

4.1.1 Majlis Agama Islam Selangor

Majlis Agama Islam Selangor (MAIS) is a statutory body established in 1949 where it main responsible in assisting and consulting Sultan in any Islamic religious matter. MAIS is a permanent entity, which has the legal power after the Sultan in terms of Islamic matter except for *Shariah* matters and justice administration matter. The institution is responsible in encouraging, assisting and strive for economic excellence and tranquility of the society. *Waqaf* management in Selangor to be handled by MAIS has been authorized under Enakmen Pentadbiran Hukum Syarak 1952.

In order to ensure the continuation and flourishing of *waqaf* management, the institution had introduced Selangor Development of *Waqaf* Property Action Plan to support their core role especially in terms of (i) to strengthen the current status of *waqaf* properties in Selangor; (ii) to identify the potential of *waqaf* in long term period; (iii) to identify the strategies and appropriate budget planning; and (iv) to target at least ten successful *waqaf* icon in Selangor. MAIS have authority to appoint Malaysian Palm Oil Berhad (MPOB) as *mutawalli* to manage National Agriculture *Waqaf* Fund.

4.1.2 Malaysian Palm Oil Berhad (MPOB)

MPOB is the premier trusted agency appointed by the government to serve the country's oil palm industry. The main role of MPOB is to promote and develop national objectives, policies and priorities for the wellbeing of the oil palm industry in Malaysia. It was incorporated by an Act of Parliament (Act 582) which is established on 1 May 2000 to taking over the management of palm oil industry through a merger of the Palm Oil Research Institute of Malaysia (PORIM) and the Palm Oil Registration and Licensing Authority (PORLA). Each of these respective organisations has been involved in the industry for more than 20 years. It was targeted to render more effective services and giving a greater focus to the industry. The main source of funds of the MPOB was derived from cess imposed on the industry for every tonne of palm oil and palm kernel oil production. Initially, MPOB also receives the budget allocations from the government for the fund development projects and for approved research projects under the Intensification of Research in Priority Areas (IRPA) programme.

4.1.3 Agrobank

Agrobank is an institution which provides holistic financial services and banking facilities such as savings activities, banking services, loan facilities, insurance coverage and advisory services. It is a Government-linked-Company (GLC) under the Minister of Finance Incorporated (MFI) with 176 branches in Malaysia. Agrobank focusing on agriculture, the bank's financing of the agricultural sector is driven by a policy set forth by the Ministry of Agriculture and Agro-based Industries. Agrobank is responsible to collect *waqaf* fund from the public.

4.2 Types of *Waqaf* Donation

4.2.1 Share

This type of fund offers easy access for donors to participate in the *waqaf* program. It also provides a means of unlimited contribution, by acquiring unlimited number of shares. RM1 is equal to 1 unit of share. NAWAF offer unlimited shares to the donor which will be invested in a *Shariah*-compliant way. Only the profit gained is spent on projects to help target group.

4.2.2 Leave a legacy

In Islam, *Shariah* requires a Muslim to leave two-thirds of their wealth to heirs, whose shares are fixed. Furthermore, it is permissible to leave a maximum of one-third of the wealth to non-heirs and charities. This one-third can be dedicated to the *waqaf* programme.

When the one-third of wealth is left for *waqaf* in the will, a continuous reward is generated until the day of resurrection. Upon receiving the money, NAWAF will treat it as *waqaf*.

4.3 Source of *waqaf*

Fund of *waqaf* can be receive from the 4 main groups;

1. MPOB
2. GLC and company related to agriculture industry. There are many upstream and downstream company which are involve in agriculture industry.
3. Public or individual who are willing to contribute share to National Waqaf Agriculture Fund.

4.4 Payment Method

Payment of *waqaf* can be made through two channels;

- a) MPOB
MPOB provides form and receive the fund in cash money term, leave a legacy (*wasiyyah*) and dividend from the other agriculture agencies.
- b) Agrobank
Public also can contribute to *waqaf* fund through online banking and counter at Agrobank.

4.5 How the National Waqaf Agriculture Fund circulate its *Waqaf* Fund?

The NAWAF Investment policy manages the *waqaf* fund to achieve the following objectives:

1. Ensure that funds are properly protected and all risks are minimized
2. Ensure that the best financial income (capital growth and yield) is generated regularly from investments.
3. Ensure that the best available Islamic, ethical and socially responsible principles of investment are observed.

List of prospecting investment portfolio are as follows,

1. Fertilizer factory which are the player in the agriculture industry.
2. Rice mill factory that monitored by BERNAS. The company has a good potential to get high profit since the production of rice in our county still not enough to fulfill the rice demand in our country.
3. Rental of agriculture machine. National Waqaf Agriculture Fund can invest to Pertubuhan Peladang Negeri Jentera to buy machine that can be rent by farmers such as “combine harvester”.
4. Oil palm plantation also has good potential to get profit since Malaysia is one the biggest high quality oil palm producer in the world
5. Paddy planting project that organized by government agency that has good performance profit.
6. Government contract related to agriculture industry. Those companies who awarded the contract from government also can be considered to get investment from National Waqaf Agriculture.

4.6 Market / Segment – How to Spent Money Generated from *Waqaf* Fund

For every RM1 profit generated from *waqaf* investment will be divided into three portions;

1. 30% for reinvest to new investment.
2. 10% for investment management fees
3. 60% for funding the three main groups. The *waqaf* fund is focusing to three main groups that are;
 - a. Farmer’s agriculture project – funding and monitoring agriculture project for poor farmers.

- b. Education – funding and monitoring farmer’s children in terms of their education and skill.
- c. Natural disaster such as flood and decease that affected agriculture industry.

5. Waqaf and Sustainable Development Goals

By implementing this agriculture *waqaf* model, it can give some impact towards nation which are,

1. Provide a platform to make *waqaf*
This model will give a platform to the people to make *waqaf* as their worship to Allah S.W.T.
2. Improve the agriculture industry
By implementing this kind of *waqaf* which are focusing on the agriculture sector, this will helps in improving the sector itself. This is because, this kind of *waqaf* is really focusing on the development of agriculture by providing the financial aid to start the business as well as providing agricultural skills and knowledge for the farmers. Consequently, this will improve socio-economy of the nations and indirectly will helps the improvement of GDP contribution from the agriculture sector. Furthermore, the objective of improvement industrialization by agricultural contribution can be achieved.
3. Increase employment rate.
As we can see in the proposed model, NAWAF can be a platform to the nations to provide job opportunities. This is because, most of the farmers are using agriculture as a medium to starts a business. Thus, this will provide job opportunity to the society. Indirectly, the unemployment rate will decrease.
4. Decrease dependency towards government on natural disasters.
If the natural disasters happened in our country, it will potentially destroyed all the crops. The destruction will incur a lot of cost for the repairs. Thus, if this kind of event happen to the farmers and destroyed all their crops, the fund from the *waqaf* can be used. It is a good step for the MPOB to reduce its budget dependency from the government.
5. Help the children study
Under the education purposes, it gives an opportunity to the farmer’s children to pursuing their study to the higher level. Instead of depending on any other financial aid, the children can depend on NAWAF to pursuing their study without any doubt. This will help the status of the farmer’s children and indirectly improving the socio-economy of the family.
6. Utilizing abandoned *waqaf* land.
As we know, most of the *waqaf* land in Malaysia are not fully develop because of budget strain. We have a lot of kind person donates their land, but to develop the land into something good incur a lot of money. Thus, by implementing this kind of model, there are a lot of potential project can be done on the abandoned *waqaf* land especially on the agriculture activities.
7. Reduce the government budget
By implementing such model of *waqaf*, government has no problem on putting a lot of budget on the agricultural part since this model is a national agenda. Thus, *waqaf* can be a tool to substitute the other national development tools like tax.

Based on the agriculture *waqaf* model, this model will help the SDG to achieve several goals which are SDG 1, SDG 2, SDG 3, SDG 4, SDG 7, SDG 8, SDG 9, SDG 10, SDG 12 and SDG 14. The impacts are stated in the following table.

Table 2. The Impact of NAWAF towards SDGs

SDG	Impact
SDG 1: No Poverty	People will improve their standard of living by gaining income from the agriculture sector and indirectly will reduce the poverty level.
SDG 2: Hunger and Food Security	When the individual economy has increase, the hungry problem should not be a problem to the world anymore.
SDG 3: Good Health and Wellbeing	When people are able to improve their standard of living, they also have a tendency on giving the best healthcare to their diseases.
SDG 4: Education	<i>Waqaf</i> can help people by giving a financial aid to the people who needs fund to pursuing their studies. In addition, the education towards improving the standard of

	living also can be a point to help in achieving the forth SDG.
SDG 7: Energy	When the standard of living improves, people will be able to consume reliable and modern energy services like electricity.
SDG 8: Economic Growth	Involving in agriculture sector will help in maintaining the economic growth and as well achieve full and productive employment.
SDG 9: Infrastructure and Industrialization	<i>Waqaf</i> in agriculture can help in achieving this goal by sustain the industrialization sector through the agro-food based production.
SDG 10: Inequality	When the income of the people improves, it will help in achieving and sustaining the income growth for bottom 40 and indirectly will reduce income disparity.
SDG 12: Sustainable Production and Consumption	Agriculture sector surely will help in sustainable production and consumption.
SDG 14: Oceans	Proper guideline through ocean education will help the fisherman to achieving this goal.

As we know, *waqaf* is one of the charitable concept in Islam that will help in socio-economy improvement. Thus, based on Islamic sustainable development the concept of relationship between man and Allah, man with nature, man with man and nature and Allah had been apply in these model. However, still as vicegerents of Allah we need to protect and well managed the world in order to achieve the *Maqasid Al Shariah*.

6. Conclusion

As a conclusion, agriculture sector needs a comprehensive model to sustain the sector and reducing the issues in *waqaf*, agriculture and global sustainable development issues. On the other side, this kind of model can help the government to achieve the national and global agenda by serving a tool for the national development especially on agriculture sector. Unfortunately, there is still a limitation on this study especially on the legal aspect because all the matters pertaining to the religion are administrated by the States Religious Council. Research and development still need to be done especially by the MPOB and the government itself in order to achieve the element in SDGs and as well as national agenda. Indirectly, this improvement will lead to the savings on the government expenditures, government debts or perhaps *waqaf* can be a tool on substitute the role of tax distribution.

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**Empowerment of
Islamic Civilization in
Post Modernity**

International Symposium on Islam, Civilization and Science (ISICAS 2016)

Creating a New Economic Paradigm from Islamic Economic Knowledge

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Abstract

This study focuses on the emerging practice within the Islamic economic movement after severe criticism of the practice of Islamic finance, and considers the significance and potential of the practice to contribute to a post-capitalist global economic system. One of the key factors in the rapid growth of Islamic finance in the twenty-first century has been the development of new financial products such as *sukuk*, commodity *murabaha* and *tawarruq*. However, Islamic finance has faced the criticism that when the new products were developed, the focus was on marketability rather than on the idea of Islamic economics. After the first decade of the century, Islamic scholars and bankers began to reassess the original motivation behind the Islamic economic movement and new ideas began to emerge to overcome the current situation. The revitalization of the *waqf* project in Singapore is an innovative, inspiring illustration of these new ideas, illustrating the great potential of Islamic economic knowledge to contribute to the creation of a post-capitalist global economic system. To consider the potential of this concept, this study first formulates a theoretical framework that analyzes the characteristics of all economic systems in history, considered in particular from the perspective of three modes of exchange: reciprocity; plunder and redistribution; and market exchange. It then considers how we can overcome the problems with the current form of capitalism by creating a new economic paradigm. This study concludes that the key to moving beyond capitalism is to concretize on the idea of a new mode of exchange, “competitive reciprocity.” We propose that the *waqf* revitalization practice could be a prototype example of this mode of exchange.

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Discussing on How To Incorporate Values To Peopleware Decision

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Abstract

There are two main ways of communication in order for humans to accomplish the purpose of their creation, which is *habluminallah* and *habluminannas*. The relationship between man and Allah refer to *habluminallah*, meanwhile the relationship of human to one another define *habluminannas*. It comprises of *akhlaq* (ethics) and *adab*. The fact that Prophet Muhammad SAW said that the purpose of him being the messenger was to perfect the magnificence of *akhlaq* indicates that moral values and ethics are very much central to the Muslim life. As narrated from Imam Malik "I've sent to perfect good character". These values must be incorporated at every point and dimensions of ICT. This was supported by Fauzan who said that ICT must not only consist of the hardware and software, but also the peopleware and its heartware. Thus it shows that *akhlaq* should be highlighted as the most important element in all phases of human life especially in ICT environment. In making any decision for everyday life, man must consider whether he is aligned to ethical values or otherwise. Wisdom must be included in the decision-making in order for ICT to be complete. The concept is similar to the principles in ICT. Any decision for ICT implementation must not create gaps and injustice or exposed to abusive acts.

Keywords: *Habluminallah*, *habluminannas*, ethics, decision-making, wisdom

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1. Introduction

ICT could assist human to play the role of both '*hamba*' and '*khalifah*'. There must be ethics in ICT from the Islamic perspective. In any relationship, there must be *adab*. There are two main ways for communication in order to accomplish the purpose of human creation is *habluminallah* and *habluminannas*. Ethics refer to rights and wrongs in our relationships, whether its *habluminallah* and *habluminannas*. *Habluminallah* can be defined as the relationship between man and Allah. Meanwhile, *habluminannas* is the form of human relationship with one another. It comprises of *akhlaq*.

The Utmost creator who creates man and the other creations in the best form is Allah and He is the only one God for worship. The obligation for human to be good servant is for Allah SWT and thus the relationship of

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habluminnallah is very important and pertinent. Other than that, the responsibility of each human is to be the *khalifah* (vicegerent). According to Mohamad Fauzan (2013), to achieve the role of *khalifah*, humans need *habluminannas* relationship to communicate with one another. These relationships are very connected to one another. The communication must start with *habluminallah* which is we act as servant of Allah and then *habluminannas* in which as *khalifah*.

In administering and managing this world, man should place the relationship with Allah SWT as the highest rank of priority. All the decision-making should consider commandments and prohibitions ordained by Allah SWT. With respect to that, information communication technology (ICT) is the major technology in decision making and communication tool to assist human in fulfilling their relationships in terms of *habluminallah* and *habluminannas*. Both relationship must have rules and *adab* (ethics) (Majid Fakhry 1991). For examples, *habluminallah* requires the element of *taqwa* (God consciousness) and *ikhlas* (sincerity) and for *habluminannas* requires good moral conducts like *amanah* (trustworthiness), honesty (truthfulness), equality, equity, mutual consent, respect, sacrifice, caring, sharing and concern of legality (Mohd Fauzan 2013). Ethics refers to rights and wrongs in our relationships, whether it *habluminallah* and *habluminannas*.

2. Man Role as Khalifah

The two major responsibilities for human is they must carry their responsibilities and roles of servant and *khalifah*. Allah SWT says in surah al-Baqarah verse 30 that He would create mankind to be the vicegerent. However the angles inquired why Allah SWT created human as *khalifah* since they will do injustice and mischief on earth. But Allah SWT answer that He knows what they do not know. Allah sent His Prophets among the mankind to guide them. The word *khalifah* also refers to the successor or representative of Prophet Muhammad SAW. Muhammad SAW acts as the head of state for the Muslim ummah. Another title for the *khalifah* (caliph) is *Amir al-Mukminin*, which means the leader of the believers. Nevertheless, the use of *khalifah* is not only for leaders only (Khalifah 2011). In a simple meaning, *khalifah* means the representatives of Allah on earth. Allah SWT says: "He it is who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given" (al-An'am: 165).

Each human must observe and is held responsible for his/her actions. Human must be aware what is the lawful actions and the prohibited actions are according to the Islamic Law. Thus the implementation and adoption of information systems in an organization must adhere to Islamic law, for example not creating digital divide or gap among the employees etc. Each person is created differently from one another even though ones siblings are from the same parents or even twins. There's rely a reasons and rationale behind each creations by Allah SWT that cannot be denied. Allah SWT explained the rationale for man to be of different rankings in surah al-Zukhruf verse 23 which is, "It is We who portion out between them their livelihood in this world and We raised some of them above others in ranks, so that some may employ others in their work". This does not mean discrimination since Allah SWT mentioned in the verses above that people should help, assist and facilitate one another in good works. In terms of innovations and technology, we as *khalifah* should develop systems not only for normal people but for disabled people (special people) as well. In example, develop the sign language system for the mute and audio interfaces for the blind people. From that, we can see that the integration of information leading to knowledge and skills will be complete as it come from qualified people despite one's handicap. In dealing with ICT tools, humans must ensure that its use and development enhance their role as servant and *khalifah*.

3. Principles in ICT Based on Islamic View

From the Islamic perspective, guiding principles in ICT must be based on Islamic Philosophy which is from al-Quran and Sunnah. There are three divisions derived from the ICT guiding principles which are ethics, security and privacy. The fact that Prophet Muhammad SAW was sent to be a messenger was to perfect the magnificence of *akhlaq*. It indicates that moral values and ethics are very much central to the Muslim life, "I've been sent to perfect good character" (Imam Malik). These values must be incorporated at every point and dimensions of ICT (Mansoor 2008). ICT must not only consist of the hardware and software, but also the peopleware and its heartware (Mohamad Fauzan 2009).

Thus, it shows that *akhlaq* should be highlighted as the most important element in all phases of human life. In making any decision for everyday life, man must consider whether he is aligned to ethical values or otherwise. Any decision for ICT implementation must not create gaps and injustice or exposed to abusive acts. Ethic is defined as the study of what constitutes right or wrong behavior (Laudon & Laudon 2006). It is a branch of philosophy that focuses on moral values. Moral principles are necessary to be applied to our daily life. Moral codes must follow the Islamic principles, al-Quran and Sunnah. Ethics in ICT commonly referred to as cyber ethics are still limited to organisations and its societal impact and use of ICT must also be included, even though no doubt ICT's are pushed to the society by organisations. In Islamic context, the term most closely related to ethics in the Quran which is *khuluq*. It can be seen in surah al-Qalam verse 4; "and undoubtedly you possess excellent manners". Al-Quran also uses array of terms to describe the concept of goodness; *khayr* (goodness), *birr* (righteousness), *qist* (equity), 'adl (equity and justice), *haqq* (truth and right), *ma'ruf* (known and approved) and *taqwa* (piety).

All this array of terms could make up the list of criteria for ICT implementation and deployment. Possible questions are, i) what goodness would the proposed system bring to the organization and the ummah?, ii) what are the rights of people in relation to ICT (privacy and Islam)?, iii) to what extent is equity achieved and improved with the implementation of ICT?, iv) At what level could ICT improve the truth and right of the owner and his/her data, information and knowledge?, v) Is there any possibility that a system could lead human to something astray (*lagha*/wasting time). All the questions is very much related to wisdom, which means the user ability to make the best and most proper use of knowledge in establishing the basis for right and purposeful decision making. It involves exercising wise judgements between right and wrong and between good and bad, considering all pertinent factors and their relationships and being consistent with the Shariah and Islamic values.

Internet provides human access to the vast amount of information worldwide. However, we cannot control the kind of information since the internet is not controlled by anyone. Thus, the internet has all types of information and objects, positive and negative values. Positive values of the internet cover mostly the academic sources. Meanwhile, negative values cover pornography, gambling and embezzlement etc. Users need to make a choice on using it wisely. The choice depends on the user's intellectual. The best filtering tools is *iman* and *taqwa* or it also called heartware (Mohamad Fauzan 2009). There is no doubt that the internet allows people to express their freedom in almost everything, like speech and choice. In Islam, what is counted and judged is how humans exercise their freedom and purpose. Freedom and choice are related to responsibility and everyone is accountable and responsible for his freedom and choice. Basically, freedom and choice is a test in life.

A hacker is said to follow ethics when he does not commit theft, vandalism, breach of confidentiality and when he cracks the system in the name of exploration. When he hacks with permission, he will be known as white hacker. The best guide for exercising freedom and making choice is given in the Quran. Allah SWT say in surah al-Syams verses 7-10: "The human soul, the way He molded it and inspired it with knowledge of its evil and its good, he bears witness to the fact that indeed he who cleanses it (of all impiety) shall be successful while he who corrupts it shall face doom".

4. Wisdom in Peopleware Decisions

Wisdom if understood as hikmah means a deep understanding of certain things. Originating from knowledge, it is defines as knowing the best best action to take using appropriate knowledge and beneficial advice. Thus, being wise also means being knowledgeable (*Kamus Lisan al-Arab*). Al-Quran as the Shariah primary source is the main wisdom and the book of guidance that covers every aspect of human life. It was revealed so that human could learn wisdom. Ibn Abbas noted that Quran uses wisdom in the sense of the ability to differentiate between halal and haram, knowledge followed by action, and putting things in their appropriate places. If it is based on individual capability with good means and ends, those things must lead to the truth. Wisdom is the lost properties of believer, it is his whenever he finds it and this wan mentioned by Prophet Muhammad.

Ackoff (1989) view wisdoms as evaluated understanding, an extrapolative, non-deterministic, and non-probablistic process involves each level of consciousness and specifically special types of human programming. He

gives examples as moral and ethical codes. Additional to that, it is the process for human to differentiate between right and wrong, good or bad and Ackoff explains it focus on human capability and human expectations of norms and moral standards. Other scholar defined wisdoms as the essential ability to use knowledge in a constructive way while at the same time having the ability to create new ideas (Matthews 1998). Similarly, Little et. al discuss wisdom from human perspective and capability. He stated wisdom as the capacity of judging rightly in matters relating to life and conduct, soundness of judgement in the choice of means and ends, a sound sense in practical affairs and knowledge especially the higher kind, wise teaching or action. If people are wise to the extent that they know the highest good, they can act accordingly. The idea of Rothberg's (1993) is socially engaged spirituality, which means to integrate our practical lives with our spiritual development so that we might respond to the needs of our time. Wisdom is not merely a result of inquiring and reflecting upon the relationship[between self and society, it also the embodiment of action taken to transform self and societ toward a better whole. Some of Western scholars realized that wisdom and other spiritual and moral aspects, in addition to scientific knowledge are important. Bierly et. al (2000) stated that wisdoms is more than just scientific knowledge in which science tells us how to do things. However, any specific thing that can be done does not necessarily need to be done in a certain ways.

These discussion show that wise people make sense of all of these for the betterment of all people. It is because wisdoms gives the ability to make the best use of knowledge for establishing and achieving desired goals and a better life. Learning about wisdoms as the process of discerning judgment and action based upon knowledge help us to make better decisions in today's ever changing situation (Mohamad Fauzan 2013).

5. Values and Wisdoms Apply in ICT

After discussing a broad meaning of wisdom as above, we could understand that wisdom involves making the best use of knowledge, experience and understanding by exercising good judgement in order to make conscious value judgements based on clearly defined criteria. This will leads to better and wiser decision making, not only due to objectivity and rationality. But it also consider other aspects e.g. religion, morals, and ethical codes. Wisdom isan action-oriented concept that is geared to applying appropriate organizational knowledge during the planning, decision making and implementation stages (action). Moreover, according to Jenkins, it is essential for a good organizational structure or strategy, the wise use of technology and good decision making and judgements.

In a situation of complexity multiplied by urgency, Por writes that only wisdom can effectively guide our attention. Both individual and organizational and help us to balance between focusing on current tasks and long term priorities by offering the power of perspective (Por 2001). This power of perspective can help ICT professionals especially systems analyst and system programmers develop more effective systems that can focus on current tasks as well as long term priorities. As wisdom uses knowledge in a constructive way, it encourages new ideas and innovations and presents them in beneficial and ethical manner.

In order to relate wisdom with ICT in system development, we must include it in decision making, especially in unstructured types of decision-making systems. Moreover, according to Loudon and Loudon (2006), in systems analysis and system design, we have to include a wisdom aspect so that we can develop appropriate and suitable systems (Bierly et.al 2000). Information systems must include wisdom after processing data, analyzing information and synthesizing knowledge. According to Mohamad Fauzan, information systems musk ask the decision makers whether they have consulted such wisdom mechanisms as salat al-Istikharah, asking Allah SWT to guide them in their decision making after consulting the system to data, information and knowledge.

In every aspect of an information system, wisdom must be the final level if the system is to be complete. Western scholars have suggested several ways to achieve wisdom. Bierly et al. (2000) suggested three ways to achieve individual wisdom, experience, spirituality and passion while to achieve organizational wisdom is through transformational leadership, organizational culture and structure, and knowledge transfer (Bierly et. al 2002). According to Hannabas, decision making without involving philosophical and religious view into account is flawed. Knowledge does not operate at one level and that if it is interpreted merely based on rationality and objectivity as sometimes happens, it can mislead us too. Thus, Hannabas argue that knowledge should lead to wisdom which

contains self-knowledge and meta-knowledge if we arrive at a coherent understanding of knowledge. To him the progression from knowledge to wisdom he views as progression toward truth.

Wisdom also gained through knowledge brought on by study and past experiences and skills (Ierlant 2002; Russel n.d). Sometimes it is required through insight, understanding, observing, and being aware. Wisdom can also be acquired through successful knowledge creating and management at the individual, team and organizational level (Matthews 1998). Computer programmers, systems analyst and other ICT professionals must not only be knowledgeable, but also wise. There are differences between being knowledgeable and being wise. Being knowledgeable is one step toward wisdom, in which one hold justified true beliefs supported by facts. Being wise means having knowledge as well as using one's intellect and insight appropriately for a certain condition (Bierly et al. 2000).

According to Bellinger et al. (2002), the connectivity and understanding between data, information, knowledge, wisdom must be build while designing, implementing and using the system as captured in Figure 1. In addition, the highest connectivity and understanding must have a direct link to Allah SWT. Thus, wisdom is more than scientific knowledge.

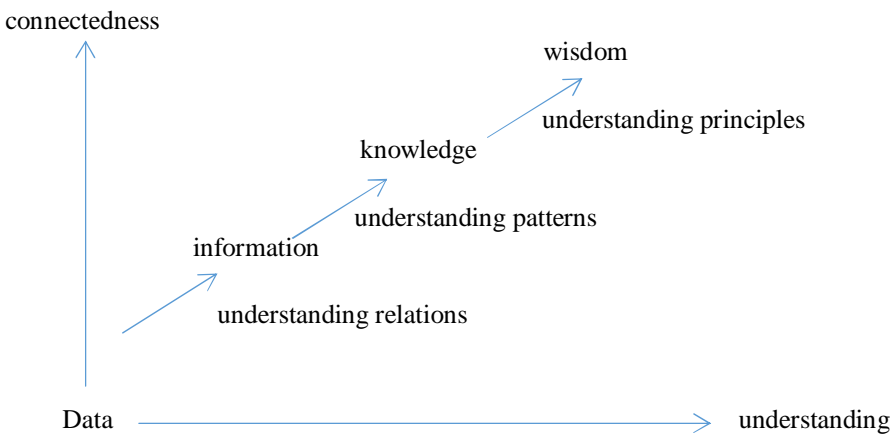


Figure 1. Data, information, knowledge and wisdom
Source: Bellinger, Castro & Mills (2001)

Science can tell us how to do things, but not whether any specific thing that can be done should be done. Shortly, wisdom takes into account the bigger picture. Maxwell draws a bolder line between knowledge and wisdom; knowledge is the result of rational inquiry (Maxwell 1984), whereas wisdom includes knowledge but goes further to incorporate 'judgement of value... to help us devise better ways of living, better institutions, customs and social relations (Bierly et. al 2000).

A wise person has learned to balance the opposing valences of the three aspects of behaviors, cognition, affect and volition. A wise person weighs the known and the unknown, resist overwhelming emotion while maintaining interest and carefully chooses when and where to take action. During the Golden Era of Islamic Civilization, Muslim scholars analyzed data, drew relationships and interpreted data to create information. Then they identified and determined the pattern to represent knowledge and understood the foundational principles for the patterns to implement wisdom. In order to get wisdom, one must receive divine guidance. From the view of Western scholar while discussing about data, information, knowledge and wisdom, even there's include about wisdom but they cannot relate the discussion to Allah, the Creator for all systems. In order to get wisdom (*hikmah*), one must receive *hidayah* (divine guidance) from Allah. Not all knowledgeable people have wisdom. Human receives *hidayah* only from Allah whether they are Muslim or not. Thus, the discussion above *hidayah* must be added since human mind and its capacity for knowledge are limited. According to Mohamad Fauzan (2013), al-Quran classifies intellect

into the guided mind (*'aql rushd*) and the conceiving mind (*'aql idrak*) which does not lead to guidance. This is why we need guidance to lead us to wisdom and the right path.

Our sources and civilization have outlined the requirements to achieve wisdom, avoiding sin and injustice, following the Quran's teaching of Prophet Sunnah, purification from associating other with Allah superstition, self-criticism (*muhasabah*), using the authentic and reliable sources, repentance and perseverance (Mohammad Fauzan). Islam also encourages human to observe and contemplate Allah's creation and search for the truth through thinking, provided that it is in line with the Shariah. As in our discussion, ICT tools can be used and exploited to speed up the processes of knowledge and wisdom diffusion. This can be done through knowledge sharing with colleagues and other. The knowledge sharing regarding to Hong and Kuo (1999), include activities among other, study circles, on the job training, internet applications and attending seminars as well as technology exhibitions. As a tool to speed up knowledge and learning, the learning process must follow from unfiltered data until wisdom. Muslim scholars as they kept themselves more knowledgeable also kept themselves much closer to Allah. In the learning process and experience, they were able to achieve both intelligence and wisdom. In Quran, the person who achieve the level of wisdom are called *ulul albab*. In surah al-'Imran (3: 191), Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the wonder of creation in the heavens and the earth (with the thought); "Our Lord! Not for nothing have You created (all) this, Glory to You! Save us from the penalty of the Fire".

6. Conclusion

ICT has become an integral element in the Muslim life. ICT should enable humans to perform ibadah as an act of worship to Allah SWT. As a khalifah, the technology can be used to encourage the knowledge and wisdom diffusion such as research collaboration through web and broadcasting news. Thus, the Muslim ummah need a proper guideline in developing and applying the ICT tolls and technology especially the ICT Professionals. The application of Islamic ethics, rules, Shariah in ICT would be generous contribution to develop a good society.

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***Empowerment of
Islamic Civilization in
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Islamic Cosmopolitanism: An Important Contribution by Afghanistan Diaspora Intellectual Mohammad Hashim Kamali

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Abstract

This paper discusses Islamic theory and strategies to consolidate the human sphere which has been established by Mohammad Hashim Kamali. He is Afghanistan Diaspora Intellectual of international influence. Currently, as a background to this paper, issues related to refugee and immigration issues are once again grabbing the headlines. Therefore, how the Afghanistan diaspora develops and maintains a foundation for life in a foreign country is an important issue. A significant number of people became part of the diaspora, leaving Afghanistan because of continuing warfare in their home country. Long-term warfare in Afghanistan has resulted in two major waves of people flowing out of the country. The first wave was due to civil wars after the withdrawal of Soviet troops, while the second was caused by warfare after the events of September 11. Such people have two choices when they flee their home country. First, they could head to an Islamic country, such as Pakistan, Iran, the UAE, or Malaysia. Second, they could choose a non-Islamic country, especially in Western Europe or North America. Islam is among the most important bonds for the Afghanistan Diaspora and, when they live in a Muslim country, it is also a common bond between the diaspora community and their Muslim host society. The focus of my research is surveying the Islamic function of connecting the Muslim diaspora community with their host Muslim country. In this context, this paper studies the thought of an Islamic intellectual. In this paper I have introduced the term 'Islamic Cosmopolitanism', where 'Cosmopolitan' refers to a citizen of the world, to further understand some of Hashim Kamali's literary work, ideas, and thoughts, and his wide-ranging vision in this rapidly changing global world.

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Parental Role in Imbuing Children with Social Values based on Al-Quran and Al-Sunnah

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Abstract

The advent of Islam to the Malay Archipelago in the 13th Century CE has more or less changed the lifestyle, customs, culture and thinking of the Malay society. However, part of those lifestyle, customs, culture and thinking are still being practised today. In the family system, parents have been exposed to the importance of education for children. However, in spite of established Islamic teachings for centuries among the Malays, the present moral decadence among youth is increasing from day to day, particularly relating to social values. The purpose of this article is to discuss parental role in imbuing Malay children with social values according to the Islamic perspective. The discussion in this article is based on qualitative method by content analysis of references to al-Quran, al-Sunnah, interpretation, documentation as well as scholars' views in this field. Research results find that some social values such as etiquette, mutual respect, mutual aid, affection and gratitude, require to be practised by the Malay society in shaping cultured and virtuous youth, particularly in their socializing aspect. Such values meet the demands of Islam, al-Quran and al-Sunnah, and are to be practised by parents and instilled in their children.

Keywords: Islam; Malay society; social values; al-Quran and al-Sunnah; successor generation; social behaviour

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1. Introduction

The advent of Islam to the Malay Archipelago, particularly in the 13th Century CE, has more or less altered the Malay life-style, tradition, culture and thinking of the Malays. It has indeed improved and enhanced the life philosophy and thinking of the Malays. The Malays greatly appreciate and adhere to Islamic teachings. Therefore, throughout the folds of Malay history, there have been numerous efforts to strengthen the position of Islam in the Nusantara (Muhammad Fauzi Asmuni, 2011).

The Malay race is also known to be inseparable from Islam. Both are cemented as one soul. Just as Arabs and Turks are identified as Muslims, so are the Malays. The strength of Islam in the Malay psyche rendered the process of Christianization a failure in the Malay world during the colonial era. Frank Swettenham said: "Christian

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missionaries of all denominations have apparently abandoned the hope of converting them” (in Mohamad Abu Bakar, 2007).

Infusion of the element of Islamic civilization gave a tremendous impact resulting in the Malay human traits and personality. Islam has changed the axis of Malay civilization. In accepting the Islamic identity, the entire cultural foundation and basis changed according to Islamic faith (Zainal d.u.). However, the current moral decline particularly among Muslim teens still persists even though Islamic teachings have been established since centuries ago within the Malay society. This results in various issues of social problems among Muslim youth. Beginning with the smallest of misdemeanour to that involving murder and death in a manner too inhumane.

Therefore, early education by parents is very essential for the social life of today’s children. Parental guidance is the determinant of the children’s future social life. Parents are the most influential socializing agents in the making of their children’s personality. They should play their role in providing adequate religious education to their children, besides stressing on their academic achievement.

2. Literature Review

The definition of value in Kamus Dewan, Fourth edition (2013) is the quality of loftiness such as thinking value, religious value, social value and so on. The term social means everything associated with society, sociological or about society.

Fariza Md Sham (1998) stated that value, from the point of social psychology study, is very important as it is considered the determinant factor of social behaviour. Value is a provision of general legal reasoning used by an individual. Value is also the human motivation and guideline to achieve an objective, goal and purpose of committing an act. Examples of general public values are strength, power, wealth, cleanliness, knowledge, material and intellect.

In addition, Zakaria Stapa (2012) stated that in this context, the Malay society has a culture comprising of a Malay race which speaks the Malay language, practises Malay tradition and professes the Muslim faith. From the viewpoint of societal life, the Malay society is inseparable from the Islamic way of life. The Malay society preserves its language, tradition and Islamic religion as the essence of its daily life. Culture practised by a society becomes a heritage shared with the past generation. The social values of the Malay society such as courtesy, kindness and pleasantness also influence behaviour to a large extent (Fariza Md Sham, 1998).

As such, Fatimi and Mohd (2006) stated that the Malay society has combined two main elements, Islamic faith and tradition as its culture. The basis for the socialization process of the Malay society, considered as culture and tradition, is Allah’s *Shariah*. This is so because the concept of Malay intellect is pivoted on the concepts of *Tawhid* and *Shariah* which have graced the culture and social life-style of the Malay society since time immemorial.

Therefore, Islamic social education is very essential in order to ensure that children grow up to be virtuous with sound understanding of the true moral principles of Islam. Children brought up as such will grow up in society to be civil and courteous, able to properly communicate with others, and matured and sensible in conduct and actions (‘Ulwan, 1976). This tremendous responsibility to bring up and educate children is shouldered by parents. Social education is essential to shape children’s behaviour, attitude and feelings in carrying out their responsibility to practise etiquette, and to instill social awareness and mature thinking as well as imbue the young with wisdom in socializing.

Past studies have proven that parental role is very essential in educating children to become a great, virtuous and morally excellent successor generation. This was proven by Azrina Sobian (2007), Halimah and Karimah (1993), Zaleha Sulaiman (1995), Razali Che Mat (1994), Asmah and Zulekha (2004), Brook, J. (1991), Latifah Abdul Majid et al. (2012) and many others. Education should begin as soon as the baby is born and continue until adulthood according to the development appropriate to age. Failure to educate causes the next generation to drift, thus dashing hope for the successor generation of leaders. Other studies (Keresters et al., 2004; King & Furrow, 2004; Koenig et

al., 2005) also show the importance of the family or parental role in determining whether the children, especially adolescents, become pro-social or anti-social. In addition, religious instruction and practice play a big role in the formation of the child's identity and moral character (Benson et al., 2006; Furrow et al., 2004). A study by Krauss (2006) showed that children who grow up in a family which practises religious teachings are more committed to religion than those which do not. Thus, religious education in the early stage of childhood, including teaching of social values, is very essential to mould the next generation.

This matter is important as the adolescent group is the human capital foremost in the future development of a nation. They have to be groomed with knowledge and skills to face future challenges. This shows the importance of this generation in leading the nation's development. Failure to prepare a young echelon with quality in physical, intellectual and religious aspects will cause a nation to be ill-prepared in facing the currents of change and challenges. The youth have to be empowered in order to inherit achievement and enhance its excellence. Leaders and society need to take the responsibility and initiative in developing this group so they can be competitive and shoulder the hopes of the nation (Jawiah, 2011).

Briefly it may be concluded that Islamic social values need to be firmly inculcated in the psyche of every Muslim individual from a young age. A personality will be complete if there is praiseworthy character and strong adherence to the personality characteristics highlighted in Islam. In order to produce a Muslim individual with a virtuous character and Islamic personality, parents need to fulfil their responsibility to bring up their child according to true Islamic teachings.

3. Methodology

This article describes some selected social values found in Islam through concepts contained in al-Quran and al-Sunnah. Discussion in this article is based on the qualitative method using content analysis of references to Quranic verses, the Prophet's (pbuh) Hadith, and interpretations and views of scholars in this field. Through this qualitative method of content analysis, related documents are explored, identified and discussed. Past and current scholars' views form the basis for argument and important facts in proving the importance of building a young generation for the sake of a bright future, particularly in instilling social values among the new generation. Concepts in al-Quran and the Prophet's (pbuh) Hadith form the basis of teaching that social values are very important in life, and provide the guideline for the Muslim community in building a superior and civilized generation. Five social values discussed in this article are etiquette, mutual respect, mutual aid, affection and gratitude. These values are chosen as they form the basic values for inter-human relations besides their importance in social life today, which includes social relations with the elderly, youth, children, the weak, poor and rich groups and so on. These values are discussed by bringing in arguments or reasonings of al-Quran, Hadith as well as brief analysis of views held by traditional and contemporary scholars.

4. Result and Discussion

4.1 Social Education Responsibility of Parents

A Malay proverb says "curve the bamboo from its shoots" ("*melentur buluh biarlah dari rebungnya*"). This means that children are likened to white cloth which is patterned by their parents. It is up to the parents to shape or pattern their children's lives towards goodness or otherwise. Halimah and Karimah (1993) held the view that parents play the most important role in shaping their children's personality. Proper early education may guarantee the children's future success so as not to fall or get caught in negative matters or wrongdoing.

Parental role in educating their children from a tender age is a responsibility and trust which should be properly implemented. Azrina Sobian (2007) stated that the most critical time in the lifetime of a human is since his birth until the period of puberty. At this stage, if parents leave their children's minds and emotions in a state of 'vacuum', then negative inputs will start to fill this space. Thus, during this critical time, parents must make extra efforts in educating and guiding their children so that their minds and emotions are not filled with negative inputs.

Imam Ghazali (in Muhammad Suwaid, 2003) stated that a child is a trust for both its parents. Its heart, still pure, is an unetched or plain pearl. It will be etched and inclined towards anything which influences it. If a child is taught and familiarized with doing good, the child will grow up to be good. Thus its parents would be happy in this world and hereafter. So would be the teacher who educated it. On the contrary, if it gets used to doing wrong and is left unchecked and unattended like livestock, it will be miserable and perish. Its sins will be borne by its guardian and person responsible for taking care of it. The Prophet (pbuh) said (al-Bukhari, Hadith no.1304) that:

No baby is born but upon its *fitra* (primordial human nature with innate inclination towards *Tawhid* (Oneness) or in Islam). It is its parents who make it into a Jew, Christian or Polytheist.

In addition, parents need to be concerned about their children. Parental responsibility must be accompanied with frequent supplicatory prayers (*doa*) for their children so that they will grow up to be righteous sons and daughters comforting to the heart (Amaludin & Zainal, 2010). Allah SWT asserts (in surah al-Furqan verse 74) that we beseech Him for a good wife and progeny, delightful to look at and exemplary for the pious.

In addition, parents also play an important role in shaping children's education and laying the foundation for their self-development. They are responsible for imbuing a positive attitude in them such as desire to learn, love for reading, desire to know, love to interact with local society as well as constantly desire to do good and worship Allah SWT. Therefore, parents must show an exemplary attitude to children and guide their behaviour. Parents as role models are responsible for establishing the foundation of moral values and the formation of a positive self-concept in children (Zaleha Sulaiman, 1995). They also need to possess skills to educate and teach children in this aspect. Those who have a problem to do so should undergo counselling so that they acquire the skills to educate and form a successful family (see Breuk et al., 2006; Jawiah et al., 2012).

In this regard, parents need to constantly exert efforts to obtain effective methods in providing social education for children, whether in relation to *aqidah* (faith) and *akhlaq* (morals), or to shape them in academic, psychological and social matters until the children achieve proper success as well as physical and mental maturity. According to Abdullah Nasih 'Ulwan (2000) there are five methods which may be used by parents to educate their children as follows:

- a. Education through example.
- b. Education through custom or tradition.
- c. Education through teaching.
- d. Education through observation.
- e. Education through punishment or penalty.

With this explanation, it can be concluded that instilling pure social values is the main focus in the process of building a Muslim identity. Parents are the main agents to implement this responsibility to imbue children with these social values. Without good morals and values in the self, identity may not be properly nurtured and developed. Good morals are very important in human life due to their great influence and impact on the actions of a Muslim (Latifah Abdul Majid, Wan Nasyrudin Wan Abdullah & Nurul Hidayah Ahmad Zakhi, 2012: 52).

4.2 Social Values according to al-Quran and al-Sunnah

Sociologists hold the view that in all societies there is some inequality in every field. For example in economics, a part of society may possess abundant wealth and assured well-being while another part of society may be in a state of poverty and ill-being. In the field of politics, some of the people may be powerful and the others under control. This is the social reality. This dissimilitude in society is later termed as social stratification (Abdullah Idi, 2011).

However, al-Qur'an and al-Sunnah are for Muslims the source of guidance for every rule in this life. They are inseparable because of very strong legal ties. Therefore, if a person does not adhere strongly to the teachings and recommendations in al-Qur'an and al-Sunnah, his life would be wretched because of living in manifest error. Thus, the Prophet (pbuh) asserted that the Muslim community must firmly hold onto two things he left behind, al-Quran and al-Sunnah, to prevent Muslims from going astray (Hadith Imam Malik).

Likewise, the Prophet's (pbuh) assertion may be summed up as that all deeds and practices in the life of a Muslim are obliged to comply with *Shariah*. When a practice deviates from what was conveyed, then that person does not become one of his followers (refer to Hadith al-Bukhari, Hadith no. 3344; Muslim, no. 2578). In inter-human relations, the Islamic *Shariah*, through concepts in al-Quran and Hadith, does not discriminate between humans based on lineage, colour, rank and position, but based on piety (*taqwa*) to Allah SWT and obedience to His Prophet's (pbuh) Sunnah. This is asserted by Allah SWT.

A study by Hashim Musa (2008) found that 26 core traits among the Malays coincide very much with the Islamic life-style and social values. However, this article only discusses five of the social values which are highly demanded in Islam based on al-Quran and al-Sunnah. These values are chosen because they represent the basic social values important in forming identity and in daily life. They are courtesy or etiquette, mutual respect, mutual aid, affection and gratitude.

4.2.1 Courtesy or Etiquette

According to Kamus Dewan (2007), *budi bahasa* (courtesy/etiquette) refers to good speech and behaviour, decorum and discipline, intelligence and wisdom, and benevolent works. In other words, it covers every good gesture, speech, way of life, thinking and feeling toward others. Aminudin Mansor (2012) summarized the definition of '*budi*' as good temperament, praiseworthy character, polite behaviour and perfect character with sense of wisdom. *Budi luhur* (high courtesy) also symbolizes a good human being who does moral acts of benevolence to others. Through '*budi*' are born the best or perfect speech and endeavour in daily life.

As a social community, humans need good relations with society around him. In Islamic *Shariah*, the moral factor plays the most important role. Islamic morality determines how a person ought to behave with others around him and the rest of society. Islamic morality not only covers inter-human relations but also human relations with Nature and God (Jawiah Dakir, 2002). Allah SWT has chosen the Muslim community as the best community among mortals for the purpose of enjoining all good and forbidding all evil, besides believing in Allah SWT with the truest of faith (surah Ali Imran verse 110).

Thus, Allah SWT sent his Messenger (pbuh) to humanity to perfect man's morals, eliminate his diseases and badness as well as instill faith or *aqidah* in man's heart. This was confirmed by the Prophet (pbuh) with the assertion that the purpose of his mission was to perfect human morality (Hadith al-Bayhaqi no. 8788). In this regard, the Muslim community is commanded to emulate the moral character of the Prophet (pbuh) as his is the most beautiful in the Islamic faith. Appreciation of the beauty in Islam will make a Muslim strong in faith, increase his love for God and make his commitment grow stronger. Aishah (r.a.) once described the Prophet's (pbuh) moral character as al-Quran itself (Hadith Muslim no. 1282), meaning that his words and actions perfectly illustrated the objectives of teachings contained in al-Quran.

Parents and family members should take heed of the importance in implementing good and pure moral character among children and family members. Without teaching and practising good manners and morals in the family, children will not be able to grow up with good moral values into well-bred adults and civil members of society. Failure to develop and form a successor generation with good etiquette and morals will result in the destruction of a race, society and nation.

4.2.2 Mutual Respect

Mutual respect means to have a high opinion of someone by giving courteous, solemn and reverent treatment or service (Kamus Dewan, 2007). Islam considers it important that Muslims mutually respect fellow humans, regardless of race, descent and religion. It is also one of the Malay cultural values, one of which is not to look down on others. Malays also mutually respect others and are humble. Malays are encouraged to show respect to others first. If the other does not reciprocate the respect given, then that other person will be looked down upon (Muada

Ojihi, 2002). Similarly, Islam calls on Muslims to show mutual respect because it is a *mahmudah* or praiseworthy trait.

The attitude of showing mutual respect is required of Muslim who profess faith in Allah SWT. It is one of the characteristics of virtuous character. Some examples of showing mutual respect is to give courteous and friendly service, mutual cooperation, mutual appreciation, and valuing the good deeds or assistance of others. In addition, Muslims in daily interaction are also required to behave honorably, such as to speak and behave appropriately, as a condition for the perfection of a believer's faith. In this matter, Allah SWT commands that a person should reciprocate by showing either more respect or in an equivalent manner (surah al-Nisa verse 86). This is one of the most basic social values for the purpose of preserving relations and harmony with fellow humans.

The Prophet (pbuh) places much importance on Muslims to practise mutual respect towards both the elderly and young, to the extent of reminding that "whoever is not respectful of the elder and does not love the younger is not one of you (his followers)" (Hadith al-Bukhari in *Adab al-Mufrad* Hadith no. 365 and Imam Ahmad). The person with the most right to be duly respected is the believer who possesses the most knowledge and does the most religious or righteous duties (Hadith Muslim no. 817), because such a person is raised in rank by Allah SWT (al-Mujadalah verse 11).

Therefore, the family or parents are obliged to inculcate the attitude and practice of mutual respect in the psyche of their children so that they may grow up as pro-social, not anti-social, human beings, especially respect for scholars and the pious among society. Failure to inculcate this value will result in children who fail to relate and communicate well with people around him in the future.

4.2.3 Mutual Aid

Mutual Aid means working together, helping each other and communal cooperation (*gotong royong*) among society or cooperation. (Kamus Dewan, 2007). The merit or superiority in Islam lies in its simplicity and no hardship or difficulty. If this value of mutual aid is implemented among children who will grow up to be members of society, then the concept of 'simplicity' in Islam may be applied as best as possible. It is part of the Islamic wisdom that God commands His servants to help each other in good works and matters of benevolence, and forbids cooperation in heinous and sinful matters (surah al-Ma'idah verse 2).

Indeed, the Prophet (pbuh) was more focused on the value of mutual aid in the interest of the weak and helpless, such as the elderly, children, orphans and the poor. He particularly characterized a person who gives helps orphans as in close proximity with him in heaven, like the thumb and the index finger (Hadith al-Bukhari no. 5018). As a general rule, he encouraged this attribute among fellow Muslims, because they are brothers and sisters in Islam, do not oppress one another and do not surrender any of themselves to the enemy. Furthermore, Allah fulfills the wishes of those who fulfill their Muslim brother's wishes, and in the hereafter, Allah will cover the shame of the one who covers the shame of his brother or sister (Hadith al-Bukhari no. 6585).

That is the great effect of the social value of mutual aid. Mutual aid enables easing of burden and provides relief between one another. An additional benefit obtained from mutual aid is fostering of affection, and creating mutual respect in societal life and between individuals. Sincerely helping others for only the sake of Allah SWT, accompanied by other good attitudes and virtuous character, will give universal benefit besides promising a great gain and reward on the day of resurrection and hereafter.

Thus, parents should instill this value as early as possible in their children, with the hope of producing and shaping the next generation who are mutually responsible, concerned about the welfare of others, particularly among individuals in the family. Ultimately, these children will one day become self-less citizens who will resist against having negative traits of miserliness, greed, jealousy and spitefulness.

4.2.4 Affection

Affection means sense of love (feeling), mercy, compassion, making love and love (Kamus Dewan). True love for the sake of Allah is when a person loves another not for his substance, but purely for the good in the hereafter. For example, a person has love and affection for his teacher because he taught him knowledge and corrected errors in his practice. The main purpose is that his knowledge and practice will bring him good in the hereafter (al-Qasimi al-Dimasqi, 2006). This value is appropriate with what is asserted by Allah SWT (in surah Ali Imran verse 103) by His command which implies affection in the concept of Muslim brotherhood.

The Prophet (pbuh) reminded that a person who does not love fellow humans will not be loved by Allah SWT (Hadith al-Tirmidhi no. 1845). He even asserted that a person does not truly believe with perfect faith unless and until he loves his brother as he loves himself (Hadith al-Bukhari, no. 15). He further asserted that the person whom he loves most and nearest to him on the day of resurrection is he who is the finest in moral character and courtesy. And the person whom he hates most and will be furthest from him on that day is the arrogant person (Hadith al-Tirmidhi no. 1847)/ An arrogant person means one who does not respect others and talks too much without care for others. He then gives the motivation that the person who loves will be loved by Al-Rahman (Allah SWT). Thus, for those who have love and affection for others (humans) on earth, there would surely those be in the sky (angels) who would love them. Further, he forbids severing the bond of brotherhood (*silaturrahim*) for the consequence of doing so is that Allah will cut off His mercy (Hadith al-Tirmidhi no. 1847).

