

JABATAN HAL EHWAL AGAMA ISLAM NEGERI KEDAH
(JHEAIK) A DA WAH CONTRIBUTIONS TODAY FOR KEDAH
SOCIETY

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KOLEJ UNIVERSITI ISLAM MALAYSIA

**JABATAN HAL EHWAL AGAMA ISLAM NEGERI KEDAH
(JHEAIK) A DA^CWAH CONTRIBUTIONS TODAY FOR KEDAH
SOCIETY**

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بسم الله الرحمن الرحيم

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Compassionate and the Most Merciful. All praise belongs to Allah alone, the lord of all creations and peace is upon His last Messenger, Prophet Muhammad SAW.

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ABSTRAK

Kajian ini membincangkan tentang aktiviti- aktiviti da'wah yang telah dijalankan oleh Jabatan Hal Ehwal Agama Islam Negeri Kedah (JHEAIK) terhadap masyarakat di Negeri Kedah pada masa kini. Persoalan utama kajian ini ialah untuk mengkaji dengan lebih mendalam lagi tentang sumbangan- sumbangan da'wah yang telah dilaksanakan oleh JHEAIK terhadap masyarakat Muslim dan non- Muslim di seluruh Negeri Kedah. Bagi mendapatkan maklumat, kajian ini telah menggunakan kaedah temuramah, pemerhatian dan kajian perpustakaan. Ini memandangkan kaedah ini amat sesuai dengan kajian ini yang memerlukan maklumat yang tepat dan terkini. Hasil daripada kajian ini mendapati banyak sumbangan da'wah yang telah dilaksanakan oleh JHEAIK dan bahagian- bahagiannya terhadap masyarakat di Negeri Kedah pada setiap tahun. Contohnya JHEAIK telah mengadakan lawatan mahabbah ke perkampungan orang asli, di Baling dan menjalankan aktiviti- aktiviti da'wah di Pusat Bimbingan Saudara Baru, di Sungai Petani. Sumbangan yang diberikan seperti wang, makanan, pakaian, pengajian agama Islam, buku- buku tentang agama Islam dan lain- lain sumbangan lagi.

ABSTRACT

This research discuss about da'wah activities that was conduct by Kedah Islamic Religious Department or Jabatan Hal Ehwal Agama Islam Negeri Kedah (JHEAIK) on Kedah society today. Main aim of the research is to investigate deeply about da'wah contributions that were implement by JHEAIK for Muslim and non- Muslim society in Kedah. To get information, this research methodology was stress with interviews, observation and library research. It is because the method is appropriate with this research that need accurate and new information. Findings of the research have found many da'wah contributions that were implement by JHEAIK for Kedah society today. For example, JHEAIK had make relationship visit to native people village, at Baling and also was conduct da'wah activities at Mu'allaf Teaching Center or Pusat Bimbingan Saudara Baru (PUSBA), at Sungai Petani. The contribution includes moneys, foods, clothes, Islamic religious teachings, books about Islam and others contribution.

ملخص البحث

هذا البحث يتحدث عن نشاطات الدعوة في مكتب الشؤون الدينية الإسلامية بقده على المجتمع في ولاية قدح الآن. والأمر الأساسي في هذا البحث هو إصلاح وتطوير خدمات الدعوة في مكتب الشؤون الدينية الإسلامية بقده على المسلمين وغير المسلمين في ولاية قدح. هذا البحث يستعمل منهج الحوار، والملاحظات، كذلك الدراسة المكتبية. وذلك لأن هذا المنهج مناسب للموضوع الذي يحتاج إلى المعلومات الحقيقية والجديدة. ونتيجة من هذا البحث هي أن مكتب الشؤون الدينية الإسلامية بقده وكل أقسام قدمت كثيراً من خدمات الدعوة الإسلامية في كل سنة على المجتمع قدح. مثل برنامج زيارة أخوية إلى قرية السكان الأصليين في "بالينج" ونشاطات الدعوة في مركز التربية للمؤلفة قلوبهم في "سونجي فتاني". المساعدات لهم مثل النقود، والطعام، واللباس، ودراسة العلوم الإسلامية، والكتب الإسلامية وغير ذلك.

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GLOSSARY

Al- akhawat:	the sister or female workers for Islam
Al- Qur'an:	Koran; sacred book of Muslims containing the word of God as revealed to Prophet Muhammad
Amar Ma ^ʿ ruf Nahi Munkar:	enjoin kindness and forbid an evil
^ʿ Aqidah:	Islamic belief
Baitul- māl:	House of conduct Muslim property
Bid ^ʿ ah:	any new invented belief and way in outside the Qur'an and the Sunnah
Bilāl:	muezzin; man who proclaims the hours of prayer for Muslims
Da ^ʿ wah:	propagation of a belief
Dā ^ʿ ī:	Islamic Missionary
Dīn:	complete way of life
Fardhu ^ʿ Ain:	Muslim religious duty or obligation; what one must do to comply with religious requirements
Fiqhī:	Jurisprudential
Halāl:	Lawful
Harām:	Forbidden
Hikmah:	Wisdom
Iqāmah Al- Dīn:	perform a complete way of life
Islam:	surrender, obey and prosperous to God, Muslims religion
Īmān:	piety, piousness, faith in God
Khutbah:	sermon; talk on a religious or moral subject
Ma ^ʿ ahad Tahfiz:	School of memorize Al- Qur'an
Mad ^ʿ ū:	Those called to Islam

Maudu ^c Al- Da ^c wah:	Da ^c wah content
Mau ^c izah Al- Hasanah:	Goodly counsel
Mu'allaf:	new converter
Muftī:	person who are ruling on a point of Islamic law given by a recognized authority
Mujadalah Bi Allati Hiya Ahsan:	Argument in gracious manner
Nahdah:	Development
Qādī:	Cadi; Kadi; Islamic Judge (whose decisions are based on Islamic religious law)
Shaitan:	Satan
Shar ^c ī:	people who practice Muslim code of religious law
Shar ^c ī'ah:	Shariah; the Muslim code of religious law
Surau:	Place for worship
Syeikhul Islam:	Leader of Muslim in religious matter
Shi'ah:	Shiite; (a member) of a Muslim sect follower especially in Iran
Taska:	Kindergarten
Tawhid:	Islamic monotheism or the absolute Oneness of Allah
Ulama:	Body of Muslim scholars, recognized as having specialized knowledge of Islamic sacred law and theology
Ummah:	followers (of a religion); people; mankind; humanity
Uslub Wa Wasāil Al- Da ^c wah:	Da ^c wah methodology
Zakāt:	obligatory alms made annually under Islamic law

ARABIC WORDS TRANSLITERATION SYSTEM

TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فأر	fa'r
ب	B	برد	burd
ت	T	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	Tālib
ظ	z	ظالم	zālim
ع	c	عقل	^c aqI
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb

ك	k	كلام	kalām
ل	l	لُبّ	lubb
م	m	مال	Māl
ن	n	نجم	Najm
ه	h	هول	Hawl
و	w	ورق	Waraq
ي	y	يم	Yam

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
	a	كَتَبَ	Kataba
	i	عَلِمَ	°alima
	u	غَلِبَ	Ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا , ي	ā	عالم, فتى	°ālim, fatā
ي	ī	عليم, داعي	°alīm, dācī
و	ū	علوم, أدعو	°ulūm, Adcū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يّي	iyy	شافعي	shāfīciyy (ending)
ووّ	uww	علوّ	°uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to’.

