



**DA'WAH UNDERSTANDING AND ACTIVITY AMONG  
THE SOCIETY OF KAMPUNG DESA TAQWA, GEMANG,  
KELANTAN.**

Fatimah binti Ismail  
( Matric No. P010459)

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Perpustakaan KUIM



1000012519

Faculty Leadership and Management  
KOLEJ UNIVERSITI ISLAM MALAYSIA  
Kuala Lumpur


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## AUTHOR DECLARATION

بسم الله الرحمن الرحيم

I hereby declare that the word in this project paper is my own except for my quotation and summaries which have been duly acknowledged.

Date: 28<sup>th</sup> February 2004

Signature: .....  
Name: Fatimah binti Ismail  
Matric No: P010459  
Address: No 178, Kg Ayer Chanal,  
17500 Tanah Merah,  
Kelantan.

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السلام عليكم ورحمة الله وبركاته

Praise is to Allah. Blessing and peace be upon The Prophet Muhammad (saw) his family and companions.

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## ABSTRAK

Projek ilmiah ini membincangkan tentang tahap pemahaman dan aktiviti dakwah Islam di kalangan masyarakat Kampung Desa Taqwa dan kajian khusus telah dilakukan di Kampung Desa Taqwa Gemang. Di dalam kajian ini penulis membincangkan tentang konsep dakwah Islamiyyah secara menyeluruh untuk dijadikan sebagai contoh dakwah yang efisien dan dijadikan teladan bagi menyebarkan dakwah Islamiyyah kepada umat Islam masa kini. Pemilihan Kampung Gemang sebagai satu tempat kajian kerana kampung ini mempunyai potensi yang besar untuk menjadikan penduduknya sebagai pelapis pendakwah Islam. Berbagai aktiviti dakwah yang dilaksanakan di kampung ini. Diantaranya ceramah agama, program peningkatan ekonomi masyarakat, pertanian, kebajikan dan sebagainya, sehinggalah Kampung Gemang terpilih sebagai Kampung Desa Taqwa oleh kerajaan negeri tempatan.

## **ABSTRACT**

This project paper will be discussed about da'wah understanding and activity among the society of Desa Taqwa Kampung Gemang, Kelantan. In the project paper the writer discussed the whole concept of da'wah Islamiyyah as a role of efficient in da'wah and an example for spreading da'wah Islamiyyah to Muslim. The selected area of research is Kampung Gemang because their resident have big potential to become an Islamic propagator. Many activities have been executed in this village. There are Islamic speech, increase of economy society agriculture, welfare and others, until the Kampung Gemang is declared as Kampung Desa Taqwa by local government.

## MULAKHKHAS AL-BAHTH

هذا البحث العلمي يبحث عن مدى معرفة المجتمع أحوال الدعوة ونشاطاتها خصوصا من قبل سكان قرية " جماغ " بمنطقة جلي بولاية كلتنن. لقد ناقشت الباحثة في بحثها عن تعريف الدعوة الاسلامية شاملة وتجعله امثالا وقدوة للدعاة في نشر الدعوة خصوصا في هذا العصر. لقد اختارت الباحثة هذه القرية بموضوع البحث لكون الفرصة الكبيرة المقترحة يجعل سكانها الدعاة. توجد أنواع النشاطات الدعوة المطبقة من قبل أهلها منها الندوات الدينية والبرامج الخاصة لرفع مستوى الاقتصادي للسكان, وبرامج في الزراعات, وبرامج الخيرية وغيرها, حتى اعترفت هذه القرية بلقب قرية " دسا تقوى " التي تم اختيارها من قبل الحكومة المحلية.

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## ABBREVIATIONS

n.d	no date/ no year
SAW	salla Allah ‘alayh sallam
SWT	subhanahu wa ta’ala

# CHAPTER I

## CHAPTER I

### INTRODUCTION

#### A: Research Background

Being away, and being protected from the degrading moral values in our modern society, the people of rural communities carries enormous potential to become pure and influential Islamic preachers. Consequently, there should be more concerted effort into instilling the true Islamic values within these communities. Kampung Gemang in Kelantan is one good example of a community, which is still pure from all the degrading moral values. Kampung Gemang in Kelantan is a total population 1507 people and estimate from this total, 628 from man and 879 from women.