Therefore, the family or parents are obliged to instill this value in their children. They ought to assert that faith is not complete without affection, as some people even harbour feelings of hatred for their brothers in faith. Parental emphasis on the position of affection and brotherhood is important. It is one of the strengths of the Muslim community which can overcome the strength of weaponry because all Muslims are brothers, regardless of countenance, colour, race and difference in rank. When there exists a familial system based on affection, there will be Oneness with a peaceful life. On the contrary, when affection begins to fade, compounded by grudges and hatred, then promise of destruction is certain for a race or society.

4.2.5 Gratitude

Part of the beauty of Islam is educating the believers to be grateful, to acknowledge the favours bestowed upon him by the Giver, and to reciprocate goodness for those who have done good or righteous deeds. This is virtuous and praiseworthy character. The worst quality of man is to be unthankful and ungrateful as well as to do bad to someone who has done good to him. This quality will lower the status of a person to that lower than that of an animal, because many animals recognize goodness and compassion (Abdul Basit Abd. Rahman, 2012).

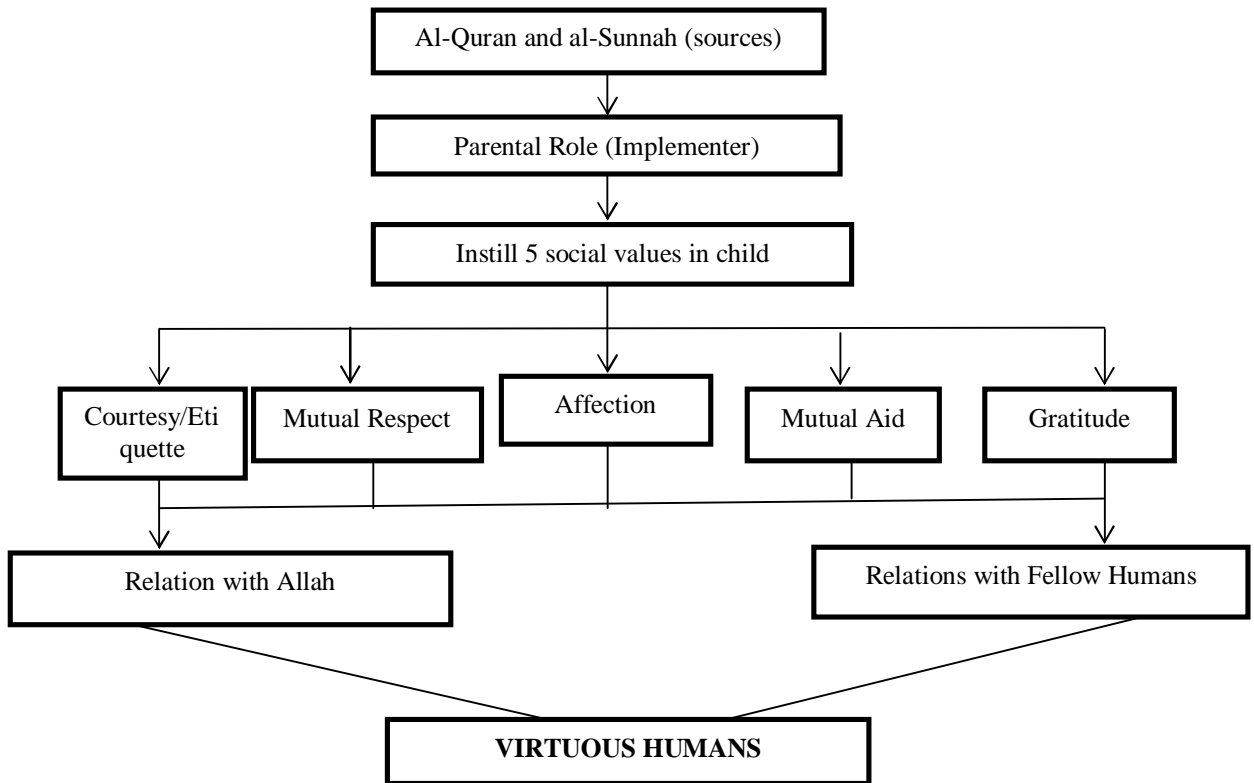
Islam teaches Muslims a general principle about goodness and the way to show gratitude. Allah SWT signifies this value when He says (surah al-Nahl 16:97) that whosoever is faithful and does righteous deeds, among men and women, Allah SWT will raise him up with a good life and he will be given reward for more than what he has done. This means that gratitude is, among other things, sharing the favours of Allah SWT by doing goodness and benevolence, through words or deeds.

Islam also calls on mankind as a whole to be thankful to each other and to reciprocate goodness with supplicatory prayers for the person who has done good, to return the favour with good acts and to show gratitude as soon as possible. The Prophet (pbuh) asserted that the benefit for a believer is that every affair is good for him, that is, when he is fortunate, he is grateful, which is goodness for him. And even when distress afflicts him, he is patient, and that is also goodness for him (Hadith Muslim no. 2999). This means that when any goodness is bestowed upon a believer or any issue or problem afflicts him, he is grateful and patient. This becomes the capital for the reward of heaven from Allah SWT.

This value is important to be instilled in the minds and practice of children by parents so that they will grow up as Allah's servants who are constantly grateful, no matter what the situation, thick or thin. In addition, with this value in them, individuals become selfless, not egoistic or egocentric and always humble.

It may be summarized that there are many social values emphasized by Islam as guidance for human life. These five social values are among the basics in life. Islam constantly calls on humans to do good and places importance on peace and tranquillity in life, particularly in societal life.

The diagram below shows the relationship between parental role to educate and to instill social values in their children, based on al-Quran and Hadith, which have an impact in producing humans with virtuous and noble character:



5. Conclusion

It may be concluded from results of discussion that parental role in imbuing children with social values is the main factor in forming responsible and honorable human beings. There are various approaches and methods to make their children become outstanding and esteemed. Excellence of morals, attitude and behaviour in children is the ultimate goal of Islamic education. Parents shoulder a big responsibility to ensure that their children acquire a proper and complete education, besides also having to be exemplary to them. Parental failure to do so will cause their children to be neglected and exposed to various problems in life, affecting their future and causing adverse consequences, decadence and downfall of the society, race and nation.

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Rehabilitation Programs among Death Penalty Inmates

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Abstract

Death penalty, which has been considered as ultimate punishment is perceived as one of the most controversial punishments. It is mentioned to be breaching human rights by the parties that have been trying to abolish it. However, those parties that have been supporting the execution of this punishment deemed that death punishment is still reasonable to be continued because of the existence of severe cases happening in the community for instance homicides, children's abductions and armed robberies leading to catastrophic consequences towards society. Malaysia is still practicing death penalty as one of the punishments for certain offences. Malaysia Prisons Department authority is the entrusted responsible party for the sentence and punishment, in the meantime is the party that tries to change the prisoners into better individuals. This study is trying to seek the efforts and rehabilitation programs executed by Malaysia Prisons Department authority in order to ensure the prisoners sent to the prisons are not only sent to serve the sentences but are able to lead a better life in there. Apart from that, several studies and findings pertaining to death penalty in Malaysia were tried to be presented for extended discussions. It is found out that the authority of Malaysia Prisons Department has an organized and structured prisoner rehabilitation plan however the focus on death penalty prisoners remained to be unexplained. The studies on death penalty prisoners especially in Malaysia are also less than those in Western countries.

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1. Introduction

According to Amnesty International, until 2015 there are 102 countries abolishing death penalty and 6 countries are known to sustain the death penalty for serious offences such as homicide. There are 32 countries that are still carrying out death penalty but did not put anyone to death at least in 10 years and 58 countries which are retaining the death penalty and still practicing it. Malaysia is one of the countries listed in the 58 countries to be retaining the death penalty and still practicing it (Amnesty International, 2015).

The offences leading to the mandatory of death penalty execution in Malaysia are waging war against Yang di-Pertuan Agong, murder, treason, drugs trafficking and firearms related. Right now in Malaysia, the death sentence is

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carried out by a single method which is hanging and executed by Malaysia Prisons Department authority (Shamrahayu, 2015).

2. Rehabilitation Programs by Malaysia Prisons Department

Prison is a distinct institution compared to other institutions that exist in the modernized society nowadays. The differences do not only consist of those external aspects but also the internal aspects where a group of trained workforce exists in this institution in order to operate and manage a group of people called as 'prisoners'. These prisoners do not voluntarily to go to prisons but they are forced to do so and are forbidden to leave the prisons according to the time set for them. The unwilling presence showed that the prison authority cannot choose who their prisoners are and these prisoners will have to live in a controlled condition and abide by all the designated rules in the prisons. Prisons now have not solely functioned as a place for detention and control but also play a role in preparing the rehabilitation activities to the prisoners until they are released. This could be seen through various programs, modules and activities consist of physical and spiritual needs that have been prepared for them. The earnestness of Prisons Department in ensuring the aspects of recovery of these prisoners could be perceived through the existence of Inmate Management Division which is established to be responsible in treating the prisoners based on human values and ensure that the inmates undergo effective recovery through rehabilitation programs provided by them (Jabatan Penjara Malaysia, 2012).

2.1 Jalinan Kasih Program

Jalinan Kasih Program is considered as one of Inmate Management Division efforts in prisoners' recovery. This program is based on the main festival days or special days celebration such as Festival of Eid al-Fitr (*Hari Raya Aidilfitri*), Hari Raya Aidiladha, Wesak Day, Chinese New Year, Deepavali, Christmas, Mother's Day and Father's Day. Correspondence to these programs' contents, the main purpose is to ensure that the relationship between family members and the prisoners remain unaffected although they are segregated by the bars. Other than that, this program is also designed for the inmates to express the remorse that lies within themselves and the promises they made for their family to turn over the new leaf and be better individuals. Throughout this program also, it is hoped that the prisoners will realize and appreciate the existence of their family because the support from the family is vital not only during the sentence period but also after they are released in the future endeavors (Jabatan Penjara Malaysia, 2012).

2.2 Inmates' Sports Activities

Apart from internal aspects of rehabilitation, rehabilitation in physical aspects is not overlooked. Sports are recognized by the prison authority as the recovery method for these 'behind the bars' individuals. Other than shaping a healthy lifestyle, sports also act as a medium in strengthening the society's relationship among the inmates themselves in a positive way. Through sports, the inmates will strive to cooperate and try to help each other as a team. Sports activities also enable the prison authority in detecting new talents to stand out as the models which have been successfully changed throughout the recovery program in sports activities. Chess, carom, Chinese checkers, street soccer, kick volleyball (sepak takraw), futsal, volleyball are amongst the various types of sports that have been organized (Jabatan Penjara Malaysia, 2012).

3. Religion Unit

All activities and religious programs conducted in the prisons are under the responsibility and guidelines set by religion unit in correspondence with the rules and regulations under Malaysia Prisons Department. The objectives of Religion Unit are:

1. To prove the earnestness of Prisons Department in guiding the inmates.
2. To change the society's stigma that prisons are not just a place for detention but also a systematic rehabilitation place.
3. To ensure all the inmates attend the religious programs and next are able to turn over the new leaf and change their attitude into better individuals accepted by the society.

4. To give space and opportunity to the public and non-government associations so that they can contribute in these inmates personality recovery activities (Jabatan Penjara Malaysia, 2012).

3.1 Religious Classes

Religious classes conducted by the department are in accordance with Islamic Education Curriculum issued by Malaysia Prisons Department. These classes are commonly held every day in the inmates' prayer room (*surau*). The educators consist of Chief Assistant of Islamic Affairs (S27), Assistant of Islamic Affairs (S17), Islamic Teaching Assistant (KX17, KX20, KX22) and other Islamic teachers recruited from other State Islamic Religious Council and other Islamic Society Organizations and Non-Governmental Organizations (NGO). Beliefs (*Aqidah*), Fiqh (*Feqah*), Morals (*Akhlak*), History (*Sirah*), Al-Quran/Elocution (*Tajwid*) and Hadith are among the subjects that have been taught to the inmates during these classes (Jabatan Penjara Malaysia, 2012).

3.2 Halaqah

Every prison institution is required to run Halaqah Program as mentioned in the Human Development Plan (PPI). Phase II of Halaqah Program emphasizes on the personality's strengthening aspect that has been considered as one of the most fundamental elements in inmates' recuperation activities. Several input related to religion have been discussed in the program such as the study of Al-Quran, Beliefs (*Aqidah*), Fiqh about the worship (*Feqah Ibadah*), History of Rasulullah s.a.w (*Sirah Rasulullah*) and many more (Zaizul et al, 2011).

3.3 Islamic Talk/*Tazkirah*

Islamic talks or *tazkirah* are given to the inmates. The occasions are held every week or every month in conjunction with Islamic Festival Days celebrated by the Muslims or other times deemed necessary.

Besides religious related activities in the form of classes and Islamic talks, Malaysia Prison Department authority has also conducted several religious related competitions. For instance, Al-Quran Recital Competition (Majlis Perujian Tilawah al-Quran) and Marhaban Competition for Malaysia Prison Institute (Jabatan Penjara Malaysia, 2012).

3.4 Human Development Plan (PPI)

Starting from February 2002, the implementation of recuperation module is carried out in compliance with the Human Development Module. In November 2008, a new module which is Educational Guidance Module is established under the Human Development Module focusing on small offences and also used for the first time convicts sent to prison. Human Development Plan is established to aid in achieving a more systematic rehabilitation system. Furthermore, the objectives of Human Development Plan are also to rehabilitate the inmates into individuals who have self-identity, better morale aspects and equipped with various skills. The inmates who will be released into society are expected to be chastened and able to contribute to the society in the future. Human Development Plan is implemented according to the levels set as follows;

i. Orientation Phase

Every inmate has to go through this phase for a period of two months. The modules that will be conducted during this phase are the Education Module and Recidivist Module. The objectives of this phase are to firstly shape the inmates' discipline in order to ensure that they abide to the rules and regulations of the prison. Secondly, it is to create balance between mental and physical rehabilitation activities. Lastly, this module will plant positive values and self confidence among the prisoners (Bahagian Pengurusan Banduan, 2013).

ii. Consolidation Phase

The module in the phase is the core treatment in PPI which will be conducted for six months. This phase emphasizes on the shaping of one's self and changes in behaviour. The modules conducted in this phase are as follows:

a. Community therapy module

This module is conducted for six months and focuses specifically on inmates who are involved in drug addiction and have been sentenced to imprisonment multiple times. The purpose of this module is to help them recover from drug addiction and guide them in creating strong self-confidence (Bahagian Pengurusan Banduan, 2013).

b. Halaqah module

This module is conducted for six months and focuses on inmates with low levels of religious education. This module is conducted using the 'pondok' education system with the aim of allowing the inmates to appreciate and practice Islam as a lifestyle (Bahagian Pengurusan Banduan, 2013).

c. Education and guidance module

This module focuses specifically towards inmates who were involved with multiple crimes and is a continuation from Education and Guidance Module in the orientation phase (Bahagian Pengurusan Banduan, 2013).

d. Tegar module

This is a special module for inmates who persist on bringing negative values towards other inmates and have the tendency to break the rules and regulations of the prison (Bahagian Pengurusan Banduan, 2013).

e. Putra module

This is a module specific for young inmates with the aim to guide them in succeeding in the academic examinations that they will take. The activities conducted are classes such as the 3M's, which are reading, writing and counting (*membaca, menulis, mengira*). There are also other classes provided as preparations for candidates who will sit for major examinations such as Penilaian Menengah Rendah (PMR), Sijil Pelajaran Malaysia (SPM), and Sijil Tinggi Pelajaran Malaysia (STPM) (Bahagian Pengurusan Banduan, 2013).

iii. Skills Phase

a. Vocational module

This is a module specific for inmates who have passed Personality Strengthening Phase and have acquired a CGPA of 3.0 and above. The aim of this module is to equip inmates with specific skills and at the same time involve them in recovery activities (Bahagian Pengurusan Banduan, 2013).

iv. Pre - release phase

This module is based on reflect where inmates have to revise and reflect on what they have learned and apply them in their daily lives. This module is aimed to prepare inmates with the prospects of facing the society along with their perceptions and to encourage public involvement in helping inmates become part of the community. Among the activities conducted are pre – release, field work and outside cooperation (Bahagian Pengurusan Banduan, 2013).

3.5 Execution in Malaysia

According to Datuk Hajah Nancy Shukri, Minister in the Prime Minister's Department supervising law affairs, as of 16th May 2016, there are 1041 inmates in line for execution by hanging. Reports show that since 1960 to 2011, 441 inmates have been executed (The Star Online, 2016).

However, records also show that number of executions by hanging conducted in Malaysia has been decreasing. In 2002, four persons have been executed by hanging and since that, no more executions have been conducted until 2006, where another four people have been hung for the crime of waging war against the Yang di – Pertuan Agong. The following years displayed the same pattern, which saw one person executed in 2008, two in 2009 and another one in 2010. Until 2013, no execution has been conducted even though the number of convicts sentenced to punishments up to death by hanging has increased (Roger Hood, 2013).

According to Ahmad Fauzi Awang (2004) in *Pengurusan Banduan Hukuman Mati* (Management of Death Row Inmates), Malaysia is a country that practises a single type of execution, which is by hanging, whereas other countries use several types of death sentences. The execution of death sentences in Malaysia is also not a commonly seen practice, but the waiting period for the execution to be conducted is shorter compared to in other countries. The allocation of death sentences in Malaysia is also a punishment stated in the Federal Constitution of Malaysia and Malaysia Prison Department is the only institution that has the responsibility of carrying it out. Therefore, it is the responsibility of the Commissioner General of Prison to provide a clear and understandable guideline for the prisons involved in order to ensure that executions run smoothly. Based on the guidelines provided, execution by hanging is not a simple process and it involves many different parties. Among the bodies involved in the process are the Ministry of Internal Security, the Royal Malaysia Police (PDRM), courts, hospitals, the National Registration Department and the inmate's family members. Other than the need to involve the aforementioned parties, the prison's staff would also have to prepare a special officer with the expertise in handling the job along with the necessary equipment. In Malaysia, before a convict is hung to death, they will have to go through several legislative processes. Firstly, it involves three levels of court which are the high court, the court of appeal and the federal court. The appeal will be sent to the Yang di - Pertuan Agong, Duli Yang Maha Mulia Sultan (DYMM) or Yang Dipertua Negeri, depending on where the crime was committed. If the punishment of death remains, the court will order the prison to execute the criminal by hanging. In Malaysia, for each individual sentenced to death by hanging, they will go through quite a long period of legislation aspect. Accounts from Taiping Prison in managing individuals who were sentenced to death by hanging shows that the process from which the person was given the sentence to the day they were executed took approximately between 1 year to 7 years and 10 months (Ahmad Fauzi Awang, 2004).

A study was conducted by Abdul Aziz Abdul Razak (2014) with the title *Tahap Penerimaan Banduan Terhadap Hukuman Mati* (Convicts' Level of Acceptance towards Death Sentences). The acceptance of death row inmates towards execution is related towards emotional factors which cover positive emotions, negative emotions along with the level of the emotions; high, moderate or low. According to the study, this type of research is quite widely conducted in Western countries but very limited in Malaysia due to obstacles in obtaining information from death row inmates, which is caused by safety issues. This research was conducted to study the factors that caused death row inmates to become involved in heavy crimes and the factors that disrupt their emotions during imprisonment. The findings showed that financial problems due to drug usage, getting framed by criminal accomplices and environmental factors became the reasons that contribute to their involvement in heavy crimes. The causes of emotional disturbance which threaten their personal safety and prison organization is caused by the long waiting period for the court's decision and pardon. The results also showed that death row inmates accept the punishment sentenced upon them (Abdul Aziz Abdul Razak, 2014).

In a study by Roger Hood in 2013, the researcher attempted to look into the acceptance of 1535 members of the Malaysian public towards executions in Malaysia. The research focused on three offenses that are punished by death which are drug trafficking, murder and armed robbery. For the question "To what extent do you care about or feel interested with the aspect of death sentences", only 8% of the respondents answered they care very much about the matter while 36% of them do not care or very not interested. On the other hand, a small number of respondents (a mere six percent) felt that they know very much about executions in the country while more than half (53%) stated that they do not know it well. With regards to talking about death sentences, more than half of the respondents (58%) talked about it less than once a year and 18% talked about death sentences a few times in a year. These results might be due to the lack of knowledge on the execution of death sentences in Malaysia. This can be seen from the answers collected for the question on how many executions have been conducted in Malaysia. Only 7% knew that the last execution by hanging was done in 2010. 66% of the respondents simply stated that they do not know when it

happened and a quarter of the respondents (27%) answered that the last hanging was done in either 2011 or 2012, in which both answers are wrong. When asked how many executions by hanging were done within a period of 10 years since 2002, 70% to 75% answered that they do not know. Other than that, results were also obtained on the level of awareness towards the three crimes mentioned above. Only 4 out of 10 respondents know the consequences of drug trafficking; the same number for murder cases and 31% for armed robbery. Only 22% of the respondents know that all three crimes are punishable by mandatory death (Roger Hood, 2013).

On 19th June 2016, the Secretary General of Amnesty International, Salil Shetty stated that it is time for Malaysia to join other countries that have revoked death penalties and postpone the sentences on death row inmates who are in line to be executed. According to him, the idea that death sentences serve as a barrier against violent crimes including terrorism is a fiction and many researches have shown that death sentences fail in stopping such crimes from happening. Canada, as an example, has managed to lower their crime rates despite having revoked death sentences in their country. According to Salil again, conducting death sentences only displays the resoluteness of a government but does not at all prevent crimes from happening. For example, in Iraq, eventhough executions are regularly conducted there, violence and terrorism are neither stopped nor reduced. However, it should be understood that Amnesty International's fight in revoking death sentences is based on the idea that death sentences violate a basic human right, which is the right to stay alive. This can be seen in a statement;

“Salil says the reason why AI is against the death penalty is because it is fundamentally against the right to life.”

Shamrahayu (2015) wrote *Debat Berterusan Hukuman Mati: Penjelasan Daripada Perspektif Antarabangsa, Malaysia dan Syariah (The Continuous Debate on Death Sentences: Explanation from the International, Malaysian and Sharia Perspectives)* in an attempt to solve the debate on the issue of death sentences in Malaysia; where two opposite views exist. One party views execution as a violation of human rights while the other sees it as a means to preserve and protect other people's rights. The writing tried to explain the views of various parties at the Malaysian, international and Islamic levels along with execution in the law perspective. It is discovered that the international instrument neither prevents nor encourages death sentences, but accounts from every country can contribute to the status of execution. Some countries still maintain their death penalties while others chose to revoke them. The writing also found that execution remains as part of the Islamic laws, although the usage would depend on the suitability of time and situation.

4. Discussion

Malaysia Prisons Department is the sole institution responsible in carrying out the execution proceedings after a person has been convicted with criminal offense and in the meantime is the authority responsible in conducting the rehabilitation programs that correspondent to the individual. Recent rehabilitation modules implemented by the authority are perceived to be trying to fulfill the needs of the inmates so that each rehabilitation program could facilitate the requirement needed for the recovery of the prisoners. Programs that have been carried out were not solely focusing on physical aspects such as discipline and skills but also in terms of spiritual and inner strength aspects. It has resulted in several notable success achieved by Malaysia Prisons Department such as the success in controlling the recidivist rates to be not more than 9% as stated by Ministry of Home Affairs. Moreover, 2014 has created history when three prisoners from Kajang Prison have succeeded in receiving their Bachelor Degree and Diploma certificates. Furthermore, in the same year, 17 prisoners have been continuing their studies in Diploma Level, 24 in Bachelor Degree level, four in Master's Degree level and one in Doctor of Philosophy (PhD) level. However, rehabilitation programs as reported are more focused on the inmates who have been serving the sentences with certain period of time but the forms of rehabilitation programs done on these death penalty inmates remain to be unexplained.

From the research done, despite Malaysia being listed among 58 countries from 198 countries where the death penalty is still in force, society's knowledge level on this death sentence is still considered to be in a low level. Furthermore, Malaysia was also pressured by few parties to abolish the death sentence as this death sentence is seen to be failed in reaching its objective as a deterrent to serious criminal offenses. Their argument is supported by the

facts such as the increase in crime statistics involving drugs and drug addiction every year in Malaysia. If the government decided to abolish the death sentence, they should have been more cautious in implementing the change by taking Philippines as an example. This country had executed the death sentence before but decided to abolish it in 2006. However, recent progress with the drug has become a real struggle as it has become the crime catalyst in Philippines. This has resulted in Rodrigo Duterte as the president to not hesitate in returning the death penalty. Studies also found that although execution by hanging is not something conducted every year, the number of convicts in line for execution have exceeded a thousand persons. Other than that, the execution of death sentence in Malaysia requires a long legislation process which could take up years to complete. In an official statement by the parliament, some prisoners have waited for 12 years for the decision of whether they will be executed or not. The long years of waiting and uncertainty puts pressure on the inmates. This is supported by the findings of a research conducted by Abdul Aziz (2014), in which it can be seen that there are emotional effects on death row inmates caused by the long time taken to acquire their pardon or sentence. The pressure not only negatively affects the inmates themselves, but also to the prison institution since death row inmates still has access to the activities and facilities around the prison. The concern here is if the pressure is not handled well, it will bring larger problems to the prison institution. This is because since it is a death sentence, it might lead the death row inmates to commit other offenses since they will eventually be executed. However, strong religious beliefs can prevent such behaviour from taking place. For a religiously strong person, life does not end in this world, but continues after as well.

5. Conclusion

Life as a death penalty inmate is never a euphoric moment that can be peacefully and happily enjoyed. How does a life can be continued enthusiastically and hopeful when at the same time trying to face the reality knowing that tomorrow might never be yours anymore. This kind of life is not only open spaces for pressure, emotional disruption with negative thoughts and even worse trying to put aside your faith in God. In Islam, holding onto the faith towards Allah's blessings and provision, it is not possible that these pressures could be overcome and will encourage the death penalty inmates to be individuals who can openly accept the destiny which has been determined to them. The result on this faith will lead to the rebirth of individuals who were once strayed to be back to their roots of religious life hence becoming better individuals. Therefore, the requirement of a more focused research on the religious practice among the death penalty Muslim inmates will not only contribute to the prison institutions in Malaysia but will also beneficial towards our society and country itself.

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**Proceedings of the
7th International
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Islam, Civilization
and Science
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**Empowerment of
Islamic Civilization in
Post Modernity**

International Symposium on Islam, Civilization and Science (ISICAS 2016)

The Palestinian Refugee Problem in the Confessional Politics of Lebanon

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Abstract

In this presentation, six points are going to be clarified, especially focusing on Palestinian refugees in Lebanon. The main objective in this presentation is to clarify my research interest and further research, based on literature review. The six points are as follows. First, it begins with the background to my research. This background consists of two sections, which are: 1. Forced Migration in the Middle East; and 2. Security and Migration. Next, I will outline the subject and focus of my research. Briefly, I will discuss the contemporary history of Lebanon in the second part and the political system frequently defined as “consociational democracy” in the third part. Characterized by power-sharing between major religious sects, Lebanese political positions are distributed according to the 1932 census into each religious group. In the fourth part, I am going to move to the Palestinian refugee problem in general. The Palestinian refugee problem has a direct bearing on the confessional politics of Lebanon. In the history of Lebanon after independence in 1943, Palestinians were perceived differently, corresponding with then-time political affairs inside and outside. Just after independence, the influx of Palestinians en masse into neighboring countries occurred as a result of the establishment of Israel. Lebanon hosted Palestinians as temporarily staying “guests”. Deeply rooted in Lebanon’s incipient political formation, the Independence of 1943 and the Nakba of 1948 have unexpected similarities. One of the most distinctive features of Lebanon’s Palestinian refugee problem is the political maneuvering of “right of return” for future Palestine by the Lebanese government at the expense of their social, economic and civil “right to life”. Therefore the settlement and naturalization of Palestinians was vehemently rejected in Lebanon. In the confessional politics of Lebanon, it is a fact that almost all refugees from Palestine are disenfranchised Muslims, while a few Christians have been endowed with citizenship. After showing the historical development between the nation-state of Lebanon and Palestinians in the fourth part, my conclusion follows in the fifth part. Lastly, in the final part I am going to review the debate over Palestinians in Lebanon in the contemporary context for my further research.

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Managers as Career Developers in Enhancing Employees' Proactive Behavior

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Abstract

This study examines the relationship between managers' roles in developing employees' with proactive behaviour. A survey method was employed to obtain data from employees of an Islamic Institution in Malaysia. The outcomes of PLS path model analysis showed two important findings: Firstly, job autonomy was positively and significantly correlated to proactive behavior. Secondly, transformational leadership was positively and significantly correlated to proactive behavior. This result confirms that job autonomy and transformational leadership are important predictors of proactive behavior in the studied organization. In addition, this study provides discussion, implications and conclusion.

Keywords: Job autonomy; transformational leadership; proactive behavior; Islamic Institutions; SmartPLS

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1. Introduction

Career is often viewed as an important aspect in the Quran and Hadith. In the Quran, career is mentioned with several terms as "Amila", "Fa'ala", "Kasaba", "Sya'a" and "Shana'a". Nevertheless, the word fa'ala is repeated 108 times in the Quran.

Fa'ala refers to good and bad deeds and reward. For example, in the Quran Allah mentioned that: *And those who, when they commit an immorality or wrong themselves, remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know* (Surah ali-Imran verse 135). Next, in surah an-Nisaa' verse 66-67, He stressed that "Whoever is doing whatever He commands, it will be rewarded with a great reward". Any work done whether good or bad will find it either in the world or in the hereafter. This can be seen in Surah az-Zumar verse 70 which means:

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“And executed for every soul of what is has done, and He knows what they are doing”.

Islam encourages its followers to seek out and choose a good job for the ultimate success in this world and the hereafter. A good job is able to help an individual to achieve an increase in their careers while gaining the pleasure of Allah SWT. Islam also encourages its followers to strive in improving their career and does not want his people to regress compared to other people. Thus, Muslims must always seek to advance their careers or positions rose to a higher level in the organization. This is supported by the Word of Almighty God and the hadith below:

“Verily Allah does not change the condition of a people until they change what is in themselves”.
(Surah Ar-Ra’ad: 11)

“Compete with you in the job, as long as no slander arising”.

(Muslim)

In organizations, employer believes that management and career development are implemented in a systematic and continuous way will give positive impact on the attitudes and behavior of an individual in achieving their career goals and organizational goals. To achieve this, employers play an important role in helping workers acquire and develop skills needed to perform tasks in the workplace. It aims to improve the knowledge and skills of workers as a whole regarding the stage of their organization.

In the context of the organization, career is usually seen as an important function of human resource management (Wilkins & Nermerich, 2011; Ismail et al., 2013). Human resource managers play important role in drafting and designing career activities to enable workers to match their interests and capabilities with the changes and opportunities that exist within the organization. This effort could motivate employees to choose their job and profession that is solely salary-oriented, but also to achieve greater progress in their careers (Greenhaus et al., 2000; Martin et al., 2001; Baruch, 2004; Theodossiou & Zangelis, 2009).

A review of the recent literature pertaining to successful organization highlighted that managers play two important roles in developing and manage employees’ career: job autonomy and transformational leadership (Mary Ngima & Kyongo, 2013; Givens, 2008; Cheung & Wong, 2011).

Autonomy in Islam refers to the freedom given to its followers to do anything as long as it does not conflict with Islamic ethics. Freedom of action can be seen in the word of God that said:

“Say (Muhammad) the truth come from your Lord, whoever wants (believer) let him believe and whosoever wants (infidel) let him disbelieve”.

(Al-Kahfi 18:29)

The notion of Islamic principle guides managers to define job autonomy techniques in organizations. Job autonomy techniques are implemented through the freedom granted by the employer to the employee in consideration, manage activities related to work, the working methods to be implemented, planned work schedule and freedom in decision-making (Hackman & Oldhman, 1980; Kulik et al., 1987). The freedoms can help motivate employees to perform well in the organization (Marchese & Ryan, 2001; Parker et al., 2001; Morgeson et al., 2005).

Meanwhile, transformational leadership in Islam has been shown by Prophet Muhammad in changing the lifestyle of ignorance of unbelief to faith, hostility to fraternity, cruelty to compassion, people who are lazy to hardworking people and so on. The essence of Prophet Muhammad’s transformation leadership guides managers to define transformational leadership techniques in organizations. Transformational leadership techniques are implemented through on how leaders influence their followers to allow themselves to be believed, admired and respected them (Khairil Annas, 2009), emerged when a leader has the ability to encourage employees to view their work from new perspectives, able to impart his vision and mission to the organization, as well as bringing the group and his followers to the highest potential of ability (Bass, 1977).

Interestingly, a careful observation about workplace career reveal that ability of managers to properly implement job autonomy and transformational leadership may influence the employees' proactive behaviour (Parker, Williams & Turner, 2006; Belschak & Den Hartog, 2010). Proactive behavior in Islam is often related to moral which refers to character, temperament and customs (Fariza, Salasiah Hanin & Mohd. Jurairi, 2013). Behavior also being discussed in the Quran and the traditions of the Prophet. For example, Allah says in Surah al-Sham, paragraph 9, which means: *"Truly those who purifies their soul will succeed"*.

The above verse makes it clear that those who have good manners are the lucky ones because of those people who clean his soul (al-Ghazali, 1988). Behavior in Islam emphasizes good manners according to the Sunnah and the Prophet and get away from things that are forbidden by Allah SWT. This reflects good character and personality as being demanded by Islam while achieving happiness and prosperity in the world and in the hereafter (Fariza, Salasiah & Mohd Jurairi, 2013).

Proactive behavior refers to the individual's attitude who tends to identify the available opportunities and utilizing those opportunities that could bring changes on its respective setting (Crant, 2000). Proactive individual defined as an individual who is active, imaginative, have decent level of appreciation, prefers diversity, curious and always be independent in making judgments while constantly striving to build and maintain relationships with other individuals who have the potential to help them in their work and careers.

In organizational career management model, most researchers perceived that job autonomy, transformational leadership and proactive behavior were viewed as a different concept but strongly interrelated between each other. For example, the ability of managers to implement job autonomy and transformational leadership may lead to greater proactive behavior in organizations (Parker, Williams & Turner, 2006; Belschak & Den Hartog, 2010). Although the nature of this relationship is interesting, but the predicting variable of job autonomy transformational leadership based on Islamic guidelines has been given less emphasized in the workplace career program. Therefore, it encourages the researchers to explore the nature of this relationship.

The study has two fold objectives: first, is to examine the relationship between job autonomy and proactive behavior. Second, is to examine the relationship between transformational leadership and proactive behavior.

2. Literature Review

2.1 Relationship between the manager's role in developing career and proactive behavior

Previous studies were carried out using the direct effect model to measure career management based on different samples such as perception 282 production employees in a wire-based manufacturing company in the United Kingdom (Parker, Williams & Turner, 2006), and perception of 243 diverse samples of employees from different industries and professional backgrounds in The Netherlands (Belschak & Den Hartog, 2010). Findings from those studies showed that: First, the ability of managers to plan and manage job autonomy properly may influence the proactive behavior (Parker, Williams & Turner, 2006). Second, ability of managers to practice transformational leadership style among employees may affect their proactive behavior in the workplace (Belschak & Den Hartog, 2010).

The findings are in line with the recommendations by Muslim scholars such as Ab. Azizi (2007) in outlining a set of principles or theories in shaping the career management that is blessed by Allah SWT as well as optimizing the organization. Few principles have been underlined: Firstly, every human being should strive in completing the task and the mandate given to achieve success. This is because success will not be achieved if the individual does not want to change their own destiny as stated in Surah al-Ra'd verse 11 that says:

"Allah does not change what is in a people until they change what is in themselves".

Secondly, every employee in the organization must perform the task in accordance with the rules and laws that have been set and not against the Islamic Shari'ah. For example, an employee who excels in Islam not only excel in their performance alone, but he also excels in maintaining the relationship with God by not leaving prayers, cheat, steal, and so on.

The results of the above studies found to be consistent with the Adam's equity theory (1963) and Fiedler's leader-match theory (1964, 1967). According to the Adam's equity theory, providing equal autonomy in the execution of tasks could influence the attitudes and behavior of an individual (Robbin & Judge, 2008; Yamnill & McLean, 2001). Further, leader-match theory by Fiedler (1964, 1967) describes the ability of a leader to adapt his technique to manage the situation in the workplace in order to improve the effectiveness of the work. According to this theory, if the style shown by the leader according to the situation of workers in the workplace, the workers will tend to be successful in carrying out their duties. Conversely, if the style shown not suitable, then the probability of failure is high.

Application of these theories in career management shows that the equality distribution without discrimination and suitability of leadership style applied contingent with the situation of workers in the workplace can be achieved if the manager able to carry out job autonomy and lead the transformation accordingly. Further, this situation may lead to an increased proactive behavior of employees in organizations (Parker, Williams & Turner, 2006; Belschak & Den Hartog, 2010).

Based on the literature review, hypotheses will be tested are:

H1: There is a positive relationship between job autonomy and proactive behavior.

H2: There is a positive relationship between transformational leadership and proactive behavior.

3. Methodology

This study used cross-sectional design because it allows researchers to integrate the organizational career literature and actual survey as a procedure to gather data. This method could improve the limitation of relying on a single method of study, able to collect data accurately, reduce favoritism in data collection and to improve the quality of data collected (Sekaran & Bougie, 2010; Cresswell, 2014).

This study was conducted in one of the Islamic Institutions in Malaysia. The questionnaire consisted of three sections: First, the personal information of the respondents were modified from studies made by Forret & Dougherty (2004); Michael & Yukl, (1993) and Zainudin (2012). The second section consists the elements of the manager's role in developing career which is job autonomy and transformational leadership. Items for job autonomy were modified from Parrish (2001), Saragih (2011) and Mack (2012). Items for transformational leadership was modified from Callow, et al. (2009) dan Rank (2006). The third section consisted the elements of proactive behavior which is proactive personality and social relationships. The scales were modified from studies by Searle (2011); Owens (2009); Gevorkian (2011) and Mohd Rasdi et. al (2011).

Purposive sampling technique was employed in this study because the list of registered employees in the organization was not given to the researchers due to confidential reasons and this situation does not allow researchers to select respondents randomly from the total population. A total of 200 questionnaires were distributed to the respondents. However, only 144 usable cases were selected for data analysis.

For purposes of data analysis, SmartPLS version 3.1 has been used in this study. This package can analyze both reflective and formative measurement models, does not require data to be normally distributed, predicting the relationship between variable, able to analyze small sample size, and user-friendly interface (Ringle et al., 2005; Henseler et al., 2009).

4. Results and Discussion

The findings of the demographic information of the respondents shows that majority of the respondents were women (56.9%), aged between 25 to 34 years old (44.4%), obtain the highest achievement in diploma (42.4%), are in position support group (77.8%), length of service between 5 to 14 years (70.8%), permanent employees (90.3%), earning between RM1000 to RM2499 (55.6%) and married (66.0%).

Table 1 shows the results of convergent validity (AVE) and discriminant validity (HTMT) analyses. All constructs had the values of *average variance extracted* (AVE) larger than 0.5, indicating that they met the acceptable standard of convergent validity. Next, the HTMT for each construct is less than 0.85 (Clark dan Watson 1995; Kline 2011). This means constructs met the criteria of discriminant validity (Barclay et al., 1995; Henseler et al., 2009).

Table 1. Result of Convergent and Discriminant Validity

Construct/item	AVE	Job autonomy	Transformational leadership	Proactive behavior
Job autonomy	0.547			
Transformational leadership	0.589	0.766		
Proactive behavior	0.545	0.680	0.755	

Table 2 shows the results of reliability analyses. The variables loaded more strongly on its respective constructs in the model, exceeding the specified minimum threshold of 0.7 (Chin, 1998; Fornell and Larcker, 1981; Gefen and Straub, 2005). Next, the composite reliability is greater than 0.7, indicating that the questionnaire used in the study had high internal consistency (Chua, 2006; Henseler et al., 2009). This results indicated that the measurement model met the acceptable criterion of reliability analysis.

Table 2. Result of Outer loadings and Composite Reliability

Construct	No. of item	Item reliability	Composite reliability
Job autonomy	7	0.705 - 0.839	0.894
Transformational leadership	7	0.702 - 0.817	0.909
Proactive behaviour	5	0.706 - 0.776	0.857

Table 3 shows the results of the descriptive statistics. The mean values for the variables are between 6.04 and 6.06, signifying that the levels of job autonomy, transformational leadership and proactive behavior ranging from high (6) to highest (7).

Table 3. Descriptive Statistics

	Mean	Standard Deviation
Job autonomy	6.06	0.64473
Transformational leadership	6.05	0.65546
Proactive behaviour	6.04	0.61627

4.1 Result of Testing Hypotheses 1 and 2

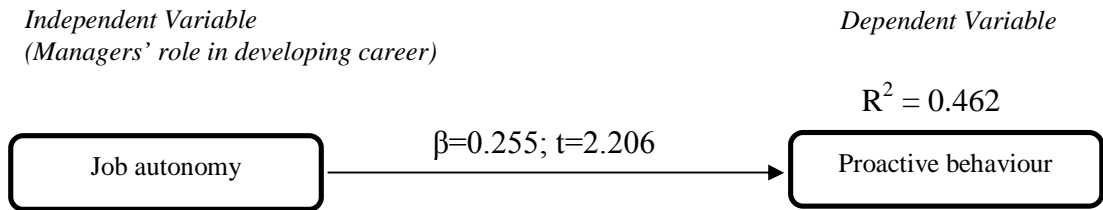


Figure 1:Result of hypotesis 1

Figure 1 shows that the inclusion of job autonomy in the PLS path model explained 46.2 percent of the variance in proactive behaviour which it can be considered satisfactory (Cohen, 1988). Meanwhile, the results of testing hypotheses using analysis model found that job autonomy had a positive and significant impact to proactive behavior ($\beta=0.255; t=2.206$), therefore H1 was supported. Overall, these results confirm that job autonomy capable in predicting proactive behavior of employees in studied organization.

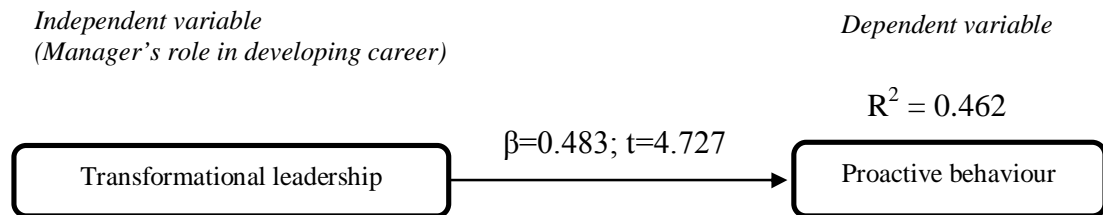


Figure 2. Result of Hypotesis 2

Figure 2 shows that the inclusion of transformational leadership in the PLS path model explained 46.2 percent of the variance in proactive behaviour. Meanwhile, the results of hypothesis testing found that transformational leadership had a positive and significant impact to proactive behavior ($\beta=0.483; t=4.727$), therefore H2 was supported. Overall, these results confirm that transformational leadership act as an important predictor of the proactive behavior in studied organization.

Hence, the model's capability of the test (predictive relevance) was conducted. The results show that the value $Q^2=0.234$ which exceeds the standards have been set that is greater than 0 (Henseler et al., 2014). Therefore, these findings support the model's predictive accuracy of the path model used in this study.

This study has three important implications: theoretical contribution, robustness of the research methodology and practical contributions. In terms of theoretical contribution, the findings showed that job autonomy and transformational leadership has been an important predictor of proactive behavior in studied organization.

With respect to the robustness of research methodology, the survey questionnaires used in this study have met the criteria of validity and reliability analyses. This may contribute towards accurate and reliable research findings. Next, in terms of practical contribution, the findings may be used as a guideline to management to improve the employees career development by implementing Islamic ethical values within individual in the organization.

5. Conclusion

The study tested the conceptual framework based on the workplace career development and management. Confirmatory factor analysis showed that the questionnaires used in this study has met the requirement of validity

and reliability. Next, the result of path analysis confirmed that job autonomy and transformational leadership were significantly correlated with proactive behavior, thus H1 and H2 were supported. These results prove job autonomy and transformational leadership have been important predictors of employees' proactive behavior in the organization. This findings also consistent with the notion of Quran and Hadith, as well as supports best practices as revealed by contemporary career research literature published in overseas and Malaysia.

This study should take into account the following limitations. First, the data was only taken once during the time frame of this study. It is caused by a large population, limited time and location of respondents who are scattered across the country. Thus, the comparison cannot be made against the same respondent differing views on elements of the study were taken at different times as recommended by the longitudinal method of data collection.

Second, the survey collected from respondents from diverse demographics. Respondents' perception and emotion were affected their honesty in answering the survey questionnaire. There are respondents who answered the questionnaire was forced to obey the order of his superiors which collects and directs them to answer the questionnaires. This resulted in the availability of questionnaires that were categorized as damaged and unable to be analyzed.

To overcome the above limitations, the following points should be noted: First, the weaknesses of cross-sectional research design may be overcome if longitudinal studies are used to collect data as it is capable of measuring differences of opinion with the sample and the same question but in a different time (Creswell, 2012; Sekaran & Bougie, 2010).

Second, researchers and management may need to discuss the best strategies that can be implemented so that the respondents answered sincerely and not simply because of the instructions given. These recommendations should take into account in order to get the better findings for future research.

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**Empowerment of
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Initial Review of Selangor Islamic Religious Council (JAIS) Regarding Preacher Credential

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Abstract

Preach is one of the many tools that are used to convey information. But recently, issues regarding preachers in Selangor have been raised as these preachers are claimed to give speech without consent from authorities. There are even conflicts started among society because they questioned authority's act of prohibiting the preachers from preaching even though the preacher holds a qualified degree in Islamic studies. Therefore, this article focuses on how the Islamic Credential Committee appraise the credential process and how valuation of preacher is done based on categories. This research utilizes qualitative method by interviewing the members of Islamic Credential Committee whose have been appointed by Selangor Islamic Religious Council. Based on initial observation, there are specific rules in Selangor that must be followed in order for preachers to receive credential, even specific punishments for those who abuse the rules. For the outcome of research, it shows that it is imperative for Selangor Islamic Religious Council to improve the existing rules and regulations from the aspects of Islamic Credential Committee membership and in determining the proficiency of the credential applicants.

Keywords: Preacher credential; Selection criteria; Aqidah; JAIS; MAIS

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1. Introduction

According to the fourth edition of Kamus Dewan, preach means information, explanation, review, lecture and speech. As for religious preach, it carries the meaning of discourse, *usrah* and *tazkirat*, which can be defined as a religious teaching in forms of discourse to the public that is usually given by a religious teacher. The religious preach serve the purpose to deliver adequate knowledge regarding Islam particularly in *Aqidah* issues to ensure the steadfastness of faith towards Allah s.w.t, to ordering right and prohibiting wrong in the society. In Surah Ali Imran: 104, Allah clearly stated (Meaning): "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful".

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For religious preacher, they must be responsible in conveying religious knowledge in accordance to Al-Quran and As-Sunnah, as the hadith goes (Meaning): “Abu Hurairah r.a. narrated, from Prophet Muhammad pbuh, “I have left behind two things, you will never go astray as long as you hold fast onto them i.e. The Quran and Sunnah” (Muslim).

Thus, it is on the shoulder of preacher to ensure every input that is about to be delivered must compliment with Islamic sharia, be it from the aspect of *dalil*, interpretation, and the examples given including the *ijtihad* by the Islamic scholar. Because the last thing we want is to misguide the society with wrong information. Quoting Mohd Asri Zainal Abidin (2004) “It is undeniable that fact can be false because it is being spread by some Islamic scholars and the public will just merely follow the wrong act due to trust and their incompetency in evaluating”. This is why it is extremely important for preachers to always maintain religion’s genuineness from unlawfulness and *bid’ah*. And such event has befallen the previous scholars when they preached through books and ideas that failed to verify the authenticity of the content, for instance fabricated hadith.

Acting as listener, any input from the preacher will definitely reach the society the easiest. To listen and to accept such Islamic knowledge from preachers have become a continuous learning process for the people. Without doubt, this knowledge will be applied in the life of society when once it is being taught throughout the *surau* and mosque in Malaysia where such places are synonym for educating people with Islamic values and knowledge. It has become an informal form of education. According to Maznah (2001) informal education is a way of getting educated from within the society. Hence, many institutions in society serve as informal education centre such as *surau* and mosque (Abdullah, 1995), and in a way strongly influenced the practice of a Muslim. This is due to strong belief of the people towards these kinds of institutions and the preacher.

According to Othman Mustapha, the head director of JAKIM, every speech that comes from the preacher has its way in influencing the listener. The reason behind this is due to the people are so engrossed by one’s education background be it the field he mastered in, his alma mater and with whom he studied. Thus, the Selangor Islamic Religious Council (MAIS) is accountable in ensuring the Islamic practice in Selangor especially in *surau* and mosque abide by the Islamic concept of *aqidah* and the what-is-right practice. Portraying the role as official religion advisor to Sultan of Selangor who happens to be the head of religion of Selangor, Selangor Islamic Religious Council (MAIS) holds this mandate as accorded to Enactment of Administration of the Religion of Islam State of Selangor, Section 4 (1) where there shall be a body known as “Majlis Agama Islam Selangor (MAIS)” to aid and advise His Royal Highness the Sultan in matters relating to the religion of Islam.

However, there is question lingers on how does the evaluation is being carried out. Are there any specific guidelines? How does the application process works? Or how far the criteria are being assessed concurring to the assigned categories?