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ” .

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah

قلعة qal‘ah

دار وهبة dār wahbah

ABBREVIATION

A.D	Anno Domini
AS	‘Alayh Al- Salam
D.Y.M.M	Duli Yang Maha Mulia
JAKIM	Jabatan Kemajuan Islam Malaysia
JHEAIK	Jabatan Hal Ehwal Agama Islam Negeri Kedah
KAFA	Kursus Asas Fardhu ‘Ain
KUIM	Kolej Universiti Islam Malaysia
MAIK	Majlis Agama Islam Negeri Kedah
MAIPs	Majlis Agama Islam Negeri Perlis
OMPD	Data Machine Operator
p.	page
P/ O	Administration Assistant
pp.	pages
PUSBA	Pusat Bimbingan Saudara Baru
RA	Radiya Allāh ‘Anhu / ‘Anhā / ‘Anhum
SAW	Salla Allāh ‘Alayh Wa Sallam
SPM	Sijil Pelajaran Malaysia
STP	Sijil Tinggi Persekolahan
SWT	Subhānahu Wa Ta‘ālā
UKM	Universiti Kebangsaan Malaysia
UM	Universiti Malaya
USM	Universiti Sains Malaysia

CHAPTER I INTRODUCTION

1.1 BACKGROUND OF RESEARCH

Every state in Malaysia has Islamic Religious Department to manage and administrate an affair of Islamic matter. History was proof that Islamic followers in Peninsular Malaysia are active in spread Islamic da'wah until in colonization period they have face many pressures. Even though, their effort to achieve goodness and sovereignty an Islam in Malaysia are permanent and consistent. Among their effort is to explain and spread Islamic da'wah. (Wan Shamsudin Mohd. Yusof, 2003)

When Islamic administration institution was established in every state at Peninsular Malaysia, hence this institution begins to involve in explanation and Islamic spreading through variety of Islamic program. The institutions are Islamic Religious Department. In beginning stage, this institution was conduct the da'wah program with gives a duty for all of Islamic Officers to involve themselves in the program. Islamic Officers as Muftī, Prime Qādī and Districts Qādī was responsibility to spread widely an Islamic da'wah beside must conduct their own duty, even the duty still conduct by them until nowadays. (Jamaluddin Yaacub, 2003)

In Kedah, Jabatan Hal Ehwal Agama Islam Negeri Kedah (JHEAIK) is an important government agency and as prime agency that was manages an affair of Islamic matter. It is because JHEAIK has responsibility to administrate and manage about an Islamic affair in the whole of Kedah. This department now, was located in the middle of Alor Star City, at Wan Mat Saman building, Jalan Raja opposite with Kedah State Mosque, Zahir Mosque (Masjid Zahir) and near with State Art Gallery (Balai Seni Negeri).

JHEAIK was established based on Kedah Islamic Administration Law number 9-year 1962 A.D. Kedah folk are Malay, Chinese, Indian, Siamese and others race. The population was dominated by Malay who are most of them Muslim. So, JHEAIK roles to responsible and overcome about social problem, economy, education, culture, custom and others current raised issue that has related with an affair of Islamic matter.

JHEAIK is prime Islamic center and controls all Islamic activity programs in whole of Kedah. Especially about Islamic da'wah spreading activity and the implementation of Islamic Law activity at Kedah. Consequence from that, JHEAIK has seven parts to manage Islamic matter. The parts are Administration and Financial Part, Da'wah and Explanation Part, Sharī'ah Law Enforcement Part, Education Part, Research Part, Islamic Family Law Administration Part and Prosecution Part. (JHEAIK, 2001: 1- 3)

To spread da'wah the roles of organization are important to generate da'wah spreading. It is as Allah S.W.T said in Al- Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ
الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا
نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا
عَلَى الْإِثْمِ وَالْعُدْوَانِ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“O you who believe! Violate not the sanctity of the Symbols of Allāh, nor of the Sacred Month, nor of the animals brought for sacrifice nor the garlanded people or animals, and others, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihrām (of Hājj or ‘Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al- Masjid Al- Harām (at Makkah) lead you to transgression (and hostility on

your part). Help you one another in sin and transgression. And fear Allāh. Verily, Allāh is severe in punishment”. (Al-Qur’an. Al-Māidah. 5: 2)¹

The verses are clarified about the important of da‘wah organization as main medium to spread Islamic teaching and conduct da‘wah activities among society in this world. To spread an Islamic da‘wah, the establishment of organization to implement and generate a da‘wah activity is very important. Without the establishment of Islamic organization the da‘wah activities are cannot to do with effective, efficient and consistently.

So, researcher aspiration is to make a research about the da‘wah contribution today for Kedah society that was conduct by JHEAIK. It is include da‘wah activities to Muslim and non- Muslim. The da‘wah contribution is also including roles and activities that was implement by JHEAIK for society nowadays.

1.2 SIGNIFICANCE OF RESEARCH

The significance of the research is to know about da‘wah activities and contribution by JHEAIK for Kedah society nowadays. Beside that, this research is to identify da‘wah methodology that was used by JHEAIK in da‘wah activities.

Researcher also wants to know about da‘wah approach that used by JHEAIK in attracts Kedah society to Islamic religious. The significance of this research is also to know about level of involvement by JHEAIK Officers in effort to spread Islamic da‘wah for Kedah society.

1.3 AIM OF RESEARCH

The research aim is to know and investigate about da‘wah activities and da‘wah contribution that was implement by JHEAIK for Kedah society. The aim is also to investigate the roles of JHEAIK in solve a social problem that was occur in Kedah.