Generally, da'wah is a methodology to implement some principle that is being supported and be agreed. It is an effort to realize some principle. Therefore, da'wah is different compared to principle, while the principle is a philosophy that need to. (Zin, 2003:2)

According to the statement above, it is understandable that the definition of da'wah is different to religion definition. If a relation between da'wah and religion is made, it is an effort or process to realize its existence in reality of life that could be felt and be conscious.

The word of “ da'wah” is basically from the Arabic language (الدعا الى الشيء) that is mean “ to claim and attract to something.

According to Dr Yusuf Qardawi, da'wah is an effort to bring other people in Islamic religion, in order to follow the guidance of religion, take over all of human responsibility in the world, just take all of serve, asking and the obedient towards of Allah, self escape from all of the matters that out of Allah rules, give the right that had given by Allah to those who are in right, asking to the goodness and prevent badness beside make 'jihad' in Allah way. ( Zain, 1997:2)

Based on the elaboration above, it is clear that da'wah is an effort of spread and encourage of Islamic religion to all humanity whether they are Muslim or non-Muslim.

While the common activities that were held to make a pious and harmony society is:

- a) Home visit (anjangsana), it is visiting family members from one house to another house in order to close the society relation.
- b) Al-Quran class for children in ages between 5 to 6 years old, by a suitable time whether morning or evening.
- c) Stand for jamaah prayer at mosque or surau and encourage everybody who has the ability to become 'Imam', especially to young generations.
- d) Prepared fard' ain class for all generation, whether children, youths and adults. Each subject is started with explanation about the benefits and useful of teach it, to make a sincere intention to practice it.

The recent acknowledgement, received by the Government of Kelantan leads a way into realizing the ambition of having a community that practiced true teaching of Islam.

## B : Importance of Research

The writer is trying to evaluate the people of Kampung Gemang on their understanding of the true Islamic teachings and how they are actually portrayed in their daily activities or to enhance any Islamic activities for the community. This, in another way would be helpful to Kampung Gemang to upgrade themselves as a village known as Kampung Desa Taqwa.

## C: Objectives of Research

The objective of the research is:

- 1- To evaluate the level of understanding of Islamic knowledge among the community in Kampung Desa Taqwa, Gemang, Kelantan.
- 2- To make aware of any problems encountered by the people of Kampung Gemang to understand the true teaching of Islam.
- 3- To identify the courses of the minimal amount of quantities of the Islamic kinds of activities in Kampung Gemang.
- 4- To identify the activate factors and private factors in da'wah activities at Kampung Gemang, Kelantan.

## D: The Issue Raised

The issue being forwarded there is about the level of understanding Islam and the Islamic activities the communities in Kampung Gemang are involved in. Noticing that how importance it is to understand the true teaching of Islam in our lives, the writer believes that the knowledge should be instilled into our education as early as possible. This is to ensure that we produce good quality people that can lead us on the world and the world after life.

The discussion is more focused on the people in the rural areas that are claimed to be free from the negative values, but it is not true after all. The politics, the economics and the hi-tech information system have more or less leads to the degrading moral values in the human lives. Having a radio in a Kampung house has enough to allow this negative values lead into the community. Therefore, with the research, the writer would be able to know the level of understanding of Islamic knowledge among the community of Kampung Gemang and whether there are still practicing it in their daily lives, or is they able to educate others?

#### E: The Scope

The research is limited to the level of understanding of the Islamic teachings, the types of approach in Islam, the Islamic way of activities and the importance of the application of Islamic values among the community.

The research is carried out in Kampung Gemang as it has been acknowledged as 'Kampung Desa Taqwa' by the government of Kelantan and because of it activities Islamic lifestyles practiced in the village compared to any other Kampung Desa Taqwa.