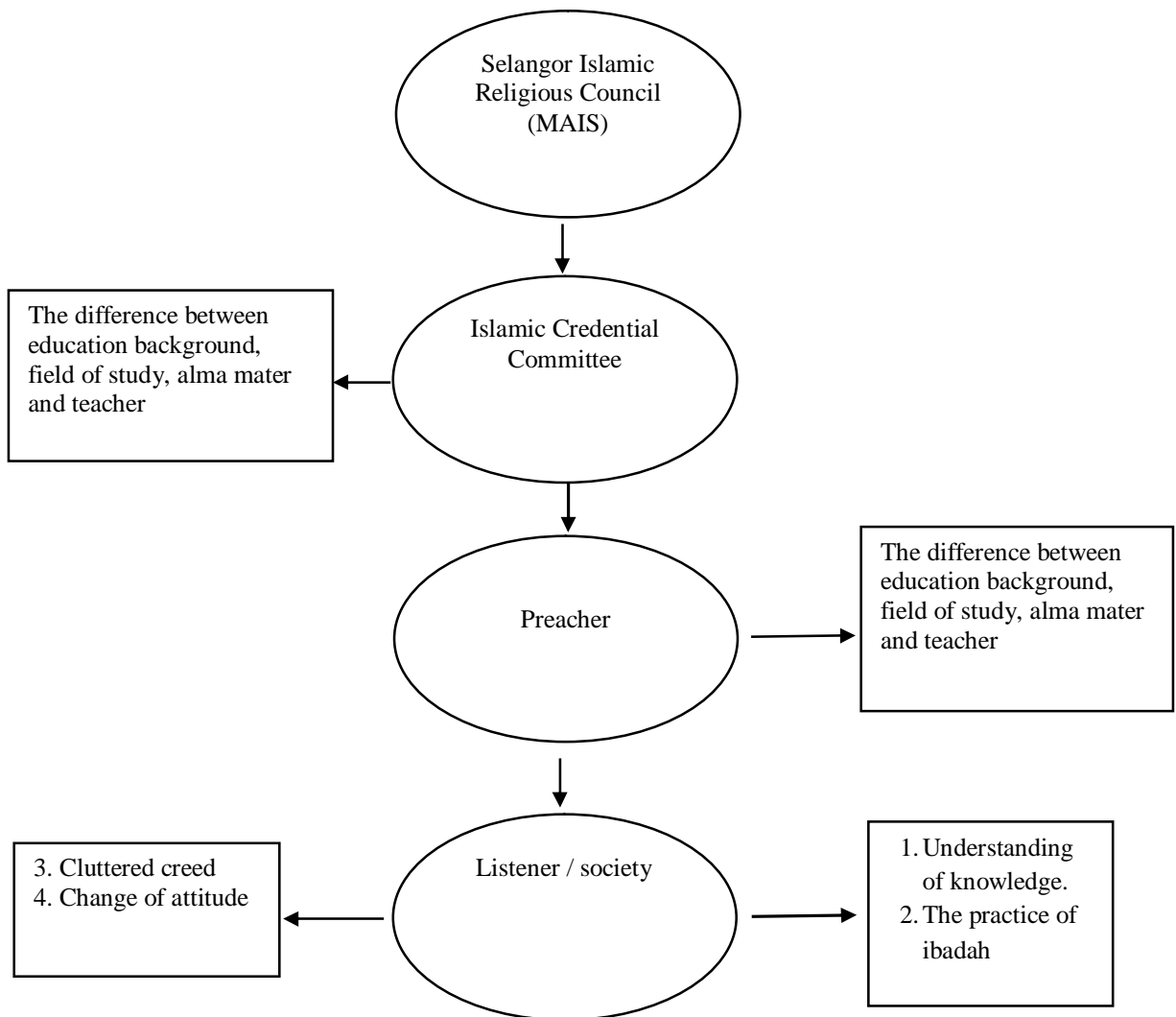


Diagram 1. The relationship between preacher's credential and the society
(source: Code of interview of AJK 2016)

2. Methodology

This research applies the qualitative method via interview process, documents evaluation and observation. For the interview, a non-structured interview has been conducted in which the questions asked are meant to lead to see which aspect of ideas seem important (Noraini Idris 2010). Two participants as below from the Islamic Credential Committee has been interviewed:

- a) Tuan Hj Basori b. Umar, Head of Deputy Director of Da'wah Division, Selangor Islamic Religious Department (JAIS)
- b) Ustaz Mahfuz b. Muhammad, the member of Islamic Tauliah Committee

For document study, it focused on studying the rules and regulations of Enactment of Administration of The Religion of Islam State of Selangor 2003 including any letters that related to the prohibition of preaching by preacher. As for observation, the researcher is directly involved with the meetings of Islamic Tauliah Committee.

3. Results and Discussion

Any preacher who wishes to give sermon in Selangor is subjected to gain credential from Selangor Islamic Religious Council (MAIS). Quoting Othman Mustapha the Head Director of JAKIM, it is a must for a preacher to own credential in order for him to preserve the certified knowledge of Islam that is about to be delivered. According to Jasni Sulong (2010) the teaching credential which conform to the law of religious administration acts as consent from state government for educators, teachers and preachers in order for them to educate the public in that particular state. This concept is also applied in Selangor, ergo the Islamic Credential Committee under the authority of Selangor Islamic Religious Council (MAIS) is founded to appraise and crown credential to preacher. As stated in Enactment of Administration of the Religion of Islam State of Selangor 2003, Section 118 (1), the *Majlis* shall appoint a committee known as the Credential Committee, which shall consist of the Mufti, as a Chairman; and not less than three and not more than seven persons with appropriate experience, knowledge and expertise. The Credential Committee shall have power to grant a Credential for the purpose of the teaching of the religion of Islam or any aspect of the religion of Islam and to revoke such credential. Hence, the committee plays major role in developing the teaching of *aqidah* held in any *surau* or mosque of Selangor for the betterment of society.

In reference to Tuan Hj Basori b. Umar, Head of Deputy Director of Da'wah Division, Selangor Islamic Religious Department (JAIS) interview, he stated "such rule constructed under Enactment of Administration of the Religion of Islam State of Selangor 2003 is to secure the teaching of Islam in Selangor." He added, "teaching is a process of conveying information regarding Islamic knowledge via preach, forums, lectures, narrating, motivational talk, briefing, *tazkirah* and paperwork presentation". In the meantime, he also explained about the structure of the committee, "the Islamic Credential Committee comprises of Mufti as the Chairman, Deputy of Chairman, Legal Advisor, Selangor Police Chief, Director of Da'wah Division of JAKIM, the MAIS elected persons and the Head of Deputy Director of Da'wah Division of JAIS". This committee is expected to control the preachers or any individuals that is set to indoctrinate Islamic knowledge to never detour from the *aqidah* of Ahlus Sunnah Wal Jamaah.

In determining the right criteria for the selection of preacher, there are some requirements that the applicants are expected to meet as guided by the Islamic Credential Committee. In an interview with Tn Hj Basori B. Umar, he makes known that "any applicants who wish upon credential for the purpose of preaching and teaching must possessed certified knowledge in any Islamic field of study at least Four Thanawi or STPM and owning set of skill and understanding about Islam". The statement above indisputably shows how significant it is for a preacher to have basic knowledge in Islam. In another, he added, "the application for preacher will undergo the interview process. Should they pass the process, the name list will be forwarded to the Islamic Credential Committee to authorize their credential". This indicates that coherence among the committee member is vital in order for the applicants to be ordained by law so that they can preach legally, where he said, "the Islamic Credential Committee possessed total command to accept or to decline the applicant's application despite the fact he passed the interview".

He also explained that the evaluation is based on the basic knowledge of Islam from the aspect of *aqidah*, *fardhu' ain*, *fiqh* and so on. This is intended for the applicants to ensure they are well prepared to answer any questions thrown at them as the public have the probability to ask questions to a certain extent, it is not even in the area of expertise of the preacher. Therefore, the categorization of credential assigned to these preachers are not limited to certain fields only as it could be touching the issue of *aqidah*, *fiqh* and so on. The categorization of credential also being classified to D1, D2, D3, D4, where D1 is for public preach which the applicant can preach in multiple fields. For D2, it is specifically designed for applicant who calls out to preach and teach specific and allowed books only. D3 is for applicants who wish to educate in Al-Quran field as for D4 is intended for motivational talk or special credential.

According to Guidelines for Credential Holder in Selangor Credential Teaching System e-Tauliah, a person who is allowed to give preach must follows:

1. Preaching about any Islamic aspect must be with regards from al-Quran, al-Sunnah, *Ijma'*, *Qias* and not spreading the misleading ideas or thoughts.
2. Must possessed good behaviour and trustworthy.
3. Must carry out efforts to keep improving and strengthening the brotherhood and unity of Muslims and Islam as well as encouraging people to raise the standard of living and economy and enhancing Islamic practices and obedience to Allah S.W.T.
4. Do not slander or defame other Muslims.
5. Must abide to nation's law or any order, prohibition and command from Selangor Islamic Religious Council (MAIS) and the Islamic Credential Committee from time to time.
6. Must get endorsement of preach from the head of department or the employer.
7. Preach is not allowed to touch on any political parties.

From the perspective of Ustaz Mahfuz Muhammad, one of the committee member appointed by the Selangor Islamic Religious Council (MAIS), "every application for preaching will be judged based on applicant's *aqidah* whether he is truly an Ahlus sunnah wal Jamaah or influenced by the *Wahabbi* view". He said, "Every preacher must have their own firm stand and views which comply to 20 attributes of Allah S.W.T. and disapprove the concept of three *tauhid*, *Rububiyah*, *Uluhiyah dan Asma' Wa Sifat*". In following the statement, he affirmed that, "if the credential applicants hold to such understanding, it can mislead the society to the incarnation of Allah S.W.T.". In addition, he expressed, "the credential preacher must always educate the society concerning the Aqidah of Ahlus Sunnah Wal Jamaah in enlighten them about the attributes of Allah, the non-attribute of Allah, the attributes of prophet and the non-attribute of prophet, relating to "*Nubuwwat*", "*Samiyyat*".

From the interview above, he reckoned, "today's preachers are mostly emphasizing on *fardhu ain*, *tasawwuf*, hadith and *tafsir*, but not many of them focusing on the *aqidah* aspect". He also added that, "many among the society are still entangled about the concept of Wahabbi". This is because some of the credential holder have been revoked its credential because of their proneness towards Wahabbi.

Thus, based on interviews conducted, it is found that his views on the assessment that "a person who applied for accreditation talks should be compliant with the creed of faith founded by Abu Hasan Al-Ash'ari and Abu Mansur Al-Maturidi not the faith of the Salaf" which according to him, "beliefs contrary to the teaching of other than 20 attributes of Allah Almighty can be categorized as ideology of Wahhabism". But to him, "Wahhabism is *zindiq* and inclined towards heresy and incarnation of Allah S.W.T.".

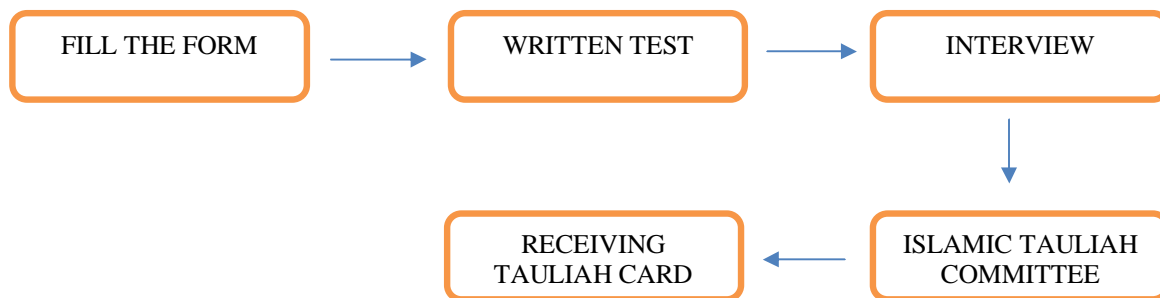


Diagram 2: Flow chart of the process

Number of successful applicants for credential:

- D1 category (public preach) 44 applicants
- D2 category (book based or *fardhu' ain*) 195 applicants
- D3 category (Al-Quran) 506 applicants
- D4 category (motivational talk) not stated

Based on the interview, it can be inferred that:

1. Every preacher must own credential accredited from Selangor Islamic Religious Council (MAIS) to allow them to give talk in Selangor.
2. Any unaccredited preacher is considered abusing the rule of Law of Islamic Administration of Selangor which is under section 118 Enactment of Administration of the Religion of Islam State of Selangor 2003 and can be charged under the section 119 of Enactment of Administration of the Religion of Islam State of Selangor 2003 upon conviction to a fine not exceeding 3 thousand ringgit or to imprisonment for a term not exceeding two years or both. However, this rule is automatically become invalid upon preaching in the residential area.
3. The Islamic Credential Committee presupposed that the applicant should have certificate in Islamic field and comprehend the basic of Islamic knowledge.
4. The Islamic Credential Committee will decline any preacher who is prone to school of thoughts that deviate from the mainstream thoughts that is being practiced in Malaysia even though he passed the interview.

4. Conclusion

Based on the findings, it can be concluded by the researcher that the selection of preacher governed by the Selangor Islamic Religious Council (JAIS) and MAIS require refinement in its process as follows:

1. Multiple the number of involvement of Islamic scholars composed of diverse education background in the Islamic Credential Committee.
2. In order for a preacher to be selected, the Islamic Credential Committee must adjudge the applicant based on his level of education and knowledge he possessed.
3. Categories such as D1, D2, D3, D4 are suggested to be specifically assigned based on Islamic fields ranging from *tafsir*, *fiqh*, Al-Quran, As-Sunnah and so forth.

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The Expansion of Iran's "Ummah Politics": The Case of "al-Quds Day" in Tehran

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Abstract

After its Islamic revolution in 1979, Iran came to have a significant role in the political dynamics of the Gulf region. Through the revolution, Iran established Islamic governance based on 'Velayat-e faqih (guardianship of the Islamic jurist)' that Ayatollah Khomeini had insisted upon. He tried to expand it to Middle Eastern countries with his 'export of revolution' strategies. Iran's international politics is based on Ayatollah Khomeini's ideas. He proclaimed the importance of the unity of Islam, and the Islamic community or 'Ummah'. His Ummah thoughts were applied to Iran's political movement. I have defined it as Iran's 'Ummah politics'. Iran has been trying to achieve the unity of Islamic countries with its 'export of revolution' strategy; accordingly, this strategy plays a big role in 'Ummah politics'. Therefore, it can be said that 'Ummah politics' is at the core of Iranian politics. This paper investigates the expansion of Iran's 'Ummah politics'. Particularly, I focus on the case of 'al-Quds day'. 'Al-Quds day' is an annual event which is held on the last Friday of Ramadan (Islamic fasting month). Many Islamic countries express Islamic solidarity and support for the Palestinians on that day. Iran initiated this event after its Islamic revolution. It can be said that 'al-Quds day' is one of the most significant cases to study in order to understand Islamic solidarity, Islamic community 'Ummah', and especially Iran's 'Ummah politics'. Indeed, on that day, Iran expressed support for Palestine, and opposed American hegemony, Zionism, and the presence of Israel. Iran reflected their political attitudes to these situations by 'al-Quds day'. To put it the other way around, it is possible for us to acquire knowledge of Iran's political movement and attitudes by focusing on the events. From June to July in 2016, I went to Iran and observed this event. So I will discuss the characteristics and attitudes of Iran's politics viewed from my field research and 'al-Quds day' events in Tehran.

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Nawal El Saadawi's Perspectives on the Mutilation of Female's Genitals

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Abstract

This study discusses Muslim's women's issues and rights that have been propagated by activist and feminist, Nawal el Saadawi (31 October 1931). A prominent scholar in the Arab Muslim feminist discourse, she penned-out the sufferings of the Arab women in her literatures. Her famous novels are *al-Wajh al-Ari li al-Mar'ah al-Arabiyyah* (1977), *Suqut al-Imam* (1987), *Hubb fi Zaman al-Naft* (1993) and *Zinah* (2009). Among the aspects that become the focus of her discourse within her novels include the patriarchal system, genital mutilation; *khitān*, family institution regarding marriage, bride custodianship, divorce, polygamy, family leadership, *nusyuz*, domestic work, politic and education. This article discusses on the issues of mutilating female's genitals carried out on young girls during her time. This article will also analysed her thoughts as portrayed in her novels; *The Hidden Face of Eve* (2007) and *A Daughter of Isis*. The result finds out that the novelist and the feminist Nawal el Saadawi had succeeded in communicating modern ideas and thought that were in accord with the intellectual upheaval of the Arab society, but at the same time has been too vocal in contrasting and questioning several ideas pertaining to Arabic culture and Islam. The article also found that for her, the novels have been the main medium for criticizing the practice of Arab culture since her youth until now.

Keywords: Nawal el Saadawi; Arab culture, genital mutilation; females; feminism; novel

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1. Introduction

The history of circumcision on girls is obscure but this practice had been traced back thousands of years ago. Herodotus reported that the circumcisions on girls were practiced by the ancient Egyptians in the fifth century and there were also evidences that the Romans and Arabs had been practicing this tradition. On other histories, the act of circumcision on girls goes in hand with the virginity and purity. At present it is widely practiced by the African and the Arabs (Wasunna 2000: 104). Several theories dictate that the tradition was originated from the ancient Greeks, Romans, pre-Islamic Saudi Arabians and the Russians (A. Tag el-Din 2008: 269). Nawal el Saadawi (El Saadawi) said that the practice was derived from the patriarchal system. In the early stage, the circumcision was not a common practice but it was deliberately created to oppress women and make them be under the complete control of men (El

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Saadawi & Rauf Izzat 2000: 59). Any form of violence was not initiated by Islam but from the tradition of slavery which had existed and been practiced in the East and West. (El Saadawi & Rauf Izzat 2000: 59).

2. The Mutilation of Female's Genitals in the Eyes of El Saadawi

Circumcision of girls or referred to by critics as the mutilation of genital organs (Female Genital Mutilation) is a socio-cultural practice that involves stabbing, piercings, stretching, cutting or removal of part or all of the tissues around the sex organs of girls (Rahman & Toubia, 2001: 7-8). This is one of the various practices that are normally performed on girls between the ages of four to sixteen years (Rahman & Toubia, 2001: 5). This practice on girls has been tremendously criticised by the women's liberation movement and the feminists among which are the Efuia Dorkenoo, Asma el Dareer and Nawal el Saadawi (Royer 2001: 91). El Saadawi was among the earliest Arab feminists to discuss this issue extensively. Before we go deeper into the opinions of El Saadawi and her views on this issue, there are four classifications on mutilation of girls' genital organs (Anon 2011: 8-10), which are:

1. The first form is the *clitoridectomy* which refers to the removal of part or all of the clitoris and or part of the clitoral crown.
2. The second form, the *excision*, is the elimination of a part or the entire clitoris or the labia minora, with or without any type of excision of the labia majora.
3. The third is the *infibulation*. This is a critical stage where the vaginal orifice is formed to narrow and the apposition of the labia minora and labia majora are being made, with or without clitoral excision. This stage is widely practiced in Sudan, Somalia and Djibouti (80%-90%). The girl's legs are then tied together for up to 40 days to allow the wound to heal.
4. The fourth type are generally defines as all other harmful procedures to the female genitalia for non-medical purposes, such as pricking, piercing, incising, scraping and cauterization. The Indonesian is widely known to adopt this act in order to scretch the clitoris or labia. The practice of burning or scarring the genitals, or introducing harmful substances into the vigina are for the purpose of tightening it.

Amnesty International said that the statistics of girls who perform genital organ mutilation worldwide is two million individuals each year, with an estimated 6000 people a day (Royer 2001:93). In Egypt, the sex organs mutilation performed on girls are of the first type and the second type (A. Tag el- Din 2008: 270). Nonetheless, there are mutilations of the female child's genital organs that harm and lead to complication of the physical and mental health. According to El Saadawi, physical complications derived from the mutilation of girls' genital organs is the persistent bleeding which will further result to the death of the girl caused by excessive blood loss. A case had occurred during El Saadawi's employment as a young doctor in the province of Al Qalyubiyah (El Saadawi & Rauf Izzat 2000: 58). The same thing has come about to El Saadawi when she was a child, where bleeding following the circumcision happened, although it was not lethal. This is illustrated in her book 'A Daughter of Isis' (1999:73-73):

At the age of six I could not save myself from it (circumcision). Four women, as hefty as Um Muhammad, cornered me, and pinned me down by the hands and feet, as though crucifying me. I cannot forget that day in the summer of 1937. Fifty-six years have gone by, but I still remember it, as though it were only yesterday. I lay in a pool of blood. After a few days the bleeding stopped, and they peered between my thighs and said, 'All is well. The wound has healed, thanks be to God.' But the pain was there, like an abscess deep in my flesh. I did not look at myself to find out where the pain was exactly. I could not bear to see my body naked in the mirror, the forbidden parts steeped in shame and guilt. I did not know what other parts in my body there were that might need to be cut off in the same way. So at night I lay in bed, my eyes wide open in the dark. I had no idea what fate had in store for me.

Thus, El Saadawi resolved to refuse the practice of genital organ mutilation which is compulsory to every girl and started to revise the practice (El Saadawi & Rauf Izzat 2000: 58). El Saadawi get better chances to study this practice when she was appointed as the Director of the Department of Public Health of Egypt in 1958 (Abu Sarhan

2011: 121). During this period, she had observed how health programs were carried out and overseen the system which caused malice to women (Valassopolous, 2004: 53).

Her past experiences as the Director of the Public Health Department of Egypt has led to the conception of her first non-fiction, *al-Mar'ah wa al-Jins* (1969) which had raised the taboos and the return of controversial issues (Abu Sarhan 2011: 121) related to politics and religion (Straits Times, 2003: 31 Mac). Among the most controversial issues in this book highlighted by El Saadawi is the mutilation of girls' genital organs in the Egyptian world. Therefore, this book obtained numerous negative responses from theologians, politicians, doctors and even her contemporary acquaintances. El Saadawi was accused by clergies as anti-religion as she incited women to be in spoilt and annihilation state. The clergies were condoned to the practice and accepted that the mutilation of female genital organs supports and protect the sacredness of a girl's immorality so as no strong desire for men subsist (El Saadawi & Rauf Izzat 2000: 58). El Saadawi contest the charges levelled against her by saying that the Qur'an was not referred to the necessity of circumcision for women (El Saadawi & Rauf Izzat 2000: 67), and the practice was not derived from the religion. She expressed the matter in *The Hidden Face of Eve* (2007: 60):

Many people think that female circumcision only started with the advent of Islam. But as a matter of fact it was well known and widespread in some areas of the world before the Islamic era, including in the Arab peninsular. Mahomet the prophet tried to oppose this custom since he considered it harmful to the sexual health of woman. In one of his sayings the advice reported as having been given by him to Om Attiah, a woman who did tattooing and circumcision, runs as follows; If you circumcise, take only a small part and refrain from cutting most of the clitoris off. The woman will have a bright and happy face, and is more welcome to her husband, if her pleasure is complete.

Subsequently, in 1972, the Ministry of Health has been forced by its superiors to remove El Saadawi as director of Public Health in Egypt (Belhachmi 1999:130) and eventually caused her to be deprived of office in August. Her book was then banned and its circulation was restricted in Egypt (Abu Sarhan 2011: 121). However, the question of circumcision is featured as a turning point and a new paradigm for the doctors to examine and finally in 1978, issued a decree to ban the circumcision of girls in Egypt's public health units, as its physical and psychological danger and adverse effect on the health of women. Whereas in 1994, the Health Minister, Ali Abdul Fattah had issued a decree which contains the instructions for the circumcision to be done in hospitals. These instructions were seen as a release to the ban of women circumcision previously imposed (Royer 2001:96).

Then in July 1996, the new Health Minister Ismail Sallam issued a different decree that prohibits doctors either in the government or private hospitals to perform circumcision operations except for isolated cases approved by medical doctors. As a result, there have been reports that the circumcision of girls then, no longer practiced in Egypt, especially among the highly educated circle (Royer 2001:96). In actual fact, some researchers of psychology has done a study on the effect of circumcision on women's health which resulted to the polemics and controversies upon the findings of hazards derived from the female circumcision (El Saadawi & Rauf Izzat 2000: 59-60).

The issue of circumcision is lengthened and prolonged when some religious figures in Egypt were against the decision of the Health Minister on the prohibition of female circumcision. One of the figures was saying that circumcision of women is to safeguard their dignity by abstaining from sex out-of-wedlock; circumcision will reduce the female sexual passion and is very beneficial to avoid the strong sexual urge in women (El Saadawi & Rauf Izzat 2000: 61). Whereas in 1996, the government's ban on the circumcision of girls was challenged, it was said to be unconstitutional (Royer 2001: 96). Later in June 1997, the decree had been abolished (UNICEF 2013). Finally, El Saadawi's book, *al-Mar'ah wa al-Jins* were back into prints and been published (El Saadawi & Rauf Izzat 2000: 66).

The debates on the circumcision of girls in Egypt was a hot issue in 2006 till 2007, the Ministry of Health once again issued a decree number 271, to prohibit all people including professionals from the health sectors to implement mutilation of women's genital organs either in the government or private hospitals or clinics. Mufti Ali Gomaa issued a fatwa condemning the mutilation of genital organs; the Research department of the Al-Azhar Islamic Supreme Council had issued a statement explaining that the mutilation of genital organs was basically has

no basis in Sharia (Islamic law) (UNICEF 2013). During 2008, the Egyptian Parliament had agreed to construct an act associated with the illegal defacement of female genital organs to be enshrined in the Penal Code. Offenders will be liable to a maximum jail term of two years and a fine of up to \$1,000 as a penalty for performing the mutilation of a female genital organ (UNICEF 2013).

The complication drawn from mutilation of genital organs also causes many women to suffer for life. Cutting and removal of the clitoris as a whole often cause bladder infections, damage to body tissues, and infertility caused by infection (Heong Dug Park 1988: 50-51). The usage of the very same instrument on the girls without sterilization would cause the spread of HIV or AIDS (El Saadawi 2002: 107). According to El Saadawi again, mutilation of female's genital organs could lead to an extreme pain on their first intercourse and will later cause difficulties in having sex. This was experienced by El Saadawi herself and was included in her book, *The Hidden Face of Eve* (2007: 16):

The memory of circumcision continued to track me down like a nightmare. I had a feeling of insecurity, of the unknown waiting for me at every step I took into the future. Even when I had grown up and graduated as a doctor in 1955, I could not forget the painful incident that had made me lose my childhood once and for all, and that deprived me during my youth and for many years of married life from enjoying the fullness of my sexuality and the completeness of life that can only come from all-round psychological equilibrium.

Cutting the clitoris according to Heong Dug Park makes women as 'eunuch' who had been cast out of the sexual pleasures, and only serve to please the men (husband). This operation, Daly argues that women remain the slaves of men mentally and physically; in fact, this operation has made a woman as a mere object of impertinence (Heong Dug Park 1988: 52-53). According to the Egyptian custom, the act of cutting-off the clitoris for women will ensure their virginity and purity is maintained. This is reported by El Saadawi in her book, *A Daughter of Isis* (1999: 36):

'Now listen to me you girl, Mabrouka, I am going to cut off your zambour, so that you will be pure and clean on your wedding night, and your husband won't run away from you in disgust, and you won't run after men.' Then she got hold of a razor, whetted it so sharp on a stone that it cut through me like a flame. I said to myself, it's all over with you Mabrouka, this is the end. I lay on the mat, the blood gushing out of me like from a tap.

The ruthless mutilation of genital organs will lead numerous of these women to live as adults with lack of self-confidence. Those educated women who are exposed to global information, will undergone surgeries to fix the situation. These surgeries are necessary to reduce their physical pain and difficulties in having sexual intercourse which will additionally lead to infertility. The psychological effects for women suffering from the mutilation of genital organs is complicated to examine and scientifically identified compared to those physical. According to El Saadawi most girls who suffer from excessive mutilation of genital organs will result in traumatic state and leave negative effects on their sexual life, married life and their soul. (El Saadawi n.d.: 9). The mutilation of the female genital organs could also be included as a gender exploitation of women. Thus, girls are forced to accept the traditional female mutilation of genital organ as they were born as a woman (El Saadawi n.d.: 8). There are reports stating that 50 per cent of children were circumcised in Cairo and 80 percent in Alexandria. El Saadawi has performed tests on 160 women and found that the practice of genital mutilation took place in families with lower educational background, 97.5 percent of the sample size, while a family from higher education circle is 66.2 percent (El Saadawi 2007: 51). However, the analysis of El Saadawi is that the circumcision of girls is improved with the awareness and education level of the community to perform a healthier circumcision practice for their daughters (El Saadawi n.d.: 9)

El Saadawi also relates the issue of genital mutilation in a global scene with greater emphasis to the practice of female genital mutilation for girls in Sudan. El Saadawi was conscious in view of the fact that she is a medical doctor who treats patients from all over Arab countries. She was very surprised to find out that the children of Sudan suffered a more severe mutilation of genital organs than in Egypt. This has been translated in her work *The Hidden Face of Eve* (2007:16-17):

I was horrified to observe that the Sudanese girl undergoes an operation for circumcision which is ten times more cruel than that to which Egyptian girls are subjected. In Egypt it is only the clitoris which is amputated, and usually not completely. But in the Sudan, the operation consists in the complete removal of all the external genital organs. They cut off the clitoris, the two major outer lips (labia majora) and the two minor inner (labia minora).

El Saadawi is not satisfied with the practice of genital organ mutilation for girls in Sudan, Africa and later she made visit to Sudan and find that the practice is adopted in rural and urban areas. She found out that in Sudan, they performed the mutilation of female genital and then stitched the wound but left certain parts unstitched to allow menstrual blood to flow out. After a girl is married, the stitches will be opened to allow sexual intercourse and for the widows, the opening will be sewn back until she marries again (El Saadawi 2007: 17).

There are studies which reports that the percentage of children who had undergone genital organ mutilation is 5 per cent in the Republic of Congo, 20 percent in Kenya, 90 percent in Eritrea, Ethiopia and Mali (Royer 2001: 93). This has attracted the attention of many parties; government agencies, international institutions, non-governmental organizations, religious groups and regional communities. In December of 2012, a resolution on the mutilation of genital organ on girls was made by United Nations Association where they intensify the global effort to bring to an end this hazardous practice and this continues until present (UNICEF 2013).

3. Conclusion

In conclusion, the practice of mutilation of female genital organs highlighted by El Saadawi in her writings are made up of practical ideas to be used in her effort to improve the status and standing of Muslim women in the civilization. Thoughts expressed in her work especially through her novels had left a great blow in her feminism policy battle. Further, she presented an immense path heading to a more brilliant perspective.

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Human Behavioural Motive and Its Classification in Al-Quran

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Abstract

As a book of guidance containing guidelines for mankind, al-Quran not only encompasses matters related to *aqidah* (belief), *ibadah* (worship), *muamalah* (civil and commercial transactions) and *akhlaq* (morality), but also extensively discusses matters concerning mankind, such as the origin, process and goal or purpose of their creation. In addition, al-Quran does not miss out discussing human behaviour, attitude and habits, whether detectable by the senses or hidden deep in the heart, scattered in various verses and surahs. But the reality of human behaviour is not understood and realized by most humans whereas it is very important to solve human problems, particularly relating to behaviour associated with negative emotions. The purpose of this research is to express and discuss the motives and diversity of human behaviour described in Quranic verses. Data is analysed by textual content analysis method with reference to analyses done by past and present scholars of *tafsir* (interpretation). Research finds that al-Quran has indicated various motives which are expressed in deeds and actions, both negative and positive. In addition, al-Quran also indicates diversity of human behaviour, covering both the external (physical) and internal (spiritual) human aspects. Knowing and understanding this diversity may help to solve human problems through identifying humans in terms of their motives and behaviour (attitude and action).

Keywords: Behaviour; mankind and al-Quran; negative emotions; *al-suluk*; scholars of *tafsir*

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1. Introduction

Discussion of mankind in al-Qur'an is very comprehensive and complete. Beginning with the creation of Adam's (a.s.) and his descendants, the goal of creation, their obligations and functions in the world and destination after death, all are elaborated in al-Quran. Regarding the process of man's creation, it is explained in surah al-Hajj verse 5

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which means as follows:

A mankind! if ye have a doubt about the resurrection, (Consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much).

The main goal of creation of mankind is to worship Allah as stated in surah al-Dhariyat verse 56 which means: “*I have only created jinns and men, that they may serve Me*”. The responsibility and function of man is as a vicegerent and to enrich the earth with useful matters, as mentioned in surah al-A‘raf verse 129 which means as follows: “*And make you inheritors in the earth; that so He may try you by your deeds*” and in surah Hud verse 61 which means as follows:

It is He who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (In repentance): for my lord is (always) near, ready to answer.

Meanwhile, the place of return for humans after death is to Allah Alone, as recorded in surah al-Baqarah verse 156 which means “*to those who patiently who say, when afflicted with calamity: to Allah we belong, and to Him is our return*”.

This paper discusses a small part in man, something attached to and inseparable from his life, that is, his behaviour, attitude and actions through the signs of Ilahi’s (Divine) revelations by focusing on the discussion in al-Quran concerning understanding of behaviour, motive which leads to manifestation of behaviour and classification of human behaviour.

2. Literature Review

Human behaviour has been extensively discussed and analyzed by both Western and Muslim scholars. One of the aspects discussed is the understanding and meaning of behaviour in the respective fields. Safarwan (1995) and Hamzah (1997) understood behaviour from the point of etymological survey as synonymous with attitude, gestures, manner, style, temperament, character, acts, ostentatious behaviour, attitude and actions, conduct, mannerism, character, deeds, habit, actions, nature, airs and manners.

From the terminology aspect, al- Zayyat (d.u.) cited various definitions of behaviour given by researchers. One of the definitions states that behaviour includes all responses and actions of living things when faced with a situation. Upon examination, this definition is general, and covers both humans and animals.

Other definitions focus on the observable external aspect and neglect the internal attitude (Ahmad al-Tal 2005). Some also submit that what is meant by human behaviour is all human deeds, responses and reactions when faced with a situation, whether observable or otherwise, and encompasses both good and bad deeds.

This latter definition is more specific to humans. It covers both external and internal behaviour as the effect of social interaction with the environment. Therefore, it may be said that behaviour is human internal and external attitude when faced with a situation. ‘Abd al-‘Al (2007) stated that human behaviour has its driving motive. This moves and directs an activity or act. Muhammad Qutub (1993) held the opinion that research on human behaviour needs to cover both external (physical) and internal aspects.

3. Methodology

This research analyses the diversity of human behaviour through Quranic verses which explain this matter. Data is analysed using textual content analysis method by referring to analyses of past and present scholars of *tafsir* (interpretation). All the Quranic verses regarding human behaviour in this research are identified from among the

entire verses of al-Quran by the method of *takhrij* (verification). The verses are then categorized according to certain topics. Research such as this is known as *mawdu'i* (topic) study of Quranic verses. Reference is also made to opinions of past and present Muslim scholars in the fields of *tafsir* (interpretation) and *ilm al-nafs* (psychology) when discussing related topics, whether using *tafsir bi al-ra'y* (interpretation by means of free exercise of the mind) or *tafsir bi al-ma'thur* (interpretation by means of traditions received from the Prophet (pbuh) and the Companions (r.a.), besides reinforcing argument with related sunnah or hadith.

4. Results and Discussion

Human behaviour in al-Quran is expressly presented or conveyed by signs. It is Allah's way of communicating the meaning of His *Kalimah* (Words). It is a method of encouraging and motivating His servants to study His verses with determination and humility (*tawaduk*). None among His servants are able to understand His *Kalimah* accurately and perfectly. This is also the case with the aspect of behaviour in al-Quran which is widely discussed. Thus, this paper only focuses on two aspects, motive for human behaviour and its classification in al-Quran.

4.1 Motive for Human Behaviour

'Abd al-'Al (2007) stated that underlying each activity done by man is an encouraging and driving factor which directs him to do it. This driving factor, which may arise internally or externally, to act and have an attitude towards something, and is called the motive for behaviour.

Behavioural motive is an issue which is the subject of great discussion by modern psychologists in the West. Muhammad Qutub (1993) in his book *Dirasat fi al-Nafsi al-Insaniyyah* presented this matter at length. Sigmund Freud, for example, stated that human behaviour is the outcome of human needs and requirements, particularly the sex factor. The materialist school states that human history is never free from the struggle to satisfy the needs of the stomach (to eat), that is, the underlying factor which drives man to act, behave and develop an attitude. Other schools state that the driving motive for man is the desire to display or show his identity. All these theories were rejected by Qutub (1993) because their studies only focus on the external human aspect (physical body) and neglect the inner aspect.

In contrast, Muslim traditional and modern scholars see motive as driving man to do something comprehensively guided by al-Quran and Sunnah. Imam al-Ghazali (d.u.) in his book, *Ihya Ulum al-Din* as cited by Ahmad al-Tal (2005), divides behavioural motive into three groups: first, motive based on human habits which include the divine motive (*rububiyyah*) such as motive for knowledge, wisdom (*hikmah*) and belief (*yakin*), negative motives (*syaitaniyyah*) such as cheating, trickery and deception, and animal-like motive such as anger and attacking others. Second, motive based on human goals and purpose which include motive based on religiousness (*diniyyah*) such as fear, hope, love, gratitude and trust in Him, and motive based on desire and lust such as love of wealth, women, gold and silver and domestic animals. Third, motive based on preservation or human sustainability such as desire to eat, drink and marry, social motives such as cooperation, association with a group and community, and honourable motives such as love for variety of goodness, religion and beauty. Najati (2001) classifies behavioural motives into three: psychological motives, disposition (*nafsiyyah*) or spiritual (*ruhiyyah*) motives and subconscious (*la su'uriyyah*) motives.

Based on the above opinion, Ahmad al-Tal (2005) summarized behavioural motives into five types:

- a. Motives of Human nature (*fitriyyah*) are motives which arise from the inner factor (psychological) and drive man to do something, for example, to safeguard the safety of life and progeny.
- b. Motives of Spiritual faith (*ruhiyyah imaniyyah*) are motives which drive man to do something out of inner strength bestowed by Allah since the time the soul was created but before taking physical shape of a human being (*azali*). For example, desire for religion and to know his Creator.
- c. Motives of Disposition (*nafsiyyah*) are motives, closely related to *fitrah* but are not psychological motives, which fluctuate as a consequence of social interaction and learning, for example desire for peace, desire to possess and desire to learn.

- d. Social Motives are motives which drive a person to do something as a result of interaction between social life and learning process. For example, competing in life, desire to join a group, tribe, race and community, desire to be respected and appreciated and to build up personal skills or abilities.
- e. Subconscious motives are motives which arise from the subconscious and prompt man to say and do something, such as the speech and action of a person who forgets, who is sleeping or who is insane. Among the above motives, some relate to both man and animals, such as to satisfy hunger, thirst, instinct to fight and self-defence (Qutub 1993). But humans are not like animals in fulfilling all the motives and Islam has formulated some rules which must be observed (Mahmud al- Sayyid, d.u.) such as:
 - i. All the motives must be directed to achieve the purpose for creation of man, that is to worship Allah, such as for example, the desire to marry. This attitude arises, among other reasons, from the motive to sustain the progeny, and from attraction to the opposite gender. If only these two motives drive towards contracting a marriage, without the motive to guard one's chastity so as not to fall into the sin of fornication, and the motive to implement the Prophet's (pbuh) Sunnah, then the two motives are only in the interest of worldly enjoyment. This contradicts with Allah's Words which mean: "*Say: Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds;*" (al- An'am 6:162).
 - ii. The motive must be fulfilled in the proper way. For example in the desire to acquire wealth, an attitude arising from *nafsiyyah* motive, wealth must be acquired and accumulated in a *halal* (permissible) way, not through theft or corruption. As in the Words of Allah SWT which mean: "*And do not eat up your property among yourselves for vanities*" (al- Baqarah 2:188).
 - iii. The motive for desire must be fulfilled in a moderate way, for example desire to eat. This attitude arises, among other reasons, from sniffing the aroma and flavor of delicious food, whetting the appetite. On obtaining the food, then eat it moderately. The Prophet (pbuh) asserted as in the meaning: "*No human being has ever filled a container worse than his own stomach. The son of Adam needs no more than a few morsels of food to keep up his strength, doing so he should consider that a third of his stomach is for food, a third for drink and a third for breathing*" (al-Tirmidhi 1975). Allah SWT says in the following meaning: "*eat and drink: but waste not by excess, for Allah loveth not the wasters*" (al-A'raf 7:31).

If in the science of *ilm al-nafs* (psychology) what drives resulting behaviour is motive, in hadith it is asserted that whatever act done is based on intention. So what is the difference between motive (*dafi'*) and intention? Tawfiq (1998) stated that intention is not the same as motive in '*ilm al-nafs* (psychology). Intention is the heart's determination to do something, whereas motive is the engine which drives intention. Intention is itself part of behaviour or the early beginning of behaviour.

4.2 Classification of Human Behaviour

Motive and behaviour are inseparable. Each action and attitude has an underlying factor which drives the resulting attitude and action. Diversity of motive results in diverse behaviour.

Upon observation of Quranic verses which discuss human nature and attitude, human behaviour may be categorised into ten types which are: trait behaviour (*al-suluk al-fitri*), behaviour resulting from interaction with the environment (*al-suluk al-muktasib*), normal behaviour (*al-suluk sawi*), deviant behaviour (*al-suluk al-munharif*), external behaviour (*al-suluk al-zahir*) inner or spiritual behaviour (*al-suluk al-batin*), emotional behaviour (*al-suluk al-infi'ali*), individual behaviour (*al-suluk al-fardi*), collective behaviour (*al-suluk al-jama'i*) and mental behaviour (*al-suluk al-aqli*).

4.2.1 Trait Behaviour (*al-Suluk al-Fitri*)

One type of behaviour is trait behaviour. Man's inborn desire and inclination already existed before his birth, such as desire for religion and to know his Creator. Among the Quranic verses which expresses this behaviour is verse 172 of surah al-'Araf when Allah said the following meaning:

When thy Lord drew forth from the children of Adam from their loins-their descendants, and made them testify concerning themselves,(saying):“Am I not your Lord (Who cherishes and sustains you)?” They said: “yea! We do testify!” (This), lest ye should say on the day of Judgement: “Of this we were never mindful.”

This verse states that while humans were still in the world of souls, they testified and became witnesses unto themselves, that Allah is their *Rabb* and Creator, there is no God but Him Alone. Then Allah created them and they were born on this earth in the religion of their nature (*fitra*) that is, Muslim. However, a number of humans could not defend their natural affirmation due to the influence of external factors and environment ('Abd al-'Aziz 2000).

Imam al-Bukhari (1996, h.num. 1358) narrated the hadith from Abu Hurairah from the Prophet (pbuh) which means: “No baby is born but in *fitra* (primordial innocence and virtue, i.e. a Muslim). It is his parents who make him a Jew or Christian or a Magian (polytheist)”.

Al-Nawawi (2002) presented some scholars's views, among them that each baby born has already recognized Allah and testified his Oneness, no human is born without having already acknowledged his Creator, maybe He is given a different name or he may worship his Creator besides other things. Al-Nawawi asserted further that this opinion is valid (*sahih*), each child is born ready to accept Islam.

This matter is asserted in hadith Qudsi as narrated by Muslim (1985, h. num. 2865) which means: “Verily I have created my servant pure in religion (*hunafa'*), but the devils lure them away from their religion ...”

Man attested to Allah as God while still in the world of souls and they are born pure and innocent in virtue into this world ready to make Islam as religion, termed as trait behaviour (*al-suluk al-fitri*). One of the Prophet's (pbuh) hadith which shows *al-fitri* human nature was his speech to al-Ashajj al-Mundhir bin 'Amir, one of the delegates of Bani 'Abd al-Qays, which means (al-Haythami 1406 H):

O Ashajj! Indeed in you have two character traits loved by Allah and His Prophet. Al-Ashajj asked: What are they (O Rasulallah) by my father and mother. The Prophet (pbuh) replied: They are lovingness and gentleness. Al-Ashajj asked again: Is it I who created (made) them both or Allah created them? The Prophet (pbuh) replied: Allah determined them for you. Al-Ashajj continued: All Praise be for Allah Who has placed the two traits in myself, beloved by Allah and His Prophet (pbuh).

In the above narration, it is stated that two behavioural or human traits, lovingness and gentleness, were placed in a person by Allah.

4.2.2 Cultivated Behaviour (*al-Suluk al-Muktasab*)

Man is a social creature who likes to mix, interact and communicate with others. From the interaction with others and the environment, they will learn new things. This behaviour, emulated and practised in life, is categorized as *muktasab* behaviour. In moderate language, it may be said that *muktasab* behaviour is conduct resulting from interaction with the environment. Among Quranic verses which express this pattern of behaviour is verse 31 of surah al-Ma'idah, which means:

Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. “Woe is me!” said he; “Was I not even able to be as this raven, and to hide the shame of my brother?” Then he became full of regrets.

Al-suluk al-muktasab pictured in the above verse is the act of Qabil (Cain) who emulated the way the crow digs a hole with its beak and leg to bury another bird or to keep food. Before the bird arrived in front of him, Qabil had killed his own brother, Habil (Abel). After killing him, Qabil did not know what to do with his brother's dead body. In that situation, Allah sent two crows which fought till one of them killed the other. The crow which survived next

dug a hole with its beak and leg, then dragged the dead bird to the hole, and covered it with soil. After seeing the birds, Qabil learnt what to do with Habil's dead body, saying: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" (al-Mansuri 1996; al-Harari 2001).

Another pattern of *al-suluk al-muktasab* presented in al-Quran is the attitude of peoples, both of old and the present, in the fields of tradition, worship and belief (*aqidah*). They only imitate, follow and practise what is inherited from their ancestors, not daring to object or criticize the tradition, worship and belief. Among these are verses 23 and 24 of surah al-Zukhruf which mean as follows:

Just in the same way, whenever We sent a warner before thee to any people, the wealthy ones among them said: "We found our fathers following a certain religion, and we will certainly follow in their footsteps." He said: "What! even if I brought you better guidance than that which ye found your fathers following?" They said: "For us, we deny that ye (prophets) are sent (on a mission at all)."

This verse was a form of entertainment for the Prophet (pbuh) due to the rejection of the Islamic message by the disbelieving Quraish tribesmen, particularly the wealthy, high ranking and nobles among them. They rejected his preaching on the grounds that they only followed, accepted and practised the religion of their ancestors, even though what was brought by the Prophet (pbuh) was far better. This verse also states that tradition, according to ancestral attitudes and habits which are wrong and misguided, is an old malaise which leads one astray (al-Nasafi 1988; al-Zuhayli 1998).

4.2.3 Straight/Upright Behaviour (*al-Suluk al-Sawi*)

Any attitude, action and deeds shown by one which are consistent with Islamic teachings are said to be *al-suluk al-sawi* (straight or upright behaviour). One of the verses which express this behaviour is verse 135 of surah Ali Imran which means as follows:

And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins-and who can forgive sins except Allah?-and are never obstinate in persisting knowingly in (the wrong) they have done.

Al-suluk al-sawi which is displayed in the above verse is the attitude of devotion or piety (*taqwa*) in righteous people. When they have erred and committed sinful deeds, extreme, big or small, they remember Allah, the threat of punishment and His Power, Majesty and Glory. This leads them to promptly repent, pray and hope for His forgiveness, and His blessings with the full conviction that none may forgive except Allah Alone. With strong determination, they resolve not to repeat their sin. They are aware that vice and evil corrupt the purity of the soul and desecrate the true laws (Rashid Rida 1999).

This behaviour may be seen in the attitude of Allah's servants referred to as *'ibad al-Rahman*. When they are reminded by Allah's verses, they listen with full attention, such as described in verse 73 of surah al-Furqan which means:

Those who, when they are admonished with the signs of their Lord, droop not down at them as if they were deaf or blind;

Their attitude of seriously taking note of and listening with full attention to Allah's verses is very proper and appropriate with religious demands. With this attitude, they easily benefit and take heed from lessons in the verses.

4.2.4 Deviant/Negative Behaviour (*al-Suluk al-Munharif*)

The contents of al-Quran, Prophet's (pbuh) Sunnah and scholars' *ijtihad* (independent reasoning) are sufficient for man as reference and guidelines in determining whether something is true or false, permissible or not, moderate or excessive. If a person acts, behaves or does something contravening al-Quran, Sunnah or rules established by

scholars, this attitude is termed as deviant behaviour (*al-suluk al-munharif*). An example is the practice of same sex relationship by the people of Prophet Lut (a.s.) described in verses 80 and 81 of surah al-‘Araf, which mean as follows:

We also (sent) Lut: He said to his people: “Do ye commit lewdness such as no people in creation (ever) committed before you? “For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds.”

The practice of same sex, male with male, relationship, by Prophet Lut’s (a.s.) people is deviant behaviour, a filthy habit, over the limit, in violation of civilized behaviour and customs as well as against the sound mind. Only an abnormal and perverted psyche would practise such a thing. From another point of view, deviant behaviour has caused their honour and dignity to fall lower than the level of animals. Even a male animal mates a female animal not only to gratify sexual needs but also to preserve its species, in comparison to same sex human relationship which is only to satisfy sheer lust (Hijazi 1993; al-Sha‘rawi d.u.).

Another form of deviant behaviour mentioned in al-Quran is the excessive act of the Jews when some of them violated Sabbath by catching fish on Saturday which was forbidden to them. This incident was recorded for posterity in verse 65 of surah al-Baqarah which means:

And well ye knew those amongst you who transgressed in the matter of the Sabbath; We said to them: “Be ye apes, despised and rejected.”

In understanding the meaning of Allah’s Words, “Be ye apes, despised!” the majority of interpretation scholars stated that Allah changed their form into apes because of the vice they had committed. It lasted for three days and then they died. Qatadah held the opinion that they did not change in form into apes but their hearts were likened to the hearts of apes, not capable of understanding any teaching, not learning from any reprimand and warning or threat directed at them. Just as Allah likened them to mules which carry Scriptures, not understanding what they carry behind their backs (al-Zuhayli 1998).

4.2.5 External Behaviour (*al-Suluk al-Zahir*)

Every human action, deed and attitude which is visible and observable, in the form of words or deeds, is called external behaviour (*al-suluk al-zahir*). Many verses in al-Quran show the external attitude of believers, unbelievers as well as hypocrites. Such as the attitude of the Ansars toward the Meccan Muhajirin (migrants) when they arrived in Medina as recorded by Allah in verse 9 of surah al-Hashr, interpreted as:

But those who before them, had homes (in Madinah) and had adopted the faith-show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (letter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls-they are the ones that achieve prosperity.

There were three forms of *al-suluk al-zahir* of the Ansar toward the Muhajirin observable in the above verse (al-Sawi 1999; al-Sabuni d.u.). First, the Islamic affection and brotherhood realized through their behaviour. For example, they brought the Muhajirin to stay and reside in their homes and jointly shared their wealth with them. Second, they did not feel envy towards the Muhajirin. When the Prophet (pbuh) divided the booty taken from Bani al-Nadhir, he allocated them only for the Muhajirin except for three among the Ansar. The Ansar were contented and sincerely accepted the division. Third, the Ansar attitude gave priority to the Muhajirin more than their own selves. For example, the care and concern of Sa‘ad bin al-Rabi‘ for Abd al-Rahman bin Awf. After the Prophet (pbuh) brought them together, Sa‘ad then said to ‘Abd al-Rahman that he desired to give half of his wealth and one of his wives to Sa‘ad (al-Buti 1999). That was the *al-ithar* attitude (putting others above oneself) showed by Sa‘ad bin al-Rabi‘, whereby he willingly and voluntarily gave away half of his wealth and one of his wives to his brother in faith and creed.

4.2.6 Inner Behaviour (*al-Suluk al-Batin*)

The opposite of external behaviour (*suluk zahir*) is *suluk batin*. Whatever whisperings stored in the human heartstrings such as thinking, imagination and understanding which have yet to manifest in the form of words or action, are called inner behaviour (KhayrulLah d.u). In verse 7 of surah Taha, Allah s.w.t. firmly states the existence of external and inner behaviour in the self of a person, as follows:

If thou pronounce the word aloud, (it is no matter): For verily He knoweth what is secret and what is yet more hidden.

In this verse there are two types of *suluk batin*, that is, *sirr* (secret) and *akhfa* (hidden). *Sirr* means whatever is inner and hidden by one, only he and Allah Alone knows. And *akhfa* is the inner behaviour which is stored deep down in the subconscious, not yet come to one's mind but Allah Alone knows (Radi al-Hamrani d.u.). Among the verses which express *suluk batin* in al-Quran is verse 204 in surah al-Baqarah which means as follows:

There is the type of man whose speech about this world's life may dazzle thee, and he calls Allah to witness about what is in his heart; Yet is he the most contentious of enemies

This verse discusses the attitude of the hypocrites (*munafiq*). The beginning of the verse states their external behaviour towards the believers. At the end, it expresses their inner attitude which harboured serious enmity and resistance hidden in their hearts towards the believers (Abu Zahrah d.u; Abu al-Su'ud d.u.).