¹ All Quranic translations in this writing are based on Muhammad Taqī- ud- Din Al- Hilālī, Muhammad Muhsin Khān. 1996. *The Noble Qur’an, In The English Language*. Riyadh- Saudi Arabia. Dar- us Salam Publications. Translation from other sources will be cited accordingly.

1.4 OBJECTIVE OF RESEARCH

1. The objective of the research is to know about da^owah activities that were implement by JHEAIK in propagating an Islamic religion for society. This research is also to know a new da^owah methodology used by JHEAIK in convey an Islamic teaching.
2. Beside that researcher want to know about best approach that used by JHEAIK in spreading Islamic da^owah for Muslim and non- Muslim society. It is also to know about roles and problem that was occur at JHEAIK during their Islamic spreading.
3. The objective is also to investigate a good deed and the contributions of JHEAIK in da^owah spreading for Kedah society and sovereignty of Islam.

1.5 PROBLEM STATEMENT

Every research has the own problem statement; researcher also has identified problem statement in this research. After make conscientious, the problem statement for this research is to identify da^owah activities and contribution today that was conduct and implement by JHEAIK.

What is the vision and mission of JHEAIK that was establish? What is the organization structure of the JHEAIK? What are the roles and the contribution for society to evolved an Islamic da^owah in Kedah? How the approach that used by JHEAIK to attract Kedah society in Islamic teaching?

1.6 SCOPE OF RESEARCH

Scope of the research is about da^owah activities and contribution today by all part of JHEAIK for Kedah society. The term of da^owah contribution that was implement by JHEAIK for Kedah society is among twenty and twenty first century.

CHAPTER II

LITERATURE REVIEW

Fauziyah Nordin, 1988 was make a research about JHEAIK development of the administration and the roles of the department in spreading an Islamic da'wah. The research is also including a hierarchy of the organization. The research is different with this research were deeply explain with organization and roles of JHEAIK. While, this research are explained about da'wah contribution today by JHEAIK for Kedah society.

Siti Sahara Yaakub, 2003 was make a research about Majlis Agama Islam Negeri Perlis (MAIPs) its history and contributions for Perlis society. The research is about MAIPs its contribution for the Perlis state society. It is different with this research were discuss about da'wah contribution by JHEAIK for Kedah society.

CHAPTER III

RESEARCH METHODOLOGY

Every research doing has research methodology to make data analysis and must appropriate with the topic of the research and the focus of the research. So, researcher was select an appropriate methodology to analyze data and related information. To complete this research, researcher was select three-research methodology, it is; interview, observation and library research.

Interview method was selected by researcher is to obtain an accurate information about history of Islamic spreading in Kedah and da^owah activities that was conduct by JHEAIK. It is also to get detail new information about da^owah contribution among Kedah society. Respondents of the research is Dato' Wan Shamsudin Mohd. Yusof, Deputy Chairman of Malaysia History Association Kedah Branch. Others respondent are several Officers of JHEAIK.

To ensconce the research, researcher was use observation method through go to the JHEAIK especially at Da^owah and Explanation Part. Researcher also joints directly several da^owah activities that were conduct by JHEAIK.

Library research method also use by researcher to get more information about Islamic da^owah. Researcher got the information from Kolej Universiti Islam Malaysia (KUIM) Library, Universiti Kebangsaan Malaysia (UKM) Tun Sri Lanang Library, Universiti Malaya (UM) Akademi Pengajian Islam Library, National Library, Islamic Center Library and Kedah Public Library. The library research includes books, journals, magazines, newspaper and also Internet to get new information about this research.

CHAPTER IV

HISTORY OF ISLAMIC SPREADING IN KEDAH

4.1 ISLAMIC OCCUPATION AND SPREADING IN KEDAH

Many different theory and opinion was to inform, even though until now is not have any decision when Islamic religion was began occupation in Kedah. The theory about history of beginning in Kedah often correlates with historian statement R.O. Winstedt in his writing before World War II, when he write about the entire Kedah history. (Wan Shamsudin Mohd. Yusof, 2003)

Actually, his have an impression with opinion was propose by Aceh writer that assert Kedah was accept Islam in 1474 A.D. Consent with the date hence Winstedt quote one episode from “Sejarah Melayu” book write by Tun Seri Lanang that report how the Sultan Kedah make a honors visit to Malacca Palace in period of Sultan Mahmud Shah (1488- 1511 A.D). (Wan Shamsudin Mohd. Yusof, 1998: 1)

While Sultan Kedah apply to return back Kedah, Sultan Kedah was bounty clothes and also was enthroned. If return motion to history of Kedah Sultanate, name of the Sultan Kedah is Sultan Mahmud Shah II (1506- 1546 A.D), tenth Sultan Kedah that governance at Kota Siputih. (Shellabear W. G, 1982: 183)

Since ninth century A.D, many Islamic traders from Middle East (Arab and Persia) bring about their business in Kedah Harbour. Many adventurer, navigator, geographer, and Islamic missionary (Dā‘ī) visit to this bay and also write down about Kedah economy. Among them Kedah was known as “Kilah” or “Kalah”. Among the Islamic figure include Sulaiman (851 A.D), Ibnu Khurdadhbeh (844- 848 A.D), Ya‘aqubi (857- 880 A.D), Abu Zaid (916 A.D), Abu Dhulāf (940 A.D), and Mas‘udi (943 A.D). (Yahaya Abu Bakar, 1991: 212)

Based on Al- Mas'udi explanation, at year 877 A.D has calculation about 120,000 until 200,000 Islamic traders from Arab and Persia that permanent at Khanfu (Canton now known as Guangzhou) were immigrate to Malaya including Kedah and Palembang. It is because at that time, Khanfu in circumstance chaotic and not peaceful for Islamic traders because of coup happen in China Dynasty. It is impressive and evacuates the center of trading from Canton to Kedah and others Malay State. (Syed Muhammad Naquib Al- Atas, 1969: 11)

The emigrated of multitude give several omit effect for passage place that was traders and Islamic missionary (Dā'ī) pass away. Really not much know but have a little Islamic teaching was spreading at the places. Kedah also not except from accept Islamic influence and this statement can't deny that actual Islamic influence was spreading in Kedah more early from the date was mention by R.O Winstedt. (Wan Shamsudin Mohd. Yusof, 1998: 2)

Several artefacts were finding as evidence substance that show the occupation of Islamic influence more early from expect date. Among the evidence are discovery silver currency from 'Abbāsiyah Dynasty period of Caliph Al- Mutawakkīl (847- 861 A.D), beside that inscription, ceramic, ceramics from celadon green color and others artefact from Middle East. Many finding result from digging activity make by Archaeologist since before World War II especially in Lembah Bujang area. (Mohsein Talib, 1989: 11)