#### F: Literature Review

Not research in Kampung Gemang, Kelantan.

## G: Methods of Research

The methods that are widely used by the writer for this research are through library research and field study.

Library research method is used to gain more detailed information about the basic facts and the concepts of the Islamic teaching.

The field study is through documentary research, paperwork, interviews and survey. The method is used to acquire detailed information about the background of the village Kampung Gemang, the Islamic activities that have been carried out in the village and the level of understanding of the community in the village of the teaching of Islam.

# CHAPTER II

## CHAPTER 11

### CONCEPT OF DA'WAH UNDERSTANDING

#### A: Definition of Da'wah

Generally, da'wah is a methodology to implement some principle that is being supported and be agreed. It is an effort to realize some principle. Therefore, da'wah is different compared to principle, while the principle is a philosophy that need to. (Zin, 2003:2)

According to the statement above, it is understandable that the definition of da'wah is different to religion definition. If a relation between da'wah and religion is made, it is an effort or process to realize its existence in reality of life that could be felt and be conscious.

The word of “ da'wah” is basically from the Arabic language (الدعا الى الشيء) that is mean “ to claim and attract to something. Allah said in the Quran:

(قَالَ رَبُّ السُّجُنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ  
وَأَكُنَّ مِنَ الْجَاهِلِينَ)

It means: Yusuf said: “ O my Rabb! I would rather go to prison than that to which they invite me, and unless you ward off their cunning snare from me, I may, in my youthful folly, feel inclined towards them and become one of the ignorant.”

(Yusuf 12: 33)

The term of da'wah can be defined as an evocation of ulama' and the people who have realization in religion to execute their duty to teach the knowledge and guidance which can show them the way in life. It also can be defined as an encouragement of human to do the benefit, guidance and amar ma'ruf nahi mungkar until they achieve their happiness in the earth and eternity. (Maycal, 1985:114)

Da'wah is a movement process of umat from a group to other group. It's meant like from unfaithfulness to Islam and morally bad and morally right. (Ghazali, 1965:17)

Beside this, da'wah also is an exclamation to attract non-Muslims to practice it. It also needs to be understood by Muslims in understanding and Islamic practice in their life. (Hj Hassan, 1980:3)

According to Syaikh Ali Mahfuz, da'wah in terms is encouragement for humans to do the benefit and amar ma'ruf nahi mungkar as a way to get this happiness in the earth and eternity. (Mahfuz, n.d: 17)

However, Syaikh Muhammad al-Ghazali defined da'wah as a complete agenda. It contains all of the knowledge that is needed by humans to achieve their motives in life. The following agenda is mentioned by Abd. Aziz Mohd Zain (1997:2):

- i- Able in understanding of motive
- ii- Able in understanding of duty life
- iii- Able to guide a duty in earth and eternity

Dr Yusuf Qardawi said the term of da'wah is an effort to bring a non-Muslim to convert to Islam. It also aims to attract people to follow Islamic rules, execute all of the rules in this earth, and adhere to all of the weaknesses. (Zain, 1997:2)

All the meaning that mention by ulama' group and intellectual, clearly show that Islamic da'wah is an effort to exclaim and bring the human to adhere Allah, follow all what it command and leave off at prohibition.

Based on the above statement, it clearly shows that the da'wah is an effort of speeding and extend Islamic religion to the whole Muslim or non-Muslim.

### B: Obligation of Spreading

Islamic da'wah have certain wide scope. It including the teaching of Islamic exclaims, and brings the human to believe and practice through in Islamic view. So, all of activity which obtain the benefit in Islamic life is include and the da'wah.

The obligation of Islamic da'wah is a responsibility to the whole Muslim. Each Muslim is obligatory to spread da'wah according to their ability.

Speeding da'wah is obligatory to the Muslim. It can divide as:

#### Wajib Aini

It means, that spreading da'wah is obligatory to the Muslim according to their ability.