By Taymiyyah's definition of *ibadah* (worship) quoted by Najati (1993), it is stated that *ibadah* is any word or external and inner deed loved and accepted by Allah. It indicates two behaviours, external (*zahir*) and inner (*batin*). The inner behaviour covers anything hidden by humans such as belief, conviction, opinion and feeling, whereas external behaviour covers only speech and deeds manifested by humans.

4.2.7 Emotional Behaviour (*al-Suluk al-Infi'ali*)

Emotional behaviour (*suluk al-infi'ali*) is action arising from feeling, sensation and emotion, sometimes observable and at other times not (Mustafa Rajab d.u), such as written in verse 31 of surah al-Qasas which means:

"Now do thou throw thy rod!" But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), "Draw near, and fear not: for thou art of those who are secure.

The *suluk infi'ali* portrayed in this verse is about Prophet Musa's (Moses a.s.) action which was influenced by sensational emotion when he saw his staff change into a snake. It was an unexpected event which Prophet Musa did not foresee and was totally unprepared for the surprise, besides his disposition of being sensitive and easily overwhelmed. He also did not think to get back his staff, so he examined what really happened to it and thought about this very extraordinary event in detail. This is the nature of sensitive people seen at the right time (Qutub 1993).

Suluk infi'ali was also seen when Prophet Ibrahim (Abraham a.s.) attended to Angels who visited his home before they destroyed the people of Prophet Lut (Lut a.s.). This occurrence is recorded in verses 69 to 70 in surah Hud as in the following meaning:

There came our messengers to Abraham with glad tidings. They said, "peace!" He answered, "peace!" and hastened to entertain them with a roasted calf. But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: Fear not: We have been sent against the people of Lut.

The emotional behaviour shown by Prophet Ibrahim (a.s.) when faced with Angels sent by Allah was suspicion and fear mixed with alarm when he observed the strange attitude of his guests who did not touch the roasted calf he served to honour them. The Angels calmed him from suspicion and anxiety by saying to him: “Do not be afraid, we do not intend to harm you. We are sent to destroy the people of Lut” (al-Maraghi 1946).

4.2.8 Individual Behaviour (*al-Suluk al-Fardi*)

This is behaviour of one which does not involve others, such as stipulated in verse 20 of surah Yasin which means:

Then there came running from the farthest part of the city, a man, saying, “O my people obey the messengers.

The individual behaviour (*al-suluk al-fardi*) described in the above verse, is the action of a man who called on his people to believe in the Prophets. The man had listened to their preaching and rightaway accepted it after seeing evidence and logic. When his heart felt the reality of faith, it moved his heart and he could no longer keep silent. He could no longer stay at home seeing error and digression, disbelief and evil around him. He came to his people calling on them to truth and preventing them from doing wrong and transgression against the Prophets who were almost victimized by them (Qutub 1993).

Another pattern of individual behaviour explained in al-Quran is the action of Asiah, the Pharaoh's wife who could assuage the Pharaoh's anger when he wanted to kill Moses who was still small then. This story is narrated in al-Quran in verse 9 of surah al-Qasas which means as follows:

The wife of Pharaoh said: “(Here is) a joy of the eye, for me and for thee: Slay him not. It may be that he will be of use to us, or we may adopt him as a son”. And they perceived not (what they were doing)!.

Asiah's gentleness, matched in apt sentences from her mouth, and appropriate to the situation they both were in, had assuaged the Pharaoh's anger so that he did not kill Moses.

4.2.9 Collective Behaviour (*al-Suluk al-Jama' i*)

This is collective conduct involving many at the same time or different times. Such as stated in verse 18 of surah Yasin which means:

The (people) said: “For us we augur an evil omen from you: if ye desist not, We will certainly stone you, and a grievous punishment indeed will be inflicted on you by us.

The collective behaviour in this verse is the mass objection presented by the population of the state against the prophets' calling them to believe in Allah. The population replied: “We have gotten wretchedly unlucky, because of you, if you do not cease (preaching), we will stone you and you will feel our very painful torture” (Qutub 1993).

Another collective behaviour shown in al-Quran is the attitude of a group of youth (*ashabul kahfi*) who agreed to leave their homeland in order to defend their monotheistic faith which had conquered their hearts. This event is expressed in verse 10 of surah al-Kahfi which means:

Behold, the youths betook themselves to the cave: they said, “Our Lord! bestow on us mercy from thyself, and dispose of our affair for us in the right way!.

Muslim scholars hold differing views, such as mentioned by Imam al-Tabari (1992) on the reasons the youth fled their homes and sought refuge in a cave. Some scholars hold the opinion that the youth fled from a king, a despotic idol-worshipper. The king called on his people to worship idols. The youth refused because they were still

believers in the religion of Prophet Musa (Moses a.s.). Thus they fled to save their faith, belief and conviction from the threat of death by the king towards whoever disobeyed his command.

4.2.10 Logical Thinking Behaviour (*al-Suluk al-'Aqli*)

This is action which arises based on logical thinking when faced with a situation. One of the verses which presents this pattern of behaviour is verse 58 of surah al-Ma'idah which means:

When ye proclaim your call to prayer, they take it (but) as mockery and sport; That is because they are a people without understanding.

Al-suluk al-'akli shown in this verse is the attitude of Allah's enemies, the Jews, Christians and unbelievers who jeered, mocked and ridiculed the Muslim call for prayer (*adhan*). They acted out of ignorance of the truth, or they rejected the truth after they knew it, out of spite towards Muslims. Thus, Allah described them as mindless and foolish (Tantawi d.u.) because they failed to use their sound mind to understand the meaning of the call for prayer each time by Muslims.

5. Conclusion

Information in al-Quran about mankind generally and their behaviour specifically is absolutely true information. It comes from and originates from the All-knowing Creator Who knows every heartbeat, in and out of breathing, promptings of conscience and outward and inward deeds. Everything is within His Grasp. Any theory submitted by man about human behaviour may be tested for its truth with al-Quran. Theories which do not contradict al-Quran may be accepted and those that do must be rejected and corrected.

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Challenges to Integrate Islamic Values into Environmental Engineering Courses

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Abstract

This paper analyses the challenges to integrate Islamic values into environmental engineering courses. The methods used in this study are the analysis and synthesis of scientific literature, as well as logical and comparative analysis. The results show four main challenges facing university educators: (a) the basis of integration, i.e., the extent to which Islamic values provide a suitable basis for integration into environmental engineering courses; (b) the integration ability, i.e., the extent to which Islamic values can be integrated into the courses by individual lecturers during the planning, implementation, and assessment stages; (c) the operational context, i.e., the appropriate operational context where the development of Islamic values in teaching and learning process is expected to occur; and (d) mechanism of assessment, i.e., the appropriate mechanism to assess student's learning experience of Islamic values. The findings illustrate that integrating Islamic values into environmental engineering courses is feasible although no doubt challenging.

Keywords: Environmental engineering; Islamic values; university courses; university educators

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1. Introduction

The courses in environmental engineering program include courses on sustainable development; eco-technology; and ecological exploitation of natural resources (Hadjamberdiev, 2004). In Muslim countries, such as Malaysia, the rising concern is on the lack of Islamic values being integrated into the environmental engineering courses. This concern is valid due to "Islam provides a value-based mechanism rooted in the Maqasid al-Shari'ah (the objectives of Islamic law). This mechanism prioritizes some values over others and could help resolve the moral dilemmas faced in engineering" (Abdul Kabir Hussain Solihu & Abdul Rauf Ambali, 2009:133). Efforts in integrating Islamic values (such as authentic Islamic belief or *aqidah*, submission to Allah or *ibadah*, and moral or *akhlaq*) into such courses are made by many higher educational institutions but, due to many challenges, have yet to yield favorable results. The challenges involve not only the planning, implementation, and assessment stages but are extended to

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include the challenges of logistical problems and lack of available resources for students and lecturers to make sense of the values they are meant to be learnt and taught, respectively. Hence, this paper discusses the challenges of integrating Islamic values into the courses, namely: (a) The extent to which these values provide a suitable basis for integration into university courses, in that whether or not the values were 'naturally occurring' within the existing course structures, and whether or not methods are able to be developed to make the learning experience of the values explicitly recordable and assessable; (b) The extent to which these values can be integrated into the courses by individual lecturers during the planning, implementation, and assessment stages; (c) the appropriate operational context where the development of the values in teaching and learning process is expected to occur; and (d) the appropriate mechanism to assess student's learning experience of the values.

2. Methodology

2.1 Materials

Materials studied are relevant scientific literature.

2.2 Methods

The main methods used in this study are the analysis and synthesis of scientific literature, as well as logical and comparative analysis. However, pre-requisites to the analysis and synthesis of literature such as doing general observations; corresponding with relevant academics, and individuals; and participating in relevant seminars/events were taken. Such steps are to ensure that the understandings of the context, where the integration of Islamic values into environmental engineering courses is expected to occur, are obtained. Textual data (in the form of scientific literature) were explored using pre-determined concept/thematic approach or framework approach. Passages of text were identified, and labels of pre-determined themes were applied to indicate thematic ideas studied. Each theme was charted by completing a table where each case has its own row and columns represent subtopics. Cells contain relevant summaries from the data set. All the texts associated with a thematic idea were examined together for patterns and connections and different cases were compared in that respect.

3. Results and Discussion

The results illustrate four main challenges facing university educators in integrating Islamic values into environmental engineering courses, i.e., basis of integration, integration ability, operational context, and mechanism of assessment.

3.1 Basis of Integration

The basis of integration of Islamic values stems on whether or not the values were 'naturally occurring' within the existing course structures, and whether or not methods are able to be developed to make the learning experience of the values explicitly recordable and assessable.

Although Islamic values such as *aqidah*, *ibadah*, and *akhlaq* can be treated in isolation but they are strongly related with each other. Hence, should only just one of the values exists in a particular environmental engineering course the other two values could easily be recognized and discussed as part of the curriculum of the course in that, for example, there can be no good moral (*akhlaq*) Muslim environmental engineer if he does not have authentic Islamic belief (*aqidah*), and submitted himself to Allah (*ibadah*). Additionally, since the emphasis in teaching and learning is on how people learn best, Islamic values could be utilized as significant elements of initiatives to improve teaching and learning. By embedding the Islamic values in environmental engineering courses we can improve learning overall. For instance, it is natural for us to require learners to deploy issues pertaining to moral and ethics, Allah's creations, and Islamic belief in their learning experience of environmental engineering courses such as engineering ethics, sustainable development, eco-technology, ecological exploitation of natural resources, history of architecture, environmental impact assessment, landscape architecture, and engineering for a sustainable environment (Hadjamberdiev, 2004; Beirut Arab University, 2011; Ali Mohamed Al-Damkhi et al., 2008; Fadzidah

Abdullah et al., 2014; The American University in Cairo, 2013). Learning activities such as sustainable design and research projects employed by such courses could easily embed the Islamic values. In this case, we can see that Islamic values are naturally occurring in the course structures. Although Mulder & Jansen (2006: 69 & 71) found that “[e]ngineering culture resists concepts that cannot be precisely integrated into mathematical models,” and “[d]isciplinary cultures strongly emphasize that one should not deal with subjects beyond the area of disciplinary expertise,” but we argue that starting point is not to put as much Islamic values into environmental engineering courses as possible, but what engineering disciplines can contribute to Islamic values and how this can be explained to potential students.

Teaching and learning methods have a strong and recurrent link with the development of student’s learning experience. Therefore, strategies for explicitly assessing student’s learning experience throughout the curricular should adopt a variety of assessment methods. Thus, the lecturers need to ensure that students (Hart *et al.*, 1999): (a) experience a variety of learning experiences; (b) have structured opportunities for reflection and interaction with other students (e.g., peer consultation) throughout the course; and (c) develop profiles of their learning experiences from the commencement of their course programs. Ideally, this individual account of learning experience should be integrated as a core component of the curriculum. The challenge is traditional teaching methods needed to be changed to enable Islamic values learning experiences of the students are explicitly recordable and assessable. This means, environmental engineering courses should deploy variety of recording and assessment methods to record and assess the learning experience of students on Islamic values, e.g., *aqidah*, *ibadah*, and *akhlaq*. Thus, the lecturers and students must be willing to make the components of Islamic values explicit in the teaching and learning process, and would venture into utilizing various assessment methods for explicitly assessing the learning experience of the values.

3.2 Integration Ability

Environmental engineering educators would need a shift in handling the planning, implementation and assessment stages of teaching and learning to enable these values to be integrated into environmental engineering courses by individual lecturers.

The extent to which Islamic values provide the ability to be integrated into the environmental engineering courses by individual lecturers in the planning stage depends on at least four factors. For students to progressively develop the learning experience of Islamic values, firstly, a shift in teaching and learning practices from a teaching-centered and content-focused transmission model of teaching and learning, to a student-centered and process-focused constructivist model of teaching and learning, is necessary (Campbell et al., 2001). Meanwhile, Dam-Mieras (2006) suggested a shift from a behavioristic to a cognitivistic-oriented approach of learning and a shift from a teacher oriented to a learner oriented approach of teaching allowing working and learning in multidisciplinary teams. Hence enable project-based learning – solutions to a real-life, complex project from the standpoint of Islamic values, which requires taking into account socio-religious aspects such as *aqidah*, *ibadah*, and *akhlaq* – which according to Desjardins *et al.* (2010), social aspect is often overlooked in engineering practice. Secondly, it is also depends on whether or not the content of the course and assessment method used matched and appropriate. Thirdly, the ability to identify combinations of components of Islamic values (i.e., which combinations of Islamic values are appropriate for the courses) to be integrated into the environmental engineering courses by individual lecturers is also important in assuring the integration ability of the values into such courses. Additionally, curricular revision on, especially, the objectives and the learning outcomes of the courses as well as the identification of the type of students involved and resources needed (by both lecturers and students) are also essential in determining whether or not the values are able to be integrated into the courses. Islamic values, in the environmental engineering courses, should be introduced to students as early as possible to ensure that the values become part of the students’ personal and professional definitions of the learning and teaching activities of the courses, e.g., an assignment requiring discussion and exploration of ethical and moral issues surrounding an eco-technological project like eco-industrial park and recycling industry.

In the implementation stage, the integration ability of Islamic values into environmental engineering courses is largely depending on the teaching and learning methods as well as the techniques used in integrating the values into

the courses. Educators may use approaches such as ‘educators as role models and learners,’ ‘experiential learning,’ and ‘systemic learning’ which has been practiced by many universities like Universiti Kebangsaan Malaysia, and International Islamic University Malaysia (Martin et al., 2006; Riza Atiq bin O.K. Rahmat et al., 2011; Fadzidah Abdullah et al., 2014). Educators acting as role models for students and their communities; experiential learning which focuses on real and practical life issues and actual experiences as learning situations; and systemic learning which emphasizes on helping learners to see things within a whole system and deal adequately with messy or complex situations, will accelerate the transformation to a more Islamic values literate environmental engineers. The type of courses and the type of activities employed to integrate the values into the courses are also an important factor to be well considered. The choice of either in-class activities such as classroom discussions, group works, presentations, as well as role play simulations; or outdoor activities such as field assignments, project reports, independent study, field trips and site visits, will largely depend on the actual content of the course subjects, the number and type of students, the availability of the resources, and the subject workload credit hours. It is important that in the initial phase of implementation stage, only some subjects are identified and ready to be deployed. This is to control on the implementation stage by not over-doing the incorporation of Islamic values rather on the main contents of the course subjects.

At the assessment stage, the integration ability of Islamic values depends mostly on how well the values are able to be assessed. For the overall assessment of course subjects in relation to the values, a substantial portion of assessment marks must be allocated in order to evaluate rewardingly the demonstration of learning experiences of the values. Appropriate scores should be given to the criteria demonstrated by students to reflect their importance of effectiveness, orderliness and rankness of such achievements. Another key factor to be considered in the assessment stage is the tools used for assessing the values. Educators need to develop better criteria for assessing the values in students’ work. This needs to be done to ensure that all students’ work is graded equally and fairly regarding the values, as well as to help lecturers to better understand how well students have understood the values, and how the course can better address areas of student uncertainty and confusion regarding the values. The criteria of assessment can help students target important and essential aspects of Islamic values and in the final project students should be able to fully incorporate the components of Islamic values to the extent that we are ultimately aiming for in the course.

3.3 Operational Context

The third challenge in integrating Islamic values into environmental engineering courses is whether or not the university provided the appropriate operational context such as the quality aspect of human resource, and the infrastructure and facilities. Developing appropriate operational context for Islamic values in a university is vital. The pressure to integrate Islamic values into environmental engineering courses is rising in Muslim countries. For example, universities in Iran have been required to implement ‘Islamization of Knowledge’ in a variety of fields (Fatemeh Hamidifar, 2014). Additionally, Universities in Muslim countries are making efforts in integrating Islamic values into their curriculum. For instance, the College of Engineering of Al Imam Mohammad Ibn Saud Islamic University in the Kingdom of Saudi Arabia and Kuwait University have declared in their objectives to produce engineering graduates who are not only equipped with scientific knowledge but are also committed to Islamic principles, morals and values (Al Imam Mohammad Ibn Saud Islamic University, 2013; Kuwait University, 2012). In Southeast Asia, the Kuliyyah of Architecture and Environmental Design of International Islamic University Malaysia and the Faculty of Engineering and Built Environment of Universiti Kebangsaan Malaysia are committed in instilling Islamic values into their faculty courses (Fadzidah Abdullah et al., 2014; Riza Atiq bin O.K. Rahmat et al., 2011).

Quality of lecturers is part of operational context, and it is important in two ways: (1) the integration of Islamic values requires lecturers to pay attention to individual students and have an appropriate contact hour with them; and (2) qualified and well trained lecturers are needed to integrate Islamic values into environmental engineering courses. The training should targeted new young lecturers and PhD students while for the general lecturers trainings should be mostly linked to and performed through research activities (Fatemeh Hamidifar, 2014). The training of lecturers is crucial in implementing the integration of Islamic values into environmental engineering courses to assure that they will directly and explicitly evaluate student work for Islamic values. Hence, lecturers who assess

student work such as engineering designs would specifically and explicitly critiquing student designs for whether or not the designs considered Islamic values.

Providing the appropriate operational context, where the development of Islamic values in teaching and learning process is expected to occur, would require an Islamic Center. This center is an important unit in a university if the university is really serious about instilling Islamic values into environmental engineering courses. The Center acts as a source of information on Islamic values in that it provides workshops, guidance, skills, and assistance on the implementation of Islamic values, and assistance on coping with difficult questions and assessment guidelines for the values (Mohammad Sadegh Allahyari & Seyed Ali Noorhosseini, 2012).

3.4 Mechanism of Assessment

Two most pressing and in need mechanisms of assessment of student learning experiences of Islamic values would be academic-Islamic institutions collaboration and variety in assessment methods.

The integration of Islamic values in environmental engineering courses requires cooperation, participation and partnership between students, lecturers, universities and Islamic institutions. Islamic universities in Muslim countries are naturally obliged to constructively integrate Islamic values in their courses (Mohd Nuri Al-Amin Endut et al., 2014) and should not have any constraint to integrate the values into environmental engineering courses. Academic-Islamic institutions collaboration is important to assure the courses incorporate local context and relevant to the community. The process of integrating Islamic values into the courses requires the involvement of stakeholders from the beginning so that the design is initiated on a sound basis and takes into account the constraints and goals of all the courses involved. The stakeholders' involvement assures their readiness to be at the disposal of the university should there be a need of their contribution at any stage of the integration processes. Cooperation and participation from Islamic institutions would enable feedbacks and contributions in assessing Islamic values of student's work via, for instance, case-based discussion. Hence, would be possible for students and lecturers to make continual improvement and development of the values in environmental engineering courses.

Additionally, variety in assessment method is needed to give a better representation of the student performance. Hence, university should provide and enhance a better mechanism for communicating and transferring Islamic values to the students to gain accurate results when doing assessment. Lecturers may get assistance from Islamic institutions in assessing the use of Islamic values in the learning experiences of their students in addition to various student assessment methods to give a better representation of the student performance.

4. Conclusions

This paper identifies a number of key challenges to educators in integrating Islamic values into environmental engineering courses. The literature on the challenge concerning the basis of integration reveals that multidisciplinary environmental engineering courses like engineering ethics and eco-technology are having Islamic values 'naturally occurring' in the course structures, but disciplinary courses such as architectural courses are also feasible of integration of the values. Methods to explicitly record and assess the student learning experience of the values are also feasible to be developed. On the integration ability, the literature discloses that Islamic values can be integrated into the courses by individual lecturers during the planning, implementation, and assessment stages evident by universities like Universiti Kebangsaan Malaysia and International Islamic University Malaysia. As for the operational context, the rising pressure to integrate Islamic values into environmental engineering courses in Muslim countries has provided a good conducive environment for this effort. However, environmental engineering lecturers need to be trained on how to integrate Islamic values into their courses. Additionally, having an Islamic center in a university with a role of assisting the integration of the values into the courses would create a good operational context in accelerating the integration process. Literature also reveals the lack of academic-Islamic institutions collaboration in mechanism of assessment, of student's learning experience of Islamic values, and this may impact on the representation of student performance in that they may not be able to connect with the real Islamic value-related issues in their local community.

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Parent's Perception on the Need to Provide Religious Education in Handling the Behavior of Autistic Adolescents

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Abstract

Autism spectrum disorders (ASD), are characterized particularly by atypical development in aspects of communication and social interaction as well as by stereotyped behaviors. This has caused some parents to give less emphasis on other aspects of development including providing their children with religious education. This paper discusses the parental perspective on the need to educate adolescents with autism. A set of questionnaire were administered to parents of autistic adolescent (n=70). The data were analyzed using descriptive statistics involving frequencies, percentages and mean score. The findings show that parents agreed that autistic adolescents should be provided with religious education which includes performing the daily prayer, fasting during Ramadhan and reading the Quran. This study implies that the teaching of Islam to Muslim children with autism should be made more visible in the educational process.

Keywords: Parents' perception; the characteristics of autism; adolescents; education; religious

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1. Introduction

Autism is not a new matter in society. It has existed for centuries and is not a disease curable by medication. Most studies explain that autism is an imbalance in the form of communication, interaction and behaviour (Carol & Jennifer, 2010: 14; Tilton, 2014: 19 & Norfishah, 2015: 16). This imbalance causes them to be interpreted as having an abnormality problem of different behaviour from other humans, requiring the best possible attention and care.

People who are around autistic children and lack knowledge about the autism syndrome have various interpretations of them. At a glance, autistic children seem like normal children but when approached nearer, it is realized that their behaviour is unique and mysterious. Refusing eye contact, difficulty in smiling, liking for solitude and difficulty in mixing are some of the characteristic traits of autistic children which present a mystery to people

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who do not know them. Only some people are aware of the strange behaviour of autistic children. Individuals who understand their character find their behaviour not unusual but those who do not, consider them as weird and mysterious individuals.

Even though autistic children are different in comparison to normal children, their care and treatment cannot at all be dismissed. This is because they also undergo a growth process like normal children, through the stages of childhood, adolescence and adulthood. The adolescent stage is a very big challenge for parents, what more for the autistic children themselves. The change in voice from soft to hoarse, physical and other changes cause difficulty for them to manage themselves. Thus, proper education, treatment and care begin from the early stage.

Diversity of characteristics in autistic children requires proper care, health check-up, early help and support, while building cooperation among professionals and stakeholders may help those who are interested to attain the best possible understanding and knowledge of ASD (Rice, 2000: 12). Additionally, autistic children should have the right to study in school like normal children. Indeed, they also need religious education so that autistic children, particularly Muslim children among them, may carry out their religious obligations to the best of their ability, even though they are not expected to do as perfectly as normal children may do (Wan Nasyrudin & Hisham, 2015: 45). It is very necessary for parents to fulfill their duty and responsibility to provide the same education, formal or informal, without excluding religious instruction to autistic children.

2. Concept of Autism

Autism is difficult to identify because autistic children have a countenance which is not different from other children. Those who have no direct experience at all with autistic children will certainly find difficulty in differentiating them. Thus, society is frequently confused over some children who exhibit uncontrollable behaviour. This is also possibly due to the attitude of little children, particularly those with diverse mannerisms, shown in public.

Autistic children are also difficult to identify because their attitudes vary among themselves. An autistic individual may differ in characteristics from another. Thus, society, especially parents, must better recognize autism characteristics so as to help autistic children get their rights as best as possible. Based on studies conducted (Carol & Jennifer, 2010: 14; Tilton, 2014: 19 & Norfishah, 2015: 16), it is agreed that there are three main characteristics to detect autism in a person or otherwise, that is, communication characteristic, social interaction and behaviour.

An autistic child has a language and communication problem if it is found that it is a late speaker, has no communication mode, does echolalia, uses inverse sentences in conversation, frequently soliloquies and unable to understand or use words appropriate for the actual situation. Disturbances of communication problem indirectly causes problems in social interaction which in autistic children result in no eye contact when speaking, absence of empathy and sensitiveness to others' feelings, difficulty in sharing others' happiness, being easily emotional, lacking awareness of their surroundings and dislike for change (Fariza et al., 2016).

An autistic child also exhibits behavioural problems such as covering the ears when hearing most noises, wagging its hands, repeating questions and protesting over changes in environment or daily routine. Characteristics of one autistic child may not be the same as another autistic child. There are also autistic children who had no problems when small but increasingly show autistic characteristics in adolescence.

Even though most studies found that autistic children find difficulty in mixing and interaction, the latest research proves that autistic children also have the motivation and inclination to make friends and mix with others. For example, a study by Felicity, Vivian & Elizabeth (2016) found that autistic adolescents also have the inclination for friendship. Likewise, Calder et al. (2012) in their study of 12 autistic children aged twelve years at 9 schools in London, found that the majority of respondents socially interacted in their classes, though at different levels.

Similarly, Jennifer (2015) in her study found that by placing an autistic child in a shelter home and Therapeutic Home, it is possible to train the child in cultural practices of child-rearing in the home. This situation may influence daily activities, self-management and care at home.

An autistic child has quite unique characteristics compared to a normal child, thus it would also have problems, especially during adolescent stage. At this stage, it will undergo various changes which would to an extent disturb its emotions such as physical changes, change in voice and so on. The most obvious change is sexual behaviour, which includes all forms of behaviour directed by sexual desire/instinct whether towards the same or opposite gender. Sexual behaviour begins with behaviour inclined towards touching, that is holding hands to embracing each other, kissing which begins with a small kiss to kissing using tongue play, fondling of sensitive body parts of partner towards arousing passion and leading to sexual gratification which may bring harm and big problems later. Autistic adolescents, who are ignorant of any prohibition, do such things (Sukinah, 2010: 164).

A study by Hellemans et al. (2007: 161), found out of 24 male adolescents, 75% of ASD adolescents exhibit sexual behaviour by doing masturbation as the main choice besides showing interest in sex and various other sexual acts. In addition, they also exhibit deviant sexual behaviour or sexual perversion such as hyper masturbation by using an object repeatedly when they fail to reach orgasm. According to another study, their knowledge of proper sexual social skills is still average in terms of practice. Their action in doing masturbation is to gratify their strong desire.

For Muslim adolescents, sexual desire or instinct translated into action is wrong and contradicts with Islamic teachings. This is because Islam very much emphasizes on human intercommunication, what more involving relationships. Marriage is one way to build a true Islamic relationship. Thus, in order to avoid adolescents from sexual misbehavior, proper education and guidance, especially religious education, must be provided. Autistic children have a right to education as normal children. Parents and society play a role in giving the best education for autistic children without omitting religious education for them. This is because a good religious education for autistic adolescents, particularly Muslim ones, will guard them against getting trapped in wrongdoing which is clearly prohibited in Islam.

3. Research Methodology

This research uses a quantitative approach in the effort to answer the research objectives. The methodology used is survey study by distribution of questionnaires to 70 respondents at the Malaysian 2016 National Conference of Autism held on 1-3 April 2016 at Tun Hussein Onn University (UTHM), Skudai, Johore. This research also uses cluster random sampling.

Data analysis process was done using Statistical Package for the Social Sciences (SPSS) Version 22.0. Data was analysed based on descriptive statistical analysis of frequency, percentage and mean. By descriptive statistical analysis, data was collected from the whole population and basic statistics such as frequency, percentage, mean, standard deviation and score distribution were reported (Chua, 2012: 109). Analysis was done to determine the extent of society's perception towards the necessity for religious education for autistic adolescents. Data analysis using SPSS method helps the researcher to record and analyse data as best as possible.

4. Results and Discussion

Imperfection is not a ground to build a gap and separation wall between disabled and normal groups because the intellectually disabled or mentally retarded also have a responsibility relating to *ibadah* (worship). *Ibadah* covers all affairs and activity of human life, whether physically or spiritually, which contribute to religion, race and country. With reference to the Islamic *syari'ah*, the disabled have a certain position and eligibility. According to Mohamed Nazri (2011: 6), even though the disabled are generally not obliged to perform *ibadah*, for the mildly disabled, they need to be taught and guided about religion. It has been clearly detailed that the mentally retarded may be categorized into mild mental retardation (IQ score between 50-75), moderate mental retardation (IQ score 30-50) and severe mental retardation as well as profound (IQ score 30 and below).

This is so because the mildly mentally retarded are regarded as children who are *mumayyiz* (age of discretion) in their ability to think. These children are categorized as those who are eligible to perform in a less than perfect manner, that is, they are obliged to perform all *ibadah* on the basis of education and all *ibadah* they do are considered valid. Most of the mentally retarded individuals and children require a learning process in the form of repetition or drill which requires them to master a particular skill and religious obligation action or ritual. Thus, autistic children are also obliged to perform *ibadah* to the extent of their ability.

Therefore, research results discuss the perception of parents on the need to provide religious education to autistic adolescents. The following is a table showing the percentage distribution, mean and standard deviation of parental perception of the necessity of religious education for autistic adolescents.

Table 1. Parental Perception on the Need to Provide Religious Education for Autistic Adolescents

No.	Religious Education Requirement for Autistic Adolescents	Percentage					Mean	S.D.
		SDA	DA	NS	A	SA		
1	They require instructions on ablution and prayers.	0.0	0.0	4.3	31.4	64.3	4.60	0.57
2	They need to get used to fasting so that they can fast properly in Ramadan.	0.0	0.0	10.0	40.0	50.0	4.40	0.66
3	They need to be taught to help people in need.	0.0	0.0	5.7	48.6	45.7	4.40	0.60
4	They need to be taught good manners and morals to be applied in life.	0.0	0.0	2.9	31.4	65.7	4.63	0.54
5	Parents need to teach and train them about religion.	0.0	0.0	2.9	28.6	68.6	4.66	0.53
6	They need to be taught religion from an early age.	0.0	0.0	5.7	31.4	62.9	4.57	0.60
7	Parents need to send them for formal religious instruction.	0.0	4.3	14.3	32.9	48.6	4.26	0.86
8	Parents cannot fully delegate their duty to teach religion solely to the teacher.	0.0	1.4	2.9	20.0	75.7	4.70	0.59
9	Parents must teach them to read al-Quran daily.	0.0	0.0	10.0	38.6	51.4	4.41	0.67
10	Parents need to forbid them from watching stories or films with sexual element.	1.4	2.9	11.4	22.9	61.4	4.40	0.90
11	They need to have good and understanding friends and companions.	0.0	0.0	4.3	41.4	54.3	4.50	0.85
12	They should not be allowed to mix too freely with the other gender.	0.0	5.7	15.7	30.0	48.6	4.21	0.91
13	Masturbation is one of the ways needed to control their sexual stimulation/arousal.	12.9	5.7	44.3	17.1	20.0	3.26	1.22
14	Sexual behaviour may occur if there is no religious approach for autistic adolescents.	1.4	2.9	17.1	31.4	47.1	4.20	0.92
15	Sexual behaviour occurs because of parental control.	0.0	1.4	10.0	52.9	35.7	4.23	0.68

Source: 2016 Questionnaire

Table 1 shows research results for the pattern of parental perception on the need to provide religious instruction for autistic adolescents. The item with the highest mean value is recorded for the item "Parents cannot fully delegate their duty to teach religion solely to the teacher." with a mean value = 4.70.

This item shows the highest mean value because the responsibility to give guidance and educate, particularly religious education, does not solely lie upon the teacher's shoulders. Parents must bear the responsibility to provide religious education for their autistic adolescents. In fact, the best education begins at home. Parents are the best role models for their children (Candis, 2003: 32). This is because children spend more time at home than in school. Parents must play their role in shaping their children's personality because this indirectly helps to lighten the teacher's task as, compared to parents, they have to handle many students. This matter has to be given serious attention by parents as the home atmosphere and environment heavily influence the children's psyche. Islamic

methods do mention that a child is born pure, it is the parents who make it become “a Jew, Christian or Polytheist”. The first school for children is the home. Thus, shaping of a children’s behaviour begins at home (Khalim, 2004: 47).

The item with the second highest mean value of 4.66 is the item “Parents need to teach and educate autistic adolescents about religion”. This is because the duty to teach and educate religion to autistic adolescents is the main responsibility of parents and begins at home. Religious instruction on *ibadah* and religious obligations (*fardhu ain*) is the main thrust which they need to be taught. Prayers need to be taught so that they may be disciplined to obey Allah’s commands as best as possible. The five daily prayers (*solah*) are *Fajr, Zuhr, Asr, Maghrib* and *Isha’*. Obligatory prayer forms one of the five pillars of Islam required to be performed by a *mukallaf* (accountable) Muslim every day. It is obligatory to be performed as best as he can if he has reached age of puberty, is of sound mind and as long as he lives (Hasan, 2006: 2).

Indeed, it cannot be refuted that parents play an important role in the formation of their children’s personality. Proper early education may ensure the future success of their children not to be caught up in or plunged into negative matters or acts (Halimah & Kamariah, 1993: 28). The behaviour of each autistic child begins from home. The smallest of things shown to an autistic adolescent will influence his actions outside the home. A disharmonious home atmosphere without parental love encourages adolescents to seek happiness and harmony and pleasure with friends outside the home. Clearly, parents are individuals closest to their children (Hamachek, 1995: 65).

In addition, the lowest mean value in Table 1 is the item “Masturbation is one way needed to control sexual stimulation/arousal of autistic adolescents” with a mean value = 3.26. This is because most respondents disagree with the method of masturbation as a necessary means of sexual control for autistic adolescents. Sexual desire is a normal phenomenon for adolescence phase, including autistic adolescents. During this phase, autistic adolescents also start to go through an increase in sexual passion. There are some autistic adolescents who manage to go through it well but there are some who masturbate alone because of sexual stimulation/arousal. This is not something new because normal adolescents do it but they are good at hiding it from family and society. The difference is that autistic adolescents are not good at hiding it from the society (Salmihah et al 2016: 12).

Nevertheless, masturbation is regarded as definitely wrongful and immodest in Islam. Based on research by Zuraini & Zuliza (2014: 29), which studied a higher degree of sexual stimulation/arousal of autistic adolescents in comparison to normal adolescents, masturbation is the last option taken by teacher in handling the problem of sexual behaviour experienced by them if it occurs in the school. Although some scholars such as Ibn Hazm hold the opinion of absolutely allowing masturbation as a necessity, it is clearly referred to as indecent. Thus, the best method of preventing autistic adolescents from masturbation is providing sex education. Sex education needs to be given much earlier than adolescence phase so that this sexual behaviour may be better controlled and managed. Sexual education is not for the purpose of teaching how to perform sex but to educate on self-management and proper mixing among each other (Rokiah, 2007: 26).

The second lowest mean value is for the item “Sexual behaviour may occur if there is no religious approach for autistic adolescents” with a mean value of 4.20. Based on this item, sexual behaviour has been found to occur because of the absence of religious approach for autistic adolescents. Emotional development is at the middle level, between the ages of 14 to 15 years, for adolescents to have same sex or opposite sex friends. Changes in the sexual glands of the body encourage inclination towards coupling with the opposite sex (Arief & Wardah, 2003: 37). This is a normal situation experienced by adolescents who are beginning to mature in life.

Inclination towards the opposite sex is a normal development for adolescents when they step into adolescence. This is because hormonal development shows the child has reached adolescence and stimulates interest in the opposite sex. At this time, they have intimate relationships with the opposite sex. At this stage, selection of partner is based purely on external physical characteristics and acceptance by peers. They only desire to have fun and pleasure and consider it as purely gratification and amusement (Collins & Sroufe, 1999: 135).

Therefore, parents play a role in guiding autistic adolescents to keep them away from anything that stimulates/arouses their sexual instinct/desire and which may lead to sin. Parents and society should ensure that autistic adolescents do not freely mingle with the opposite sex even if to say hello and be friends with each other. This is because it is the first step leading to the valley of vice or immorality (Abdullah, 2000: 256). In fact, in avoiding influence of undesirable matters, males and females should lower their gaze and not look at the forbidden as well as guard their modesty. Guarding their modesty is to stay away from matters which lead to fornication, sodomy, homosexuality, free mixing which may arouse lust and so on (Muhammad Amin, 1996: 126).

Hence, autistic adolescents require suitable education and guidance for their level of thinking as a form of control over their behaviour as the adolescent age is complex and full of challenges. They require guidance to help and direct them to grow up well. Preachers and people who deliver the religious message need to have knowledge about adolescent psychological development in order to be build psychological skills so to effectively convey the message to adolescents. This knowledge will certainly boost healthy development and instill confidence in adolescents to be steadfast in facing life in the future (Fariza, 2015: 99).

5. Conclusion

The transition or change from childhood to adolescence is a major blow to autistic adolescents. This is because adolescence is full of emotional stress and confusion due to various changes in the self, mentality and conflict of values. Not to mention, autistic adolescents who are unable to care for their own needs, unlike normal adolescents.

The issue of sexuality among autistic adolescents is not something new. There is evidence which shows that autistic adolescents also experience sexual stimulation/arousal because of not getting proper religious education. This study finds that among the factors which arouse the sexuality of autistic adolescents are the media and environment. As autistic adolescents are physically and mentally different from normal adolescents, indirectly their behaviour and actions are frequently misinterpreted. Autistic adolescents also fail to understand situations which are against social norms and values.

Therefore, this research finds that autistic adolescents very much require religious education similar to normal adolescents. They also need a place such as a religious school to attain religious instruction such as prayers, fasting, self-care and management and so on. In addition, society also holds the view that autistic adolescents require religious education from small so that they may perform their religious obligations as best as they can without waiving rights which should be theirs. It is clear that for Muslim autistic adolescents, religious education may help to prevent them from sexual behaviour and matters definitely contradictory to Islamic teachings. The irony is that if autistic adolescents do attain proper religious education, it will undoubtedly in an indirect way help them to study religion well and strengthen their psyches and inner-selves.

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Preliminary Review of Islamic Identity Fragility among Muslims in Malaysia

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Abstract

Muslims identity stems from their Islamic faith. However, the Muslim communities in Malaysia today are facing identity crisis due to the marginalization of the Islamic faith. Therefore, this paper tried to make an initial review of the current situation of the Muslims community identity in Malaysia due to the marginalization of the Islamic faith. The methodology used in this initial survey is qualitative method, in which data about the marginalization of Islamic faith existed in the identity of the Muslim community in Malaysia is based on the data obtained from the written data such as books and journal articles. The results of the initial survey showed that the identity of Muslims in Malaysia are faced with problems of faith, whereby Islamic faith had not been able to be the driving force to the behavior and faith is also not capable of being the prevention of evildoing. The results of this study illustrated that the Islamic identity of the Muslim community in Malaysia is unstable and is facing the problem of fragility of faith. Hence, the efforts to develop the Islamic identity of the Muslim community in Malaysia need to be strengthened from time to time so that the Islamic faith is firmly rooted within the believer of Islamic faith.

Keywords: Islamic identity; faith; Muslim; Malaysia

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1. Introduction

The basic element in the establishment of Muslim identity is the Islamic faith. It shapes the direction of a Muslim, thus answering the main question about the man. Among these issues is who is man? What is the role of man in this world? What are the goals and direction of human life? Where will people go? What is the purpose of human life in this world? As well as many other major issues related to human identity. The problems above have close ties with the Islamic faith aspects that eventually formed the vision of life as well as the identity of a Muslim.

2. Literature Review

The term faith refers to the belief that is accepted and believed in peace by the human heart, which in turn is believed without doubt (al-Sultani 1982). Therefore, the term faith is closely related to trust, belief and consent of a person in his mind about something. This fact can be referred to the word of Allah in the first verse of Surah al-Maidah (Meaning): "O Believers! Be true to your obligations. It is lawful for you (to eat) cattle (and the like), other than that which is hereby announced to you (concerning its prohibition). (Although they are lawful) game is still forbidden when you are on pilgrimage. Allah decrees what He wills".

According to the commentary by Tafsir al-Wasit, this verse is a call of Allah to men or slaves who believe in Allah and worship only Him, who are bound by all the laws that have been established by Allah to the believers (Lajnah min al-'Ulama 1992), Muslims. Thus, Muslims are obliged to fulfil his promise to Allah, the agreement relating to responsibility, religious legislation and statutes of Allah to man during his life on earth. This understanding is consistent with al-Dahhak statement cited in the interpretation of Ibn Kathir (2000) that the word *al-Uqud* carries the meaning of bond or the approval of all matters related to halal, haram and religious obligation as prescribed by Allah SWT. Thus, it is understandable that the Islamic faith is a belief held by Muslims.

The content of the Islamic faith are six pillars of faith which are the first is to believe in God, believe in angels, believe in the scriptures, the prophets and messengers of faith, believe in the hereafter and believe in *Qada* and *Qadar* (al-Khatib & al-Hazayamah 1990). Those adhered to the Islamic faith hold to its content with trust and belief. The belief of Muslims on the 6 content of faith transform into practice in the hearts of Muslims and as a result of the practice in heart bring about the harmonious and willing physical practice (al-Ashqar 1999), which consist of aspects of sharia and morals, the practice of worship specifically, *muamalat*, *mumakahat* and the good practice in the daily life. It is thus coincides with the word of Allah in surah al-Baqarah verse 285, (meaning): "The Messenger believes, and so do the believers, in the guidance revealed to him from his Lord: each of them believes in Allah, and His Angels, His Book, and His Messengers".

Zakaria Stapa (1999) explains that the Islamic faith does not only encompasses the tongue, body and mental activities, but the Islamic faith also refers to the efforts initially implemented and integrated in the spiritual of man which is very deeply rooted so as the faith has absolute control of all will, consciousness and feelings of the believer of the Islamic faith. Then only it is followed by the stage of human physical practice.

Thus we can understand that Islamic faith is not simply one's belief onto something, but it produces response in the form of practice. If it is just a belief and not able to produce or result in practices, then that belief cannot be named as faith but merely a theory or ideology.

3. Methodology

Al-Qaradawi (1977) emphasizes on four special features of Islamic faith. The first is faith must be a result of a rational mind and understanding, and the fundamental of that understanding is guided by the infallible divine revelation. Second, once understood, the faith must be believed firmly without being able to be contested by any form of doubt and suspicion. Third, once the Islamic faith is believed firmly and uncontested, faith must be followed by loyal obedience and surrender to carry out the commands of Allah and leave all the prohibitions of Allah without any objection. Fourth, after all those three characteristics are complied, the believer of the faith must sense the enthusiasm and eagerness to fulfil all of the commands wholeheartedly. These four characteristics of faith will be

the measurement to measure the status of the Muslim community's faith in Malaysia, which is discussed in this article.

4. Results and Discussion

From the view of the history of Islam, during the Meccan period, when Islam was foreign in the Arab world, Islamic teachings conveyed by the Prophet is about the formation of the faith of Muslims, such as belief and Oneness of God, not associating partners to Allah, believe in the afterlife, etc. In fact, the formation of the Muslim community of Mecca did not touch on the sharia aspects such as prayer, fasting, charity and so on. Islamic affairs, was only set to develop in the later era of the formation of Muslim society in Madinah.

The establishment of the Islamic faith in every Muslim during the Meccan period produced a very strong hold of their faith which did not change in the slightest even challenged or tested by numerous challenges and all kinds of threats. It is thus proved by the existence of a series of torture against Muslims during the early Meccan period (al-Buti 1999). All of the events showed that the faith of the Muslims during the early Meccan period is very sound and strong, so much that the faith cannot be contested, but persevered and intact, even when they were challenged by a wide range of threats and challenges that could jeopardize their safety and lives.

The outcome or the result of a true and sound Islamic faith has spawned a peaceful and harmonious communities in Medina. Religious affairs involving relationship between man and his Creator, Allah, is well executed. For example, on the occasion when Umar was drinking alcohol or wine and at that moment, he realized a revelation revealed by Allah prohibiting from consuming alcoholic or wine drinks, Umar and the companions of Muhammad pbuh then stopped drink the alcohol or wine at once without any objection and with full willingness (Lajnah min al-'Ulama 1992). In the meantime, the affairs of human relationships took place in peace and harmony. For example, there was an event whereby *Muhajirin* were willing to give up everything they owned during the process to unite with the *Ansar* (Jawiah Dakir 2008). All of this occurred after the Islamic faith, which is believed by the Muslims was held strongly and firmly. This event was also the manifest of the Muslim *Ummah* in the early Islamic period (al-Buti 1999).

One of the groups in the community that was formed with a strong Islamic faith in the early days of Islam are teenagers. They remained steadfast in the faith of Islam. The Islamic faith possessed by the teenagers during that period was able to drive or to be a factor that led teens to act. For example, in the event of Ali Karamallahu Wajhah who dared to risk his own life to replace the Prophet on his bed even when it was known that the disbelievers had planned to kill the Prophet Muhammad SAW when he was on bed. But Ali survived the murder plan because the disbelievers took the blanket in advance and realized that it was not the Prophet. From this event, it is understood that a teenager named Ali was willing to risk his life for the faith of Islam. Such faith was the impetus for Ali to replace the Prophet even though he knew that he may have been killed. These examples proved that the faith possessed by a teenager named Ali could be the driving factor for all his actions.

It shows that the Islamic faith held by the Muslims in the early Meccan period and later on in Medina was a strong belief, that was not able to be contested, but of the faith that was able to bring good behaviour and action among Muslims (Zakaria Stapa 2001). Islamic faith was such a good impact on the society at that time.

Hence, it is understandable that the cornerstone of a Muslim identity is the Islamic faith possessed. Every Muslim is obliged to keep their faith that played a great role to establish the life of a Muslim. Islamic faith possessed by a Muslim is able to be the driving force or rejecting aspect for a Muslim to act. The examples of the implementation and perseverance of faith exercised during the early days of Islam should be followed by Muslims throughout the ages.

Speaking of Muslim society nowadays, especially in Malaysia, the Islamic faith brought by merchants who are also preachers of Islam, has long accepted by the Malays in the Malay Archipelago (Wan Abdul Kadir 2002). In Malaysia, Islam has been enshrined in the Federal Constitution of Malaysia as the national religion. On this day some of the Islamic system has been applied in the administration, finance, banking, business and Malaysian law.

Such things can be seen through the implementation of the Islamic Values Policy Deployment, the National Integrity Plan, Islamic banking and financial system, Tabung Haji, charity (*zakat*), Halal certificate and so on.

However, together with the Islamic development in Malaysia as described above, the Malaysian Muslim community is facing the problem of faith among adolescents. The faith of Muslim youth in Malaysia is not strong and shaky, where faith is not capable of being the driving force or factor to goodness and obedience to God in the adolescent behaviour. This social phenomenon that is getting worse among young Muslims in Malaysia today (Zainudin Sharif & Norazmah Mohamad Roslan 2011) reflects that their faith is in a weak and problematic situation and is difficult to be the driving force for the teenagers to practice obedience to Allah and to stay away from all God forbid. For example, a social problem called Mat Rempit (Rozmi Ismail 2008), which is filled with immoral practice and self-destructive behaviour, has become a popular phenomenon among young Muslim in Malaysia. This negative phenomenon is making those teenagers who are involved as Mat Rempit to be proud and excited to be punks (Muhamad Fuad Bin Abdul Karim, Rokiah Ismail and Mohamad Fauzi Sukimi 2009). This means, Mat Rempit is proud and eager to practice disobedience and to stay away from the Allah.

Ironically, the Islamic belief can eventually switch to other beliefs. Such things have been warned by the Mufti of Perak recently to urge all parties to unite to stem the movement which is believed to convert the Malays in Malaysia so that the number of Muslim apostates reach hundreds of thousands (Sayed Hesham Idris 2016). The phenomenon of teenage Muslims in Malaysia changing their belief stems from the fragility of faith that causes irregularities in faith like renegade or *murtad* (Jawiah et al 2015; Jawiah et al 2013; Helwa and Jasri 2013), liberalism (Zaidul Amin Suffian bin Ahmad et al 2016), pluralism and secularism (Wan Ismail et al 2015).

From issues of faith in youth mentioned above, it can be concluded that the faith of Muslim youths in Malaysia is not strong and firm and this statement is measured based on at least two conditions. First, if we look at the characteristics of faith by al-Qaradawi, a review of the life of Malaysian Muslim youth today is a manifest that their faith is not firmly established to be able to become a trusted and strong belief that cannot be shaken by any means. Such things can be seen through the phenomenon of apostasy among Muslims in Malaysia. Numbers of hundreds of thousands of apostates is the proof that the Malaysian Muslims is in a fragile and dangerous situation. Faith is easily spilled if tested and challenged with current challenges such as romance and other religious propaganda. Second, faith of Malaysian Muslim teenage today is not capable of being thrust to obey God and leave all the prohibitions of Allah. Malaysian Muslim youth are not able to hold themselves to be influenced by the teachings of religion other than Islam. Compared to the faith of the Muslim of the early days of Islam, the faith of Muslims in Malaysia today is much different and is in a very weak situation. In Malaysia today, it is hard to find people such as Umar and Ali aforementioned.

5. Conclusion

Referring to the perspective of the Islamic faith of Islam, the Islamic identity of the Muslim youth in Malaysia faced a critical situation. If this situation continues, this problem will also contribute to the formation of a more complicated Malaysia's future and develop Malaysian Muslims that stray from the teachings of Islam. Thus, the effort to develop the Islamic identity of the Muslim community in Malaysia need to be strengthened from time to time so that the Islamic faith possessed is really solid and blended within the believer of Islamic faith.

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Chemistry from Islamic Perspective

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Abstract

The word chemistry was not mentioned in any civilization before the Muslim civilization; neither the ancient the Greek civilization nor Egyptian civilization. Thus, chemistry is considered an Islamic science by all means. The foremost Islamic alchemist, the father of chemistry, Jabir ibn Hayyan, who was born c. 721, Tūs, Khurasan - died c. 815, Al' Kūfah, Iraq, was a spiritual follower and as a companion to Ja'far as-Sadiq, son of Muhammad ibn Ali ibn Hussein ibn Ali ibn Abi Talib, the 4th Muslim Caliph. Jabir has been entitled as al-Sufi, as he was following Tasawwuf, the inner mystical dimension of Islam. Sufis strive for ihsan (perfection of worship), and nevertheless, they still do their normal life business, study science, etc. Jabir was Ja'far as-Sadiq's most prominent student. Other famous student of his was Imam Abu Hanifa, the founders of the Sunni Hanafi School of fiqh (Islamic jurisprudence). In this paper, we will try to look at chemistry from Islamic point of view, attempting to discover why Muslims have developed Chemistry and what the Islamic perspective of Chemistry is.

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1. Introduction

The Muslims' fore-fathers were the actual founders of Modern sciences (1) (Figure 1). The impact of Muslim scientists in Europe, especially on their scientific revival, is not limited to one or two sciences but in numerous disciplines like chemistry, philosophy, astronomy, physics, medicine, geography, optics, mathematics, literature and technology, they presented their ability to the West (2).