One of interesting inscription is piece of rocks that find in surroundings of plateau Gunung Jerai. After a several time kept in Taiping Museum now it was change to Archeology Museum at Lembah Bujang, Kedah. This inscription write down name of figure and date is "Ibni Sirdhan 214 Hejira" (829 A.D) in Arab writing. Refer to Mr. Kamaruddin Zakaria ex- Director at the museum, said the artefact show about exist Islamic figure from Middle East and Persia as Ibni Sirdhan traveled on motive to develop Islamic teaching in this country. (Wan Shamsudin Mohd. Yusof, 1998: 2)

Connection Kedah and Pasai or Acheh also was make an important factor in process of quicken Islamic enter in Kedah same as opinion that clearly perceptible Islam

broaden in Malaya pass away by Pasai. In “Hikayat Raja- Raja Pasai” mention that have connection between “Merah Silu” (Sultan Malikus- Saleh) with District Leader name Megat Kedah. Influenced and tight connection both of this Islamic Government (Kedah and Pasai) exist in gravestone pair that found in Minye Tujuh, Aceh date 781 Hejira (1380 A.D). At the gravestone carving two-couplet poem, one verse from that write “Mpu hak Kedah Pasei Ma” that’s mean Aceh Islamic Ruler that die have belong authority on Kedah and Pasai. (A. Samad Ahmad, 1963: 32- 34)

In “Hikayat Merong Mahawangsa”, historiography texts that famous in Kedah also write down the event depiction of good connection was braid between both of the country. That narrate after Kedah accept Islam, Sultan Aceh was a send two book by Aceh Ulama, Syeikh Nuruddin Al- Raniri is “Sirātul- Mustaqīm” and “Babun- Nikāh” for research and learning. From this description, the question now when exist an Islam accept multitude and whole of Kedah folk starting Kedah Sultanate. Until now have two written sources that have direct to this question, it is “Hikayat Merong Mahawangsa” and “Al- Tarikh Salasilah Negeri Kedah”. (Wan Shamsudin Mohd. Yusof, 1998: 3)

“Hikayat Merong Mahawangsa” although cannot know the writer but able to the period of writing, on the period of Sultan Mu^ʿazzam Shah governance, second of Sultan Kedah (1179- 1201 A.D). It is same as coherent by the writer at introduction part of the book. Beside that, “Al- Tarikh Salasilah Negeri Kedah” is write by Muhammad Hassan bin Dato’ Kerani Muhammad Arshad in year of 1928 A.D he is magnifier of Kedah Palace and ever work as Confidential Clerk for Almarhum Sultan Abdul Hamid Halim Shah (1882- 1943 A.D). When refer to his family ancestry, clear that his from Syeikh Abdullah Yamani descent. That came from South Arab and also as ulama that was Islam Kedah Sultan. (Wan Shamsudin Mohd. Yusof, 1998: 4)

Both of the text write Islamic name for the first Kedah Sultan convert to Islam as Sultan Mudzaffar Shah and Arabian Ulama or missionary that responsible is Syeikh ^ʿAbdullah Yamani. “Al- Tarikh Salasilah Negeri Kedah” have advantage and special from fact aspect because it write down the coming of Islam to Kedah and whole folk

Kedah embrace Islam in year 531 Hejira (1136 A.D). (Wan Shamsudin Mohd. Yusof, 1993)

One important thing is, the relationship between Sultan and ulama since early stage. Sultan was regard as “Zillallahufil- ʿalam” or shadow of God at the world and often need an advice from ulama in resolve problem and a matter that related to state administration and to broaden Islamic teaching. For example, the role of Syeikh Abdullah as a missionary and main adviser for Sultan Mudzaffar Shah (1136- 1179 A.D) especially in matter about construction mosque and duty to produce “nobat” sound in every prayer time call. (Wan Shamsudin Mohd. Yusof, 1998: 4)

These relationships give effect until Friday 15 October 1915 A.D (6 Zulhijjah 1333 Hejira) insignia of entered Zahir Mosque (Masjid Zahir) as a State Mosque was perform formal manner by D.Y.M.M Sultan Abdul Hamid Halim Shah. After the event, State Prime Qādī was shout a calling to prayer and follow up with Khutbah reading by Yang Amat Mulia Tuanku Mahmud meanwhile D.Y.M.M Sultan Abdul Hamid as Imam for the Jumaat prayer. (Jamaluddin Yaacub, 2003)

Brief conclusions that have here is occupation of Islam influence at Kedah was began commit at ninth century A.D and formal the whole of Kedah accept Islam at year 1136 A.D. (Wan Shamsudin Mohd. Yusof, 2003)

4.2 HISTORY OF ALOR STAR

Alor Star is a Kedah town, locality at north Peninsular Malaysia. Populations in this town are Malay, Chinese, Indian, Siamese and others society. Mostly of Malay in Kedah are Muslim. Refer to Islamic Historian; Islam began occupation and spreading at Kedah in Ninth Century A.D through Arabian who is adventure and trader at Kedah at the time. (Fatimi S.Q, 1963: 212)

Since this, Islam begin develop strongly in Kedah and also elevate Malay understanding and practice. Until now Islam is a religion that embrace by Malay in this state and also in the Alor Star town.

Historian view that Alor Star begin since found and foundation by Malay Ruler is Sultan Muhammad Jiwa II in year 1720 A.D. He is Kedah Ruler from 1122 until 1174 Hijera. For beginning Alor Star as a small town and have several house that location in estuary two river. When Sultan Muhammad Jiwa II found this village, he was attract with the beautiful and unique of the village. These factors are attracting the Sultan as Kedah town. After that, the Sultan Kedah with his Ministers was governing Kedah folk to build Kota Batu. The Kota Batu was namely as Kota Star, thus indirectly this place was know as Kota Star. (Tan See Keat, 1995)

Alor Star is a number eight-administration center of Kedah state. Before Alor Star, since Kedah Sultanate in year 1136 A.D, have seven-center administration that begin with Kota Bukit Mariam, Kota Sungai Emas, Kota Seputih, Kota Naga, Kota Sena, Kota Indera Kayangan and Kota Bukit Pinang. (Wan Shamsudin Mohd. Yusof, 2003)