#### Wajib Kifayah

Spreading da'wah is obligatory to the peoples who have enough requirements in this field.

It can explain that, all of Muslim whether man or women who has attain the age of majority (baligh) and sound mind (aqil) is obligatory to spread da'wah. It's not only to the ulama'. The group of ulama' has different duty if we compare with a public person. They obliges to teach and explain in detail about Islam because they here wide knowledge in this field.

In this case, not all of Muslim should be gone to take part in a holy war, a part of them should stay to study, whether Islamic or other knowledge. They should give the guidance to them who take part in holy war because they do not here time to study in detail. They must change their knowledge among them. (Al-Ghazali, 1961:75)

A Muslim can spreading da'wah herself and grouping or joining together in a organization to teach spread da'wah, if they spreading da'wah in group, they can change their thought and help among them to increase the process of da'wah. The group which here good arrangement a organization should here it objective, method and strategy. ( Zin, 2003:4)

Allah says in the Quran:

( وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ )

It means: Let the arise from among you a band of people who should invite to righteousness, enjoin good and forbid evil, such are the ones, who shall be successful.

(Al- Imran 3: 104)

### C: Method of Spreading Da'wah

Many methods are provided in spreading da'wah such as, a method which especially for a particular group method absent at other people. Beside that, a method by word is very effective methods. The dae'e should show their good attitude, which suitable with what they will teach, and the other hand, he should be a role model to the community.

The dae'e should have attitude as a teacher. They must have enough knowledge is their mission, Islamic and general knowledge such as society and economic knowledge. It's important to increase the life status.

Through the project, it can decrease impecunious of society and bring to the peaceful life is a way to Islamic way. Da'wah is not enough with amar ma'ruf nahi mungkar. It also important to increase self esteem and mental to help themselves in solve the impecunious and their background.

The approach of life increase means as built of institution to aid and guide the weak group especially that was not able to manage their life.

The dae'e also can approach with use the local loghat. The also should friendly with all of resident and respect to the old people.

## D: Target of Da'wah

The whole of human in the world is group target in da'wah Islamiyyah. Generally, the target of da'wah is Muslim and non-Muslim. For Muslim, it has different level in their faith. Furthermore, non-Muslim, it includes a group who has religion and he not any religion. The word of non-Muslim is popular word among dae'e in this country as a mean of who has not any religious faith. The word of infidel (kafir) also has a sent meaning. According to 'Kamus Dewan', the word of infidel means as not believe of Allah and Prophet or non-Muslim. (Kamus Dewan 1989:51)

These groups have a neutral attitude defeat to Islam. The neutral group is people who has not strong faith or without any religions faith. However, the enemy group is clearly show that they defeat to Islam is whole time. (Zin, 2003:5)

According to Imam Al-Ghazali, the human who blaze prevent deep will be divide into four group. This group will be a target to the dae'e. It will be easy to them to arrange the strategy of da'wah an effectively when they know this group. The above groups are:

### i) Ignorant Group

The cause of lacking knowledge, human will be acted out at Islamic teaching. However, this group has not intention to breach of Islamic rule. They do not have any knowledge or ignorant.

They will realize with da'wah like Sayidina Umar and her friend during the period of Prophet Muhammad. The Prophet can change their life with give realization and Islamic knowledge. (Mohammad, 1997:170)

## ii) Knowledgeable Group

This group knows any right and wrong, but they cannot leave it fully. It not because of ignorant, but they cannot think about Islam. They breach Allah's command and not prevent other people to do the morally right thing and to protect Islam. They perform part of religious obligation beside commit a sin. Although they regret with their sin, they unable to performs the Allah's command fully because high passion. This group can be helped with the condition that will guide to fight their passion.

This group normally from group at hold title ustaz. They can give speech summarize al-Quran and Hadith. (Mohammad, 1997:171)

## iii) Group of Great Authority

This group commits a sin to get more profit. They do not perform Allah's command in their life weather for themselves, family and community.