The living testimony to the original and revolutionary work of the Muslims itself is the use of common Arabic words used in the English language today, like chemistry, cotton, algebra, alcohol, earth, alembic and alkaline (3).

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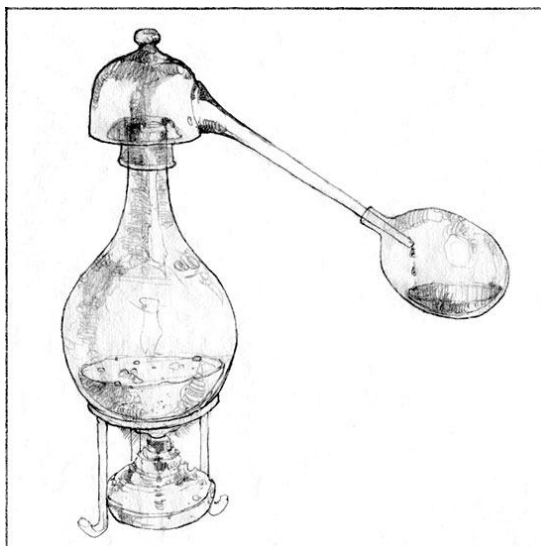


Figure 1. Alembic; distillation apparatus from 18th century Arabic treaties on chemistry. Source: http://www.grouporigin.com/clients/qatarfoundation/arabic/chapter2_3.htm

2. Islamic Chemistry

Before we talk about the Islamic Chemistry, there is an important issue that must be resolved; that is the use of the word alchemy rather than chemistry. This is the kind of historical corruption, which deceived a lot of people who do not have a deep perception on the outcome of this historical corruption, or perhaps because they aim to a scholarship causing them to misrepresent the image of history, especially the Islamic history, or in order to obliterate the Islamic civilization. Alchemy, indeed, is a corrupt translation of the Arabic word *Chemia* (chemistry,) preceded by the article *Al* (which means: the), and which the Arabs always use (like the French and others for that matter) in front of their subject.

There may be another motive behind the use of alchemy rather than chemistry. Western scientists say that means the chemistry of modern science, while alchemy mean astrology, which belongs to Muslims. The idea that alchemy ended with the end of the Middle Ages, and that chemistry began with Western scientists, has absolutely no basis in fact. (4).

In the 1st century AH / 7th century AD, Muslims knew chemistry, which has led them to engage in this concept early and this explains that the first Arab scientist who study chemistry was Khalid ibn Yazid (Died 704 CE), son of Yazid ibn Mu'awiya ibn Abi Sufyan, the second Caliph of the Umayyad Caliphate (5). Islamic conquests has played an important role in opening eyes on forms of literature in the science of chemistry, including books on the gold industry, and the types of various chemical processes, so that was the outcome of Muslims work in chemistry field - in the end – rather than physics field (6).

3. Muslim Revolution of Chemistry

First and foremost, many discoveries and products made by the Muslims have become part of our modern world. Mathe (11) summarizes the legacy of Muslim chemists, which include the discovery of alcohol, sulfuric acid, nitric acid, potassium nitrate and silver nitrate, determining the weight of many of the objects, and mastery of distillation, crystallization, and sublimation techniques. Muslim chemists took many industrial uses including: tinctures and their applications in leather tanning, and textile, distillation plants and flowers, and perfume-making and pharmacy therapeutic. For example, Al-Majriti (950–1007CE), described experiments for mercuric chloride, mercuric chloride sublimation erosion, processes and the result is a sign of the beginning of the synthetic chemistry (12&13).

4. Fair Historians of Chemistry

Holmyard (14) was the only scholar who gave Islamic Chemistry its due, and hardly failed to call it so. In fact, Holmyard, more than any other scholar, has the right qualifications to discuss the Islamic chemistry as he is a great chemist and Arabist in training, that made him qualified to look at this science from experts angles, unlike the others who are either Arabists and understand a little bit in chemistry, or are experts in chemistry, but understand nothing in Arabic. Holmyard noted that the rise and progress of the Islamic chemistry was given very little space and whatever information exist they are incorrect and misleading because of Kopp's unfavorable vision on Islamic Chemistry, and hasty conclusions drawn by Berthelot from his superficial studies of Islamic material.

According to Holmyard, neither Berthelot, nor Kopp were Arabists, and therefore, their conclusions on Islamic Chemistry unable to stand the test of criticism as more information is available. Indeed, scholars today can always ignore evidence that has come out since Berthelot and Kopp, and still stick with their distorted statements, errors, or misinformation, and blame such on either one of them. This tactic is in fact very common amongst scholars writing in any field of history, who shape and reshape events at will and have all the necessary references and sources to justify their writing. Some "scholars" even go as far as blaming the material in the library of their university, stating in their preface or conclusion that any shortcoming in their work was the result of their access to such limited material (15).

In *Makers of Chemistry* (16), Holmyard tracing the evolution of the science from the very early times until our century, and even if not having at his disposal the vast amount of information many of today's scholars have, he produced an excellent and encompassing, thorough work. It includes none of the usual gaps of centuries one finds with other historians; nor does it include the discrepancies caused by 'sudden', 'enlightened' 'miraculous' breakthroughs out of nothing.

After this revelation, shall we still look to the Islamic Chemistry as the West claims that it was the mysterious or magical practices called Alchemia? Are not there are a lot of aspects in Alchemia are exactly the same in modern chemistry? And if this is not enough, here is what Muslims thought of the occult Alchemia; both Ibn Khaldoun and Ibn Sina attacked the experimentalists who were trying to turn ordinary metals into gold. Ibn Khaldoun, for example, for his part, denounces the frauds that apply on top of silver jewelry a thin layer of gold, and make other manipulations of metals. To Ibn Khaldoun, the Divine wisdom wanted gold and silver to be rare metals to guarantee wealth and profits. Ibn Sina in *The Book of Minerals*, denounces the artisans who dye metals in order to give them the outside resemblance of gold and silver. He proved that fabrication of gold and silver from other metals is "practically impossible and unsustainable from a scientific and philosophical point of view". Their disproportionate growth would make transactions useless and would run contrary to such wisdom (17).

5. Jabir Ibn Hayyan

Jabir Ibn Hayyan (722-815CE) was born and educated in Tus, and he later traveled to Kufa south of Iraq. He is generally known as the father of chemistry, and has contributed a lot in the field of chemistry. He introduced experimental investigation into alchemy, which rapidly changed its character into modern chemistry. His contribution of fundamental importance to chemistry includes perfection of scientific techniques such as crystallization, distillation, calcinations, sublimation and evaporation and development of several instruments for the same. The fact of early development of chemistry as a distinct branch of science by the Arabs, instead of the earlier vague ideas, is well-established and the very name chemistry is derived from the Arabic word al-Kimya, which was studied and developed extensively by the Muslim scientists (7&8).

The seeds of the modern classification of elements into metals and non-metals could be seen in his chemical nomenclature (9). He proposed three categories:

- "Spirits" which vaporise on heating, like arsenic (realgar, orpiment), camphor, mercury, sulfur, sal ammoniac, and ammonium chloride.
- "Metals", like gold, silver, lead, tin, copper, iron, and khar-sini (Chinese iron).

- Non-malleable substances, which can be converted into powders, such as stones.

The origins of the idea of chemical equivalents might be traced back to Jabir, in whose time it was recognized that "a certain quantity of acid is necessary in order to neutralize a given amount of base". (10).

6. Conclusion

Muslim scholars have developed and transferred Chemistry, as well as other sciences, from Greece civilization to us; However, Crusades were one of the main reasons behind the demise of Muslims contribution in science. It is, thus, time to give Islamic Chemistry its due place in history. For that to happen, the concentrated effort of Arabic speaking, able scholars, with some honesty, ought to get on with the task of writing truest accounts of Islamic chemistry in history, do for this science what Rashed, Djebbar and Yuskevitch did for Islamic mathematics, or what al-Hasan and Hill did for Islamic engineering, and what King, Saliba, Kennedy and Samsó seek to do for Islamic astronomy, bringing Islamic chemistry out of the slumber others have dug in for it.

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Analysis of Sheikh Mar‘i’s Claim for the *Ahl Al-Bayt* Concept and their Infallibility, in his Work, *Limadha Akhtartu Madhhab Syiah*

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Abstract

The infallibility (Isma') of ahl al-Bayt concept is among the perceptions of Sheikh Muhammad Mar'i in his work, *Limadha akhtartu madhhab al-Shi'ah*. He used verse 33 of surah al-Ahzab called al-Tathir verse to limit the term ahl al-Bayt to only four persons, i.e., 'Ali, Fatimah, Hasan and Husain (r.a.) He also used al-Tathir verse to establish infallibility in 'Ali, Fatimah, Hasan and Husain. By this, he asserted that there is no legitimate caliph with authority to administer Islamic Shariah without infallibility and this entitlement or right belongs only to 'Ali, Fatimah, Hasan, Husain and their descendants. His view contradicts the interpretive methods and views of other Muslim scholars. The purpose of this article is to expose his non-conformance to standard and venerated methods in interpreting Qur'anic verses, and to respond to his claim and argument in this issue. For this purpose, al-Tathir verse, as the basis of his argument, is analysed and his interpretation of the verse and methodology he applied are examined and analysed to restore the evidence built by him, or his opinions are reviewed to dispute his claim, in accordance with arguments of venerated scholars. This research finds that his interpretation of al-Tathir verse is inaccurate by standard interpretive methods because the term ahl al-Bayt in the verse mentioned does not specifically indicate Ali, Fatimah, Hasan and Husain (r.a.). Even if verse 33 of surah al-Ahzab covers only Ali, Fatimah, Hasan and Husain (r.a.), it still does not grant them the infallible status (which is the Shi'ite prerequisite) for appointment as caliph of Muslims. As for the Hadith which he submitted in support for his interpretation of verse 33 of surah al-Ahzab, they do not play a role in attributing infallibility to Ali, Fatimah, Hasan and Husain (r.a.). Instead the hadith are found to be weak in chain of transmission (sanad) and flawed with very bad concealment (tadlis). His argument is a Shi'ite weapon of propaganda or preaching to influence public thinking so as to accept the Shi'ite sect and ideology, when in fact, it is far from valid and does not meet or conform to standard interpretive methods.

Keywords: al-Tathir verse; Sheikh Muhammad Mar'i; *ahl al-Bayt*; Infallible; Shi'ite

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1. Introduction

The caliphate institution is the main topic of debate raised by Sheikh Muhammad Mar'i in his work, *Limadha akhtartu madhhab al-Shi'ah*. Among the issues discussed is, who were/are entitled to be the caliph of the Muslims

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after the demise of the Prophet (pbuh), Abu Bakar, Umar and Uthman (r.a) or Rasulullah's (pbuh) Ahl al-Bayt comprising of Ali (r.a.) and his descendants? According to Ahl al-Sunnah's opinion, the appointment as caliph after the Prophet's (pbuh) demise was determined by the Muslim majority's choice and consensus. Selection was done by leaders (ahl al-Hal wa al-'Aqd) while consensus was proven by pledge of allegiance (bai'ah) given by the Muslims to the selected leader. Abu Bakar al-Shiddiq (r.a.) was chosen as caliph shortly after the demise of the Prophet (pbuh) and the Muslim society then pledged allegiance (bai'ah) to him.

Sheikh Muhammad Marci, in his work, held the opinion that the caliph's position was determined by revealed sources, a far cry from human intervention. Further, in his opinion, the revealed sources, i.e., the text (nass) of al-Qur'an and authentic (sahih) al-Sunnah determined that the Prophet's (pbuh) ahl al-Bayt comprised of Ali bin Abi Talib and his descendants as the rightful caliphs (Sheikh Muhammad Marci, p. 51). However, he said that this determination was betrayed or violated by the majority of Muslims who had chosen and given a pledge of allegiance to Abu Bakar (r.a.) The Sheikh's view is based on al-Tathir verse interpreted according to his own method without conforming to proper standards of interpretive methods.

Based on his own admission in his book, he was a Shi'ite scholar. He was born in the year 1344H/1894CE at Unsu village in Antakiyyah province. He lived as a child with his father to learn al-Qur'an and help with daily chores. He loved to be with scholars and served them whenever he could. At al-Azhar University, he acquired various knowledge from renowned Sheikhs such as al-cAllamah al-Akbar Sheikh Mustafa al-Maraghi, Rector of Al-Azhar University and Head of Islamic Council, al-cAllamah al-Kabir Sheikh Muhammad Abu Taha al-Mihni, al-cAllamah al-Kabir Sheikh Rahim and other Al-Azhar scholars (Sheikh Muhammad Marci, p. 35). After reading some high degrees in Al-Azhar University, he was offered the position of lecturer at Al-Azhar University by some prominent figures in Egypt. However, he declined the offer, giving the reason that his country needed him more. He returned to his country and served as imam for congregational and Friday prayers, taught, issued fatwa (edicts) and lectured for fifteen years.

2. Literature Review

Limadha akhtartu madhhab al- Syi'ah is his work which informs a little of the author's background and explains the reasons he accepted the *ahl al-Bayt* sect as the truth (p. 27). According to him, the purpose of his writing was to justify the Shi'ite sect, which he was convinced of without any suspicion or doubt. In the writing of this scholarly article, he frequently referred to writings of past scholars and gained benefit from them, especially essays related to discussions of al-Qur'an, hadith and a small part about issues in Islamic history and Shariah in *Fiqh* (jurisprudence).

Hafiz Firdaus Abdullah (2004) in his book, *Jawapan ahl al-Sunnah kepada Shi'ah al-Rafidah dalam persoalan Khalifah* (The Sunni Reply to Shi'ite al-Rafidah on the Caliphate Issue) touched on Shi'ite arguments and the history of its origin. His analysis of the said book concerns the Shi'ite propaganda attack using psychology to attract public confidence. Ibn Taimiyyah, (1986) also in his book, *Minhaj al-Sunnah al-Nabawiyyah Fi Naqd Kalam al-Shi'ah al-Qadariyyah*, commented on the arguments built by the Shi'ite. This book does not specifically touch on the book, *Limadha akhtartu madhhab al- Shi'ah*, but deals with the Shi'te generally. Sheikh 'abd al-Muhsin bin Hamd al-'Ibat al-Badr (1422H) in his book, *Fadl ahl al-Bayt wa 'Uluw Makanatihim 'Inda ahl al-Sunnah wa al-Jama'ah* explained that the verse, on which the Shi'ite claim is based, is *dalil* (proof) for the special status of the Prophet's (pbuh) household, specifically his wives and descendants, and not just a few individuals in the family. Similarly, the argument given by Sheikh Mar'i does not conform to correct and accurate interpretive methods as asserted by al-Salabi (2012), al-Dulaimi (2008), al-Qurtubi (2004), al-Uramiyyi (2001), and many others. Maafi Husin bin Ali Amran, (2013), who examined the above work in his Masters' degree found that *Sheikh Muhammad Mar'i* used his book as a weapon to spread Shi'te creed and ideology. He found errors in the author's interpretive methods, such as mistakes in understanding the rules of Arabic language, and the inclination to advocate the Shi'ite sect as the cause for deviation from standard methods of interpretation.

3. Methodology

This article discusses and replies to Sheikh Muhammad Mar'ī's claim in his work which may be summarized as the determination in al-Quran and al-Sunnah for the legitimate succession of 'Ali and his descendants to the caliphate. The focus of discussion is on the claim or argument which Sheikh Mar'ī built from the Quranic verse, *al-Tathir* and related Prophet's (pbuh) hadith. This is followed by a reply according to scholars' views, specifically, scholarly interpretation of the *al-Tathir* verse and a few hadith which form his argument and proof.

In detail, the method of research and discussion as well as reply against his claim is divided into two steps: to identify and briefly introduce the *al-Tathir* verse, the basis of his argument in his work and to explain its significance. Sheikh Muhammad Mar'ī usually gave a certain name to a verse which he relied on for argument and proof. He explained how the *al-Tathir* verse and a few hadith form the argument and evidence to prove the caliphate of Ali bin Abi Talib and his descendants (r.a.). The next step is to examine and analyse his interpretation and *manhaj* (methodology), and to restore the evidence used by him, review his contention and analyse as well as purify his claim based on venerated scholars' arguments and opinions, particularly, venerated scholars' interpretations.

4. Results and Discussion

Sheikh Muhammad Mar'ī used the Quranic verse and hadith as argument and proof to support his opinion. His argument was based on a verse in surah al-Ahzab 33:33 he called *al-Tathir* verse, in which Allah SWT said, as in the following meaning:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

Meaning:

And stay quietly in your houses, and make not A dazzling display, like That of the former Times Of Ignorance: and establish Regular Prayer, and give Regular Charity; and obey Allah and His Messenger. And Allah only wishes To remove all abomination From you, ye Members Of the Family, and to make You pure and spotless.

The verse is named from the expression *ويطهركم تطهيرا* of Allah SWT above, and is Sheikh Mar'ī's strongest and most well-known proof. It may be said that there is a Shi'ite consensus (*ijma'*) to use this verse as argument. And rarely do Shi'ite preachers, debaters, books and websites leave out this *al-Tathir* verse as argument. There are at least three significant roles of this verse to him. First, he used this verse to limit the term '*ahl al-Bayt*' to include only four persons, that is, Ali, Fatimah, Hasan and Husain (r.a.) (Sheikh Muhammad Mar'ī, p. 101); Second, he used the verse to establish infallibility only in the same four persons, Ali, Fatimah, Hasan and Husain (r.a.) (Sheikh Muhammad Mar'ī, pp. 113-114). And third, by virtue of this infallibility, he asserted that the line of legitimate succession to the caliphate only belongs to the same four persons and their descendants. The correct interpretation of al-Qur'an can only originate from them, authentic hadith only through them, the true laws can only be derived from them and succession to the caliphate only lies in their hands. In other words, only the Shi'ite sect is true because it rests on the infallibility of the Prophet's (pbuh) *ahl al-Bayt* (family) (Sheikh Muhammad Mar'ī, pp. 101-102).

The following discussion focuses on two issues submitted by Sheikh Muhammad Mar'ī, that is, the term *ahl al-Bayt* and their infallibility.

4.1 Issue of the term *Ahl Al-Bayt*

a. Argument and claim of Sheikh Mar'ī regarding *ahl al-Bayt*

Sheikh Muhammad Mar'ī in his work stated that the Prophet (pbuh) had two families, through marriage and the second through ties of consanguinity. The first is mentioned as *bayt zawjiyyah* and the second as *ahl al-Bayt*. Verse

33 of surah al-Ahzab mentions *ahl al-Bayt*, meaning it refers to the family through ties of consanguinity comprising of Ali, Fatimah, Hasan and Husain (r.a.). This differs from verses previous to and after verse 33 which refer to the Prophet's (pbuh) wives without using the term *ahl al-Bayt* (Sheikh Muhammad Mar'î, p. 101). Further, verse 33 of surah *al-Ahzab* is grammatically masculine (*muzakkar*), meaning it refers to Ali, Fatimah, Hasan and Husain (r.a.). If it refers to only the Prophet's (pbuh) wives, it would certainly be feminine (*mu'annas*) (Sheikh Muhammad Mar'î, pp. 96-97).

Sheikh Muhammad Mar'î also used the hadith *al-Kisa`* narrated by the majority of *muhadith* to strengthen his argument and proof that the Prophet's (pbuh) wives were not included in verse 33 of surah al-Ahzab. This hadith reported by Ummu Salamah (r.a.) means as follows:

This verse was revealed to the Prophet (pbuh): Verily Allah intends to purify you of all sins, O ahl al-Bayt and to purify you thoroughly [al-Ahzab 33:33] in the house of Umm Salamah. Then the Prophet (pbuh) called Fatimah, Hasan and Husain and covered them with the Kisa' (cloak) while Ali who stood behind him, was also covered by him with it. Then he supplicated: "O Allah! They are my ahl al-Bayt so purify them of all sins and purify them thoroughly" Said Umm Salamah: "And am I with them O Prophet of Allah?" The Prophet (pbuh) replied: "You remain in your position and you are always in goodness."

The Sheikh named the hadith as *al-kisa'*, referring to the cloak which the Prophet (pbuh) used to gather Ali, Fatimah, Hasan and Husain (r.a.) under. To the Sheikh, the above hadith was the best indicator that the Prophet's (pbuh) wives, whether Umm Salamah or the others, were excluded from the term *ahl al-Bayt* in verse 33 of surah al-Ahzab (pp. 107-111).

Sheikh Muhammad Mar'î (p. 106) also used the hadith calling for fajr prayer as an additional indicator that verse 33 of surah al-Ahzab was revealed only for Ali, Fatimah, Hasan and Husain (r.a.) (Sheikh Muhammad Mar'î, p. 106), as in the following meaning:

From Anas bin Malik r.a., that the Prophet (pbuh) passed by the (house) door of Fatimah (r.a.) for six months to go for fajr prayers. He would say: "Prayers O ahl al-Bayt (then read verse 33 surah al-Ahzab): Verily Allah only intends to purify you of your sins, O ahl al-Bayt and to purify you thoroughly."

The Sheikh also used a hadith from Abu Sa'îd al-Khudri r.a as an additional indicator that verse 33 surah *al-Ahzab* was revealed only for Ali, Fatimah, Hasan and Husain (r.a.), which means as follows:

From Abi Sa'îd al-Khudri (r.a.) that Allah SWT said: "Verily Allah only intends to purify you of your sins O ahl al-Bayt and intends to purify you thoroughly". The Prophet (pbuh) said: This verse was revealed for five persons, that is, the Prophet (pbuh), Ali, Fatimah, Hasan and Husain(r.a.).

This hadith is the argument and proof for the *ahl al-Bayt* comprising of specifically the five persons, the Prophet (pbuh), Ali, Fatimah, Hasan and Husain (r.a.) (Sheikh Muhammad Mar'î, p. 105-106).

Thus, the above three proofs from al-Sunnah led Sheikh Mar'î to argue without doubt that verse 33 of surah *al-Ahzab* was revealed only for Ali, Fatimah, Hasan and Husain (r.a.).

b. Reply and Rebuttal to Sheikh Mar'î's Argument and Claim

Sheikh 'Abd al-Muhsin bin Hamd al-'Ibat al-Badr (1422) in his book, *Fadl ahl al-Bayt wa 'Uluw Makanatihim 'Inda ahl al-Sunnah wa al-Jama'ah* explained that verses 28 - 34 of surah al-Ahzab are authority or proof for the special status of the Prophet's (pbuh) family, specifically his wives and his descendants. This includes verse 33 which Sheikh Mar'î claimed to refer to the term *ahl al-Bayt* as excluding all the wives of the Prophet (pbuh).

In addition, verses 28-34 are not a group of verses which may be separately understood. Instead they require to be inclusively understood in order to obtain the accurate meaning. They concern guidance, command and prohibition from Allah SWT to the Prophet's (pbuh) wives (r.a.). The purpose of the verses is to explain the desired outcome which Allah intends for the Prophet's (pbuh) wives (r.a.) through guidance, command and prohibition. As explained by Sheikh Abd al-Muhsin bin Hamd al-Ibat al-Badr (1422) the term *ahl al-Bayt* in verse 33 of surah *al-Ahzab* definitely includes all the Prophet's (pbuh) wives (r.a.). If verse 33 were to be interpreted as referring only to the four persons, Ali, Fatimah, Hasan and Husain (r.a.), it means that Ali, Hasan and Husain (r.a.) were also commanded to stay indoors. And they would be prohibited from *tabarruj* (excessive showing of beauty) when going outdoors. This interpretation is far-fetched and implausible as it is already known that Ali, Hasan and Husain (r.a.) were always active outdoors in preaching and fighting expeditions. Moreover, they were men and as such did not beautify themselves as women. Hence, it is unconvincing or implausible to interpret the term *ahl al-Bayt* in the above verse as referring only to Ali, Fatimah, Hasan and Husain (r.a.).

Therefore, the indicators submitted by Sheikh Muhammad Mar'i as evidence that verse of 33 surah *al-Ahzab* only refers to Ali, Fatimah, Hasan and Husain (r.a.), have raised the following important questions:

- i. The term *ahl al-Bayt* does not exclusively refer to the family of consanguine ties but also includes the family from marriage ties (Ali Muhammad al-Salabi 2012). An example of a Quranic verse which uses the term *ahl al-Bayt* when referring to the wife of Prophet Abraham (a.s.), are in surah *Hud* verses 72-73 which mean as follows:

She said: "Alas for me! Shall I bear a child, Seeing I am an old woman And my husband here Is an old man? That would indeed be very stranger! They said: "Dost thou wonder at Allah's decree? The grace of Allah And His blessings on you, O ye people of the house! For He is indeed Worthy of all praise, Full of all glory!"

- ii. Verse 33 of surah *al-Ahzab* is grammatically masculine (*muzakkar*) not because it excludes the Prophet's (pbuh) wives (r.a.) but because it refers to the word *ahl* (أهل) which is a masculine word. In Arabic grammar, the male does not exclude the female, thus the term *ahl al-Bayt* can represent both men and women (al-Uramiyyi 2001). Therefore, the term *ahl al-Bayt* in verse 33 of surah *al-Ahzab* definitely includes all the Prophet's (pbuh) wives (r.a.)

Sheikh Mar'i also argued by virtue of a few hadith, which are *hadith al-kisa'*, hadith on the call for *fajr* prayer and hadith narrated by Abu Sa'id al-Khudri. According to him, the authority of these hadith absolutely convinced him that verse 33 of surah *al-Ahzab* was revealed only for Ali, Fatimah, Hasan and Husain (r.a.).

4.2 The status of Hadith *al-Kisa'* (the Cloak):

Hadith *al-kisa'* has an authentic status (*sahih*) (Muslim 1997, n.h 2424). It was also narrated by many *muhadith* in their books such as by Ibn Abi Shaibah, Ahmad, al-Tirmidhi, al-Bazzar, Ibn Jarir al-Tabari, Ibn Hibban, Ibn Abi Hatim, al-Hakim, al-Tabrani, al-Baihaqi and al-Hafiz al-Haskani.

According to al-Qurtubi (2004), it is amazing that hadith *al-kisa'* was used as argument by Sheikh Mar'i, when it is actually the best argument and evidence to refute the claim that verse 33 of surah *al-Ahzab* was revealed only for Ali, Fatimah, Hasan and Husain (r.a.). If it were true that verse 33 was originally directed at Ali, Fatimah, Hasan and Husain, there would be no need for the Prophet (pbuh) to gather them under the cloak and supplicate for them. However, the Prophet (pbuh) did so. This showed that he knew verse 33 was originally directed towards his wives (r.a.), so he desired and acted so that it also included Ali, Fatimah, Hasan and Husain (r.a.). This was the reason he supplicated for their inclusion. It has to be remembered that the Prophet (pbuh) guided by revelations, never once did anything in vain. Thus it is implausible that the Prophet (pbuh) expressed supplication originating from a verse supposed to be directed at them unless the verse was not for the four of them, thus he supplicated that they be included.

According to Ali Muhammad al-Salabi (2012) regarding Ummu Salamah's question, "And am I with them, O Prophet of Allah?", there are two reasons why she questioned him. First, at that moment she did not know about verse 33 of surah al-Ahzab because it was newly revealed and the Prophet (pbuh) had not recited it to her. Thus she had asked in a situation of not knowing about verse 33. Second, the Prophet's (pbuh) reply, "You remain in your position and you are always in goodness", was not to exclude her from the intention of the verse, but instead contained an indication that he knew she was one of the persons for whom the verse was intended.

In a small part of another utterance of the same hadith, it is mentioned that the Prophet (pbuh) first supplicated, "O Allah! They are my ahl al-Bayt, so remove their sins and purify them thoroughly." It was only subsequent to his supplication was verse 33 of surah al-Ahzab revealed. The difference in the timing of the utterance, however, does not lend support to Sheikh Mar'is argument due to three reasons (Ibn Taimiyyah 1986). First, the better protected narration explains that the verse was revealed prior to the Prophet's (pbuh) supplication. Second, it makes no difference even if the Prophet (pbuh) did indeed supplicate before the verse was revealed, because the verse did not determine what he supplicated for. Third, the Prophet's (pbuh) supplication was no more than only a supplication. He hoped that Ali, Fatimah, Hasan and Husain (r.a.) would be purified of their sins, at the very most, the supplication hoped that the four persons would be among the God-fearing and thoroughly purified of their sins. His supplication, however, did not establish the infallibility of the four persons.

4.3 Status of Hadith Calling to Fajr Prayer

An investigative study or research (*takhrij*) of this hadith found three parallel chains of transmission (*turuq*). But this hadith is not found to be authentic (*sahih*). This is due to weak (*da'if*) narrators in the chains (*sanad*), narrators whose hadith cannot be used as argument, narrators not strong in reporting, unreliable narrators (*matruk*) whose narrations were left out, narrators who were accused of fabrication and narrators who committed very bad concealment (*tadlis*) (al-Razi 1952; Ibn Hajar al-Asqalani 1995; °Uqayli 1998; Ibn Hajar al-°Asqalani 1983). It can be deduced that even though the hadith has three *turuq*, the first has a medium defect, the second and third have severe defects which cannot support the first narration. Hence the status of this hadith remains weak (*da'if*). Not only is its *sanad* (chain of transmission) weak, it is also wrong and inaccurate in terms of meaning, and is even a manipulation of argument which Sheikh Muhammad Mar'is tried to uphold.

4.4 The Status of Hadith from Abu Sa'id al-Khudri

Sheikh Mar'is also used for his argument a hadith narrated by Abu Sa'id al-Khudri as explained earlier. This hadith is questioned whether it is *marfu'*, that is, directly traced to the Prophet (pbuh) or *mawquf*, that is, the words of Abu Sa'id al-Khudri himself. Besides that, this hadith originated from Atiyyah who was ruled as *da'if* as well as unreliable due to frequent *tadlis* (concealment). In terms of meaning, this hadith is also rejected because it included the Prophet (pbuh) within the intention of verse 33 of surah al-Ahzab, which meant that the Prophet (pbuh) himself was in the beginning sinful and contaminated with impurity. This is clearly rejected based on true faith (*iktikad*), authentic text (*nas sahih*) and real knowledge. As Al-Qurtubi (2004) commented in his book, verse 33 was originally intended for the Prophet's (pbuh) wives (r.a.). And then the Prophet (pbuh) desired that it also included Ali, Fatimah, Hasan and Husain (r.a.)

4.5 Issue of *Ahl Al-Bayt's* Infallibility

a. Sheikh Mar'is's Argument and Claim for *Ahl al-Bayt's* Infallibility

Sheikh Muhammad Mar'is used the authority of al-Qur'an and al-Sunnah to make *al-Tathir* verse as his argument and proof to establish without doubt the infallibility of five persons, that is, the Prophet (pbuh), °Ali, Fatimah, Hasan and Husain (r.a.) (pp. 105-106). At the same time, he excluded the Prophet's (pbuh) wives (r.a.) from the infallibility attribute. In other words, he claimed that the Prophet's (pbuh) wives (r.a.) were excluded in the discussion of verse 33 of surah al-Ahzab when discussing the issue of infallibility (pp. 96-97). He gave the reason that the Prophet's (pbuh) wives (r.a.) could not be infallible since they had hurt his feelings causing Allah SWT to

reveal a verse to reprove them, as in verse 4 of surah al-Tahrim in which Allah SWT said, as in the following meaning:

If ye two turn in repentance To him, your hearts Are indeed so inclined; But if ye back up Each other againts him, Truly Allah is his Protector, And Gabriel, and (every) Righteous one among those Who believe-and furthermore, The angels-will back (him) up.

The attitude of the Prophet's (pbuh) wives (r.a.) and Allah's reproach clearly show that they were not infallible. Thus, according to Sheikh Mar'i, they surely were not included in verse 33 of surah al-Ahzab (p. 98).

Sheikh Muhammad Mar'i in his book also touched on the infallibility (*‘ismah*) concept as a pre-requisite to be an *imam*. This is consistent with the Shi'ite stance that after the demise of the Prophet (pbuh), the words of an *imam* who is not infallible may not be relied upon. Thus the infallibility (*‘ismah*) of an *imam* is as valid as the infallibility (*‘ismah*) of the Prophet (pbuh). Verse 33 of surah al-Ahzab shows the infallibility of Amir al-Mukminin ‘Ali and his two sons, Hasan and Husain (a.s). Thus it is proven that the legitimate succession to the caliphate belonged to them and not others. It follows that adherence to their opinions is obligatory as others are not infallible. Without infallibility, mistakes will happen. Hence, it is not valid for anyone to be caliph to administer the Prophet's (pbuh) shariah without infallibility (*al-‘ismah*) (p. 66).

4.6 Reply and Rejection of Argument and Claim regarding Infallibility

Ali Muhammad al-Salabi (2012) asserted in his book, *Khawarij dan Shf'ah dalam timbangan ahl al-Sunnah wa al-Jam'ah* (Khawarij and Shi'ite under consideration of Ahl al-Sunnah wa al-Jam'ah) that verse 33 of surah al-Ahzab, does not play a role in establishing the infallibility of *ahl al-Bayt*. Likewise, Taha Hamid al-Dulaimi (2008) in his book, *Ayat Ihtaj Biha al-Shf'ah ‘Ala al-Imam* asserted his view that the verse is not an unambiguous (*muhkam*) verse which can give the meaning of infallibility to *ahl al-Bayt*. It is an ambiguous (*mutashabihah*) verse which cannot serve as a decisive or convincing proof (*dalil qat'i*) for the infallibility of *ahl-al-Bayt*. Based on this view, it can be said that Sheikh Muhammad Mar'i's argument may not be a source to determine laws and may not be used to establish infallibility of *ahl al-Bayt*.

Ibn Taimiyyah (1986) in his book *Minhaj al-Sunnah* gave an explanation that the Shi'ite has committed a significant and colossal mistake when they claim that this verse discusses the subject of infallibility. In fact, this verse does not discuss the subject of infallibility at all, let alone attributing infallibility to anyone, whether the Prophet's (pbuh) wives (r.a.) or Ali, Fatimah, Hasan and Husain (r.a.). Ibn Taimiyyah (1986) held the view that Allah SWT uses the word *yuridu* (يريد) which means 'wishes' or 'desires' or 'intends', then the word *yudhhiba* (يذهب) preceded by the letter 'lam' (ل) which means 'for' or 'so that'. Thus, Allah's words: (إنما يريد الله ليذهب) – verily Allah wishes only to remove your sins...) precisely explains Allah's wish to remove the sins of *ahl al-Bayt*. If Allah so wishes to attach infallibility (sinless and pure), Allah would have said something more certain or conclusive such as “Verily Allah has removed your sins O ahl al-Bayt and has purified you thoroughly”.

For this reason, Sheikh Muhammad Mar'i had committed a great mistake in interpreting the verse as establishing infallibility of Ali, Fatimah, Hasan and Husain (r.a.). Ibn Taimiyyah (1986) honestly explained that the Shi'ite has made a very big and significant error in claiming that the verse discusses the subject of infallibility when it does not at all.

Ali Muhammad al-Salabi (2012) gave some reasons why the verse does not establish infallibility in the four persons mentioned, as follows:

- a. The term *ahl al-Bayt* in the verse certainly refers to the Prophet's (pbuh) wives (r.a.). It is impossible to interpret *ahl al-Bayt* as referring to Ali, Fatimah, Hasan and Husain (r.a.) According to the commentary by Sheikh ‘Abd al-Muhsin bin Hamd al-‘Ibat al-Badr (1422), the Prophet's (pbuh) act of calling Ali, Fatimah, Hasan and Husain with the title *ahl al-Bayt* was not because the verse specified them as such, but because they originally belonged within the generality of the term *ahl al-Bayt* (family or household).

- b. The Prophet's (pbuh) use of the verse was because of his desire to include Ali, Fatimah, Hasan and Husain (r.a.) within the purpose of the verse, that is, to remove their sins and thoroughly purify them of the influence of sins. Hence, he preceded with the command to get up and perform *fajr* prayers. We all know from some authentic (*sahih*) hadith that between one obligatory prayer (*salat fard*) to another, sins are removed and the person who regularly prays is purified from the influence of ,analogous to one who bathes five times a day.

From the explanation of the above description, some matters may be deduced. First, verse 33 of surah *al-Ahzab* was revealed for the Prophet's (pbuh) wives (r.a.) in order to tell them to strive in avoiding sin and purifying themselves of sinful influence. Second, even if the verse included Ali, Fatimah, Hasan and Husain (r.a.), it still does not attribute infallibility in them to be successor to the Muslim caliphate and source of reference of *shariah* after the Prophet's (pbuh) demise. Third, the term *ahl al-Bayt* in the verse definitely refers to all the Prophet's (pbuh) wives (r.a.). Fourth, after investigation and analysis of the hadith used as evidence in argument, they are found to be weak (*dai'f*) in chain (*sanad*) while clearly, in terms of meaning, are inaccurate and erroneous, and constitute deviated reasoning in argument which Sheikh Mar'i tried to uphold or sustain.

5. Conclusion

The book, *Limadha akhtartu madhhab al-Shi'ah* was written by Sheikh Muhammad Mar'i for the purpose of clearing the sect that he accepted as true, of any suspicion and doubt. He questioned the caliphate's position after the demise of the Prophet (pbuh) and asserted that sources of revelation, namely the *nass* (text) of al-Qur'an and al-Sunnah which is *sahih* (authentic), have determined that the Prophet's (pbuh) *ahl al-Bayt*, comprised of Ali bin Abi Talib and his descendants (r.a.), as the legitimate line of succession to the caliphate. Sheikh Mar'i argued using al-Quran dan hadith, interpreting both according to his own methods and understanding. Research results find that his interpretive methods contradict standard methods of interpretation leading to a meaning which deviates from the true meaning. It is very clear that he supported the Shi'ite sect (see p. 27). His argument is a weapon of Shi'ite propaganda to influence public thinking into accepting the Shi'ite sect and ideology, whereas Shi'ite argument is far from valid and does not conform to standard interpretive rules. Through his work, Sheikh Muhammad Mar'i had sown confusion in some aspects, particularly, in asserting the meaning of the term *ahl al-Bayt* as comprising only of Ali bin Abi Talib and his descendants as well as their infallibility.

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Factors Influencing Environmentally Ethical Behavior of Muslims Household in Putrajaya, Malaysia

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Abstract

The aim of this paper is to identify influential factors that emphasizing environmentally ethical behaviour (EEB) amongst Muslim households in Putrajaya, Malaysia. Quantitative survey method was employed to gain information on the influential factors of pre-cycling, reusing and recycling activities amongst Muslim households in Putrajaya. The questionnaire was distributed to 345 Muslims in Putrajaya through convenient sampling methods. Reliability and validity tests of 105 items with 5 scales each were conducted using SPSS Version 18.0. Cronbach's Alpha values showed the reliability of the items are high (range from 0.816 to 0.944) and Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy is 0.801. The rotated component matrix in test of validity showed all items loaded above 0.30 and each item loaded with its proposed constructs. Means and standard deviation was conducted to identify the most influential factor of Muslims household in Putrajaya in their pre-cycling, reusing and recycling activities. The most influential factor for pre-cycling and reusing and recycling activities of Muslims household in Putrajaya was social factors. Besides that, their pre-cycling and reusing and recycling behaviour was also influenced by economic factor while religious and political factors are the least influential factors.

Keywords: Environmentally ethical behaviour (EEB); pre-cycling; reusing; recycling; Muslims households

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1. Introduction

To promote environmental action among citizens, may be a challenge to any government that are seeking to reach environmental targets by encouraging individuals to participate in behavior that will help to reduce negative impact to the environment and the population at large. Such activities include energy saving, waste reduction, energy conservation, recycling and green consumption (Siti Nor Bayaah Ahmad et al., 2010).

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The current rapid growth in the economy and the patterns of consumers' consumption and behavior worldwide are the main cause of environmental deterioration. As consumers, we buy and dispose a multitude of goods. Some of our consumption behavior are performed on a daily bases such as our eating pattern or how we travel to work. Consumption is the reason why anything is produced. Perhaps it may not be too much if we say that human behavior is a key source to the environmental problems, nowadays.

Household waste recognized as one of the factors that contribute seriously to the degradation of environmental quality (Jalil, 2010). Therefore, government is currently encouraging our society to adopt green activities and practice environmentally ethical behavior in order to manage the amount of household waste that enters the landfill and also to maintain the environmental sustainability. Household acts as a main producer for household waste. Hence, household participation in environmental conservation especially in environmentally ethical behavior such as pre-cycling, reusing and recycling towards household waste management should be discussed.

Therefore, this paper focused on Muslim household in Putrajaya to examine the EEB activities (pre-cycling and reusing and recycling) and most and the least influential factors (social, religious, economic and political factors) of their behaviour.

2. Literature Review

Past researchers claimed that there are some reasons for practicing environmentally ethical behavior discovered in the past literatures. One of the reasons is social aspect. According to D'Elia (2008), Ittiravivongs (2011), Mahat, Ahmad, Ali and Ngah (2015) and Sidique, Joshi and Lupi (2010), recycling facilities and services are effective in increasing recycling rate among respondents such as curbside recycling services and drop-off centers. Ittiravivongs (2011) stressed that attentions should be paid on the service accessibility and also standard of disposal containers. Ittiravivongs (2011) explained that the facilities and services should be convenience and comfortable to get access. Otherwise, the insufficiency and inadequacy of the recycling support systems could demotivate respondents' willingness to participate in recycling activity as well as obstruct their actual recycling behavior (D'Elia, 2008; Ittiravivongs, 2011). Furthermore, D'Elia (2008) noticed that the green campaigns that focus more on general environmental threats than specifically on waste could be more effective towards enhancing household recycling rates. Besides that, the improvements of structural and promotional aspects of recycling systems were more helpful to boost recycling rates compared to financial penalties or reward (D'Elia, 2008). Moreover, Ahmad, Mustafa, Hamid and Wahab (2011) added the role of mass media especially television in promoting such campaigns can boost environmental awareness among societies and at the same time can attract communities to participate in reducing, reusing and recycling activities. Ahmad (2012) further explained that environmental knowledge can change someone's attitude and behavior towards environment. Therefore, environmental education is identified as important aspect in order to achieve sustainable life (Ahmad, 2012). Thus, Ittiravivongs (2011) justified that educating the public on recycling was also found to increase the rate of recycling. Besides that, Ali, Ali, Ibrahim and Omar (2012) added that the understanding societies who already have environmental awareness and environmental education will ask other societies together for participating in green activities. Ittiravivongs, (2011) noticed that people are willing to recycle when their involving communities have positive norm on recycling. Thus, those communities who interested to participate in recycling activities will produce more recyclable waste compared to communities who is not impressed (Ali et al., 2012).

Furthermore, some researchers identified economic aspect as one of the reasons for applying environmentally ethical behavior. According to Gani, Chiroma and Gana (2012), those with low income will spend their time more in sorting and segregating solid waste which can generate more income for them. In addition, Lockhart (2003) discovered that people who not willing to pay for an additional bag of garbage will keep recycle what they can as long as to keep the costs down. Rahman (2007) agreed that those people who approaching recycling and reusing activities like a full time job will earn more income. Instead of economic aspect, some researchers indicated that religious aspect also influence respondents in applying environmentally ethical behavior. Religious aspect seems to be significantly related to recycling behaviour (D'Elia, 2008) and statistically linked with reasons why respondents recycle (Felix, Asuamah, & Darkwa, 2013). According to Felix et al. (2013), Muslim and Christian respondents

recycle more than those who do not attend any mosque or church. Kadikon and Othman (2010) explained that recycling is one of the ways of worship Allah since cleanliness is a part of faith in Islam and it is an inseparable part of the Muslim's life. Rahman (2007) justified that a good Muslim will not waste his wealth by extravagant spending as Islam recommends moderation.

One more reason of influential aspect of environmentally ethical behavior is political aspect. Ali et al. (2012) stated that government is already introduced many concepts and campaigns such as recycling, providing recycle bins at main centre, segregating waste based on its type and many more. However according to Ali et al. (2012), the researcher find out that the communities fail to involve in waste management activities as no detail explanations neither from government nor private sectors regarding these issues. Therefore, D'Elia (2008) then added that the improvements to structural and promotional aspects of recycling schemes by government were more helpful to increase recycling rates than financial penalties or rewards. Besides, Nishio and Takeuchi (2005) noticed that recycling rules and systems set up by local authorities was also important to perform consumer's recycling behavior as law is one of the significant mechanisms in order to effectively manage the environment (Ali et al., 2012). Lockhart (2003) identified that respondents' participation in recycling activities has a positive correlation with type of municipal solid waste fee policy. Sidique et al. (2010) supported and justified that variable pricing of waste disposal is an effective policy tool for increasing the amount of recycling and reducing waste generation. Hence, this paper aims to determine the level of environmentally ethical behavior amongst Muslim households and to identify influential factors that reinforcing environmentally ethical behavior amongst Muslim households.

3. Methodology

This paper is based primarily on quantitative data. Cross sectional study was adopted in the survey research as the data were collected only at one point of time for the same respondents (Marican, 2005; de Vaus, 2002). The questionnaire was fully adapted from the instrument developed by Yaacob (2009) and some items had been modified in order to fulfill the research objectives.

The questionnaire consists of three sections namely Section A: Pre-cycling, Section B: Reusing and Recycling, and Section C: Household Information. Every item for Section A and Section B contains two measured construct, first, pre-cycling, reusing and recycling activities, and second, the influential factors, i.e., social, economic, religious and political factor. While, Section C is to classify respondents' background such as gender, age, marital status, highest education level, monthly income and house ownership status. At the end of questionnaire, respondents were allowed to leave their comments or insights regarding environmental ethics issues. A set of questionnaires was distributed to 345 to Muslim household in Putrajaya, Malaysia. A convenient sampling method was used in collecting data. All respondents ranged in age from 20 to 59 years old and majority of respondents were married. The summary of respondents profile was presented in Table 3.1. In this research, data were analyzed using descriptive analysis i.e., mean and standard deviation. Descriptive analysis is to assess the mean value while standard deviation is to identify the most influential factor. Statistical Package for Social Science (SPSS) version 18.0 was used to facilitate this data analysis.

Reliability and validity test of 105 items, 5 scales each, is conducted for the first step of analysis by using SPSS version 18.0. According to de Vaus (2002, p.364), "reliability test is a measure of consistency with which people give the same response on different occasions assuming no change in the characteristic being measured". Validity test is conducted to identify whether an indicator measures the concept that we intend to measure (de Vaus, 2002). The results obtained from data analysis i.e., reliability and validity test are mentioned in this section.

The reliability test was conducted to examine the reliability of items. Based on Table 3.2, Cronbach's Alpha value for pre-cycling factor is 0.816, reusing and recycling factor is 0.918, social factor (pre-cycling) is 0.859, religious factor (pre-cycling) is 0.874, economic factor (pre-cycling) is 0.926 and political factor (pre-cycling) is 0.857. Besides that, factors for reusing and recycling are also gain the high values of reliability test, that are social factor (reusing and recycling) is 0.900, religious factor (reusing and recycling) is 0.938, economic factor (reusing and recycling) is 0.905 and political factor (reusing and recycling) is 0.944.

Table 3.1 Profile of respondents

Demographic Characteristics	Frequency	Percentage (%)
Age (years old):		
20-29	172	49.9
30-39	107	31.0
40-49	12	3.5
50-59	7	2.0
Missing	47	13.6
Total	298	100.0
Gender		
Male	137	39.7
Female	162	47.0
Missing	46	13.3
Total	345	100.0
Marital Status		
Single	142	41.2
Married	151	43.8
Divorced	3	0.9
Missing	49	14.2
Total	345	100.0
Educational Level		
PMR/LCE	3	0.9
SPM	88	25.5
Certificate	15	4.3
Diploma	87	25.2
Degree	90	26.1
Master	5	1.4
Missing	57	16.5
Total	345	100.0
Salary (Monthly):		
<RM1000	42	12.2
RM1001-RM2500	135	39.1
RM2501-RM5000	53	15.4
>RM5000	14	4.1
Missing	100	28.9
Total	345	100.0

According to de Vaus (2002, p.184), “the higher the figure the more reliable the scale”. De Vaus (2002, p.184) emphasized, “as a rule of thumb alpha should be at least 0.6 before we say that the scale is reliable”. The result of reliability analysis shows all Cronbach’s Alpha value is high which means the consistencies among items in the research instruments are high. Moreover, the high value of Cronbach’s Alpha demonstrates the more reliable the factors and items in this study and the instrument was understood by respondents.

Table 3.2 Result of reliability test

Scale	Number of Item	Mean	Cronbach’s alpha value
Pre-cycling	10	2.45	0.816
Social factor	10	2.55	0.859
Religious factor	10	2.69	0.874
Economic factor	10	2.30	0.926
Political factor	10	2.60	0.857
Reusing and recycling	11	2.33	0.918
Social factor	11	2.73	0.900
Religious factor	11	2.44	0.938
Economic factor	11	2.59	0.905
Political factor	11	2.36	0.944

Meanwhile, test of validity was conducted to identify whether the instrument used measures what it is supposed to measure. According to Table 3.3, Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) for the items were above 0.7 (i.e., 0.801) indicates that a set of variables in the correlation matrix was sufficiently high and suitable for factor analysis (de Vaus, 2002). Furthermore, significance value is less than 0.01 demonstrates that the factor analysis was significant with the research data.

Table 3.3 Kaiser-Meyer-Olkin (KMO) value in validity test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.801
Bartlett's Test of Sphericity	Approx. Chi-Square	3482.378
	df	45
	Sig.	.000

Results from the factor analysis as shown in Table 3.4 indicates that rotated component matrix was in two significant factors with eigenvalues greater than 1 which all items loaded above 0.30 and each item loaded with its proposed constructs. The two significant factors; pre-cycling and reusing and recycling, loading at Construct 4 and Construct 6 respectively) and influential factors (eight items i.e., political, religious, social and economic factor loading at Construct 1, Construct 2, Construct 5 and Construct 3 respectively). While interpreting the factors, only high loading factors i.e., greater than 0.3 were considered (de Vaus, 2002).

Table 3.4 Factor analysis of validity test

Item	1	2	3	4	5	6
Pre-cycling				.945		
Social factor					.878	
Religious factor		.917				
Economic factor			.934			
Political factor	.815					
Reusing and Recycling						.927
Social factor					.866	
Religious factor		.871				
Economic factor			.936			
Political factor	.904					

4. Results and Discussion

Descriptive analysis was conducted to identify the mean value and standard deviation in order to discover the percentage of participation among respondents in pre-cycling, reusing and recycling activities and also to recognize the most influential factors for respondents in applying environmentally ethical behavior in their daily lives.

4.1 Pre-cycling Activities

Table 4.1 showed that majority of respondents agreed (mean score value between 2.09 to 2.87) that they do pre-recycling activities such as buying fruit and vegetables loose, not packaged, or with as little packaging as possible (2.21), buying products with the phrase “environmentally friendly” on the label (2.59), buying refillable items for household such as ink pens, perfume, or dishwasher liquid (2.64), buying products because either the products or their packaging can be used again rather than those that can only be used once (2.66), buying a bulky pack rather than a small pack for products that household consumes in quantity (2.74) and minimising waste by using every bit of the food that prepare for family and throwing away as little as possible (2.87). Meanwhile, the least activities had been done by respondent is buying a handkerchief rather than tissues, or washable nappies rather than disposable nappies with a mean value of 2.09.