Explorer and foundation of the Kota Star town in year 1735 is Sultan Muhammad Jiwa Zainal 'Abidin Mu'adzam Shah, the nineteen Kedah Sultan was govern in year 1710 until 1778 A.D. Before become a Sultan, Tuanku Muhammad Jiwa, and the first-born Sultan 'Abdullah Mu'adzam ever travel to overseas Palembang at Sumatera because to circumstantial Islamic knowledge from Syeikh 'Abdul Jalil were originated from South Arab. Than, Tuanku Sultan Muhammad Jiwa and his teacher go to India. (Mingguan Malaysia, 2003: 12)

After twenty five year govern Kota Bukit Pinang, Sultan Muhammad Jiwa was select and foundation a new administration center that more suitable was namely Kota Star than know as Alor Star in 15 Sya'aban 1148 Hejira similar 31 December 1735 A.D. based on knowledge and experience during in overseas his was feature construction of Kota Star Palace (Istana Kota Star), Great Hall (Balai Besar), Nobat Hall (Balai Nobat) and State Mosque (Masjid Negeri) were located nearly among them. (Mingguan Malaysia, 2003: 12)

Name of Alor Star are graft from word "alor" meaning river and "star" is meaning name for type of tree that pertaining in kundang trees group or scientific name is "boeya macrophylla". Accompany with Kedah Developed Vision 2010 and

commemoration existence Alor Star City; here express return the important moment in Alor Star City along 268 year ago. (Mingguan Malaysia, 2003: 12- 13)

With strong tradition, thick heritage, Islamic gallant and harmony solidarity among population, Alor Star City was 268 year was permanent strong stand image and strong genuine self. Alor Star was foundation as town at 15 December 1735 A.D shows a stylish unique and the unique become future Alor Star as a famous city in this country. (Syed Razak Syed Zain, 2003: 12)

Indeed, an effort to achieve status of Alor Star City become reality today, at 21 December 2003 is symbol of consensus of all population in Kedah. A judicious of leadership, a harmony society and overwork from all stage of society give more contribution to achieve the status. Alor Star as town of Kedah was explore by Sultan Muhammad Jiwa Zainal 'Abidin Mu'adzam Shah II able to perpetual maintain strongly stand as symbol of excellent heritage in feature of honest administration, increase durable genuine self power in society and also able to create prosperous economy lengthen.

This is the unique of Alor Star, as city more aged from age of developed administration center country United States of America is Washington D.C. Permanent perpetual with thick culture heritage, strong institution and monument history and also stand as Islamic understanding. A peaceful and clean city shows calmness multiracial society life, with medium life cost and far away from over uproar element. (Syed Razak Syed Zain, 2003: 12)

Cause of that, today create a new history must necessarily proud by Kedah folk. How the beginning of the town cover by paddy field and now able to evoke for respect and become future move solidarity in society with generate balance development. With strongly fundamental to generate calmness human being and develop Islamic followers economy.

So those, image of agriculture, poorness element and humble feeling that was having in many soul of Kedah folk can be remove. So that, having respect and feeling proud

the prestige and self-respect of the state as fully history can always glorious for next generation. Alor Star City in current modernization and development surround permanent able to defend strongly tradition, ability and mandate. (Syed Razak Syed Zain, 2003: 12)

4.3 MAJLIS AGAMA ISLAM NEGERI KEDAH (MAIK)

After Islam comes to Kedah at year 1136 A.D similar 531 Hejira, hence systems of administration State Government begin to mutable fundamentally as Islam. Sultan located in highest ranking in socio- politic hierarchy, his become a leader for Islamic Religion and his also have powerful in all matter about Islam. (MAIK, 2002: 1)

Under Islamic administration system, Sultan Kedah was having close relationship with Ulama. Ulama was appointed as Sultan adviser or namely as Sultan teacher and was responsible in ceremony part as enthroned, marriage and pass away of Sultan and also involved in Islamic Religion matter. These Ulama was not located under one organization. (MAIK, 1993: 1- 2)

During Sultan Ahmad Tajuddin Mukarram Shah 1854- 1879 A.D sultanate, an effort to build up one organization for administrate Islamic Religion in Kedah in message of Kedah Sultan was mention “ Adapun Duli Baginda Sultan Yang Maha Mulia itu menjadi hakim menghukum segala orang- orang isi negeri itu dan Tuan Besar Haji Zain ditetapkan menjadi Kadi dikapit oleh Imam Besar Tuan Haji Mat Jaafar dengan Tuan Syed Ali dan Tuan Haji Yusof dan Yang di Mufti ialah Tuan Haji Muhammad Taib, Titi Gajah dan yang menjadi Perdana Menteri ialah Wan Muhammad Saman bin Wan Ismail”. From this passage show a separated of post and duty scope was exist in state government administration in that period. Post as Muftī, Qādī and Prime Imam (Imam Besar) was began exist in government administration history. (MAIK, 1993: 9)

In period of Sultan Abdul Hamid Ibni Al- Marhum Sultan Ahmad Tajuddin 1879 – 1943 A.D sultanate, efforts to make consolidate Islamic religion administration in this state system, one Islamic organization was establish namely as Kedah Islamic Religious Office or Pejabat Agama Islam Negeri Kedah. This office was located at

Jalan Limbung Kapal, Alor Star and has roles to make a duty about Islamic matter. The higher officer at this office namely as Syeikhul Islam and assist by Prime Qādī (Kadi Besar). The administration of the Religion Office separated to two parts. Part one is Syeikhul Islam and part two is Sharī'ah (MAIK, 2002: 3)

Part Syeikhul Islam is part of State Islamic Religious Administration Matters or Pentadbiran Am Urusan Hal Ehwal Islam Negeri, was lead by executive officer namely Syeikhul Islam. Roles of this part are to legislate some rules that was related in Islamic Religion, to mention fatwā, to control da'wah activities so that sure don't have any mislead teaching and make sure Kedah Islamic administration organization make a fluent activity. Sharī'ah part was lead by Prime Qādī (Kadi Besar) also as Judge conduct about marriage, divorce, register new Islamic followers or mu'allaf matter. This part also has responsible to control district Qādī duty and Imams. (MAIK, 1993: 9)

In former times, highest officer in Kedah Islamic Religious Matter namely Syeikhul Islam. Refer to Kedah History have 3 person Syeikhul Islam was identified, they are Syeikh Muhammad Al- Khaiyat (Arab originate) 1901- 1913 A.D, Syeikh Muhammad Dahlan 1913- 1920 A.D and Syeikh Haji Wan Sulaiman Wan Sidek 1920- 1935 A.D. After Syeikh Haji Wan Sulaiman die, the Syeikhul Islam post was stop and change as Majma' Masyikhatul Islam and has 3 personnel. Motive establishment of this Majma' Masyikhatul Islam is to fluent Islamic management and administration in this state. All fundamental decision make by the 3 personnel. (Wan Shamsudin Mohd. Yusof, 2003)

In 1952, State Government was establishing first Kedah Islamic Religious and Malay Custom Council or Majlis Agama Islam dan Adat Istiadat Melayu Negeri Kedah. The establishing of the council is to consolidate Islamic Religious administration in this state. Committee of the council is 24 people. It is Yang Di Pertua, Secretary, and 11 members from State Ulama and 11 members from Malay Custom or "Istiadat Melayu" and officers. The council at that time has power to discuss a case as case about marriage, divorce, reconciliation, and maintenance. (Jamaluddin Yaacob, 2003)

Among of the Ulama officer that was appointing at the time is Tuan Syeikh Abd. Ghani Haji Awang, Tuan Haji Adnan Haji Hashim, Tuan Haji Abd. Rahman Yunus, Tuan Haji Abd. Rahman, Tuan Haji Desa, Tuan Haji Mahmud, Tuan Lebai Ahmad, Tuan Haji Yahya Junid and Tuan Syeikh Abd. Halim Othman. The Malay Custom or “Istiadat melayu” officer is Tuan Haji Ismail Nasruddin, Tuanku Abdullah Tuanku Mahmud, Tuanku Ahmad Tajuddin, Tuan Haji Alaudin Hjai Abd. Manan, Tuan Haji Isa, Encik Hanafi Sukum, Encik Darus A.I, Encik Mohd Akib, Tuan Haji Awang Jaafar, Tuan Haji Abd. Salam and Tuan Haji Abd. Rahman. (MAIK, 1993: 9)

The establishment of Kedah Islamic Religious Council or Majlis Agama Islam Negeri Kedah (MAIK) for secondly was occurring in period of D.Y.M.M Sultan Abdul Halim Mu^cazzam Shah sultanate. This council was existence under Kedah Islamic Administration Law number 9 year 1962 enforce in 4 April 1963 A.D, similar 11 Zulka^cedah 1382. This council was establishing to assist and advise Sultan as leader of Islamic Religion in Kedah. The council was participate based on law is Yang Di Pertua, Secretary, Prime Qādī (Kadi Besar), Islamic Schools Register, Zakāt Secretary, Baitul- māl Secretary, 5 Ulama that was appointed by D.Y.M.M Sultan under Yang Di- Pertua advise and 5 people that was appointed by D.Y.M.M Sultan refer to propose by Government Meeting Council or Majlis Mesyuarat Kerajaan. (MAIK, 2002: 24)

Since the establishment until now the council has 7 Highest Religion Officer that was appointed to implement as “Yang Di Pertua Majlis Agama”. This post has now in Islamic Religion management and administration system to remove title of Syeikhul Islam and Chairman of Majma^c Masyikhatul Islam that used in period ago. The name of this post in manner are Dato’ Haji Abd. Rahman Abd. Latef, Dato’ Syeikh Abd Halim Othman, Dato’ Paduka Syeikh Abd. Majid Mohd. Noor, Dato’ Syeikh Othman Haji Ibrahim and Dato’ Syeikh Mohd. Yusof Haji Ismail.

Majlis Agama Islam Negeri Kedah (MAIK) are Islamic Religious higher organization that was make a fundamental and Jabatan Hal Ehwal Agama Islam Negeri Kedah (JHEAIK) are responsible to implement all fundamental that was print out by MAIK. (MAIK, 1993: 10)

Based on Kedah Islamic Administration Law number 32 year 1959 A.D section 33A, was allotment the Islamic Religion of the state is Islamic Religion “Ahli Sunnah Wal Jamā‘ah”. D.Y.M.M Tuanku Sultan as a leader of the religion in this state. Allotment MAIK as preliminary maker about administration and management of Islamic matter and JHEAIK as organization that will implement the preliminary that was decide by council. So, the administration of Islamic administration of Islam in Kedah was conduct by 2 organizations that was interrelated. The duty and function of both of the organization is supported and tolerance. (<http://visit.geocities.com>, 29 December 2003)

The fundamental of the council is the council must as Higher Islamic Adviser Organization for D.Y.M.M Kedah Sultan, the council as preliminary maker about administration and management of Islamic matter in this state and the council also has responsibility to Muslim and Muslim property as Trust Handle and must administrate base on Islamic Law. (MAIK, 1993: 11)

Objective of the council is to educate, shape and exist dynamic and progressive Islamic society base on life to get Allah S.W.T blessing, to manure and consolidate Islamic relationship and Muslim piousness among Islamic followers to achieve solidarity especially in this state and generally in Malaysia. To increase welfare efforts and deter evil in Islamic society, to exist action scheme program for encourage, active, facilitate and attempt Islamic economy and social development. To register, control and supervise worship institute and Islamic learning center in this state and exist allotment for interrelated matter and also to control and supervise the implementation of these activities. (MAIK, 2002: 24)

To achieve the objectives council have several strategy such as constitute efficient and effective system Islamic administration planning and enlarge Islamic da‘wah base on State and Federal Government that was decide the rules and must not dissent with council foundation and must be agree by D.Y.M.M Sultan. Exist and conduct efficient and effective system in administration of justice in Shari‘ah Court. Achieve an economy activities through produce an efficient and effective administration and management of Wakaf and Baitul- māl properties. Enforce more effective Islamic

Administration Law and give effective advise for family and religion problem. Exist consistent system to consolidate Islamic organization learning program in all Muslim stage and also develop and enlarge Muslim involvement in Islamic religion activity and welfare activity through da'wah activity center as mosque and surau. (MAIK, 1993: 11- 12)

4.4 JABATAN HAL EHWAL AGAMA ISLAM NEGERI KEDAH (JHEAIK)

JHEAIK was established based on Kedah Islamic Administration Law number 9, year 1962 A.D. The beginning of the establishment is in period of Sultan Abdul Hamid reign 1882- 1943 A.D. (Abdul Ghani Othman, 2003: 1)

The first office, of the JHEAIK is at Jalan Limbung Kapal, Alor Star. Than, the office was to change at Jalan Kampung Perak, Alor Star that now the place were become a Shar'ah Court. After that, the office was change to Sultan Abdul Halim Building, Alor Star. The last office of JHEAIK to take place at Wan Mat Saman Building, Jalan Raja, Alor Star in 1993 and the office was existed until now. (Wan Shamsudin Mohd. Yusof, 2003)