Table 4.1 Mean Score Value and Standard Deviation of Pre-cycling Activities

Item	Mean Score	Social	Religious	Economic	Political
1. Shopping at a flea market, or a second hand shop for household	2.28 (±0.84)	2.73 (±0.84)	2.31 (±0.98)	2.68 (±0.91)	2.38 (±0.98)
2. Buying refillable items for household such as ink pens, perfume, or dishwasher liquid	2.64 (±0.87)	2.77 (±0.86)	2.30 (±0.97)	2.80 (±0.92)	2.39 (±0.96)
3. Buying fruit and vegetables loose, not packaged, or with as little packaging as possible	2.21 (±0.79)	2.59 (±0.92)	2.20 (±1.00)	2.58 (±0.94)	2.31 (±0.99)
4. Using own bag when going shopping, rather than one provided by the shop	2.26 (±0.80)	2.65 (±0.90)	2.28 (±0.96)	2.52 (±0.93)	2.35 (±0.99)
5. Buying products because either the products or their packaging can be used again rather than those that can only be used once	2.66 (±0.77)	2.79 (±0.92)	2.37 (±1.00)	2.71 (±0.89)	2.43 (±1.01)
6. Buying products with the phrase “environmentally friendly” on the label	2.59 (±0.79)	2.74 (±0.85)	2.30 (±0.96)	2.54 (±0.89)	2.37 (±0.97)
7. Buying canned drinks or glass bottled drinks, rather than plastic bottled drinks	2.21 (±0.77)	2.52 (±0.99)	2.18 (±1.06)	2.34 (±0.99)	2.21 (±1.06)
8. Buying a bulky pack rather than a small pack for products that household consumes in quantity	2.74 (±0.82)	2.69 (±0.93)	2.31 (±1.06)	2.72 (±0.99)	2.34 (±1.07)
9. Minimizing waste by using every bit of the food that prepare for family and throwing away as little as possible	2.87 (±0.80)	2.88 (±0.94)	2.57 (±1.05)	2.72 (±0.97)	2.39 (±1.04)
10. Buying a handkerchief rather than tissues, or washable nappies rather than disposable nappies	2.09 (±0.86)	2.53 (±1.07)	2.23 (±1.05)	2.36 (±1.04)	2.14 (±1.07)

According to Table 4.1, most respondents agreed that social factors (mean score value between 2.52 to 2.88) is the most influential factor that encourage them to involve in all pre-cycling activities. Meanwhile economic factors discovered as second most influential factor (mean score value between 2.34 to 2.80) and followed by religious factors (mean score value between 2.18 to 2.57). In addition, respondents stated that political factors (mean score value between 2.14 to 2.43) are less influence in their pre-cycling activities.

4.2 Reusing & Recycling Activities

Based on Table 4.2, most respondents strongly agreed (mean score value between 2.13 to 2.81) that they participating in reusing and recycling activities namely freezing food leftovers for another meal or unexpected guests (2.27), sorting out household waste according to whether or not it is recyclable (2.31), taking old recyclable items to a recycling centre (2.34), recycling food cans and drinks cans (2.40), feeding animals such as pets, livestock, wild birds, stray cats and so forth with household organic waste (2.69), reusing plastic items such as bottles, bags, containers and so forth (2.75), reusing paper, cardboard, junk mail, magazines, or newspapers for other purposes such as wrappers, artwork, or to light the fire (2.76), reusing textiles such as old baby clothes for a new baby (2.80) and trying to get something repaired rather than buying a new one (2.81). Meanwhile, the lowest mean score value for reusing and recycling activities is composting household organic waste (2.13).

Table 4.2 Mean score value and standard deviations for reusing and recycling activities

Items	Mean score	Social	Religious	Economic	Political
1. Trying to get something repaired rather than buying a new one	2.81 (±0.71)	2.85 (±0.88)	2.52 (±1.00)	2.76 (±0.93)	2.43 (±1.03)
2. Taking old recyclable items to a recycling centre	2.34 (±0.78)	2.73 (±0.94)	2.46 (±0.98)	2.63 (±0.97)	2.40 (±1.03)
3. Sorting out household waste according to whether or not it is recyclable	2.31 (±0.81)	2.71 (±0.97)	2.37 (±1.00)	2.46 (±0.98)	2.34 (±1.03)
4. Reusing paper, cardboard, junk mail, magazines, or newspapers for other purposes such as wrappers, artwork, or to light the fire	2.76 (±0.75)	2.86 (±0.85)	2.46 (±0.99)	2.74 (±0.92)	2.44 (±0.99)
5. Feeding animals such as pets, livestock, wild birds, stray cats and so forth with household organic waste	2.69 (±0.84)	2.70 (±0.95)	2.52 (±0.97)	2.59 (±1.03)	2.28 (±1.07)
6. Composting household organic waste	2.13 (±0.74)	2.46 (±0.95)	2.25 (±1.02)	2.35 (±1.00)	2.21 (±1.00)
7. Freezing food leftovers for another meal or unexpected guests	2.27 (±0.93)	2.52 (±1.08)	2.31 (±1.08)	2.41 (±1.09)	2.14 (±1.08)
8. Reusing plastic items such as bottles, bags, containers and so forth	2.75 (±0.71)	2.85 (±0.81)	2.53 (±0.95)	2.66 (±0.90)	2.44 (±1.00)
9. Recycling food cans and drinks cans	2.40 (±0.88)	2.66 (±0.98)	2.38 (±1.04)	2.48 (±1.04)	2.39 (±1.11)
10. Reusing textiles such as old baby clothes for a new baby	2.80 (±0.78)	2.79 (±0.91)	2.53 (±1.01)	2.69 (±0.98)	2.41 (±1.06)
11. Recycling or reusing glass bottles and jars	2.79 (±0.71)	2.87 (±0.86)	2.47 (±1.05)	2.74 (±0.91)	2.46 (±1.06)

Besides that, according to Table 4.2, respondents strongly agree that social factors (mean score value between 2.46 to 2.87) are the most influential factor for participating in reusing and recycling activities i.e., trying to get something repaired rather than buying a new one, taking old recyclable items to a recycling centre, sorting out household waste according to whether or not it is recyclable, reusing paper, cardboard, junk mail, magazines, or newspapers for other purposes such as wrappers, artwork, or to light the fire, feeding animals such as pets, livestock, wild birds, stray cats and so forth with household organic waste, composting household organic waste, freezing food leftovers for another meal or unexpected guests, reusing plastic items such as bottles, bags, containers and so forth, recycling food cans and drinks cans, recycling or reusing glass bottles and jars, and reusing textiles such as old baby clothes for a new baby, compared to economic factors (mean score value between 2.35 to 2.76) and followed by religious factors (mean score value between 2.25 to 2.53). Table 4.2 also reveals that political factors is the most less influential factor among respondents in practicing reusing and recycling activities with mean score value is between 2.14 to 2.46.

Results from Table 4.1 can be compared with the results in Table 4.2 which shows the same pattern of the most influential factor of environmentally ethical behavior. Generally, social factors were claimed by majority of respondents as the strongest factor influencing them taking part in pre-cycling, reusing and recycling activities. This findings was supported by past researchers (Ahmad, 2012; Mahat et al., 2011; Ittiravivongs, 2011; Sidiqie et al., 2010; Ali et al., 2012; D'Elia, 2008; Abdullah, Ali, Besar, Rose, Zamhari, & Sahdan, 2012; Ooi, Kwek, & Keoy,

2012, Sinnappan & Rahman, 2011; Nizam, Rajiani, Mansor, & Yahaya, 2014; Samarasinghe, 2012; Anvar & Venter, 2014; Kollmuss & Agyeman, 2002; Afroz, Hanaki, & Kurisu, 2008; Omran & Mahmood, 2011). According to Ittiravivongs (2011), Sidique et al. (2010), D'Elia (2008), Kollmuss and Agyeman (2002) and Afroz et al. (2008), recycling facilities and services such as curbside recycling services and drop-off centers are effective in influencing the participation of societies in recycling activities and simultaneously increasing the rate of recycling. The improvements of these recycling support systems should be expressly concerned by government as the insufficiency and inferiority of the system could largely demotivate communities' willingness to recycle as well as hinder their actual recycling behavior (Ittiravivongs, 2011). Kollmuss and Agyeman (2002) added that many pro-environmental behaviors including environmentally ethical behavior can only be done if the necessary facilities and infrastructures are provided. Therefore, the government has their own role to play in order to increase the participation level among societies in pre-cycling, reusing and recycling activities (Sinnappan & Rahman, 2011; Ooi et al., 2012). D'Elia (2008) reminded that the facilities and services provided by government should be comfortable to get access. Besides government roles, Mahat et al. (2015) noticed that teacher's position as change agent and educator also has important role in encouraging sustainable consumption practices not only toward their students but also among people surroundings. Omran and Mahmood (2011) indicated that some people involving in environmentally ethical behavior namely pre-cycling, reusing and recycling activities because of encouragement from their children. Moreover, Ooi et al. (2012) found that peer pressure have significant influences on green purchase intention among Malaysian consumers. Based on findings by Ittiravivongs (2011), people's environmentally ethical behavior tended to depend significantly on consumption norm of their engaging communities. Ittiravivongs (2011) further explained that people were likely to intend to recycle when their involving societies have positive norm on recycling. People might also be hesitating to take part in recycling activities if they feel that recycling is an irregular practice in their participating societies. Samarasinghe (2012) and Kollmuss and Agyeman (2002) agreed that cultural values and norms are highly correlated with environmental attitudes and as well play a very important role in shaping people's behavior. Furthermore, Sidique et al. (2010) discovered that educating the communities on recycling was also found as an effective method to improve recycling rate. Ahmad (2012) explained that environmental knowledge in some way can change people's attitude and behavior towards environment. Additionally, Ooi et al. (2012), Sinnappan and Rahman (2011), Samarasinghe (2012) and Anvar and Venter (2014) identified that environmental knowledge, environmental attitude and environmental concern have significant influences on green consumer behavior intention. Hence, environmental education among the public is essential in order to create sustainable quality of life (Ahmad, 2012; Ali et al., 2012). Besides, Abdullah et al. (2012) found out that mass media can be the best medium to educate the public about environmentally ethical behavior.

Kollmuss and Agyeman (2002), Afroz et al. (2008) and Omran and Mahmood (2011) stated that economic factors also have a strong influence on people's decisions and behaviors. Omran and Mahmood (2011) said that some respondents taking part in recycling activities for money. Afroz et al. (2008) clarifies that applying environmentally ethical behavior in daily lives can be a great way to earn some extra income. Moreover, Lee, Kurisu, and Hanaki (2013) indicated that monetary saving is considered one of the important factors for this pro-environmental behavior. Kurisu and Bortoleto (2011) clarifies that the city that implemented a policy of charging system for shopping bags provided by the shop showed significantly higher practice rates of people using their own bags. In addition, Lockhart (2003) discovered that people who not willing to pay for an additional bag of garbage will keep recycle what they can as long as to keep the costs down.

Some research conducted by Rice (2006), D'Elia (2008), Felix et al. (2013) and Kadikon and Othman (2010) found that religion as another factor shaping people's environmentally ethical behavior. Rice (2006) noticed that religious teachings and religiosity are shown to be related with pro-environmental behavior. Religion is linked statistically with reasons why respondents recycle (Felix et al., 2013) and seems to be significantly related to recycling behavior (D'Elia, 2008) with Catholics recycling more (D'Elia, 2008). However, Felix et al. (2013) discovered that Muslim respondents recycle more than Christian and those who do not attend any church because of their own awareness about the important of recycling. Moreover, there is a strong pro-environmental ethics in Islamic teaching (Rice, 2006). Kadikon and Othman (2010) explained that environmentally ethical behavior i.e., pre-cycling, reusing and recycling activities can be considered an act of worship as these activities avoiding harm to others, avoiding waste, help to sustain the environment for future generations and conserve natural resources to maintain a green and healthy environment.

Political factors also influencing respondents in practicing pre-cycling, reusing and recycling activities (Mahat et al., 2015; Nishio & Takeuchi, 2005; Lockhart, 2003; Sidique et al., 2010; Ali et al., 2012; Afroz et al., 2008; Ooi et al., 2012). Sidique et al. (2010) indicated that regulations introduced by governments can be a successful ways of increasing recycling. Moreover, the recycling rules and systems developed by the authorities were also crucial to perform consumer's recycling behavior (Nishio & Takeuchi, 2005). Lockhart (2003) proved that type of municipal solid waste fee policy have a positive correlation with respondents participation in recycling activities. Sidique et al. (2010) agreed that variable pricing of waste disposal is an effective policy tool for increasing the recycling rate and reducing the waste generation. Ooi et al. (2012) also discovered that governmental initiatives have significant influences on green purchase intention of consumers. Furthermore, the government had already initiated various concepts and facilities in order to influence societies applying environmentally ethical behavior such as organizing recycling program, providing recycling bins and establishing recycling centers (Ali et al., 2012). Mahat et al. (2015) suggested that local authorities should improve recycling centers and increase the amount of recycling bins in their municipal in order to facilitate and encourage communities taking part in recycling program.

5. Conclusion

The results from this study revealed that majority of respondents have been participating in almost all listed pre-cycling, reusing and recycling activities. Only few activities indicated by majority of respondents as not interested in doing it such as shopping at a flea market or a second hand shop for household; using own bag when going shopping, rather than one provided by the shop; buying canned drinks or glass bottled drinks, rather than plastic bottled drinks; freezing food leftovers for another meal or unexpected guests; composting household organic waste; and buying a handkerchief rather than tissues, or washable nappies rather than disposable nappies. Besides that, the most obvious finding to emerge from this study is that social is the most influential factor for Muslim households in Putrajaya in conducting environmentally ethical behavior specifically pre-cycling, reusing and recycling activities followed by economic and religious factors while political factors is the least influential factor. Therefore, social approach and economic approach should be considered by any stakeholder either government, private or non-governmental organizations (NGOs) in order to advocate environmentally ethical behavior particularly among Muslim community in Malaysia.

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Transformation of Muslim Behaviour towards Sustainable Environment Based on Islamic Values: Perspectives of Malaysian Muslim Postgraduate Students

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Abstract

Current environmental issues require human to apply religious teaching in solving them. Islamic teaching definitely provides several answers to this problem including ethical solution - where environmentally ethical behavior (EEB) is often overlooked in a Muslim life. Therefore, a focus group discussion (FGD) was conducted to investigate on whether or not Malaysian Muslim postgraduate students, who generally are having a high exposure and understanding of Islamic teaching as well as holding high ethical value, translate their understanding into their behavior as an integral part of their daily routine. Thus, this paper discusses the perspectives of five Malaysian Muslim postgraduate students on the transformation of Muslim EEB in Malaysia in three aspects: (a) The type of EEB practiced by Muslims in Malaysia; (b) The transformation process of EEB experienced by Muslims in Malaysia; and (c) Whether or not the transformation of EEB of Muslims in Malaysia is motivated by the values advocated by Islam. The findings of FGD revealed that reusing and recycling is the most favourable activities performed by Muslims in Malaysia and the transformation process of EEB is exist even though the rate is still low. FGD's results also demonstrated that the transformation of EEB of Muslims is not motivated by the Islamic values but is more motivated by the enforcement of law and regulation as well as social factors. These findings are valuable and useful as a platform in order to advocate and accelerate the transformation of Muslims EEB in Malaysia towards environmental sustainability.

Keywords: Environmentally ethical behavior; environmental sustainability; Malaysian Muslim postgraduate students; Islamic values; Muslims behaviour

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1. Introduction

Society faces significant environmental challenges including climate change, water quality and shortages, air pollution and loss of biodiversity in recent years due to a life style of mass production, mass consumption and mass disposal. Therefore, in response to the negative impact that humans have had on the natural environment, research efforts from a variety of disciplines have required to understand and solve human-caused problem. Within social

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sciences, efforts have largely focused on identifying factors that stimulate an individual to practice behavior that has a positive impact on the environment - environmentally ethical behavior (EEB) - which is derived from religious teaching. Islamic teaching also emphasized Muslims to behave ethically towards environment. Hence, considering universities as a centre that producing knowledgeable person and disseminating useful information, thus this study was conducted to investigate on whether or not Malaysian Muslim postgraduate students, who generally are having a high exposure and understanding of Islamic teaching as well as holding high ethical value, translate their understanding into their behavior as an integral part of their daily routine. In order to accelerate the transformation process of EEB, it is important to study: (a) The type of EEB practiced by Muslims in Malaysia; (b) The transformation process of EEB experienced by Muslims in Malaysia; and (c) Whether or not the transformation of EEB of Muslim in Malaysia is motivated by the values advocated by Islam.

2. Literature Review

Literature reviewed demonstrate that there are various type of environmentally ethical behaviour (EEB) conducted by respondents in previous research.

According to Eyice Basev (2016), recycling is the most favourable activities practiced by majority of respondents. Eyice Basev (2016) discovered that papers and newspapers are the mostly recycled items by the respondents. Meanwhile, Dolcinar and Grun (2009) found out that many respondents recycle newspaper and cans. Furthermore, Clay (2005) identified that instead of paper and newspaper, glass and plastic are also recycled most commonly by the respondents. Besides that, Sun (2004) noticed that the most participated recycling method is curbside collection while only small percentages of respondents take recyclable items to recycling centers and use recycling bins in apartments or dorms. Other than that, Dolcinar and Grun (2009) and Sekito et al. (2013) identified that respondents also taking part in composting activities. However, Steel (1996) illustrated that respondents were least likely to engage in composting activities. Guerrero et al. (2013) explained that level of composting is positively correlated to domestic burning where improper waste collection systems due to lack of infrastructure or municipal inefficiencies will encourage people to find another solutions for their waste such as domestic burning and composting. Guerrero et al. (2013) investigated that most studied cities have implemented composting organic waste either at household level or by private sector or municipality.

Moreover, Dolcinar and Grun (2009), Zhu (2011) and Lynn (2014) discovered that respondents also bring their own shopping bag when shopping. However, according to Zhu (2011), only a small number of respondents would bring plastic bags with them when shopping compared to respondents who use plastic bag given by shopping store each time they make their purchase. Nonetheless, Lynn (2014) ascertained that bring shopping bag together when going shopping is among the highest preferable activities in green behavior practiced by respondents.

Furthermore, previous research identified that respondents also involve in pre-cycling activities, i.e. waste prevention and waste reduction. Jibril Dan Azimi Jibril et al. (2012) clarified that based on waste management hierarchy (Figure 1), pre-cycling should be the first and the best practice in managing waste followed by reusing and recycling activities. Jibril Dan Azimi Jibril et al. (2012) further added that reusing should be explored and recycling option will be encouraged if the waste cannot be reused anymore. For instance, Dolcinar and Grun (2009) described that respondents will buy products that protect the environment, purchase bio-degradable products, purchase refillable products as well as buy goods that save energy to support pre-cycling activities. In addition, Lynn (2014) added that respondents also decide not to buy something that has too much packaging and buy recycled paper products such as toilet paper or tissues in order to minimizing waste. Nishio and Takeuchi (2005) explained that waste reduction behavior and purchase of substitution products has the beneficial results of preventing unnecessary consumption and reducing living expenses. On the other hand, Jibril Dan Azimi Jibril et al. (2012) justified that the waste minimization activities would help the municipalities to obtain savings, as well as taxpayer indirectly or the public schools directly in cases where they are the ones paying for the waste elimination service.

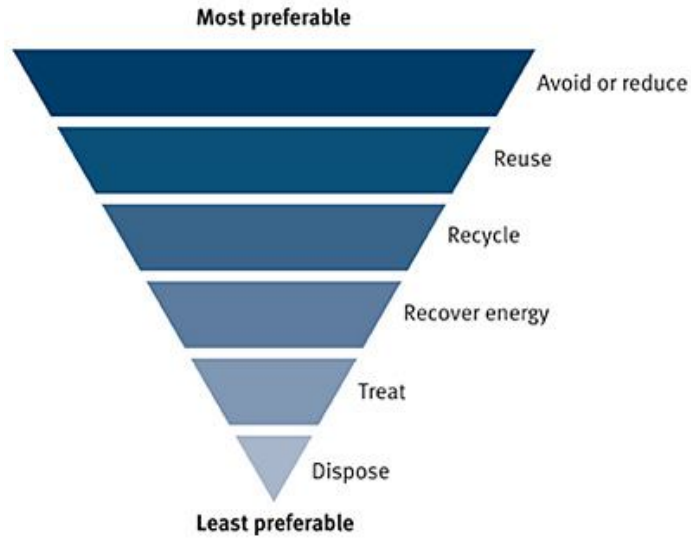


Figure 1. Waste Management Hierarchy

Source: Queensland Department of Environment and Heritage Protection, 2016.

Lynn (2014), Tuohino (2012), Lynn and Longhi (2011), Dolcinar and Grun (2009), and Steel (1996) also discovered another environmentally sound behavior in order to achieve a better cleaner environment and at the same time can reduce the level of threats to global warming. Lynn (2014) and Dolcinar and Grun (2009) found out that majority of respondents switch off lights in rooms that are not being used. Lynn (2014), Dolcinar and Grun (2009) and Steel (1996) identified that respondents also biked or walked to work or for short journeys instead of using the car, used public transportation such as bus or train rather than using personal car, carpoled - car share with others who need to make a similar journey, and drive a eco-friendly car. Tuohino (2012) added that giving up using a car is an excellent means of describing people's real environmental attitudes. Moreover, Lynn (2014) and Lynn and Longhi (2011) ascertained that respondents also often taking fewer flights in order to contribute to environmentally friendly behaviour. Furthermore, Lynn (2014) and Lynn and Longhi (2011) agreed that respondents always putting on more clothes when they feel cold rather than putting the heating on or turning it up. In addition, Lynn and Longhi (2011) also indicated that most respondents willing to pay more for green products. Dolcinar and Grun (2009) identified that respondents also donate money for green projects, read nature magazines, pick up litter, save water - turn off the tap when brushing teeth, wash car with using less water and do outdoor activities instead of indoor activities.

Jayasubramaniam et al. (2015) stated that participation of respondents in pro-environmental behavior depends on their awareness level. Hence, Kelly (2006) and Rohana and Mazila (2012) demonstrated that the level of environmental awareness among respondents was high. For instance, Rohana and Mazila (2012) justified that respondents have good awareness about the danger of plastic bags and highly aware that the use of plastic bags will reduce the environment quality. As a result, Zhu (2011) discovered that zero plastic bag day programs which has been implemented for many years has been accepted by more and more people. Moreover, Kelly (2006) identified that the awareness of the recycling scheme was high and pro-environmental attitudes were shown to be generally positive among respondents. Eyice Basev (2016) claimed that recycling is important for the respondents. Therefore, Eyice Basev (2016), Clay (2005) and Sun (2004) agreed that many respondents recycle frequently, particularly at home. Sekito et al. (2013) further added that green practices including recycling reduces inappropriate waste disposal behavior and in turn contributes to environmental improvement. However, Jayasubramaniam et al. (2015) discovered that there are some respondents who generally aware of recycling but were not practicing recycling. In addition, Tuohino (2012) believed that the balance between environmental awareness and environmentally friendly behavior is far and somehow difficult to attain. Tuohino (2012) further explained that respondents were aware of environmental aspects but not ready to transfer their environmental beliefs into their behavior. For example, Nishio and Takeuchi (2005) admitted that recycling behavior is necessary but a boring task. Therefore, Nishio and

Takeuchi (2005) suggested that it is important to express it from a viewpoint of benefit and profit for the respondents, and to make the respondents feel that it is an interesting and attractive task. Moreover, Huddart-Kennedy et al. (2009) described that respondents tend to consider the environment in their daily lives but recognize that they do not do as much as they could to protect the environment. Huddart-Kennedy et al. (2009) stated that, therefore, they are taking steps to reduce their overall consumption and thus, they have moderate levels of participation in recycling behavior. Shahariah et al. (2015) supported the findings that the participation of respondents in pro-environmental behavior is moderate. While Otitoju (2012) demonstrated that the level of individual participation particularly in waste sorting is very low. Sekito et al. (2013) described that the restraint against waste separation is due to the fact that source separation is unusual in the study area as well as lack of equipment for the collection of sorted according to Guerrero et al. (2013). Guerrero et al. (2013) then added that separation is improved when citizens share responsibility with the municipality on the decision making on the waste system of the city.

Literature reviewed also illustrated the most influential factors that motivated respondents in environmentally ethical behavior (EEB). Previous researcher such as Mark Carpenter (2014), Sidiquea et al. (2010), Stepping Stone (2012), Jayasubramanian et al. (2015), Smith (2016), Otitoju (2014), Clay (2005), Wright (2013), Zhu (2011), Nishio and Takeuchi (2005), Guerrero et al. (2013), Sekito et al. (2013) and Jibril Dan Azimi Jibril et al. (2012) agreed that environmental sustainability is motivated by social factors. Clay (2005) indicates that friends and family have a great influence on recycling behavior and the relationship between peer recycling and recycling activity is very strong. Hence, Smith (2016) and Clay (2005) believed that people are motivated to recycle by actual pressure they receive from family and friends to do so. In addition, Smith (2005) opined that simply knowing that family, friends and neighbors recycle increases the likelihood of recycling as they are encouraged or inspired to recycle through the actions of their peers. Meanwhile, Clay (2005) added that recycling activities of parents can significantly affect their children recycling participation as well as recycling behaviour at home. Wright (2013) identified that the presence of children also creates more of an environmental-orientation in parents. Moreover, Jayasubramanian et al. (2015) illustrated that awareness of recycling and concern for the environment should be inculcated from an early age. Stepping Stone (2012) suggested that babies and toddlers can begin to learn about environmental sustainability by watching adults model these behaviours. Therefore, Sidiquea et al. (2010), Otitoju (2014), Jibril Dan Azimi Jibril et al. (2012), Wright (2013), Eyice Basev (2016) and Smith (2016) concluded that public education, awareness campaign, green workshop and exhibition, as well as promotion effort aimed at children and the whole community is needed in order to encourage and increase the participation in pro-environmental behavior. Eyice Basev (2016) explained that individuals need to be given the necessary knowledge in the scheme in order to ensure maximum participation. Otitoju (2014) stressed that knowledge on how to conduct waste recycling and composting is essential for a successful practice. Otherwise, Otitoju (2014) clarified that if this knowledge and the benefits of waste recycling are not well received by the public, this could thus lead to the public displaying a no interest towards the practice. Nishio and Takeuchi (2005), Sekito et al. (2013) and Smith (2016) believed that mass media is one of the most important roles to educate the public about recycling. Jayasubramanian et al. (2015) then added that advertisements through social media would be the best means to increase recycling habits. Therefore, Zhu (2011) advised that during high-tide period of environmental activities such as Environment Day, Earth Day and Energy Conservation Publicity Week, publicity should be further carried out in popular and easy to be understood ways. Moreover, Guerrero et al. (2013) demonstrated that when public receive information about the benefits of recycling, how to sort the waste and they participate in the designing of the programs, they are more likely to participate in recycling campaigns. Guerrero et al. (2013) also found that when municipal leaders are interested and give priority to solid waste issues, they support strategies which include more efficient collection systems, better infrastructure and low cost recycling technologies.

Previous researcher believed that environmental sustainability is influenced by demographic factors such as age (Lynn & Longhi, 2011; Lynn, 2014; Samarasinghe, 2012; Dolnicar & Grun, 2009; Zhu, 2011; Wright, 2013; Otitoju, 2014; Swami et al., 2011; Shahariah et al., 2015; Miafodzyeva & Brandt, 2013; Eyice Basev, 2016; Mark Carpenter, 2014; Tilikidou & Delistavrou, 2001; Steel, 1996; Sidiquea et al., 2010), level of income (Sekito et al., 2013; Lynn, 2014; Shahariah et al., 2015; Miafodzyeva & Brandt, 2013; Eyice Basev, 2016; Schultz et al., 1995; Sidiquea et al., 2010), level of education (Sekito et al., 2013; Lynn & Longhi, 2011; Otitoju, 2014; Miafodzyeva & Brandt, 2013; Eyice Basev, 2016; Wright, 2013; Wright, 2011; Sidiquea et al., 2010; Tilikidou & Delistavrou,

2001), gender (Lynn & Longhi, 2011; Zhu, 2011; Dolnicar & Grun, 2009; Otitoju, 2014; Clay, 2005; Shahariah et al., 2015; Miafodzyeva & Brandt, 2013; Eyice Basev, 2016; Schultz et al., 1995; Steel, 1996), type of job (Lynn & Longhi, 2011; Miafodzyeva & Brandt, 2013; Eyice Basev, 2016; Tilikidou & Delistavrou, 2001), marital status (Lynn & Longhi, 2011; Samarasinghe, 2012; Miafodzyeva & Brandt, 2013; Eyice Basev, 2016; Sidiquea et al., 2010), household size (Wright, 2013; Eyice Basev, 2016; Sidiquea et al., 2010), residential area (Sekito et al., 2013; Huddart-Kennedy et al., 2009), race (Otitoju, 2014; Shahariah et al., 2015; Wright, 2011), and type of dwelling (Miafodzyeva & Brandt, 2013).

Swami et al. (2011), Zhu (2011), Lynn and Longhi (2011) and Eyice Basev (2016) identified that older respondents are more likely to engage in green activities compared to younger respondents. Mark Carpenter (2014) agreed that younger adults are significantly less likely to say they always recycle. Lynn (2014) explained that the tendency to be environmentally friendly increases with age. Meanwhile, Tilikidou and Delistavrou (2011) and Miafodzyeva and Brandt (2013) found that respondents in middle-aged hold stronger green attitudes and seem to be most willing to recycle. Miafodzyeva and Brandt (2013) believed that younger respondents have more barriers to participating particularly in recycling. Nevertheless, Lynn (2014) stated that younger respondents are the most environmentally friendly in their transport-related behavior. Lynn and Longhi (2011) further added that younger respondents are more likely to cycle or walk for trips of two or three miles, take public transport and share a car compared to older respondents. Furthermore, Eyice Basev (2016) discovered that fulltime students especially PhD students recycle more compared to others. Lynn and Longhi (2011) and Wright (2013) added that more highly-educated people may be more willing to take environmentally-motivated principled actions and more likely to adopt pro-environmental behaviours. Miafodzyeva and Brandt (2013) clarified that a high education level increases the possibility of source separation and recycling and lowers the frequency of difficulties encountered with such activities. Sekito et al. (2013) further explained that well educated people realize the importance of source separation and recycling as a means of reducing the amount of waste transported to landfill. Sekito et al. (2013) believed that education is the key factor to implement environmentally friendly-related activities successfully.

According to Schultz et al. (1995), Miafodzyeva and Brandt (2013), Sidiquea et al. (2010) and Lynn (2014), income also found to correlate positively with recycling behavior. Eyice Basev (2016) identified that high income respondents recycle more compared to medium and low income respondents. Schultz et al. (1995) described that people who make more money are more likely to recycle than people who make less money. Sekito et al. (2013) opined that high income respondents could either afford to spend time separating their waste or hand over the task to their housekeeper. However, Eyice Basev (2016) and Lynn and Longhi (2011) discovered that there are differences between employed and unemployed respondents. According to Eyice Basev (2016), unemployed respondents recycle more compared to unemployed ones. Lynn and Longhi (2011) explained that being in employment is associated with a reduced likelihood of adopting pro-environmental behaviours. For instance, Lynn and Longhi (2011) described that unemployed respondents are the most likely to put on more clothes when cold and reduce the frequency of flights.

Meanwhile, Steel (1996), Eyice Basev (2016), Miafodzyeva and Brandt (2013), Shahariah et al. (2015), Otitoju (2014), Zhu (2011), Dolnicar and Grun (2009) and Lynn and Longhi (2011) agreed that women are significantly more likely than men to participate in environmentally protective behaviours and are more involved in waste-related activities. Steel (1996) described that this may due to the traditional domestic patterns of household waste management where women taking on greater responsibility for household task. Otitoju (2014) further explained that women tend to participate more actively in waste recycling than men as they are environmentally friendly. Moreover, Shahariah et al. (2015) and Zhu (2011) discovered that the quantity of women bring their own shopping bags is obviously more than men.

Samarasinghe (2012) demonstrated that marital status also has a significant influence on the relationship between pro-environmental attitudes and green purchase intention. Samarasinghe (2012) and Eyice Basev (2016) discovered that unmarried respondents - single - recycle more compared to married ones. In addition, Lynn and Longhi (2011) found that married respondents are less likely to put on more clothes when cold and more preferable to put the heating on. Furthermore, Lynn and Longhi (2011) also identified that the presence of children in the household is correlated with a lower willingness to pay more for environmentally friendly products. However, Wright (2013)

discovered that the presence of children in a household was related to recycling activities. Eyice Basev (2016) claimed that respondents who have children in their house as well as have more people in the house recycle more compared to others. Sidiquea et al. (2010) explained that household sizes which are highly correlated with household consumption as well as waste generation are a good predictor of recycling behaviour. On the other hand, Miafodzzyeva and Brandt (2013) stated that respondents living in single-family private house recycle more than those who live in multiple-family apartment dwellings since more space availability for storing recyclable materials in a single-family dwelling. Meanwhile, Huddart-Kennedy et al. (2009) identified that there were differences in residential area - between rural and urban residents - on their participation in environmentally supportive behaviour with rural residents showing higher levels of participation in recycling and stewardship behaviours and place a higher priority on the environment.

3. Methodology

Research on the transformation of Muslim behaviour towards sustainable environment based on Islamic values is based primarily on qualitative data from focus group discussion (FGD) method. The FGD method can be defined as a discussion for a small group which is conducted by a skilled moderator and helps researchers to explore and discover about topics or groups of people (Puvnesvary et al., 2011). In addition, the FGD allows researchers to interpret why things are the way they are and how they got to be that way (Puvnesvary et al., 2011). For this study, five informants, i.e., Malaysian Muslim postgraduate students, from three different universities were involved in the FGD (Table 1). The informants were asked about three main topics: (a) The type of EEB practiced by Muslims in Malaysia; (b) The transformation process of EEB experienced by Muslims in Malaysia; and (c) Whether or not the transformation of EEB of Muslims in Malaysia is motivated by the values advocated by Islam. Data from the FGD were recorded and transcribed manually into texts. Then, a thematic analysis was conducted to code and interpret the data in terms of commonalities and differences, searching for emerging themes and patterns.

Table 1. Profile of Informants

Informant	Gender	Age	Education Program	Research Field	Institution
Informant 1: Mrs. S	Female	31	PhD	Bioethics	UKM
Informant 2: Mrs. A	Female	29	PhD	Human resources	UKM
Informant 3: Mr. N	Male	33	Master	Biotechnology	UPM
Informant 4: Mr. M	Male	29	PhD	Renewable energy	NOT
Informant 5: Mr. T	Male	31	PhD	Tissue engineering	NOT

4. Results and Discussion

The results of the FGD demonstrated that only reusing and recycling activities practiced by Muslims in Malaysia, whilst the other types of EEB, i.e., pre-cycling or preventing and reducing is not so favourable. In addition, reusing is the most popular activity compared to recycling amongst the Muslims in Malaysia. Moreover, the transformation process is positively increasing even though the speed level was very slow. Besides that, the transformation of EEB experienced by Muslims in Malaysia is motivated more by law and regulation enforcement as well as social factors compared to the values advocated by Islam - where Islamic factors were found not to be the most influential factors for Muslims in Malaysia.

4.1 The Type of EEB Practiced by Muslims in Malaysia

Most informants claimed that reusing is more favourable and acceptable activities compared to pre-cycling and recycling. According to Informant 2, i.e., Mrs. A, reusing is easier, cheaper and also saves money in purchases costs. For instance, she reuses plastic grocery bags and plastic containers for household uses, reuses old newspaper for protecting rack surfaces and covering cabinet surfaces, and also wraps fresh fruits and vegetables with old newspapers before storing them in refrigerator. Informant 3, i.e., Mr. N also reuses plastic containers such as ice cream containers because the containers can be used in many creative ways and too useful for too many things. Informant 1, i.e., Mrs. S added that she also reuses plastic bottles. However, she reuses each plastic drinking bottle

not more than once because of health reasons. Besides that, Informant 5, i.e., Mr. T stated that he also taking part in reusing activities such as feeds animals like chickens and birds with his kitchen waste, reuses plastic grocery bags, reuses glass bottles and reuses plastic containers.

All informants also participate in recycling activities. Informant 1 and Informant 5 explained that they segregate their household wastes according to whether it is recyclable - paper, plastic, glass and aluminium can - or not and take the recyclable items either to recycling centre or sell it to recycling collectors. Informant 2 also sells her old newspapers, food tins and drink cans and sometimes takes the recyclable items to recycling centre. Informant 3 and Informant 4, i.e., Mr. M only use recycle bins for their recyclable materials. Informant 3 complained that he refuses to fully participate in recycling activity because of unsatisfied earnings from the recyclable items sales. Informant 3 questioned what are the profitable things he could get if he applies recycling in his daily activities. Meanwhile, Informant 1 and Informant 5 clarified that they bury their food scrap waste in a hole in order to turn the waste into fertilizer for plants in their garden. Furthermore, Informant 2 gladly informed that she makes plant pots with recycled plastic bottles.

4.2 The Transformation Process of EEB Experienced by Muslims in Malaysia

According to Informant 1 and Informant 2, there is a positive transformation towards reusing and recycling practised by Muslims in Malaysia although the rate of transformation process is still very low. Informant 1 explained that the recycling awareness level among Muslims is slowly increasing and they start to realize the importance as well as the result of disregard for recycling activities. Informant 2 added that recycling is difficult to put into practice as much as pre-cycling. Therefore, Informant 2 asserted that Muslims need some support either from community themselves or by government to accelerate and facilitate the process of transformation. Informant 4 agreed that the positive transformation process is happening and improving including the community's behaviour and waste management system. Informant 4 also added that the transformation is better than before even though not as much as developed countries. However, Informant 3 argued that he does not see any positive process of transformation except become worsen towards deterioration. Informant 3 described that Muslims community failed to apply Islamic teachings besides adopting the wasteful lifestyle.

4.3 The Influential Factors in the Transformation of EEB of Muslims in Malaysia

Undoubtedly, Islamic teachings should be the main and most influential factors for Muslims to perform EEB. However, all informants, i.e., Mrs. S, Mrs. A, Mr. N, Mr. M and Mr. T totally agreed that the transformation of EEB of Muslims in Malaysia is not motivated mainly by the values advocated by Islam but mostly by enforcement of law and regulation and social factors as well as demographic, cultural and economic factors.

4.3.1 Enforcement of law and regulation

According to all informants, i.e., Informant 1, Informant 2, Informant 3, Informant 4 and Informant 5, the biggest and strongest factor that influences the public participation in pre-cycling, reusing and recycling activities is law and regulation enforcement. Informant 1, i.e., Mrs. S, Informant 2, i.e., Mrs. A, and Informant 4, i.e., Mr. M agreed that rules will lead people to feel coerced and therefore they have to obey the lawful orders to avoid penalties. Informant 3, i.e., Mr. N and Informant 5, i.e., Mr. T stated that no one can deny the importance of enforcement of law and regulation in order to urge community to implement the EEB activities. Informant 3 stressed that the government should impose strict rules and need to enforce the law strictly to control household green behaviour, hence can form a green community. For example, Informant 2 stated that 'No Plastic Bag Day' campaign that was held every Saturday encouraged her to bring her own shopping bags when going shopping or otherwise she needs to pay some additional amount for the plastic bags provided by the stores.

4.3.2 Social factors

All informants agreed that social factors are also motivating community to conduct pre-cycling, reusing and recycling activities. According to Informant 2 and Informant 3, parents are the first teacher to their children and they

play vital role in early childhood education and development of their children. Therefore, Informant 3 clarified that children can begin the green practices by watching adults perform these green behaviours. Thus, Informant 5 added that the sustainable practices should start at home - a small community - by embedded the green behaviour in the family member's daily routine and their day-to-day activities. Furthermore, Informant 1, Informant 2 and Informant 3 agreed that by watching others do recycling also encouraging people to do so. In addition, Informant 3 explained that by making the commitment to recycling in household as well as by recycling regularly will let other people notice and realize that it is possible and a good thing to do recycle. According to Informant 2, the emphasis of recycling schemes especially for primary school which is involving teachers and children also can increase the level of awareness and participation of green practices. Informant 2 and Informant 4 assumed that people will remind and motivate each other if only they have awareness. Besides that, Informant 2 and Informant 5 claimed that government role also important to facilitate and support these green activities. Besides giving tax incentives, all informants suggested that the government need to encourage community to taking part in the green activities by providing facilities including tools for recycle such as recycle bin for each houses or residential areas, accessible recycling centre and also effective service and schedule of collecting recycling materials by recycling trucks.

4.3.3 Demographic factors

According to Informant 2, Informant 3, Informant 4 and Informant 5, the transformation of EEB in Malaysia is also motivated by demographic factors. Informant 2 and Informant 3 believed that rural and urban area may cause different influences in participation on pre-cycling, reusing and recycling activities. Informant 2 described that she is willing to do recycling when she is going back to her hometown - rural area - and otherwise feel reluctant to recycle when she is at home - urban area. Informant 5 explained that the environment - where you are - will affects people and their mood, feelings as well as their spirit either ready or not to do the things. Moreover, Informant 3 added that social status of person's life determines their lifestyles. Informant 5 asserted that he comes from middle-class families. Therefore, his family practices more on reusing activities. Other than that, Informant 2 discovered that Chinese is participating more in recycling activities compared to Malays and Indians in her residential area. Informant 2 and Informant 4 agreed that there is a strong kinship among Chinese that allows them to commit in recycling activities consistently. Informant 5 believed that Chinese express more willingness to learn and willingness to participate in recycling activities than others. Besides that, Informant 3 found that gender differences - between male and female - also have correlation with the level of community involvement in EEB activities.

4.3.4 Cultural factors

Moreover, Informant 2 thought that people more easily influenced by culture more than religion in many things including the involvement in EEB activities.

4.3.5 Religious factors

No doubt that religion also has a valuable role to play in person's life. However, according to all informants, the religious influence is not as great as law and regulation enforcement or even social influence in the context of EEB practices. Informant 2 affirmed that the influence of Islamic values advocate by Islam on Muslim's EEB is not the main factors by any means. For instance, Informant 2 explained that when she wants to do something, she will think more about how others view her instead of thinks Allah's view. Informant 3, Informant 4 and Informant 5 clarified that Muslims cannot deny the role of Islam as there are many Islamic teaching including *hadith* - deeds and words of the Prophet Muhammad - which is closely related to green sustainable practices. Unfortunately, Informant 3 added that Muslims failed to apply the values in Islamic teaching as they failed to appreciate and understand the teaching itself. Therefore, Informant 4 and Informant 5 suggested that the transformation of EEB on Muslims should begin at mosque - not just a place of prayer but also a knowledge dissemination centre - by inserting and harmonizing the green practices and environmental protection in the sermon, preach or lecture and also quoting many verses in the Quran regarding the environment. Informant 5 realized that cleanliness is a part of *iman* or faith. Thus, he suggested that green sustainable practices also should be a part of Islam other than prayer and fasting. Informant 2 in addition stated that adopting green practices can raise thrift habit as well as can hinder wasteful habit among society as taught by Islam.

4.3.6 Economic factors

According to Informant 3, the transformation of EEB is also motivated by economic factors even though not as main influential factor. Informant 5 agreed that the application of reward system such as in the form of money or prizes more or less can stimulate and awake the public to realize and pay attention to the recycling program. Informant 5 explained that when government decides to reward the recycling participant, then people will start recycling. Therefore, Informant 4 added that people will gladly sell their well-segregated recyclable items to gain money. Moreover, Informant 3 opined that taking part in recycling activities can save more money. Meanwhile Informant 5 believed that giving reward or more benefit, for instance, taxes incentives should also enhance public motivation in recycling.

5. Conclusion

All informants have the same opinion that reusing activity is the most favourable practices conducted by Muslims in Malaysia compared to the other types of EEB, i.e., recycling and pre-cycling, where pre-cycling activity performed the least due to its difficulty. Basically, it is great to know that all informants practice reusing more than recycling. However, based on waste management hierarchy (Figure 1), reusing and recycling is the second and third order of preference for action to manage waste. Furthermore, the most preferable option, i.e., preventing and reducing or in other word, pre-cycling is at the top. Supposedly, public should give top priority to pre-cycling in the first place. Nonetheless, public refuse to reduce waste or pre-cycling since they are not exposed very well from the beginning regarding waste reduction, not as much as reusing and recycling. Meanwhile, the informants also believed that the transformation of Muslims EEB towards environmental sustainability exists and the process is positive but at a very low rate due to the lack of supports from government, community and facilities. Therefore, it is important to discover the factors that encourage Muslims EEB in order to accelerate the process of transformation as well as to attain environmental sustainability. It is clear that the transformation of Muslims behaviour in Malaysia towards environmental sustainability was found not to be based on the Islamic values but the enforcement of law and regulations, social, demographic and cultural factors. This finding indicates that Islamic teaching regarding environmental care and environmental protection which is contained and emphasized in the al-Quran and *hadith* is not understood and not integral part of Muslim's daily routine. Thus, religious institutions such as religious departments and mosques; religious figures such as *imam*, *ustaz* and preacher; Muslim scholars and students need to empower their roles effectively in promoting Islamic values regarding environmental care and protection amongst Muslims in Malaysia in order to achieve environmental sustainability. Besides that, legislators or lawmakers also have to work together with religious figures as well as Muslim scholars and students towards an effort to integrate the values of Islam in law and legislation since the transformation of Muslims EEB is more motivated by law and regulation enforcement rather than others.

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Transformational Leadership Style Approach in Islamic Organization: A Pilot Test Study

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Abstract

Islam has a perfect way in producing excellent leaders. Islam believes that a good leader should have clear missions and specific goals in managing an organization successfully. For example, transformation is a process of changing towards better and positive which should be carried out by an Islamic leader in managing an organization. The process of transformation in the organization is viewed through the ability of a leader to implement the process of transformation that brings very significant impact in increasing employee commitment. Therefore, the study aims to examine the relationship between transformational leadership style that applies the Islamic approach and employee commitment in managing the organization. The study employed 98 questionnaires that were distributed to employees of Malaysian Islamic financial institutions. Smart Partial Least Squares (SmartPLS) is used to test the hypothesis. The study has two key findings, namely idealized influence and intellectual stimulation, which have a positive and significant relationship to organizational commitment. The results of the study confirmed that transformational leadership style is a critical determinant of an organizational commitment. Furthermore, discussion, implications, and conclusion are also briefly presented in the study.

Keywords: Transformational leadership style; idealized influence; intellectual stimulation; organizational commitment

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1. Introduction

Leadership is an integral aspect of regulating people's lives for better and safer because it is a process of transforming an individual in terms of behaviour and thought of someone within a family, an organization or a country to achieve the objectives (Jamsari et al., 2012). A leader is important in all aspects of life as some matters can be well guided and the procedures are based on the principles of Islam. According to Jamsari et al. (2012), the Prophet (pbuh) says: 'When three persons set out on a journey, they should appoint one of them as their leader'. It explains the importance and need of a leader in managing a situation. However, an appointed leader should know all

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his responsibilities in order to make the best decision. This reflects the importance of the Islamic principles within a leader as he has credibility, responsibility and trust given by Allah S.W.T with the pleasure of Allah. Coinciding the words of the Prophet s.a.w.:

“Remember, each of you is a leader and each of you will be asked to be responsible for the leadership. The head (leading) people are the leaders and they are asked to be responsible for their leadership. A husband is the leader of the family and he is asked to be responsible for his family. A wife is a leader in her husband's house, and she is asked to be responsible for her husband's house. A slave is a leader on the property of his master, and he is asked to be responsible for his master's property.”

(HR. Bukhari, Muslim, Tirmizi, Abu Daud, dan Nasa'i).¹

The saying of the Prophet s.a.w. clearly stated that the role and responsibility of a leader is very powerful and they should be emphasized in leadership. In short, leadership is a guide for a person to carry out and fulfill his responsibilities which are reserved solely for Allah (Salamun, 2012). Only the Prophet is the appropriate person to serve as an example because his leadership guide always held and upheld by world leaders. The leadership approach of Prophet makes the leaders learn how a change can be made and to get benefits from Allah S.W.T.

Context of transformational leadership style (change) brought by Prophet Muhammad s.a.w can be seen when the Prophet was successfully transformed civilization during the period of ignorance in Mecca. Based on the research of the *sirah*, the state of morale is low during the period and there is a widespread of gambling, adultery, plunder, murder and repression of the weak people before the Prophet Muhammad was a messenger. However, this situation changed when the Prophet Muhammad is a messenger. As a result of the transformational leadership style by the Prophet Muhammad s.a.w, the social life is getting better and prosperous. This is consistent with the concept studied by Western researchers stating that transformational leadership style is something changes form or matter towards a better and positive (Amrozi, 2014). However, this change will not happen if Prophet did not apply any characteristics of a good leader.

Based on the western perspective, idealized influence is an important aspect of a leader. Idealized influence refers to the ability of a leader to become a role model and his followers have respect, trust and loyalty towards him (Ekaningsih, 2014). In the Islamic leadership context, Prophet is a role model of leadership and it is followed until now because he has principles of leadership that should be emulated. Principles like faith, obedience, gratitude, *syura* and trust have brought a change of leadership of the Prophet Muhammad to the transformational of leadership. According to Mohamad et al. (2008), the authority of Prophet Muhammad allows him to influence his followers to carry out good governance, be sensitive to the needs of the community, and have accuracy goals and clear visions. *Qudwah hasanah* concept highlighted by the Prophet Muhammas s.a.w should be emulated by all Muslims and should be applied regardless the gender or institutions.

In addition, intellectual stimulation is one of the characteristics of transformational leadership. The western perspective stresses that a leader should encourage his followers to use their creativity and innovation in solving a problem with questions of how to assume, reframe the problem and find a new approach (Aghashahi et al., 2013; Shurbagi, 2014). The intellectual stimulation feature is also part of the approach taken by the Prophet Muhammad in realizing his leadership. Intelligence of the Prophet has attracted the attention of the Arab community. He managed to handle conflicts and problems faced by people by using his intelligence. For example, he successfully managed several wars between Muslims and Jews by strategic planning with Allah s.w.t will and it was a great success for Islam to be an example until today. In addition, based on the continuous establishment of unity and missionary efforts, the Prophet s.a.w has successfully built a broad base of Islamic territory in Medina, Habsyah and Taif. He introduced the first written constitution in the world, namely the Constitution of Medina. He also practiced *syura* in the management. Besides that, he is a chief judge and warlord (Zainudin, 2014). Therefore, it is clearly stated that even though Prophet Muhammad has met some of the characteristics of transformational leadership style, but the morality of human model has become part of his character. His moral values have transcended the perspective of leadership itself. Hence, it is not surprising that an organization has a good working environment and it can achieve its goals and vision by making the Prophet Muhammad s.a.w as a role model in transformational leadership style. This coincided with the Word of God s.w.t:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

(Al-AhzabVerse 33:21)

A paradigm shift in transformational leadership showed a more democratic, fair and able change to increase the commitment and involvement of individuals. A leader should realize the importance of responsibility towards his subordinates, and it should not be because of a reward or a threat. In other words, a transformational leader is an agent of change that will drive changes in their organizations. An organization needs this kind of leadership formula, especially in the aspect of consideration and development as a skillful individual.

Past studies conducted on the leadership of the organization also reveal the ability of a leader in practice of transformational leadership style which leads to a positive effect in building employee commitment, especially in the organization (Aghashahi et al, 2013; Kara, 2012; Thamrin, 2012; Shurbagi, 2014). A transformational leader based on Islamic principles in an organization is important because he can retain skilled workers and their commitment to the organization. It can improve the performance of managers, employees and the organization as well as to create positive interpersonal skills among leaders and followers (Lussier and Achuar, 2013). According to Meyer and Allen (1991), organizational commitment refers to a psychological link between the employee and the organization which determines the loyalty of an employee to the organization (Aghashahi et al, 2013; Shurbagi, 2014). Employees who commit good work is an advantage for any organization because it can improve the efficiency in order to ensure the company's success (Aghashahi et al, 2013; Batool, 2013; Shah et al, 2011).

Although this relationship is very important, most of past studies have identified the processes and effects of transformational leadership style without explaining in detail the mechanisms that impact the follower (Shah et al., 2011; Saeed et al., 2013). Most scholars believe that the past studies are more focused on simple correlation analysis which to determine the strength of the relationship between transformational leadership style and organizational commitment. In addition, most past studies did not focus on the importance of organizational commitment in developing transformational leadership style model in the perspective of Islam. Most of the researchers emphasized west secular leadership concept that only leads to worldly affairs and human only (Zainudin, 2014). They have overlooked the actual Islamic leadership that is highly reliable and encourage followers to change values and attitudes so that they can give commitment to the mission and vision of the organization. This is because Islamic leadership is constituted with the divine and spiritual value that includes *ukhrawi* and worldly affairs, which serves to preserve and manage the world. Therefore, this situation prompted the researchers to explore this relationship in depth. Therefore, this study aims to examine the relationship between transformational leadership style (idealized influence and intellectual stimulation) that applies the Islamic approach and employee's commitment in managing the organization.

2. Literature Review

A lot of past studies have been conducted based the model to study the direct effect impact on the relationship between transformational leadership and organizational commitment among leaders and employees. A study is carried out by involving different sample. The samples are 250 leaders and followers from five churches in the south of America (Givens, 2011), 443 Five-star hotel employees in Turkey (Kara, 2012), 80 employees of 10 select banks in Ibadan (Fasola, Adeyemi & Olowin, 2013), 227 employees of the Corporation for National Oil in Libya (Shurbagi, 2014) and 278 lecturers from 47 technical institutions in Kenya (Njoroge, Gachunga & Kihoro, 2015). The findings found that a leader who practices transformational leadership style (such as, the idealized influence and intellectual stimulation) can contribute to the improvement of organizational commitment in each employee.

Literature review within the scope of the organization's leadership is in line with the concept of leadership theory's perspectives of Islam and the West. According to the perspectives of Islam, Theory of Psychology by the Prophet Muhammad who emphasized that leaders are able to motivate others who are very concerned about the psychological aspects of human beings in order to bridge the human relationship among the followers (Amrozi,

2014). Ibn Khaldun's Theory of Leadership asserts that Islamic leaders should have steady faith. Faith and devotion will be able to preserve the laws of Allah s.w.t to enhance trust and commitment (Zainudin, 2014).

In the perspective of West, Burns's (1978) theory of transformational leadership emphasizes understanding of leader and followers in managing the organization to improve their morality. Second, Bass's (1985) theory of transformational leadership emphasizes that the interaction between leaders and followers in managing the organization can inspire followers to transcend their self-interest to support the interests of the organization. Third, Meyer and Allen's (1991) theory of organizational commitment emphasizes the relation between employees and the organization in carrying out the functions. It also makes them willing to accept change and innovation (Lo et al, 2009; Rehman et al., 2012). They are also committed to implement additional measures focus on the job, helping other colleagues and actively participate in solving a problem (Wolowska, 2014).

The discussion of past studies has contributed in developing the conceptual framework for this study as shown in Figure 1.

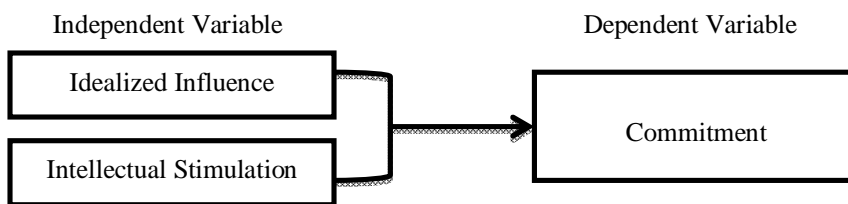


Figure 1. Conceptual Framework

Based on the framework above, three hypotheses will be tested in this study;

H1 : There is a positive relationship between idealized influence and organizational commitment.

H2 : There is a positive relationship between intellectual stimulation and organizational commitment.

3. Methodology

3.1 Research Design and Measurement

This study employed a cross-sectional research design because it allows the researchers to integrate the literature review of transformational leadership. Survey is utilized as the main instrument to collect data for this study. The data collected were less biased and high quality data (Creswell, 2008; Sekaran & Bougie, 2010). The research site is an Islamic Financial Institutions in Malaysia. At the initial stage of data collection, the researchers drafted the survey questionnaires based on the related past studies. A purposive sampling technique is used to select the employees. There are two criteria of participant selection; Firstly, the employees should have more than five years of working experience and sufficient knowledge about leadership style practiced in the organizations. Feedbacks gained from the pilot study are used to verify the content and format of survey questionnaires for the actual study. Back translation technique is used to translate the questionnaires in Malay and English which to increase the validity and reliability of the instrument (Van Maanen, 1983; Wright, 1996).

The survey questionnaire has two major sections. Firstly, transformational leadership is measured by using two elements taken from the multi-factor leadership questionnaires (MLQ-Form 5X) which are idealized influence (11 items) and intellectual stimulation (5 items) (Bass, 1994, 1999; Bycio, Hacket & Allen, 1995; Dionne, Yammarino & Atwater, 2003; Hartog, Muijen & Koopman, 1997). Secondly, organization commitment (12 items) is developed by Meyer & Allen's (1991) Organizational Commitment Scale. All items used in the questionnaires are measured by using a 7-items scale ranging from "strongly disagree" (1) to "strongly agree" (7). Demographic variables are used as a controlling variable because this study also focused on the employees' attitudes.

3.2 Sampling Technique and Data Analysis

A convenience sampling technique is used to distribute 200 survey questionnaires to employees in the organization. This sampling technique is chosen because the head of organization could not provide a list of registered employees due to several confidential reasons. This situation does not allow the researchers to randomly select participants in the organization. Only 98 questionnaires are returned to the researchers, showing a response rate of 49 percent. The respondents answered the questionnaires based on consent and willingness.

SmartPLS 3.0 software package is used to analyze the data. Software SmartPLS has can analyze the data simultaneously based on the measurement model either reflective or / and formative through path analysis. It does not require data that is normally distributed, attempts to analyze the data that has a small sampling, and user-friendly display interface draw (Ringle et al., 2005; Henseler et al., 2009).

4. Results and Discussion

Based on the participants' profile, majority of them are male (54%), aged 25 to 34 (39%), degree holders (32%), less than 5 years of working experience (36%), implementer teams (70%), Human Resources department (29%), monthly salary from RM 1000 to RM2499 (41%), federal territory (100%), working permanently (83%) and married (72%).

Table 1. Participant Profile

Sample Profile	Sub-Profile	Percentage (%)
Gender	Male	54.1
	Female	45.9
Age	Less than 25 years	14.3
	25 to 34 years	39.8
	35 to 44 years	21.4
	45 to 54 years	17.3
	Above 55 years	7.1
	LCE/SRP	3.1
Education	SPM/MCE	30.6
	STPM/HSC	11.2
	Diploma	13.3
	Degree	32.7
	Others	9.2
Length of Service	Less than 5 year	36.7
	5 to 14 years	22.4
	15 to 24 years	18.4
	25 years and above	22.4
Position	Management & Professional Group	18.4
	Implementation Group	70.9
	Depository Services & Operations Department	22.4
Department	Human Resources Officer	29.6
	Finance Officer	8.2
	Chief Executive Department	12.2
	Corporate Finance & Services Department	2.0
Monthly Salary	Less than 1000	1.0
	1000 to 2499	41.8
	2500 to 3999	29.6
Branches	4000 and above	27.6
	Federal territory	100
	Permanent	83.7
Type of Service	Contract	15.3
	Others	1.0
Marital Status	Single	27.6
	Married	72.4

Table 2 shows the factor loading and cross loading for different constructs. The correlation between items and factors has higher loadings than other items in the different constructs, as well as the loadings of variables were

greater than 0.7 in their own constructs in the model are considered adequate (Fornell & Larcker, 1981; Henseler et al., 2015). Therefore, the validity of the measurement model met the criteria. Besides that, the values of composite reliability are greater than 0.8, indicates that the instrument used in this study has high internal consistency (Henseler et al., 2015; Chua, 2006).

Table 2. The Results of Factor Loadings and Cross Loadings for Different Constructs

Construct/Item	Number of Items	Cross Loading	Composite Reality
Idealized Influence	11	0.707-0.907	0.951
Intellectual Stimulation	5	0.798-0.931	0.945
Organizational Commitment	12	0.703-0.821	0.946

Table 3 shows the results of convergent and discriminant validity analysis. All constructs have values of AVE more than 0.5, indicating that they met the acceptable standard of convergent validity (Azman et al., 2014; Fornell & Larcker, 1981). Besides that, all constructs have $\sqrt{\text{AVE}}$ value in diagonal. The values are greater than the squared correlation with other concepts in off the diagonal, signifying that all concepts met the acceptable standard of discriminant validity (Fornell & Larcker 1981; Henseler et al. 2015).

Table 3. The Results of Convergent and Discriminant Validity Analyses

Variables	AVE	1	2
Idealized Influence	0.639		
Intellectual Stimulation	0.741	0.796	
Organizational Commitment	0.593	0.623	0.645

Table 4 shows the results of Pearson correlation analysis and descriptive statistics. The means for all variables are from 5.3 to 5.5, signifying that the levels of idealized influence, individualized consideration, intellectual stimulation and followers' psychological empowerment from high (4) to highest level (7). The values of variance inflation factor (VIF) for the relationship between the independent variables (i.e., idealized influence and intellectual stimulation) and the dependent variables (i.e., organizational commitment) are less than 5.0, indicating the data were not affected by serious collinearity problem (Hair et al., 2014). In overall, construct analysis result confirms that the constructs of this study met the standards of validity and reliability.

Table 4. Basic Statistics and Analysis of Collinearity

Variable	Mean	Standard Deviation	Variance Inflation Factor (VIF)			
			1	2	3	4
Idealized Influence	5.4	0.89				2.726
Intellectual Stimulation	5.5	0.95				2.726
Organizational Commitment	5.3	0.84				

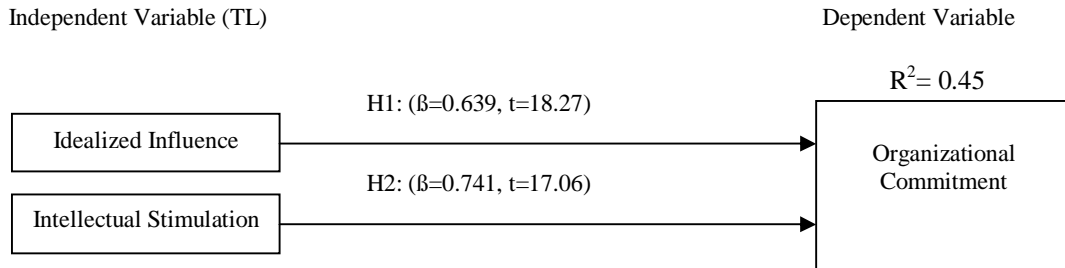
Note: Significant at **p<0.01

Reliability Estimation is shown in a Diagonal

4.1 Outcomes of Testing Hypotheses

Figure 1 presents that the inclusion of idealized influence and intellectual stimulation. The findings found that the analysis states 45% of the variance in the dependent variable. Specifically, the result of testing research hypotheses using SmartPLS path model analysis revealed three important results: first, idealized influence is positively and significantly correlated with organizational commitment ($\beta=0.639$, $t=18.27$), therefore H1 was supported. Second, intellectual stimulation is positively and significantly correlated with organizational commitment ($\beta=0.741$,

t=17.06), therefore H2 was supported. To sum up, this finding confirms that idealized influence and intellectual stimulation are important determinants of organizational commitment in the studied organization.



Note: Significant at *t > 1.96

Figure 2: Outcomes of SmartPLS Path Model Analysis

From the result of hypotheses testing, the test of predictive relevance that using test Stone-Geisser's to test Q2 is carried out as followed: $q_2 = Q_{2in} - Q_{2ex} / 1 - Q_{2in} = 0.250$ (air et al.,2014). In the structural model, if the value of Q2 is greater than zero for a certain reflective endogenous latent variable, thus the path model's predictive relevance of this particular construct (Henseler et al., 2015). Therefore, these findings supported the expected accuracy model of SmartPLS since the value of Q2 is greater than zero (Hair et al. 2014).

5. Conclusion

This study has confirmed that the purpose of idealized influence and intellectual stimulus has played an important role as a determinant of organizational commitment in the studied organizations. The implications of this study can be divided into three main aspects, namely the contribution to the theory, the strength of research methods, and contributions to the practitioner. In terms of contribution to the theory, this study has highlighted the major finding of transformational leadership (the purpose of stimulating intellectual) can increase organizational commitment and it is supported by studies conducted by Givens (2011), Kara (2012), Fasola, Adeyemi & Olowin (2013), Shurbagi (2014) and Njoroge, Gachunga & Kihoro (2015). Secondly, the questionnaire used in this study has achieved standards of validity and reliability. The findings are accurate and reliable.

As a contribution to the practitioner's perspective, the results of this study can be used as a guide by the management to improve the effectiveness of leadership in their organizations. This objective can be achieved if the management consider the following suggestions. First, the management of leadership style should be trained so that they have the knowledge, skills and high moral values. These training programmes can improve the interpersonal skills of a leader towards his followers so that he can meet the needs and solve the problems faced by employees. Second, implement the leadership style that allows the participation of employees together to make decisions. Therefore, it can motivate them to use their creativity and innovation in their work. Third, the implementation of Islamic values in a leader is needed so that employees can follow the mold well highlighted by its leaders. Finally, the interaction between followers and leaders will enhance the personal relationship for each person (such as satisfaction, commitment, performance and ethics). For example, if the organization provides varied facilities for employees whose account of their whole family, then, this can motivate followers and leaders to focus more on achieving their goals. If managers pay attention to these recommendations, this will make it easier for an organization to achieve its objectives for this proposal provides a positive stimulus between leaders and followers.

This decision has been supporting research in transformational leadership organization mostly published in the West and the East. In addition, the results of this study showed that the ability of leaders should adopt a transformational force in designing and implementing organizational functions that will drive positive results for workers (eg, efficiency, performance, satisfaction, commitment, trust, and positive moral values). Therefore,

positive results could lead to effective leadership itself at the same time it can improve the competitiveness of the organization in leading the global economy.

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**Empowerment of
Islamic Civilization in
Post Modernity**

International Symposium on Islam, Civilization and Science (ISICAS 2016)

Islamic International Law and Global Jihad

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Abstract

This presentation clarifies the movement of global jihad in the view of Islamic International Law, Siyar. There are three aims of this presentation, reconfirmation of Siyar, consideration of the relation between Siyar and global Jihadists, and the proposition of three contemporary meanings of Siyar. First, I will reconfirm the definition of Siyar. Siyar is a part of Islamic Law which regulates and shows how the Islamic caliphate should carry out jihad against non-Islamic dynasties or fight against revolts, and how the Islamic caliphate should fight or make peace with the other dynasties. Siyar has changed with the circumstances of the Islamic caliphate. Abu Abd Allah Muhammad ibn al-Shaybānī (749-805) was a Hanafi alim who theorized Siyar. In the period he lived, during the Abbasid Dynasty there were two problems. These were the revolts of the Shiites and the founding of the Caliphate of Cordoba. Siyar had to deal with the rebellions and an Islamic dynasty that was far from the Abbasid Caliphate's system. Theories of Siyar, especially Shaybānī's theories of Siyar, offer solutions to internal mutinies or relations with another dynasty. Shaybānī's theories are useful when we consider Takfīr. Takfīr is a declaration that someone is a non-Muslim. Salafi jihadists, especially the so-called Islamic State (IS), often do Takfīr against their enemies to justify their attacks on Muslims. In the Abbasid period, Abbasid fought against the Shiites, and then Shaybānī theorized Ridda (the rejection of Islam by a Muslim) to justify fights against the revolt. Ridda can be useful to criticize Takfīr. Secondly, I consider the relation between Siyar and the movement of global jihadists. In Siyar, wars other than Jihad are prohibited. Objects of jihad are only non-Muslims, and attacks against civilians are makruh, detested. When we observe the situation in the Middle East today, these rules have important meanings. In 2001, Al-Qaeda carried out 9.11, and killed many civilians. Today, although US-led counter-terrorism has hit the Islamic State (IS), IS still has some territory in Iraq, Syria and Libya, and encourages Muslims in the West to attack their governments. By Siyar we can criticize global jihad based on Islam. They have killed many civilians, but Siyar bans Muslims from killing noncombatants. Global jihadists have justified their actions as "Jihad". Then they must obey Siyar, but they haven't obeyed. Finally, I propose three contemporary meanings of Siyar. Siyar provides rules about the coexistence of sects in Islam, because Siyar bans Muslims from fighting other Muslims. Siyar also gives the rule of relations with non-Muslims based on Islam. In most Islamic dynasties, Muslims and non-Muslims had coexisted based on Siyar, so Siyar can give us the clues to coexistence between Muslims and non-Muslims. Furthermore, Siyar is shared between the moderate Islamism and radical Jihadism. So Siyar can be the basis of debate between diverse ideologies in Islamism.

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Maqasid Sharia on Distribution Islamic Charity Funds in Islamic Relief Malaysia

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Abstract

Maqasid Syariyyah is determining the direction in which the good things or resist injury or both. This article will explain the problem Maqasid Syariyyah in determining the distribution of welfare funds in selected charitable institutions. This study focus on the basic distribution concept in Islam and connection with Maqasid Syariyyah to apply at Islamic Relief Malaysia in managing the welfare fund. Islamic Relief Malaysia as a research study to examine how implementation maqasid syariyyah in the distribution of welfare funds. Qualitative methods were used by interviews with choosen staff at Islamic Relief Malaysia and examine annual financial statements of Islamic Relief Malaysia in 2013. The study found 82 percent share of the distributions made Maqasid daruriyyat, 9.8 percent share of Maqasid hajiyyat and 8 percent share of Maqasid tahsiniyyat the welfare fund at Islamic Relief Malaysia and there are some suggestions for improvement in the implementation of the distribution of welfare funds.

Keywords: Maqasid Syariyyah; distribution; welfare funds; Islamic Relief Malaysia

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1. Introduction

Maqasid Syariyyah is an instrument for most method in the financial and Islamic economic. Through Maqasid Syariyyah, the mujtahid can use it to face with the globalization transform for suitable to use in each issue of the Islamic economic system^{*1}. The main goal of Islamic law is to preserve the maslahah (benefit) on community who are divided into three method, namely the importance of keeping things daruriyyat, hajiyyat and Tahsiniyyat. Individuals or society happiness will be guaranteed if all three maslahah can be fulfill if it's balanced. Fixing this maslahah concept in community its clear compare the concept of human rights in the Western world in modern times. Human needs to be met in his capacity as caliph.

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¹ Hailani, 2016, *Gagasan Kesyumulan Fiqh Muamalat Dalam Sistem Kewangan Islam*, Bangi: Universiti Kebangsaan Malaysia. pp. 90-91

Daruriyyat is an Islamic objective to should needs cover five principle, protect religion, life, intellect, lineage and property. Daruriyyat opinion by Syatibi is a keeping the five basic things that keep religion, intellect, property, life and dignity². Hajiiyyat means human needs requirement to perform in their live as a caliph perfectly without have a difficulty. In the islamic human needs context, hajiiyyat directed to requirements needed by humans in the form of a facility to overcome any difficulties and expenses which may result in failure to achieve purpose. However, it is not mediators that if it does not exist can ruin his life as in the case of a dharuriyyah only human will get hard and difficult (masyaqqah). Among them, is a requirement for the purchase, rental, wages and loans³. According Shatibi, tahsiniyyat take what is appropriate and what is not appropriate to leave on the grounds of a healthy mind. This is part of a good moral and ethics. However, if this does not exist as a matter daruriyyat, so it does not cause difficulties occur (masyaqqah) as in Hajiiyat but would be contrary to common sense and good character.

Distribution of charitable funds is one of the toughest events in the distribution of economic activity known as factor income. Distributions earned by individuals without direct involvement in economic activities has been established in Islam such as charity, zakat, faraid, ghanimah and etc. In balance the gap of income and wealth distribution to ensure distribution fairness, welfare funds used to ensure that the wealth can be balance.

Large scale donation either inside and outside the country are actively engaged. Accordingly, the distribution issues involving he management of large-scale fund should be discussed in this article because that involve with the funds received by the welfare institutions according to Maqasid Syariyyah. Therefore, the first objective of the study is whether there Maqasid Syariyyah involvement in the distribution of welfare funds which is Maqasid Syariyyah needs.

Next, IRM is an international charity organization has been established since 1987 who is among welfare institutions, which are known for having 42 branches in worldwide. The IR responsibility helping communities across the countries experiencing unrest, famine and so on with various forms of systematic distribution. Although the opening of the IRM is to raise funds to be donated affected people of the world. However, IRM also give priority to aid in the country. Therefore, the second objective is whether the parallel execution of distribution at Islamic Relief Malaysia (IRM) with the Maqasid Syariyyah. This study is important in determining whether welfare institutions in Malaysia has a framework compatible with the principles of Islam based on Maqasid Syariyyah.

This article is an attempt to review the distribution implemented by Islamic Relief Malaysia in implementing the distribution of welfare funds in accordance with the requirements of Maqasid Syariyyah needs.

1.1 Problem Statement

Two principles should be applied in the distribution philosophy⁴ is based on the word of Allah s.w.t in the surah al-Nahl verse 90. There are two aspects of the distribution should be viewed under the preceding paragraph is a distribution based on fairness and courtesy. Therefore, Maqasid syariyyat serve as a benchmark to see whether the benefit of the target can be met in accordance with the interests to be just especially in the distribution of welfare funds. Sabri and Riki (2016) agree that the use of maqasid Syariyyah in the distribution of zakat funds were able to realize the welfare of society. However, the study dedicated to the distribution of zakat which is a aspect of the charity fund. Nevertheless , the concept of charity according Jalil (2008) more closer with welfare funds meaning but does not involve the distribution management based Maqasid Syariyyah.

Islam was very attentive in property issues so do not focused on a handful of humans but rather must be allowed around the community so that the gap between rich and poor can be narrowed⁵. Thus, according to Ibn hasy, Maqasid Khassah provide methods for involving humans have always emphasized personal affairs in public interest because there is interest in the distribution of funds Maqasid Syariyyah Islamic virtue. However, studies akram

² Azman, tt, *Kepentingan Memahami Maqasid Syariah Dalam Pembangunan Ekonomi Negara*. pp. 8

³ Ibid, pp. 8

⁴ Mahyuddin, 2011,

⁵Awang ,2008, *Isu-Isu Ekonomi : Teori Analisis Dai Perspektif Ekonomi Islam* , Kuala Lumpur : Dewan Bahasa Dan Pustakan, pp. 47

(2008), Nasrul et al (2015) discussed the need Maqasid Syariyyah in empowering distribution welfare fund but focused fund management share of endowment funds, but Fadila and lateefa (2014) argue that Maqasid Syariyyah to able discussed for make welfare fund policy. Hence, according to Zulkifly (2016) as a muslim responsibility to discuss new islamic issues of Maqasid Syariyyah to ensure that appropriate methods in istinbat new issue. Thus, it is relevant to discuss to need Maqasid Syariyyah in welfare funds issues.

The goal of distribution in islamic economic activity that can help people, especially the Muslim to reduce the economic gap. Allah s.w.t say in Surah al-Baqarah verse 155:

وَلَنَبَدَّلَنَّكُمْ بِبَشِيٍّ ءَمٍّ مِّنْ ظُلْمٍ جَوْرٍ وَأَلْوَىٰ الْأَمْجُورِ لِيُؤْتِيَهُم مَّا كَانُوا يَرْجُونَ وَنَقْلًا حَنَفَسًا وَالذَّمْرَ أَتَمًّا وَبَشَرًا لَّصَدَّاقِينَ

155. And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient.

Thus, according to Ibn Hasyur mention there are roles and objectives in maqasid ammah give way who are able to engage with public good in order to reinforce the sharia and the Islamic ummah⁶. This is supported by Illi et al (2013) say distribution of fund fi sabilillah is a long term in reducing poverty. However, the distribution of the eight recipients of zakat does not include all types of welfare distribution. Therefore, this study contributes to assess whether the benefit use Maqasid Syariyyah based to evaluate high problem in welfare distribution.

Islamic economics is not just allocate property rights who are directly involved in the production process but also to those who are state by Allah s.w.t as a partner to the property⁷. A welfare institutions involvement as a one partners in the production process is able to realize the distribution of welfare funds more effectively. There are many institutions that exist but charity fund focused on zakat and wakaf only. However, the nearest institution managing the fund is mosques contribution but its distribution management focused on the general public without focusing the target group. Therefore, the study related how welfare institutions such as Islamic Relief managing welfare distribution is a relevant issue to discuss.

2. Literature Review

Some priority in receiving the distribution of welfare funds According to the Manual Distribution charity, distribution mainly is given based on those needs with a view of the Maqasid Syariyyah based. The basic requirements are taken in determining Haddul Kifaya is like shelter, food and beverage, clothing, medicine, education, transport⁸. However, in this manual only focus in distribution of zakat. However, according to Rahimin (2006) approach Maqasid Syariyyah viewed through the interests of the majority must always prevail in the prescribed law.⁹

There are studies which discuss the use of the Maqasid Syariyyah generally without involving the development of society as Nasrul study (2015), Akram (2008). Use Maqasid Syariyyah in measuring the effectiveness of distribution according to Sabri and Riki (2016), Hairunizam et al (2008) say there is a close relationship of Maqasid Syariyyah in zakat distribution in Development of social welfare¹⁰. There are no research studies to related maqasid syariyyah in distribution of welfare fund but more dedicated to the distribution of zakat, which is one of the charity fund.

However, the study discusses the effectiveness distribution of welfare funds were also discussed by Diyana et al. (2013) say distribution of zakat in Melaka in the year 2000- 2010 has problems when there was an increase in the collection of zakat but there is a surplus in the allocation of funds¹¹. Yamin (2007) say implementation of zakat in

⁶ Muhammad al-Tahir Ibn 'Asyur,1998, *Maqasid al-Syari'ah al-Islamiyah*,: Al-Basyair Li al-Intaj al-'Ilmi, pp. 171,

⁷ Martan, saat, 2001, *Madkhal li al-fikr al-tqtisadi fi al-islam*. ms 186-187.

⁸ Jabatan wakaf, zakat dan haji, 2008, *Manual Agihan Zakat*, Putrajaya : Jabatan Perdana Menteri pp. 18

⁹ Rahimin et al, 2006, *Pendekatan Baru Maqasidal-Shariah Dalam Pengajian syariah Di Malaysia: Satu Analisis Jurnal fiqh* 3() 35- 80 pp. 49

¹⁰ Sabri & riki, 2016, *Pengagihan Zakat Dalam Konteks Kesejahteraan Masyarakat Islam: Satu Tinjauan Berasaskan Maqasid Al-Syari'ah*, Labuan e-Journal of Muamalat and Society, 10 (3) 129-140

¹¹ Diyana et al, 2013, *Zakat: Analisis Pengurusan dan Trend Agihan di Melaka*, *Prosiding Perkem* 8(2) 926 - 937 pp. 932.

Majlis Agama Islam persekutuan Kuala Lumpur has an effective distribution and Daud et al. (2011) also discussed the effectiveness of the distribution of zakat in Tabung Baitulmal Sarawak. Whereas, Patmawati (2010) also review the effectiveness distribution of zakat made reducing poverty

3. Research Methodology

This study will also analyze descriptively primary and secondary data to see distributions that have been implemented by IRM from the funds raised. The primary data obtained by interviewing two staff members involved with the distribution of IRM. Secondary data were obtained by reviewing reports are IRM Finance in 2013. In addition, other research methods involved are based on the literature review of books and journals.

4. Findings

The findings based on the implementation of Maqasid Syariyyah in previous studies and applied in the distribution of welfare funds. In addition, the study found that there Maqasid implementation Syariyyah in the distribution has been done by the IRM.

4.1 Implementation of Maqasid Syariyyah in Distribution of Welfare Fund

Method of distribution of funds should look to the welfare of human needs. In Islam, human needs by Maqasid Shariyyah¹² aspect seen that according to Imam as-Syatibi there are three (3) categories of maqasid Syariyyah that daruriyyat, hajiyyat and tahsiniyyat.

4.1.1 Maqasid Daruriyyah

In the context of welfare, daruriyyah should be look first at community those that no reliance such as victims during a war. Priority of Distribution has to benefit for Muslims are victims attack of from lost food, drinking water and shelter for help in order to survive¹³. Hence, the distribution of welfare funds must meet the five stages, the first priority to protect religion, the main protection is given to the Muslim community ahead of time as compared to the non-Muslims, especially the countries of upheaval between religion. Second, keep life in welfare context is a need to prioritize people who are exposed to loss of life, especially the troubled region involving the lives of children and women or areas affected by epidemics resulting in death. Third, the need to prioritize the distribution of those exposed to the dangers of mind as an example of the distribution of healthy food and clean water for drink does not lead to the harm. Next, the fourth is to protect the dignity from other not good threat and the distribution of welfare funds necessary to support the education of the target groups in order to maintain normal life of a society. The last is to keep the property, distribution of capital needs to a business deal that could help the target groups to survive.

4.1.2 Maqasid Hajiyyah

Hajiyyat requirement is the need to be possessed by humans to perform tasks without the caliph perfectly difficulty. In the context of human needs, hajiyyat directed to islamic law in the requirements needed by humans in the form of a facility to overcome any difficulties and expenses which may result in failure to achieve purpose. However, it does not mean that if it does not exist can ruin his life as in the case of a dharuriyyah only human will get hard and difficult (masyaqqah). Among them is a requirement for the purchase, rental, wages and loans¹⁴.

When viewed in terms of welfare, this second requirement is need to be cared for by the charity to help employees carry out responsibilities with a simple and perfect as making cost management in welfare funds¹⁵. One

¹² Al-Najjār, °Abd al-Majīd. 2008. *Maqāṣid Al-Sharī'ah Bi Ab'ād Jadīdah*. hlm 38. Ibn °Ashūr, pp. 235

¹³ N. Mustapha, 1999, *Globalisasi: Peranan Ekonomi dan Kewangan Islam*, Kuala Lumpur : Institut Kefahaman Islam Malaysia, pp. 287

¹⁴ Azman,t.t, *Keperntingan Memahami Maqasid Syariah Dalam Pembangunan Ekonomi Negara*.

¹⁵ Asyraf & Nurdianawati, 2006, *Maqasid al-Shari'ah, Maslahah, and Corporate Social Responsibility, The American Journal of Islamic Social Sciences 24:1*

of the parts to provided in the welfare fund is intended to pay management costs, salaries of employees, volunteers, storage and so on relation Maqasid hajiyyat is mean without cost management, funding welfare can still be done but will difficulties and lack of distribution strategies. Therefore, the distribution part in charitable funds can eliminate those obstacles to support the distribution based on daruriyat.

4.1.3 Maqāsid Tahsīniyyah

In the welfare context, this third requirement is need to be cared by charity institution against stakeholders who provide assistance in terms of time and ideas. In addition, stakeholders have high financial resources should be recognized in contributions made¹⁶. Recognition to the stakeholders who provide assistance does not conflict by tahsiniyyat philosophy by Shatibi because to protect relationship between charities institution and stakeholders is encouraged by morality and not spoil things daruriyyat.

Therefore, based on the description above can be concluded that the rule of law is to protect the interests of the major daruriyyat, then followed by interest hajiyyat and daruriyyat. Similarly, when maintaining the hajiyyat not prejudice the daruriyyat. For example, can be fought for the cause of life and property even killed because of keeping religion is more important than preserving property and lives. Similarly, in the context of welfare distribution.

5. Maqasid Syariyyah in Distribution of Islamic Relief Malaysia

IRM has placed the responsibility of distribution under the program and help. The main role of this section is responsible for disaster management, volunteer management, community development and acceptance of the benefits of all things. The figure below shows the distribution implemented by IRM in 2013.

Table 1. Total of IRM distribution welfare fund from year 2013¹⁷

No	Distribution	Total (RM)	
		In country (RM)	Oversea (RM)
1	Back to scholl programmes	49,974	-
2	Charity Shoppe	163,098	-
3	Chinese New Year Programme	4,343	-
4	Emergency Relief	239,515	22
5	Fidyah	28,302	-
6	Fundraising cost	702,142	-
7	Gift of Hope	137,917	-
8	Mechandises	5,391	-
9	MySedekah	28,572	-
10	Orphanage development Programmes	20,220	-
11	Qurbani	68,960	429,224
12	Ramadan Relief and Eid Gift	1,045,879	28,481
13	Training and capacity development	28,879	-
14	Volunteer appreciation Day	450	-
15	Zakat and Waqf	28,375	-
16	Al-Yateem Sponsorship	-	337,532
17	Myanmar Relief	-	392
18	Gaza Appeal	-	481,121
19	Haiti Appeal	-	22
20	Somalia Relief	-	170
21	Sudan Appeal	-	43,505
22	Syria Appeal	-	211,740
TOTAL (RM)		2,545,198	2,838,989

¹⁶ Ibid, pp. 13

¹⁷ Anon, 2013, Financial Report Islamic Relief Malaysia 2013, Bangi : Islamic Relief Malaysia, pp. 14

Table 2. Total of IRM Charity Expenses in 2013¹⁸

	Expenses	Total (RM)
1.	Auditor's remuneration	100,000
2.	Staff cost	171,183
3.	Depreciation	122,436
4.	Inventory written off	6,368
5.	Rental of Office	116,000
6.	Loss on disposal property, plant and equipment	392
7.	Other operating expenses	220,604
	TOTAL	646,983

Table 1 shows total of the IRM distribution in 2013 as much RM 7,353,130. For distribution welfare fund, IRM has released a total of RM 5,384,187 which is 73 percent from welfare funds. Thus, the total balance of RM 1,968,943, which is 27 per cent. Table 2 represents the total managing cost of which taken by IRM to management operations as much RM 646,983 which is equivalent to 9 per cent.

The list above represents the contributions made by the IRM during 2013. The contribution of the welfare fund is divided into two funds for the welfare of the nation and two countries. For the state, IRM contributed RM 2,545,198 and abroad for a total of RM 2,838,989. Both of these welfare funds involve some type of distribution there are four categories, which is through the gift of hope. The second is through a seasonal program such as the program in the Ramadan, Eid and so on. Third, the emergency category for which the event of a disaster will act according to the needs and tasks set by IRM and fourth, this section will provide assistance to charities that do not get any help and deserve help after review requirements.

Distribution for gift of hope, IRM issue of RM 137,917 of which there is some assistance such as education, health, self-sufficiency, and food assistance. For seasonal programs such as Ramadan relief, IRM has spent a total of RM 1,045,792 for the State and RM 28,481 for overseas. In addition, the seasonal program is RM 429,224 for Qurbani. The third category is where IRM emergency spending of RM 239,537 in the country and RM for distribution of funds abroad. The last form of aid distribution to charitable organizations that do not get the help that is n Zakat and Waqf of RM 28,375.

In addition, the special distribution is given to the orphans that are placed under al-Yateem sponsorship. RM 337,532 was donated to orphans in countries outside only.

6. Discussions

The IRM distribution parallel based on Maqasid Syariyyah line. The main distribution by Maqasid daruriyyat by putting two types account, namely of emergency and development account. Five priorities have been met daruriyyat distribution to the target group. Classification of keeping religion is seen as almost part of the distribution that is done is to keep the benefit of Islam as an example of the distribution of the Emergency Relief, Gift Of Hope, My charity, al-Yateem sponsorship, fidyah, Ramadan Relief, Zakat and Waqf, Myanmar Relief, Gaza Appeal, Somalia Appeal, Sudan Appeal, Syrian and Gaza Appeal Appeal¹⁹. In addition, fundraising fund should be included under Maqasid daruriyyat because without their, distribution could not be sent. However, this distribution is not focused on keeping religion but there are distributions in discussions protect lives, property, dignity and intelligent. Therefore, it cannot be identified percent for each masalah.

For discussed protect lives, focused IRM in distribution preferred in troubled region exposed by the loss of life whether war, natural disasters such as the distribution of Gaza Relief, Somalia Relief, MySedekah, Myanmar Relief

¹⁸ Ibid, pp. 15

¹⁹ Distribution of emergency is issued when the distribution of natural disasters, unrest and so on. IRM will take the funds available to provide assistance so that not too late to help

and other related security assistance target groups for survival such as the problems in Sudan, which is Sudan Appeal distribution limited to the healthy food²⁰.

In maintaining the protect intelligent in areas exposed to infectious diseases due to poor hygiene, IRM act distribute food and clean drinking such as canned foods produced by industrial eat, Islamic Relief Worldwide (IRW) named TIC International Ltd and clean water also issued by IRW. TIC is a factory which was given the responsibility to process the meat in the cans to be more durable to be given to the target group. This is because, usually meat in a can is the meat that have been donated under the name of Qurbani²¹.

Fourth, IRM take steps to protect dignity by providing a suitable place costume involved with issues such as the floods in Kelantan. IRM contribute clothing and improvement of shelter that is not exposed to the public in the name of Gift Of Hope distribution (subsistence and Education) In addition, Back-to-school programs is the provide school clothes to the target.

Lastly, ini protect property, IRM has established a development fund to provide capital to the affected sources of income such as sewing machines and food processing machines to survive. In addition, the opening of the Charity Shoppe aims to provide assistance in terms of clothing and a few other items that can be used for the target group.

Maqasid Syariyyah filled by hajiyyat is related to cost management that has been used by IRM in maintaining their institutions. The total cost of management being undertaken by IRM in each year does not exceed 10 per cent from IRM income generated. Based on the financial records of 2013 there were some parts have taken a RM 646, 983 in the capture of the amount collected in each procurement funds include lease the building (Rental of Office) of RM 116,000, including some equipment inside the building was placed under Inventory written off as much RM 6368 and the loss of property, plant and equipment as much RM 392 and depreciation (depreciation) of the existing equipment as much RM 122 436. Salary and EPF to employees in IRM as much RM 171 183. Salaries of employees is maqasid hajiyyat should be done by charities to launch the process of delivery. In addition, to ensure the IRM staff in the future, the management of IRM to create the Employees Provident Fund or EPF and SOCSO. These requirements must be met for IRM staff working full-time in launching a process aid is received by the target group. In addition, contributions to the Orphanage Development Programme of RM 20,220 was also a hajiyyat as it seeks to expose to orphans program.

In discussing Maqasid tahsiniyyat in the distribution of welfare funds, IRM provides additon for the opening new operation in Bangi, Selangor. Before this, IRM headquarters in Kuala Lumpur²². However, it has been moved to Bangi Selangor and apply some modifications which can be placed under the distribution according to Maqasid tahsiniyyat. Under other operating expenses of RM 220 604. In addition, IRM also conducted a Volunteer Appreciation Day as much RM 450 in tribute to the many volunteers assist in charity fund contributions and the Chinese New Year as much RM 4 343. Addition, RM 28, 879 has been allocated by the IRM in the distribution Training and Capacity development and Auditor's remuneration of RM 100,000 which can be categorized as maqasid tahsiniyyat.

IRM has allocated RM 3, 620.644 or 82 percent of welfare fund distribution to the needs Maqasid daruriyyat. While spending on Maqasid hajiyyat is RM 436,599 which represented 9.8 per cent. Last, spending Maqasid tahsiniyyat profits of RM 354, 279, representing eight percent.

7. Suggestions for Improvement

According to Dr. Muhammad Uqlah, the main purpose Maqasid Syariyyah should contain meaning, wisdom, values that are elevating Islamic law, realized through the nas which have hukm and prescribed to every human affairs.

²⁰ Interview with staff of Islamic Relief Malaysia.

²¹ ibid

²² ibid

Thus, IRM need to make some improvements in the management distribution of welfare funds for the empowerment fund.

First, Islam does not prevent human diversity in creating something new but it should not cause harm or deny benefits or both at once. Thus, IRM should always look for new alternatives in the implementation of the distribution of more robust than ever before. IRM as mission which aims to develop the necessary funds to make some research in the development of endowment funds such as cash waqaf and investments. According to Hafiz (2013) there is a necessity in investment funds based on fiqh from hadith Rasulullah s.a.w:

عن عمر بن الخطاب رضي الله عنه قال: اتجروا في أموال اليتامى لا تأكلها الزكاة

Umar al - Khattab RA said: "Invest orphan's property so that the property is not exhausted by zakah"

عن عبد الله بن عمرو رضي الله عنه عن النبي صلى الله عليه وسلم خطب الناس فقال ألا من ولي يتيما له مال فليتجر فيه ولا يتركه حتى تأكله الصدقة

Abdullah Bin Amr RA indeed the Prophet once said: "to the trustee (Trustee) of the property of orphans, laburkanlah property so that it is not consumed (used up) by the charity"

Based on these two hadith can be concluded there have space that allows the orphan's property to generate capital invested that is not easily exhausted. Thus, the welfare fund investment must be implemented based on the orphan's property investments.

Second, when looking at the distribution based on the 2013 Financial Report, overseas distribution of RM 2,838,989 compared in the country amounted to RM 2 545 198. Thus, the number of overseas distribution outside the more striking than the distributions made in the country. Thus, IRM should re-examine the distribution given to the two forms are so interested in the country can be met equally.

Third, the reduction of many successful run by IRM is a great effort in minimizing the cost of management to achieve the purpose of the establishment of welfare institutions for a more rational and systematic. Welfare distribution management in IRM as the need hajiyyat of eight percent should be good examples for improving the management of funds in institutions virtue of other Muslim because management model that was able to make IRM recognized by the world community and have many field offices around the world. Therefore, an increase in charitable donations, particularly against the Muslim community.

Fourth, in the distribution of zakat there were eight recipients are prescribed to focus on distribution. According to the staff IRM, IRM is not distributed in focuses on each of the recipients but the focus is given to recipients who need only. However, according to Mohamad Uda (2005) and Mahmood Zuhdi (2003) there are two opinions related to the focus of the first distribution of welfare funds by Shafi, zakat must be distributed to the eight groups as clearly stated in Surah At-Tauba. However, if the collector is not able to identify all of them, quite simply distributed into three groups of recipients. While the second, according to the consensus of zakat can be divided into groups of recipients but argue by Dr Wahbah Zuhaili (1997). Therefore, the first opinion is more relevant to the exercise. However, these distributions can not be seen in the IRM financial statements because distribution of zakat and waqf stated in general.

8. Conclusion

Syariyyah Maqasid use in measuring performance based on the needs of very effective in determining the distribution management based on Islam. Maqasid sharia can be used as a yardstick to see an institution that gives priority to the welfare of society or vice versa. It is hoped that all charities organization should make a study thorough of the financial statements on an annual basis. IRM is a charitable institution in the collection and distribution of charitable funds is perfectly and systematically as a model of good management worldwide distribution. Therefore, there are several improvements and approaches need to be revised to improve the effectiveness of the distribution of welfare funds and can reach to all target groups

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**Empowerment of
Islamic Civilization in
Post Modernity**

International Symposium on Islam, Civilization and Science (ISICAS 2016)

Mutual Assistance through Islamic Traditional Institutions: Reconsidering the Various Roles of Zakat in Contemporary Indonesia

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Abstract

The purpose of this research is to investigate the various roles of Zakat (almsgiving) for mutual assistance in Indonesia, especially in Malang, East Java. Moreover, this study aims to reveal new attempts to employ Indonesian Zakat practices and their potential as a new trend of Islamic Economics, which is being actively studied nowadays. In order to accomplish this task, this research adopts case studies and exploratory research based on surveys through direct interviews with the leaders and staff of Zakat institutions in Malang, East Java using a list of structured interview questions conducted in my field work from August 6, 2014 to October 11, 2014, to get their perception on how they manage the Zakat funds. Paying Zakat is one of the most important religious duties for Muslims. This pillar of Islam re-distributes wealth, alleviates poverty, and emphasizes socio-economic development among Muslim communities. Indonesia, with the largest Muslim population in the world, has been practicing Zakat as a financial form of worship from about six centuries ago. This large population has an incredibly high potential for Zakat wealth estimated at 270 trillion dollars. However, instead of achieving its high potential, Indonesian Zakat has traditionally been practiced privately until Zakat Management Law No. 38/1999 was passed during president Habibie's administration, and a national board of Zakat agencies BAZNAS (Badan Amil Zakat Nasional) was established in 2001. Does this institutionalized practice of Zakat work effectively? In order to test the hypothesis of the study and examine the main questions raised, the following methodology will be employed. The methodology of this research will be based on qualitative research through participant observation, structured interviews and document analysis with zakat officers and various types of institutions, such as charitable clinics, educational institutions, mosques, and job training centers in Malang.

Keywords: Zakat; Indonesia; Islamic Philanthropy; Islamic Economics; BAZNAS

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Integration of Naqli and Aqli by Implementing Islamic Values in STEM Education

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Abstract

The introduction to STEM education is an important component in developing and shaping Malaysia into a robust and advanced country. Thus the introduction of STEM education is an important effort to produce a competitive and versatile human capital which master all field of science and technology. To implement STEM education in Malaysia, we cannot simply duplicate the framework of STEM education from western countries and then implement them. The framework must be improvised by adding and adapting Islamic and normative values in order to produce graduate that strive not just in term of intellectual, but also in term of spiritual. Therefore this paper is will discuss the importance of the integration of *naqli* and *aqli* in STEM education and how it will produce more balance and stable human capital. This article also will be discussing a STEM education framework where the integration of *naqli* and *aqli* is introduced. The methods used in this research are focused group discussion and literature analysis. In this research, we find that the importance of integration of *naqli-aqli* in order to produce a more holistic understanding towards science and its purpose towards Islam and community. It also helps students to understand and develop a good *adab* and virtue within students which are important for the sake of integrity and ethics in scientific research. Then there are some problems and hurdles for integration to occur such as practical framework to rely on, bureaucracy and stigma towards Islamic science.

Keywords: STEM; integration; *naqli-aqli*; Islamic values

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1. Introduction

STEM education (Science, Technology, Engineering and Mathematics) was introduced in the 1990s by United States of America (Koehler et. al, 2016). Since then it undergoes several changes and modifications. Today become a learning concept that integrates all four STEM subjects into one comprehensive teaching and learning which is known as Integrated STEM (Koehler et. al, 2016). The introduction of STEM education is clearly to improve students' interest in science and maths, all at once to counter the problem in decline of interest towards science

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stream among students (Jayarajah, 2014; Hernandez et.al, 2013). Demand of human resources in this field has been increasing due to the rapid growth of the country, requiring more professionals in the field of science and technology (S&T). (Syukri, 2012). For example, in engineering field only, the Ministry of Education has estimated that the current number of engineers in the country is at about 140,000. The number of engineers is projected to reach over 200,000 by 2017 based on an annual output of 15,000 new university graduates in Malaysia (Kieong, 2012).

The debate on how STEM education will be implemented in Malaysia education system is still on going. Every stake holder and researchers have its own view on what is the best STEM education approach for Malaysia. Whatever approach or form of STEM will we take, we must improve and rebuilding its philosophy according to the reference of Islam. In conventional paradigm, science is an objective knowledge which is free from any values neither it is related to cultures nor religions (Sulaiman, 2001). Meanwhile, according to the Islamic scholars view, science is a knowledge that is full with values (Shaharir, 1993). Conventional STEM is not associated with the value of humanity or the understanding of religion, whereas an education system should be able to produce human resource that is not only professional and highly skilful, even excellent in terms of personality and manner. The issues of values desolation in education has produced literate uneducated human resource as what had been debated by Buncker Roy (1990) or excellent graduates that have no soul, as what had been stated by Harry L. Lewis (2006.) If it is viewed from the perspective of Islamic studies, an education system should not only arouse the intellectualism but character and spiritual as well.

Otherwise, in Islam's view education has to be holistic and balanced, which include naqli and aqli (Mohd Yusof, 2015). A complete education comprises human development from the aspect of physical, spiritual, intellectual and emotional integratedly in which these potentials can be used to increase the living aspect of human (Asmawati Suhid, 2005). Therefore science education is supposed to be able of developing intellect, spiritual and emotional thus producing not only skilled human resource, but also spiritually and emotionally balance.(Khalijah, 1996)

2. The Integration of Naqli and Aqli in STEM Education

In order to build the naqli and aqli intergration, STEM education must go through two fundamental processes, which are the filtration of non-Islamic elements and the admittance or the application of Islamic element in the knowledge (al-Attas, 1985). The implementation of Tauhidic Science philosophy that was developed based on an Islamic worldview is able to form an Islamic view in STEM education. The approach in developing integrated naqli-aqli in STEM will undergo few stages. The first stage is the the application of Islamic elements into science knowledge such as values and revelation information. Although there are some of Muslim scholars who do not agree with this approach and defining this effort is just superficial or patching the religion in science, it can't be denied that it is one of the best approach towards knowledge integration. However, this approach must be built based on the Islamic worldview, to make sure it will not end up to become 'Buccailisme' approach. According to Wan Ramli and Shahrir (1999) Buccailisme approach is wrong because it is confusing and unable to improve Muslim in terms of intellect. The reason is, Buccailisme seems to put the science discovery and theory as the basis of the truth no the revelations. It is oppose the objective of the integration knowledge where science should follow the concrete formation of naqli and aqli. The ultimate goal of the integration of naqli and aqli is to build a new, fresh and alternative science where all elements of science such as philosophies, methodologies, activities and disciplines, ethics to the its product, technologies is intergrated with reveal knowledge (Adi Setia, 2007).

2.1 Islamic values

According to Ibn Manzur in Lisan al-Arab, he interprets that the values as the price, goodness, badness and evaluation based on the consideration of value domains that is specified by human. In Taylor's opinion (1961), value is the combination between the degree of element and normative that form the frame of human life. Meanwhile according to Mukerjee (1965) value is a product of desire and motive that is recognised by the people and culture. The purpose of value is to preserve the harmony in life. Zakiah Darjat (1984) also defined value as a stage of confidence or feeling that is believed as an identity that mould specific patterns to a pattern of thought and

feeling, being attached or a behaviour of a person. Generally we can conclude that the theory of value is a way to observe acceptations and evaluation of human towards something, either it is positively or negatively measured.

The definition of value from the western perspective was done only based on belief that was oriented on the people's acceptations. People's acceptations are also related with the current view that is mainly based on the consideration of intellect (Shuhairimi, 2008). According to Yusof al-Qardhawi (1998), Islamic values are divided into four main parts namely *Rabbaniyyah* (divinity), *Akhlaqiyyah* (morals), *Insaniyyah* (humanity) and *Wasatiyyah* (balance). These are general values in every Islamic aspect, including the Islamic Shari'a, Islamic civilisation and Islam in general. The divinity values are the bases of all Islamic activities, with the the moral values are part and parcel of all daily activities of human beings. Hence, people do not simply act, without considering the moral aspects. Similarly with the humanity values, where Islam has high regards for human beings and regard them as the leaders on earth, without forgetting that they are answerable to Allah. Hence, the natural human disposition is always respected as long as it does not cause injustice to others. Finally, balance in all the values ensures that the ummah do not overdo anything. Therefore, adapting Islamic values in STEM should embody these four elements.