JHEAIK is a one of important government agency that have in Kedah. The JHEAIK also has a responsible in matter of administration, management and an affair of Islamic Religion in Kedah. Kedah is state that was domination by Islamic population, therefore the responsibility and roles of JHEAIK is to conduct and overcome a problem about social, economy, education, political, culture and et cetera current problem among Muslim. (JHEAIK, 2001: 29)

This organization will implement the decision of fundamental by MAIK in aspect of administrate an Islamic affair base on today enactment. To fluent the administration and the management therefore, JHEAIK was structure for seven parts. It is, Administration and Financial Part, Da'wah and Explanation Part, Shar'ah Law Enforcement Part, Education Part, Research Part, Islamic Family Law Administration Part and Prosecution Part. (Abdul Ghani Othman, 2003: 4)

The administration and the management was implement at district stage. The implementation was conduct by Islamic Religious Office or Pejabat Agama Islam based on district. There are district of Kota Star, district of Kuala Muda, district of Kubang Pasu, district of Kulim, district of Baling, district of Langkawi, district of Sik, district of Padang Terap, district of Pendang, district of Yan, and district of Bandar Baharu. (JHEAIK, 2001: 30)

The eleventh district was divided to two category, it is category A and B. The category was making based on State Government permanent. Seven districts was allocated in category A are district of Kota Star, district of Kuala Muda, district of Kubang Pasu, district of Kulim, district of Baling, district of Langkawi, and district of Sik. Four district was allocated in category B are district of Pendang, district of Padang Terap, district of Yan, and district of Bandar Baharu. (JHEAIK, 2001: 3)

Objectives of the JHEAIK are to educate, produce and generate dynamic and progressive Muslim to get Allah SWT blessing. To manure and consolidate close relationship among Muslim society and add piousness to Allah SWT in Muslim soul and increase welfare efforts and deter nefariousness among Muslim in this state. This objective appropriate with Allah SWT said in Al- Qur'an:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy”. (Al- Qur'an. Al- Hujurāt 49: 10)

This organization also perform action program for encouragement, active, facilitate and efforts to develop Muslim economic and social. It is also register, control and supervise worship institution and Islamic learning center in this state and further to make a budget for this matter. (Abdul Ghani Othman, 2003: 1- 2)

Mission of this department to efforts sovereign an Islamic “Ahli Sunnah Wal Jamā’ah” understanding and also to shape an educated modern, piousness and practice Muslim society accompany with state and country development. Vision of the department to propagate Islamic understanding as life style through efficient management, integrated, innovative, quality, proactive and committed. Motto of the department is to enjoin kindliness and forbid an evil or “Amar Ma’ruf Nahi Munkar”. (JHEAIK, 2001: 2) It is as Allah command in Al- Qur’an:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَكَلِمَاتُ
 آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

“You true believers in Islamic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah are the best of peoples ever raised up for mankind; you enjoin Al- Ma’ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al- Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah S.W.T. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are Al- Fāsiqūn (disobedient to Allah and rebellious against Allah’s Command)”. (Al- Qur’an. Al- ‘Imrān 3: 110)

Function of the department is to implement fundamental that was decide by MAIK and base on Islamic Law enforce. Than, the department has planning, supervise and implement physical development and human resource with systematic, effective and quality management. This department also planning and implement intellectual and spiritual development among Muslim. Enforce efficient law to achieve the motto to enjoin “Al- Ma’ruf” and forbid “Al- Munkar”. (Jamaluddin Yaacub, 2003) It is also as hadith says:

حديث أبي سعيد الخدري رضى الله عنه: عن النبي صلى الله عليه وسلم قال إياكم والجلوس في الطرقات قالوا يا رسول الله مالنا بد من مجالسنا نتحدث فيها قال رسول الله صلى الله عليه وسلم فإذا أبيتم إلا المجلس فأعطوا الطريق حقه قالوا وما حقه قال غضى البصر وكف الأذى ورد السلام والأمر بالمعروف والنهي عن المنكر

“Abu Sa‘id Al- Khudri, May Allah be pleased with him, reported: Allah’s Apostle (may peace be upon him) said: They (his Companions) said: Allah’s Messenger, there is no other help it (but to sit here as we) hold our meetings and discuss matters there. Thereupon Allah’s Messenger (may peace be upon him) said: If you have to sit at all, then fulfill the rights of the path. They said. What are these rights? Thereupon he said. Keeping the eye downward (so that you may not stare at the women) refraining from doing some harm to the other and exchanging mutual greetings (saving As-Salamu‘Alaikum to one another) and commanding the good and forbidding the evil”. (Hadith. Muslim. Kitāb Al- Libās Wā Az- Zināh: Bāb Al- Julus Fī Turuqati Wa l’qatal At- Tariqi Haqqahu: # 1244)

It also has to planning family institution development program referred to Islamic Law and Kedah Islamic Family Law. The department also make assessment about Islamic matter as an affair of believe, shari‘ah, social, moral, publishing material, food and others related matter. Beside that, the department also makes collection and analysis data information for effective management productivity. (JHEAIK, 2001: 3) Basically JHEAIK function is to propagate and spread an Islamic da‘wah for Muslim Kedah society. It is appropriate with Al- Qur’an said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“Say (O Muhammad SAW) this is my way; I invite unto Allah (i.e. to the Oneness of Allah- Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah”. (Al-Qur’an. Yūsuf 12: 108)

4.4.1 ADMINISTRATION AND FINANCIAL PART

Administration and Financial Part is as important pulse in JHEAIK. This part has in every organization, to manage about service, human resource management, manage revenue and financial of the department. This part is under Secretary of the department. (JHEAIK, 2001:1- 2)

Total amount of personnel Administration and Financial Part in department and district are 48 posts, were State Administration Officer 1 post, Information Technology Officer 1 post, Accountant 1 post, Administration Assistant 2 posts, Accountant Assistant 1 post, Administration Assistant (P/O) 10 posts, Administration Assistant (Secretary) 1 post, Low Administration Assistant (Receptionist/Telephonist) 7 posts, Data Machine Operator (OMPD) 13 posts and Driver 11 posts.