3. The Adaptation of Islamic Values in the STEM Education through Tauhidic Science

Adaptation of Islamic values in the STEM education framework is an early effort in integrating naqli and aqli knowledge. As indicated in the beginning of this paper, this effort must be based on clear Islamic Tasawwur so as not to derail from the actual integration process. Failure to understand science with clear Islamic Tasawur will cause confusion in the real truth. For example, in the Bucaillisme issue, where researchers were too excited to match Quranic verses with the modern science discovery that at one approach it tends to grant total truth to conventional science. This is as if science is the reference on how correct the information in the al Quran is (Sulaiman, 2009). Therefore in the adaptation of Islamic values in STEM education, it should not be just a splash of the fields of STEM, but it should be in the main framework of the STEM education itself. Islamic –based STEM education should make the *Rabbaniyyah* values its pillar. The Tauhid concept consists of three main concepts namely *Iman* (faith), *Ilm* (knowledge) and *Amal* (behaviour). When the Tauhid concept in Islamic is clear and is adapted in human life, it will lead to the clear adaptation of Islam (Aslam Haneef, 1997).

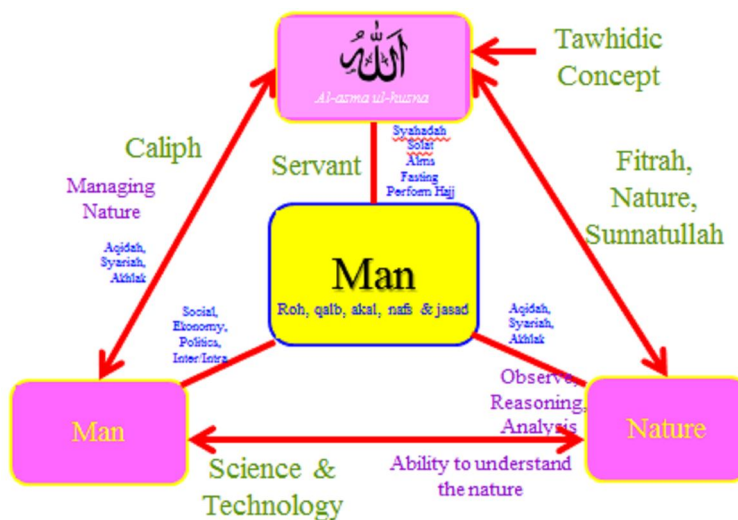


Figure 1. Tauhidic science approach in STEM education

The Tauhidic science approach in STEM education as indicated in Figure 1, is an approach that is based on Islamic Tasawwur, where Tauhid is the core thrust of all activities and scientific philosophies. It involves the clear understanding on tauhid concept, the fact of natural environment and human's role on the earth. Relationship

between Allah, the world and human must be looked at from the Islamic view. These three elements cannot be separated from the Tauhidic Science. Unlike Tauhidic science, the conventional science acknowledges the co-existence of human and the world only. All other meta-physical matters are rejected in the scientific philosophy and activities (Yusof Othman, 2015). Hence the Tauhidic Science philosophy that is full of Islamic values is capable to drive the development process of the STEM education framework that is integrated with naqli and aqli knowledge. The students will then be able to master the fields of STEM in line with the development of clear tasawwur and Islamic education.

The adaptation of Islamic values in STEM education is also capable to form *akhlak* and *adab* that is in accordance to Islam. According to al-Attas (1990), the formation of manners starts with the freedom from ignorance. Ignorance here means all the traditions that are full of magic, myths and animism or the culture that are deviant of Islam. Freeing oneself from orientalist and colonial thinking is also considered as freedom from ignorance (al-Attas, 1995). Hence, embracing Islamic worldview is the key component in developing the Islamic culture and manners, and this is the only way a person can accept Islam as a way of life and to implement the Islamic values in oneself. Based on this philosophy, the adaptation of the Islamic values in STEM education will be geared towards producing human capital that is perfect both intellectually and personality-wise.

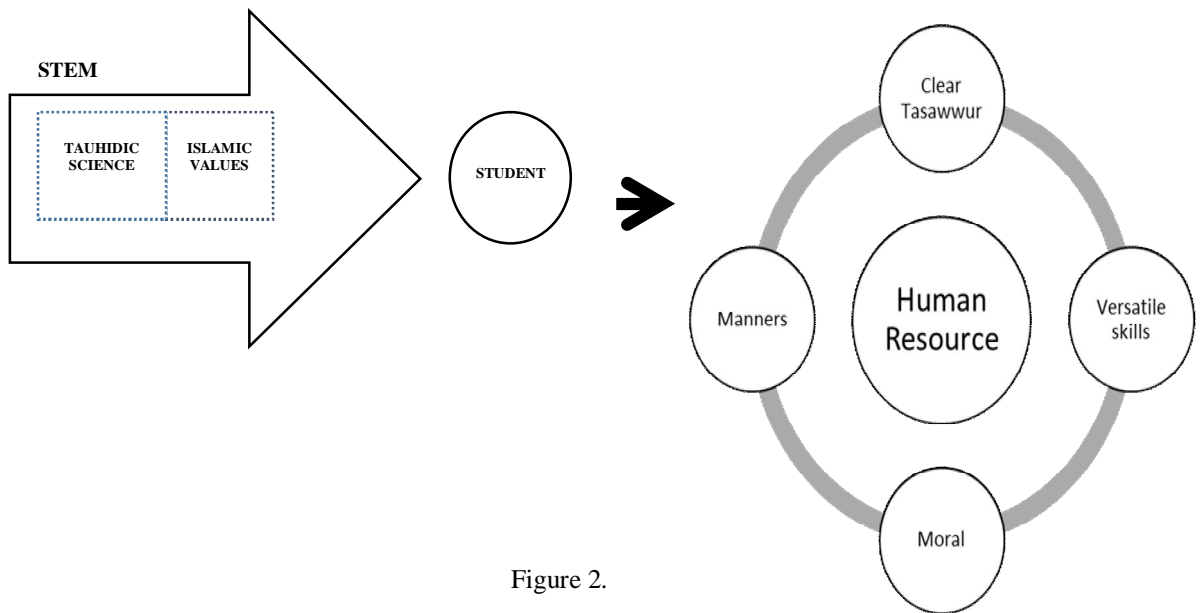


Figure 2.

4. Adaptation of Islamic Values in STEM Courses

Based on the study conducted via focussed group discussion, we find that the adaptation of Islamic values can be carried at various levels. It can be carried out at institute, faculty or department levels as well as at courses that are related to STEM education. Despite that, in this paper we are only focussing on the latter. The adaptation of Islamic values in the STEM-related courses are:

- i. The adaptation of Islamic values in course proforma
 Islamic values can be adapted directly or indirectly in the written proforma. As we know, proforma is the guidance to the students on what they are going to learn throughout the semester. Based on the feedback from the expert panel, Islamic values can be clearly included in the the printed course proforma, such as in the learning objectives or in the reference list. Some panel members believe that specific words that contain Islamic values need not be explicitly written, but it is suffice to put universal values that are to be explained in Islamic perception during the teaching sessions.

- ii. The adaptation of Islamic values during lectures and teaching sessions
During lectures and teaching sessions, lecturers should be the *qudwah* or model in promoting Islamic values and morals. There are two ways where Islamic values can be promoted, that is during communication and the learning ethics. In communications, the practice of giving *salam* (greeting), thanking and by giving full attention during conversation are some of the examples that lecturers can give. Apart from that, students should be taught the learning manners such as reciting the doa, exchanging greetings and salams as well as encouraging group discussions. These may look insignificant but they are important in Islam and should be adapted in the teaching and learning.
- iii. The adaptation of Islamic values and knowledge in assignments and evaluations.
In assignments, the Islamic values and knowledge can be directly incorporated in the STEM courses. comparisons between community perceptions and values, religions or cultures on scientific issues are good assignments. For example, one of the panels gave an assignment to the students to survey on the religions' view on nuclear issues. Such assignments are not only full of values, but also make the students more aware of world's latest scientific and political developments. Apart from that, the islamic values are also indirectly adapted in the assignments It is not explicitly written in the evaluation, but conducted in an informal way, such as in the example of book evaluation assignment.

5. Conclusion

The scientific findings that are Islamic compliant are not impossible, but take time to achieve. We may have forgotten that Modern Science that is being pioneered by the West is only 200 years old (Khalijah, 1990). If the Islamic civilisation can empower and improve the modern science, the new science would be more perfect and stable in leading the global science and technology. Similarly with STEM education, what is lacking in the values of conventional STEM education can be perfected by the Islamic values adapted in STEM education and hence solve science literacy problem in Malaysia and other Islamic countries. It is publicly acknowledged that the backwardness of Islamic countries in science and technology is at an alarming level. Hence efforts to integrate naqli and aqli knowledge in the STEM education is an important move in the development of science and technology in the Islamic world. The past Islamic hegemony should be the motivator and not to make the people drown in the past memories. We must realise that the advancement of science and technology is not about who found it, but it is about who develop and control it.

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Work-life Balance: A Concern on Effectiveness of Job Role and Employee's Engagement towards Organizational Goal

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Abstract

This paper discusses work-life balance as the key issue in all types of employment. It reflects an individual's orientation of perception across different life roles within multiple domains of personal time, family care and professional work being maintained and integrated with a minimum of job role conflict. The Self Developed Model initiates the integration between employee's performance, family-work demand, family-work conflict and family-organizational outcomes which explains the cause and effects of implementing flexi-hours. The question is, how can fulfilment of personal needs improve the success of organizational goal? How can flexi-hours increase employee's effectiveness and engagement? Through a content analysis research, this study explores the aspects of i) organizational needs, ii) time management, ii) team work, iii) compensation and iv) job scope resulting to i) success and satisfaction, ii) schedule, discipline and health, iii) nucleus versus joint family and iv) justice and freedom in the 9 Facts About American Families and Work. The main concern is majority of women who quit jobs after a marriage or after giving birth then re-enters labour market when their child are grown-ups. This study rely solely on the literature concludes that care giving responsibilities with the support of work-family policies may help families navigate complexities. This research will fill in the gap to the literature by showing the needs for further research in order to recognize the impact of work-life balance amongst the gen-Ys who nowadays are prone of job hopping which reflects their attitudes and behaviors.

Keywords: Work-life Balance; job role; Self Developed Model; employee's engagement organizational goal

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1. Introduction

Modern civilization that the human race enjoys nowadays is the result of consecutive integrations and harmonizations of all civilizations which have existed in history. Accordingly, civilizations include a commonality that the human race has created together beyond space and time. Boundary, called nation, drawn on the world map is illusional when observed by the level of civilization. Race and religion, ethnicity and nation, politics and economy

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within societies and cultures are all a hybrid created by acculturation which continuously crosses each other's boundary (Tae-Man, 2005).

There is a strong inter connectivity between social values and the Islamic values to the extent that it is difficult to separate one another. Social values can be illustrated as the basic social standards shared by all members of the society and contribute towards contiguity among them. The values in this sense are derived from the social conditions that control the individual, determine behaviors and thinking patterns. It also influences methods of perception and learning. Each value has two meanings:

- i) an objective meaning connected with the society or the collective consciousness where the value becomes a subject of veneration and a model to be followed.
- ii) a subjective meaning tied to the individual where the value differs from one person to another, each according to his/her needs, tastes and social background which include personal identification.

However, work domain and family domain are major stressors in the lives of employees which bring themselves juggling with the competency demand of work and family (Byron, 2005; Anuradha & Mrinalini, 2015). Every task needs time, energy and skill for its effectiveness to be executed, whereby women employees perform multiple roles compared to men. Therefore, building work-life balance has been emerging as new challenges through the issues arised in human resource development since 1970s when the term was first used in United States. The new paradigm shifts of managing people across a small regional centric organization to global diversified competitive business organization has put in loads of work pressure and enhanced responsibility on the employees as much as enhancing productivity at the same time creating work-life conflict (Anuradha & Mrinalini, 2015). For instance, women may be a top executive, still the "nurturing" or "care giving" roles are considered much a part of feminine roles." (Sunita Malhotra & Sapna Sachdeva, 2005).

A proper balance between work life and personal life of a person is a state between work demand and family demand be it in the office or not. It can be achieved by better time management through task prioritization that helps women employee reduce their stress, conflict, absenteeism and turnover rate while increase their performance at home as well as at work. It is understood as a concept supporting employees to split their time and energy between their job roles. It was discovered that employees faces problems such as low level of job satisfaction, high level of stress, absenteeism, turnover due to work life imbalance as well as increase of divorce cases and poor family relationship problems at home. This affects the person's physical, emotional and social well-being. Thus, achieving work-life balance is a necessity for working women to have a good quality of life (Delina & Prabhakara, 2013). After all, the real balance is only when the individual feels that he or she has done justice to all her roles and is satisfied about it.

1.1 Objective

- i. To study about fulfilment of personal needs upon the success of organizational goal
- ii. To generalize on flexi-hours and how it can increase employee's effectiveness and engagement
- iii. To explore the aspects of organizational needs, time management, team work, compensation and job scope in relation to techno-scientific civilization
- iv. To discuss the impact of work-life balance upon supporting family friendly policies

2. Literature Review

In June 2014, The Council of Economics Advisers came up with a report of Nine Facts About American Families And Work. They are:

- Fact 1: Mothers are increasingly the household breadwinners.
- Fact 2: Fathers are increasingly family caregivers.
- Fact 3: Women make up nearly half of today's labor force.
- Fact 4: Women are increasingly among our most skilled workers, attaining the majority of college degrees, and deepening their work experiences.

- Fact 5: Most children live in households where all parents work.
- Fact 6: Care giving doesn't end when the children are grown: eldercare is a growing responsibility of workers.
- Fact 7: Men and women alike face challenges as they try to balance work and family.
- Fact 8: Many workplaces have not kept up with the needs of 21st century workers and families.
- Fact 9: Providing workplace flexibility and paid leave strengthens families, businesses and our economy.

It correlates to a comprehensive study of 700 firms in the U.S. and Europe conducted by business management researchers which found that work-life balance policies are positively associated with good management. While, a randomized evaluation found that when call center employees were allowed to work from home, there was a 13 percent performance increase. With women and men increasingly sharing breadwinning and care giving responsibilities, today's working families need a modern workplace - one with workplace flexibility, paid leave, and quality child and eldercare. Such policies are beneficial for the economy as they lead to higher labour force participation, greater labour productivity and work engagement and better allocation of talent across the economy. The International Monetary Fund and the Organization for Economic Cooperation and Development have both identified childcare policies and paid leave as important drivers of female labour force participation. These policies are also essential for long run growth as they allow for better bonding between parents and children which has been shown to lead better outcomes for the kids as adults.

Self-Developed Model is a conceptual model for cause and outcomes of work-life imbalance. The gap in work demands and family demands give rise to conflict. The conflict can be divided into two forms:

- i) Work-family conflict (WFC)
- ii) Family-work conflict (FWC)

Frone et al. (1992) discovered that work demand is the most powerful causes of work-family conflict (WFC) and family demand is strongly related to family-work conflict (FWC).

The results of a study on Occupational Stress and Work-Life Balance further revealed that there is a strong negative relationship between Occupational Stress and Work-Life Balance. This study proves to be of great help to the management set-up to increase the level of work-life balance and decrease the level of occupational stress. This in turn will increase the organizational efficiency and effectiveness as the goal. Work-life balance and job stress go parallel to each other. What seems to be important in this connection is the importance of employees to keep on balancing their lives and the effectiveness of workplace practices and policies in supporting them to achieve such a goal (Ross & Vasantha, 2014). This can ultimately give rise to negative consequences for achieving the organizational goals and meeting the needs of the employees working with them.

An empirical study on Women and Work-Life Balance: Rationale Behind Imbalance indicated that performance of multiple roles is part and parcel of an individual's professional life as employees perform multiple roles, they have to face multiple demands put on them by others, both within and outside the organization (Shailaja Karve and Kumar Nair, 2011). Women typically assume the majority of childbearing duties (Porter & Ayman, 2010). These responsibility influences both stress and negative attitudes at work (e.g. role conflict, job burnout and dissatisfaction). Upon the association between family type and work-life balance, it is revealed that the level of work-life balance is not influenced by the family type. If it is a nuclear or joint family, women have the same type of household or domestic work which cannot be avoided. Leena and Sudhir (2012) in their study revealed that, spending too much time on household chores disturbs the thin line of balancing between work and life, as females are generally more responsible for child care, elderly care and household responsibilities. This study also revealed that:

- Capability to work under stress is an important component of work-life balance. In basket training and other such programs will improve the level of role efficacy of the female employees. Hence less negative organizational stress improves the morale of the employees leading to increased productivity, accountability and commitment, which in return will help women employees to get promotions. Flexibility timing will be of help to women employees in balancing their work life.
- The organization can implement training based on 10 Life Skills of WHO (1997).

- Better work-life balance improves the psychological and physical wellbeing of employees and the important aspects of work-life balance including personal and social needs should be given consideration by the organization through good time management.

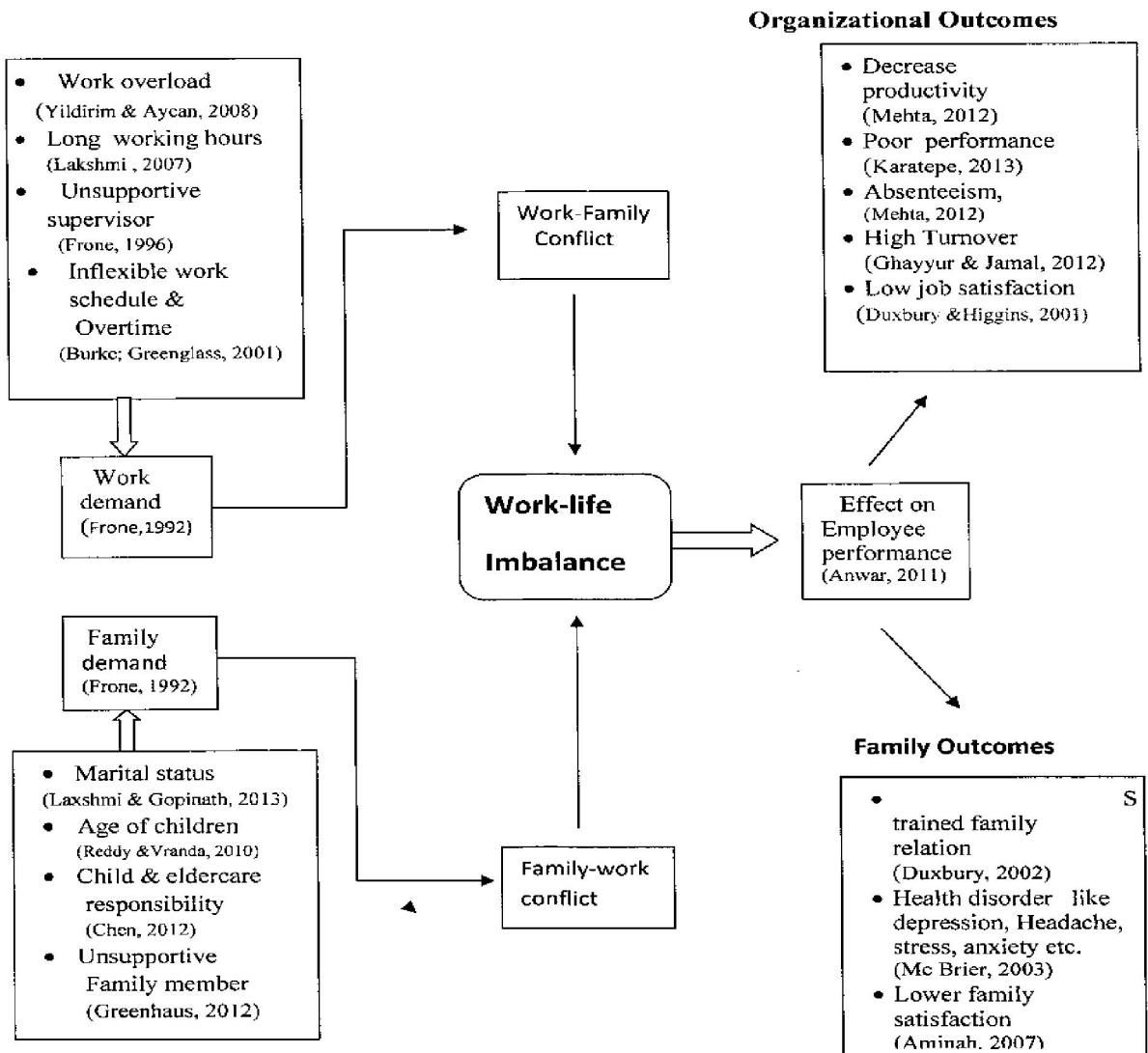


Figure 1. Cause and Consequences of Work-Life Imbalance
Source: Self-developed Model

An IBIMA Published in 2015, Journal of Eastern Europe Research in Business & Economics by Cristina Leovaridis and Elena-Mădălina Vătămănescu from National University of Political Studies and Public Administration, Bucharest, Romania investigated on 'Aspects Regarding Work-Life Balance of High-Skilled Employees in Some Romanian Services Sector' and found that the necessity to provide some hours of one's free time in order to finish work duties, the best situation was found in IT&C sector and R&D sector (where none of the interviewees works in his free time and the employees' personal lives are not affected), followed by banking sector, where half of the interviewees work in their free time, in order to finish their tasks, then higher-education sector, where the majority claims to be working frequently after finishing teaching, in order to solve work tasks such as preparing lectures, research or administrative activities, coordinating theses, which affects their personal life, and the

advertising sector, with two-thirds of respondents stated that they work in their free time, after hours, which affects their personal lives. The research was conducted with a literature review on a significant dimension of the employees' life quality, specifically the work-life balance, followed by a comparative statistical data analysis on the current situation of work-life balance in European countries. It is widely accepted that work-life policies evolved from family-friendly initiatives (White et al., 2003; Harris & Foster, 2008). Work-life balance is a much broader concept in comparison to work-family balance as it gathers a myriad of roles outside family life - leisure, friend and community networks, religious roles etc. (Frone, 2003, p. 144; Gregory & Milner, 2009, pp.1-2). It is said that there are nine categories which were created for a proper analysis of work-life balance fields of interest and they are:

- i) work-family conflict
- ii) individual-related variables
- iii) family related variables
- iv) work-related variables
- v) family and work-related variables
- vi) outcomes of work-family conflict
- vii) individuals' strategies for work-life balance
- viii) organizations' strategies for work-life balance
- ix) organizations' initiatives and programs for work-life balance.

3. Result and Discussion

The SIOP White Paper Series prepared by the Visibility Committee of the Society for Industrial and Organizational Psychology published in 2015 reported that in order to attain work-life balance, employers can promote a positive work-life balance culture by actions at different levels. Listed below are among the steps that can be considered:

- i) at an organization-wide or department-wide level, consider implementing one or more work-life balance benefits such as telecommuting or flexible work hour options for employees, if and when possible and necessary. Look to other organizations as a source of innovative ideas.
- ii) remember that when managers and supervisors have agreed upon the policies created to help balance work and life, employees are more likely to take advantage of them. Efforts targeted at supervisors can ensure that they understand how to implement these policies and benefits, as well as the potential benefits to the company of doing so.
- iii) ensure employees are aware of efforts they can undertake to optimize their own work-life balance. For example, encourage employees to utilize vacation time for purposes of recovery. By doing so, employees physically and psychologically detach from their work, and they report greater well-being in general. Recovery periods like breaks during the work day or vacations could be particularly valuable for the employees whose jobs prohibit other work-life balance benefits.
- iv) consider sharing information from recent studies that identify and describe how employees have dealt with specific types of work-home boundary violations.
- v) lead by example. Employees may observe their manager setting firm boundaries between work and non-work domains, such as not responding to emails after 8pm.

Modern technologies, providing constant accessibility to internet and mobile devices, can blur the boundaries between work and non-work. Some employees' workplaces are portable by traveling in the car or airplane, and residing at home or other locations. Employees can easily import personal activities for instance they are capable of doing online shopping, videos, music, texting family and friends at the workplace. This new capacity created by technology appears to be a mixed blessing for employees and their organizations.

Previously, women in the workplace started to research on how female employees could successfully care for families while working, but today work-life balance is discussed with respect to multiple affected groups including men and single parents. Work-life balance signifies the extent to which an employee experiences feeling fulfilled and having his or her needs met in both work and non-work facets of life. Through experiencing greater work-life balance, individuals report feeling better in general. For example, greater job and life satisfaction. Plus they tend to behave in favorable ways which causes lower turnover and absenteeism.

Employees with work-life balance feel their lives are fulfilled both inside and outside of work (Byrne, 2005), and they experience minimal conflict between work and non-work roles. They achieve this balance and tend to have higher levels of satisfaction with their jobs and life in general, as well as lower levels of stress and depression. An employer's viewpoint may find that encouraging work-life balance may attract new hires, help reduce turnover and absenteeism, and increase the chances of employees voluntarily engaging in pro-social behaviors that rise above and beyond their job requirements. Moreover, having family-friendly work policies, with a firm management practices, does not detract from profitability, but may not always increase profits. Anyhow, evidence suggests a work strategy of "running yourself ragged" which has costs both for meeting performance goals and enjoying life whereby the employee and the organization benefit most when workers experience greater balance between what they do on and off the clock.

4. Conclusion

Issues of work and life are an increasing focus for policy initiatives at government and organizational levels. There are four general policy areas that shape and impacting this domain (Brough et al. 2008; Baird 2011; Hegewisch and Gornick 2011).

- i. related to employee-centered flexibility
for example changing the location or scheduling of work to fit personal circumstances. Previous international reviews have shown strong evidence for the positive effects of flexible work practices on work-life balance, health and wellbeing and job outcomes (Nijp et al. 2012). Elsewhere, evidence is mixed regarding the degree to which flexible work practices impact on work-life outcomes (e.g. Allen et al. 2013).
- ii. related to work-life interaction is paid and unpaid leave
for example access to parental leave or holidays. Providing paid and unpaid family leave is considered best practice to enable workers to meet their paid work and family responsibilities (Baird and Whitehouse 2012, King et al. 2012, Work + Family Policy Roundtable 2013). Most research in this area addresses implications for gender equity in the workforce which involves women's participation in paid work and at home involves men's contribution to childcare. Longer periods of maternity leave are generally associated with better health outcomes for mother and infant (to review the research, please refer to Australian Government Productivity Commission 2009). Australian research has observed that fathers are unlikely to use unpaid parental leave (Whitehouse et al. 2007). An international analyses reportediy that fathers' uptake is most likely when framed that it is an individual right with universal eligibility with the thought of 'use it or lose it' policy or even with high wage compensation and allowances for flexible use of consumerisme (Smith and Williams 2007; Haas and Rostgaard 2011; Hegewisch and Gornick 2011). Perhaps, benchmarking it is questionable.
- iii. the length of working hours
a direct relationship between work-life conflict and long working hours or pressure to work long hours (e.g. Holden et al. 2010). Australia shows strong gendered patterns of working hours, with more men working full-time and long full-time hours. These gendered patterns of working are most evident for parents of young children, with women showing more variation in actual and preferred working hours over the life-span, closely linked to childcare needs (Pocock et al. 2012; Drago, Wooden and Black 2006).
- iv. relates to childcare and access to childcare.
similar to paid parental leave, access to high quality childcare is considered an essential support for parents' participation in paid work. As per Bianchi and Milkie's (2010, 710) observation: childcare forms the thoughts of what many 'work-family' conflict is about how to care for children adequately when parents need or want to work outside the home? Most Australian and New Zealand research in this area examines:
 - a. the impact of childcare accessibility (including quality and cost) on women's employment participation (Breunig et al. 2011)
 - b. factors that influence parents' decisions to use particular types of childcare (e.g., family-provided or formal services)

c. issues related to children's health (Bohanna et al. 2012).

They also emphasized on employees who were more favorable toward their organization's efforts to support work-life balance which also indicated a much lower intent to leave the organization, greater pride in their organization, a willingness to recommend it as a place to work and higher overall job satisfaction. Organizations can implement various work-life balance initiatives that may assist employees to better balance their work and family responsibilities, gain improvements in well-being and provide organizational benefits. A variety of family friendly policies are being included accordingly but not limited to the following:

i) Flexi time

Allows employees, to determine the start and end times of their working day, provided a certain number of hours is worked. This may allow them to meet family or personal commitments in fact, emergencies by enabling employees to respond to both predictable and unpredictable circumstances during the day, or to reduce their commuting time by starting and ending work before or after the rush hour. Researchers discussed three broad categories of FWA (flexible working arrangement) which is:

- flexi-time (flexibility in scheduling);
- tele-homeworking (flexibility in location);
- part-time (flexibility in length of the work).

It is the ability of employee to control the duration of working time as well as location of work (remotely from office), this ability in scheduling work supposed to be offered by employer (Sussanna & Rashad, 2014).

ii) Telecommuting

It is becoming more and more common for people to do at least some of their regular work from home instead of going into the office. This type of arrangement is often called 'telework' or 'telecommuting' and can be advantageous for employees by allowing them:

- to organize their work day around their personal and family needs;
- to decrease work-related expenses;
- to reduce commuting time;
- to work in a less stressful and disruptive environment.

It may also help to accommodate employees of particular disabilities, who are unable to leave home. The fact that employees who telework can use this added flexibility to capitalize on their personal peak productivity periods can also favourably influence a company's bottom line. Despite these benefits and the attention that telecommuting has attracted in the media, very few collective agreements contain telework provisions.

Nonetheless, the paucity of telework clauses is partly due to the fact that not all occupations are amendable to such an arrangement. Moreover, employers may be concerned by the initial implementation of costs, potential legal liabilities, and difficulties in supervising and appraising the performance of teleworkers. Trade-Unions may disapprove of work-at-home clauses if they perceive them as leading to greater isolation of employees, reduced job security and promotion opportunities, and diminished health and safety protection.

iii) Compressed Work Weeks

A compressed work week is an arrangement whereby employees work longer shifts in order of an exchange for a reduction in the number of working days in their work cycle for example on a weekly or biweekly basis. This can be beneficial for employees in terms of additional days off work for instance longer weekends allowing "mini vacations" and reduced commuting time, whereas employers can extend their daily operating hours, with less need to accommodate overtime. Compressed work week arrangements may be particularly useful for employees who wish to reduce the number of days per week spent at work, but who financially cannot afford to decrease their working hours. It is often initiated by the employee, but sometimes the employer may initiate the option to improve operational efficiency in order to maximize production which is to reduce daily start-up costs or to establish longer business hours that may enhance customer service. Common arrangements for a forty (40) hours work week are working ten (10) hours per

day, four (4) days a week; working an (1) extra hour a day with one (1) day off every two (2) weeks; or working an (1) extra half hour (1/2) per day and having one (1) day every three (3) or four (4) weeks off.

In Sweden a reduction of weekly working hours from 8 to 6 hours per day with full wage compensation have led to the experience of more time for social activities, particularly time for family, friends and relaxation.

iv) Part-Time Work

Part-time arrangements allows people with health problems, disabilities or limited disposable time for example, students to participate in the labour force, develop their skills and to obtain work experience. They may facilitate re-entrance into the workforce for those who have had career breaks, particularly mothers or fathers who have stayed at home to raise their children or may also provide a gradual exit for employees nearing retirement. From the employer's point of view, the use of part-time workers can help maximize the application of human resources and increase operational flexibility, by providing additional coverage during peak periods. Otherwise, part-time employment can also be unsatisfactory for those employees who prefer working longer hours to increase their income furthermore ensuring a higher standard of living for their families. The European Working Conditions Survey found that 85% of those working less than 30 hours per week were satisfied with their work-life balance. Besides that, part-time workers and those working less than 35 hours a week are being reported for the lowest levels of both physical and psychological health problems. Part-time work is a strategy which frequently used by workers who wish to better balance their work and family life. Part-time work should be promoted in more high-level occupations. For example, Daimler Chrysler in Germany promotes part-time work in leading positions in the company. (Clarke, et al, 2004).

v) Job sharing

An arrangement allowing two or sometimes more employees to jointly fill one fulltime job, with responsibilities and working time shared or divided between them. Job sharing may be appropriate where opportunities for part-time jobs or other arrangements are limited. Apart from the obvious advantage of allowing employees more time for other commitments, including family responsibilities, job sharing also facilitates the development of partnerships, whereby job sharers may learn from each other while providing mutual support. It also benefit employers as well by improving staff retention, increasing productivity and combining a wider range of skills and experience in a single job. In some cases, such an arrangement can also provide additional coverage during busy periods, while ensuring continuity of coverage when one partner is on sick leave or holidays. For business with substantial numbers of administrative stakeholders, maintenance or customer-facing employees, offering flexible working conditions can be problematic whereby the hours of work are customer-driven, organizations face limitations on flexibility for employees, so this is when family-friendly programs such as child care would be most benefitting. A positive example of childcare support is Star City Casino in Sydney that provides a 24-hour childcare facility. Management believes this has helped both staff and the organization, as evidenced by the lowest staff turnover rate of any casino in Australia. (Australia Government Website, 2005).

Focus factors that influenced the success of these work arrangements were:

- ✓ management and organizational culture support
- ✓ the presence of formal human resource management practices regarding reduced work arrangements
- ✓ assistance in the implementation of such arrangements.

It is hoped that building an organizational or institutional culture supports work-life balance as a long term process for large organizations. It involves changing the way people think and talk about their work and about work-life balance so that flexible working options and other work-life balance initiatives becomes applicable, accepted and normal for everyone regardless of their gender and seniority within the organizational, institutional or personal commitments.

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Effect of Mentoring Functions on Mentees' Career Outcomes based on Islamic and Empirical Perspectives

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Abstract

This study examines the relationship between the mentoring functions and mentees' career outcomes using 93 usable survey questionnaires gathered from several public sector headquarters in Putrajaya, Malaysia. The outcome of SmartPLS path model analysis showed four important findings. Firstly, career function was insignificantly correlated with job satisfaction. Secondly, career function was positively and significantly correlated with work motivation. Thirdly, psychosocial function was insignificantly correlated with job satisfaction. Fourthly, psychosocial function was insignificantly correlated with work motivation. In sum, this result confirms that mentoring functions do act as an important predictor of mentees' career outcome in the organizations studied.

Keywords: Career function; psychosocial function; job satisfaction; work motivation; SmartPLS

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1. Introduction

In the Islamic civilization, the mentoring concept is mentioned in the Quran as *Tafassahu fi al-Majalisi* (make space from your seat) (Surah Al-Mujadalah: 11). *Tafassahu* is defined as Halaqah or the Peophet Council (Az-Zamakhsyari (1074-1145). In this council, there is a leader called *Naqib* or *Murrobi* (mentor) with the duty is to deliver information, discuss certain issues and share ideas with its members (mentee). As an example, Muhammad SAW acted as a mentor in *Halaqah* with his companions at the Al-Arqam bin Abi Al-Arqam's home during the preaching phase held confidentially. The main focus of this gathering was to deliver all information obtained from the decree so that it would be able to generate preachers who have sufficient knowledge, confidence and positivity (Ismail et al, 2015; Muhamad and Rama, 2007).

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The observation done on the latest literature review related to the training approach finds that the mentoring program has two very important components, namely the mentor as educator, leader and guide. Meanwhile, the mentee serves as the student, learner or follower who needs advice and guidance. There are two schools of thought that commonly influence the method of managing mentoring programs: secular and Islamic (Ismail et al, 2015; Rizal, 2009). In the secular approach, the mentoring programs are only designed and managed to achieve one's wellbeing in this world, which is to form a sense of responsibility towards human relationships (*Habl min al-Nas*). In turn, in the Islamic approach, the mentoring program is designed and implemented to produce mentees who are responsible towards the human-God relationship (*Habl min Allah*) and man-to-man relationships (*Habl min Al-Nas*) to realize a good life in this world and the Hereafter (Ismail et al, 2015,2010; Muhamad dan Rama, 2007). Nonetheless, the mentoring concepts based on the Western and Islamic perspectives differ, in terms of the beliefs and philosophies, and yet the mentoring program management techniques deemed credible in the secular approach can be adapted by Muslims to enable workers and organizations to reach their goals (Ahamd Redzuwan, 2001).

In the organizational context, a mentor (a knowledgeable and experienced individual) offers guidance, support and assistance by instilling the elements of psychology and counselling professionally to the mentees (those lacking in knowledge and experience) to increase the professional development, as well as the cultural, personal and social aspects of the mentee (Chen & Wen, 2016; Menges, 2015; Jyoti & Sharman, 2015). The effectiveness of the organisational mentoring program depends on the capability of the mentor to implement two main functions- career and psychosocial (Bozionelos et al, 2016; Abdullah, A. et al., 2015; Erdem & Ozen, 2008; Kram, 1985).

According to the Islamic approach, the function of a career would prove to be a good effort when the mentor knows the truth of one's action and he or she executes it in all fairness, courtesy and mercy towards the tasks at hand (Kamri, A., 2015, Al- Ghazali, 1990). The recommendation of the Islamic mentoring was adapted in the organization through mentor's determination to provide guidance to the mentee in terms of the sponsorship, coaching, also in protecting and supporting mentees (Kao, 2014)

In the meantime, the psychosocial function based on the Islamic perspective refers to the human needs to fulfill the demands of the soul which tendency leans towards the social interactions among humans. The needs cater for the demands of life in this world and the Hereafter. Both the demands are motivated by the psyche which is the desire to attain security and happiness in this world and the Hereafter (Raghab, 1997). The Islamic mentoring recommendation is adapted through the mentor's willingness to guide their mentees in terms of their emotions and counseling (Kao, 2014).

It is surprising that a recent study done on mentoring programs establishes that mentor's capability of carrying out mentoring functions properly can facilitate mentees' career development in terms of work satisfaction and work motivation (Kim et al., 2015; Kao et al., 2014; Ghosh & Reio Jr., 2013). Work satisfaction in Islam, is defined as working honestly, patiently, gratefully and thus, there will emerge a certain sense of satisfaction that is not only felt on the surface but also felt within or spiritually (Ilhaamie, 2005). This is consistent with the decree of Allah in Chapter Ibrahim verse 7 which means: *And remember! Your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed."*. By contrast, work satisfaction is defined as one's interaction yielded from the combination of one's psychology and environment in assessing his or her own work (Lo et al., 2013; Ilhaami, 2005; War et al 1979).

Work motivation in Islam is a motivation that is associated with anything that can give encouragement for one to do something, either for oneself or for others when one feels disabled or feels that he or she is lacking in something, and desires for al-falah or success. Al-Falah, in this context is when the mentor succeeds in instilling positive values and at the same time avoids unethical conduct towards his or her mentees. The aim of *al-falah* rests on balanced motivation, which leans towards the development of one's natural potential for the sake of one's wellbeing, in this world and the Hereafter (Kamri, A., 2015). The work motivation recommendation based on the Islamic perspective has been adapted by mentors as motivation that can leave an impact to an individual's goals, effort, time and behavior towards his or her success (Day & Allen; 2004).

In the organizational mentoring program model, most scholars are of the opinion that the career function, the psychosocial function, work satisfaction and work motivation are different concepts but are inter-related. For

instance, the readiness of the mentor to deliver both the career and psychosocial functions can help increase work satisfaction and work motivation of his or mentee in their organisation (Kim et al., 2015; Kao et al., 2014; Ghosh & reio Jr., 2013; Lo et al., 2013). Although a lot of studies have been done on the characteristics of this relationship, the career function and the psychosocial function as important predicting variables have not been delved into in the Islamic perspective. Thus, this has drawn our attention to study the relationship characteristics in further detail.

This study carries four main objectives: the first objective is that it measures the relationship between career function and work satisfaction. Secondly, it measures the relationship between career function and work motivation. Thirdly, it measures the relationship between psychosocial function and work satisfaction. Fourth is that it measures the relationship between psychosocial function and work motivation.

2. Literature Review

Several past studies were done using a direct impact model to study the function of mentoring in different organisations. As an example, there were a study by R. Day and T.D. Allen (2004) based on a sample of 125 workers of the city Council, a study by P Baranik *et al.* (2009) using a sample of 733 counsellor involved in 27 Community Treatment Program (CTPs) in the United States, a study by Kao *et al.* (2014) involving a sample of 209 professional salespersons serving in insurance companies in Taiwan, and a study by Kim *et al.* (2015) which uses a sample of 438 hotel workers in Seoul. The finding of this study reports that the determination of the mentor in implementing career and psychological functions well can help mentees increase their work satisfaction and work motivation in their organizations.

The study findings above will be parallel with the recommendations put forth by the social learning theory. For example, Ibn Qayyim (1292-1350) stated that learning based on *Naqli* and *Aqli* can enhance knowledge-based positive attitude and behavior (Ahmad, 1985; Rizal, 2009). Other than that, Ibn Khaldun (1332-1406) stated that thinking capacity to develop knowledge is a very strong motivator to increase positive attitude and behaviour (Ismail, et.al, 2011). Meanwhile, the leader exchange theory (LMX) explained that learning is influenced by the pattern of relationship between the leader and the followers. For instance, a leader is able to influence his followers in terms of the responsibility, decision-making and work performance. Such a practice can improve productivity, work satisfaction and motivation of the followers. (Lunenburg, 2010). Based on the discussion above, the following hypotheses are tested:

H1: There is a positive relationship between career function and mentee's work satisfaction.

H2: There is a positive relationship between career function and mentee's work motivation.

H3: There is a positive relationship between psychosocial function and mentee's work satisfaction.

H4: There is a positive relationship between psychosocial function and mentee's work motivation.

3. Research Methodology

3.1 Study Design

The cross-section method is adopted in this study as it allows researcher to integrate information from relevant literature review, detailed interviews, pilot study and questionnaire as the main procedures in the data collection. This study is capable of facilitating an accurate data collection, preventing the element of biasness and enhancing the quality of the data gathered (Sekaran & Bougie, 2010; Cresswell, 2014).

3.2 Measurement Tool

This study is done in the public sector in Malaysia. The questionnaire form contains five main sections. First of all, it is the respondents' personal information. Secondly, career function is measured using items that have been adapted from the literature review related to career function (Ragin & McFarlin, 1990). Thirdly, the psychosocial function is measured using items adapted from psychosocial function literature review (Neo1988; Ragin &

McFarlin, 1990). Fourthly, mentee's work satisfaction is measured using items adapted from work satisfaction literature review (War et. al, 1979). Last but not least, mentee's work motivation is measured using the items adapted from the literature review related to work motivation (Neo et. al, 1990; London, 1993).

3.3 Sample

Researcher had distributed 150 questionnaire forms to mentees involved in the public sector's mentoring program and only 93 questionnaires had been answered completely. Researcher had adopted the purposive sampling method to distribute the questionnaires. The sampling method is chosen as researcher only distributed the document to mentees deemed experienced and knowledgeable in the mentoring program in their respective ministry.

3.4 Analysis Data

The software package SmartPLS version 3.0 is used to analyse the study's questionnaire data. The statistical package has a number of advantages, where it is able to perform data analyses simultaneously towards the measurement model, either reflective and/or formative via the path analysis, that it does not require data with normal scatter, able to analyse data with small sample, and it is user-friendly with an interesting interface (Ringle et al., 2005; Henseler et al., 2009).

4. Results and Discussion

4.1 Profile of Respondents

The findings of the respondents' profile show that most respondents are female (50.5%), aged between 25 and 34 years old (71.0%), their education level is degree (37.6%) and their work tenure is less than 5 years (57.0%).

4.2 Validity and Reliability Analyses

Table 1 shows the validity and reliability of the constructs. The factor loading value for every item exceeds 0.7, showing that the items for every construct have reached the standard of the validity and reliability analyses determined (Fornell & Larcker, 1981; Gefen & Straub, 2005). Next, every construct has the composite reliability value that is greater than 0.80, which means that the measurement scale has high internal consistency (Chua, 2006; Henseler et al., 2009).

Table 1. Result of Outer Loading and Composite Reliability

Construct	Item	Outer Loading			Composite Reliability
		1	2	3	
1. Career function	3	0.90-0.92			0.93
2. Psychosocial function	3	0.88-0.92			0.92
3. Work satisfaction	6	0.83-0.89			0.94
4. Work motivation	7	0.82-0.87			0.94

Table 2 illustrate the test results for the convergent and discriminant validity. The value of the convergent validity test (*AVE*) for every construct is greater than 0.5 showing that the study constructs are able to explain the average of change among the items (Hin, 2010; Fornell & Larcker, 1981; Gefen & Straub, 2005; Henseler *et al.*, 2009). The Heterotrait-monotrait (HTMT) value for every construct is less than the critical value needed which is 0.85 (Henseler et al., 2015). This means that the study constructs have fulfilled the stipulated discriminant validity criteria (Hin, 2010; Fornell & Larcker, 1981; Barclay et al., 1995; Henseler et al., 2009).

Table 2. Results for the Convergent Validity and Discriminant Validity tests

Variable	AVE	Career function	Psychosocial function	Work satisfaction
1. Career function	0.83			
2. Psychosocial function	0.81	0.80		
3. Work satisfaction	0.74	0.66	0.69	
4. Work motivation	0.72	0.65	0.68	0.78

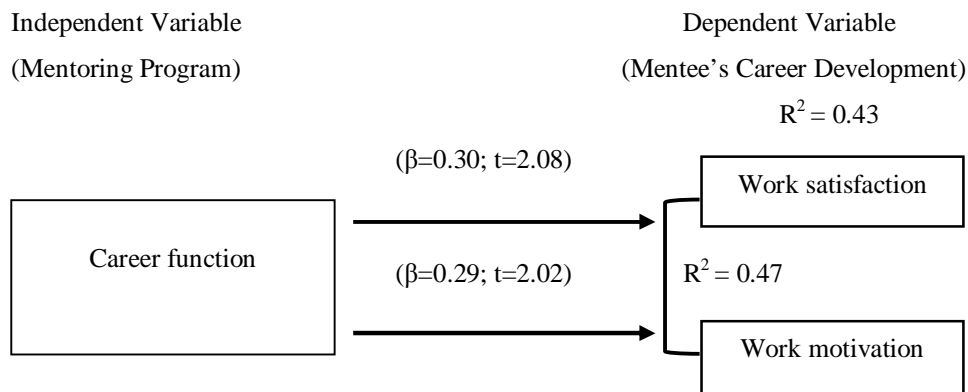
Table 3 shows the construct test result. The mean value for the study variable starts from 5.7 to 5.8, meaning that career function, psychosocial function, work satisfaction and work motivation of the mentee stays between high level (4) and very high level (7).

Table 3. Basic Statistics

Variable	Mean	Standard Deviation
1. Career function	5.7	.95
2. Psychosocial function	5.8	.90
3. Work satisfaction	5.8	.85
4. Work motivation	5.7	.66

4.3 Study Outcome on the Study Hypothesis

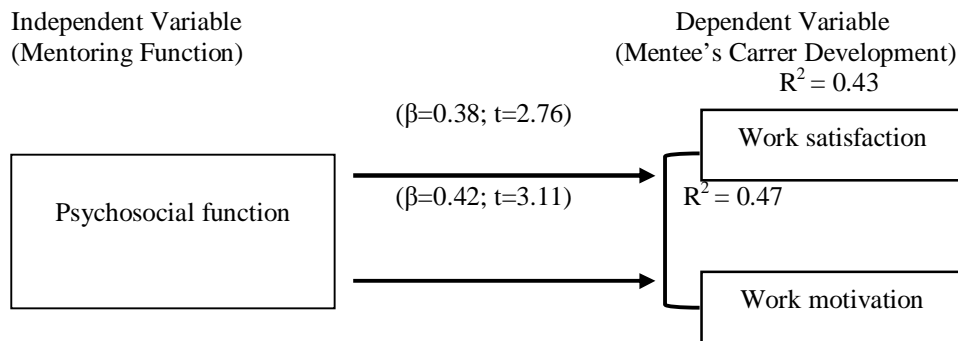
Diagram 1 sheds light on the fact that career function is positive and significant with work satisfaction ($\beta=0.30$; $t=2.08$) and mentee's work motivation ($\beta=0.29$; $t=2.02$). Therefore, H1 and H2 are accepted. Based on these results, it is confirmed that career function is capable of functioning as an important predictor to mentee's work satisfaction and work motivation in his or her organisation being studied.



*Note: Significant Level at $t > 1.96$

Diagram 1. Result of Hypothesis Testing for H1 and H2

Diagram 2 shows that the psychosocial function has a positive and significant mentee's work satisfaction ($\beta=0.38$; $t=2.76$) and mentee's work motivation ($\beta=0.42$; $t=3.11$). Therefore, H3 and H4 are accepted. Thus, based on these results, it confirms that career function and psychosocial function in the mentoring program have been able to act as an important predictor to mentee's work satisfaction and work motivation in the organisation of study.



*Note: significant level at $t > 1.96$

Diagram 2. Results of the hypothesis testing for H3 dan H4

Following up the hypothesis testing above, a predictive relevance test uses the Stone-Geisser's test to test the value of $q^2 = Q^2$ as intended: $q^2 = Q^2_{included} - Q^2_{excluded} / 1 - Q^2_{included}$ (Hair et al., 2014) and it is found that the values for work satisfaction is $Q^2 = 0.31$ and work motivation $Q^2 = 0.34$ have exceeded the standard, which is greater than zero (Henseler et al., 2014). Therefore, this finding, in general supports the accuracy of the SmartPLS path model expectation adopted in this study.

The study outcome is able to implicate three main aspects, namely, first of all, the contribution to the theory. This study has contributed to the empirical development which is the readiness of the mentor to deliver career function and the psychosocial function will increase mentee's work satisfaction and work motivation. The results are in agreement with the studies done by Kim et al., (2015), Kao et al., (2014), Ghosh & Reio Jr., (2013) and Lo et al., (2013). Secondly, it contributes to the robustness of the research method, as the questionnaire form used in this study has reached the standards of validity and reliability determined. Such an achievement produces precise and reliable study findings. Third of all, it contributes to the Psychology Department *Jabatan Perkhidmatan Awam* (JPA), where the findings can be used as guidance by the JPA to improve the design, administration also the operation of the mentoring program in the public sector.

5. Conclusion

This study proposes that the conceptual framework is based on the literature review on mentoring program. The factor confirmation analysis shows that the study instrument reaches high standard of validity and reliability. The result of the SmartPLS path model analysis confirms that the mentoring function is capable of increasing mentees' career development. Therefore, H1, H2, H3 and H4 are accepted. This finding is also consistent with the recommendation put forth in the Quran and is also in support of the good practices recommended in the study literature mostly published in the West.

This study needs to take into account the study limitations that exist. Firstly, the study sample is small as the data collection was done during the mentoring seminar held by the JPA in Putrajaya. Therefore, it only reflects on the evaluation of the mentoring program from the respondents who attended the seminar. Second of all, this study only looks into the role of the mentor in carrying out the mentoring functions namely the career function and psychosocial function only. The functions do not represent the entire mentoring program practice at the organization being studied. Thirdly, this study only uses mentees as sample and the result only depicts the effectiveness of the program from the perspective of that particular group only.

The study limitation can also serve as guidance in strengthening the theoretical framework and research methods for future studies. First of all, the study sample must be greater so that it can evaluate the mentoring program as a whole. Second of all, particular variables related to the mentoring program and the role of the mentor has to be added so that the conclusion of the study can be more robust. Finally, the addition of the dependent variables like

organizational commitment and the desire to quit the job are vital because it can help produce more reliable study findings. The recommendation needs to be considered to strengthen future works.

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