The posts are to fluent department administration and Islamic Religious District Office (Pejabat Agama Daerah). This part was separated to 3 units are Administration and Service Unit, Development and Financial Unit and Information Technology Unit. Every units was lead by Secretary Assistant (Penolong Setiausaha) of JHEAIK, cooperate by Administration Officer (Pegawai Tadbir), Information Technology Officer (Pegawai Sistem Maklumat) and Accountant. (JHEAIK, 2001: 1- 2)

4.4.2 DA^CWAH AND EXPLANATION PART

Da^cwah and Explanation Part is one of important part that have in JHEAIK and was having lived to conduct a da^cwah matter, explanation, and manage a big part planning to build up human being also achieve the department goal. (JHEAIK, 2001: 5)

The amounts of personnel at the Da^cwah and Explanation Part are 25 posts that Islamic Matters Officer 3 posts, Islamic Matters Assistant 8 posts, Islamic Matters

Low Assistant (Bilāl or Siak) 8 posts, Audio Visual Assistant 1 post, General Low Assistant 1 post, Public Low Worker 3 posts and Security Guard 1 posts. This part is not having dispensation unit and special distinct portion just mention to do da'wah matter and an affair of Masjid Zahir. Big partial of the personnel are duty at Masjid Zahir as Imam Masjid Zahir, Imam Rawatib, Bilāl, Siak, Public Low Worker and Security Guard. (JHEAIK, 2000: 5- 6)

The roles of Da'wah and Explanation Part are to conduct a da'wah activity for the whole of Kedah State. This is such as about new converter or mu'allaf, mosques matter, an affair of celebration day, speech of "khutbah", publishing material, process an application of donation, training supervisory and service mosque officer (Imam, Bilāl, and Siak), up graded place of worshipping, and also give an instruction for native people. (Jamaluddin Yaacob, 2003) It is as Al- Qur'an command:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

“And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided”. (Al- Qur'an. Al-Imrān 3: 103)

4.4.3 SHARI'AH LAW ENFORCEMENT PART

In former times Law Enforcement Part have 2 units, it is Prosecution Unit and Enforcement Unit. But now, Prosecution Unit was become a Prosecution Part parallel

with Kedah Sharī'ah Court Enactment 1993. Nowadays, this was separated to 3 units, as Marriage, Divorce and Reconciliation Unit, Interrogation Unit and Enforcement Unit. This part has 9 personnel, 6 of them are Islamic Matters Officer, 1 officer is Sharī'ah Officer, 1 officer is Islamic Matters Assistant Officer and 1 staff is Notice Delivery.

Roles of this part are about marriage, divorce, reconciliation, enforcement and interrogation. This duty also make by District Islamic Religious Offices (Pejabat-Pejabat Agama Islam Daerah). The main roles of this part are to make sin operation in every district, make an observation in Islamic teaching and also control and supervise marriage, divorce and refer matter in whole of Kedah. (JHEAIK, 2001: 12- 13)

4.4.4 EDUCATION PART

Education Part has 3 main units as Religion Schools Unit (Sekolah Menengah Agama, Sekolah Rendah Agama and Ma'had Tahfiz), Fardhu 'Ain and Al- Qur'an Class Unit and Taska Unit.

Amount of permanent post staff are 12, they are Registrar Religion Schools (graduated officer) 1 post, Deputy Registrar Officer School Education Service 1 post, Co- Curriculum Supervisor (graduated officer) 1 post, Islamic Matters Assistant Officer 1 post, Islamic Matters Assistant 5 post, Administration Assistant (operation) 2 post and Lower Administration Assistant 1 post.

Administration of this part has direct relationship with administration and management about Religion Schools in Kedah. Now, in Kedah have 43 of register Islamic religion school, 1,009 teachers and approximately 19,000 students. Beside that, Fardhu 'Ain and Al- Qur'an class in Kedah are 423 centers, have 2,455 teachers and 73,728 students. Nowadays in Kedah also have 41 Taska, 62 teachers with 34 assistants and 2,020 students. (Abdul Ghani Othman, 2003: 4)

This part has responsibility to conduct curriculum and co- curriculum administration and also to manage about students affair division in all of Kedah Islamic religion school. (JHEAIK, 2001: 14)

4.4.5 RESEARCH PART

In former times, Research Part was existed by 1 Chief Researcher (Ketua Penyelidik) without supported staff. Now, this part has 20 personnel post they are 4 posts Research Officer, 4 posts Research Assistant Officer, 1 post Food Technology Assistant Officer, 8 posts Research Assistant, 1 post Administration Assistant (clerk), 1 post Lower Administration Assistant and 1 post Data Machine Operator (OMPD).

This part has responsible manage and overcome about astray teaching, believe misleading, “khurafat” practices, apostasy problem, “syi’ah” understanding, “tarikah” group, “silat” organization, traditional healer, “taslim”, confuse teaching, research substance used, make “halāl” certificate, check publishing substance and also investigate business center and banks to follow Islamic law.

Research Part also has responsibility to investigate and solve about social and culture problem. It is as moral crisis problem, drug addiction, broken relationship among society and divorce problem.

To implement efficient and effective solution this part was establish 4 units. It is Faith and Filter Unit, Shari’ah and Social Unit, “Halāl” Development Unit and Publishing and Documentation unit. (JHEAIK, 2001: 16)

Objectives of this part are to make investigation, research, planning and responsible to search and collect accurate and correct information about Islamic life aspect. It is also to prepare give service and implement MAIK principle with responsibility and also this part as center of collection information and current issue information an affair of Islamic religion for Kedah society. (JHEAIK, 2000: 1)

Meeting secretariat under small committee council are identify and make a plan action Kedah misleading teaching committee, investigate Muslim food and substance used committee, apostasy and other religion propaganda overcome committee, substance Islamic elements publishing filtration committee, believe research panel committee and apostasy counseling bureau committee. (Abdul Ghani Othman, 2003: 5- 6)

4.4.6 ISLAMIC FAMILY LAW ADMINISTRATION PART

At this time, Malaysia has demography changing feel consequent from fast socio-economy growing. This changing process was influence family manure style, norm and life value in Kedah society.

Islamic Family Law Administration Part with other government department was responsible to realize government aspiration. It is to generate family lifestyle and manure peaceful society that hold religion value, norm and tradition race value. In former times, this part has only 2 officers to conduct all of duty that are responsibility for this part. The officers are Chief Assistant Director and Negotiate Officer also has responsible to conduct duty at department and district office.

Nevertheless, with the two officers government aspiration unable to done because the many duty must to do. So, now the officers in this part were added, to 16 personnel. They are, Islamic Matters Officer 4 post, Islamic Matters Assistant Officer 2 post, Islamic Matters Assistant 6 post, Administration Assistant (clerk) 1 post, Lower Administration Assistant (typist) 1 post and Lower General Assistant 2 post.

This part was established in December 1997 A.D, purpose to implement duty an affair with Islamic family matter include family development and advice service for problem married couple. The part has 2 units are Family Development Unit and Negotiate Unit.

Population growing and social changing system in family and society was become many problem as badly teenagers, teenagers run away from house, child abuse, wife abuse, incest and many social problem. The problems give impact for Islamic Family