They are normally difficult to bring them to the true way. It because, they assume the da'wah will threat their authority and importance. There are such methods to bring them to the true way. Like, prevent the media massa which contain a bad deep. Such breaking of a religious with a Islamic media massa. Bad concert also must be preventing by Islamic activity to give realization to community.

#### iv) The Standpoint Group

This group is they danger group. They assume that the bad is good deep and wrong is true. They have their own life concept. Normally is believed to the ideology like communism, socialism and rationalism. For them, al-Quran is not good, Islam is not suitable and it will cause bedlam in their life. They defend Islamic religion and attract at other people to follow them and refuse to accept al-Quran.

#### E: Guideline in Spreading Da'wah

The guideline of da'wah spreading is based on the Quran and Hadith of Prophet. We can see many verses and Prophet's activities, which contain the example and guidance in da'wah from the Quran and Hadith such as the concept, method and strategy in spreading da'wah.

Beside that, as a Muslim, we should try to get new experience from the research. It will be used in da'wah spreading activity.

The important thing that must be explain to the non-Muslim in spreading da'wah, Islam is religion from Allah to the Prophet and we cannot force them in spreading da'wah. In the Quran Allah said:

(لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ )

It means: There is no compulsion in religion. True guidance has been made clearly distinct from error. Therefore, whoever renounces 'Taghoot' (false deities-shaitan) and believes in Allah has grasped the firm handhold that will never break. Allah, Whose handhold you have grasped, hears all and knows all.

(Al-Baqarah 2: 256)

Allah al-mighty provided many methods in spreading da'wah in the Quran. We can use it as guidance in spreading da'wah according to their times and certain circumstances. (Al-Hasjamy, 1974:230). There are:

i) Ta'lim and Tarbiyyah / Instruction and Education.

The meaning of ta'lim or instruction is teaching and gives the guidance based on knowledge and research. While, the meaning of tarbiyyah and education is educate the human with effective knowledge. Allah al- might said:

(الرَّحْمَنُ . عَلَّمَ الْقُرْآنَ . خَلَقَ الْإِنْسَانَ . عَلَّمَهُ الْبَيَانَ )

It means: The Compassionate (Allah). Who taught you the Quran, created man and taught him how to speak and convey his feelings and thought.

(Ar-Rahman 55: 1-4)

ii) Takzir and Tanbih / Commemoration.

Takzir and tanbih a commemoration again all of Islamic teaching is a duty of Prophet and dae'e to the Muslim group. The dae'e only to give commemoration in the matter that's they know. If they disobedient, the others method will be used to show them the reality. Allah said in Quran:

(وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ )

It means: But keep on admonishing them, for admonition is beneficial to the true believers.

(Az-Zariyyat 51: 55)

iii) Tagrib and Tabsyir / Reward Gift.

The other method will be used in the ease, of a group of people who's disobedient in the takzir and tanbih method, but they still other obey for Allah's command. There is tell them the good new and reward gift will give by Allah if they obey and loyal to Allah. Allah said:

(وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رُزِقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ )

It means: Give glad tidings to those who believe and do good deeds, for them there will be Gardens beneath which rivers flow. Whenever they will be given fruits to eat they will say: “ This is similar to the one we used to eat before,” for they will be provided fruits that will resemble the fruits on the earth; and for them there will be chaste virgin spouses, and they shall live therein for ever.

(Al-Baqarah 2: 25)

#### iv) Tarhib and Inzar

This method important to use in spreading da'wah to the group, which they did not believed to Islamic guidance although with a profit. We must explain to them about the pear to the punishment by Allah that will be received if they still disobedient to the Allah command. Allah said:

(وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ )

It means: We shall certainly make them taste the lighter torment in this life before the greater punishment of the hereafter, so that they may return to the Right Way.

(As- Sajdah 32: 21)

# CHAPTER III

## CHAPTER III

### BACKGROUND OF RESEARCH AND SOCIETY PROGRAMME IN DA'WAH

#### A: Characteristic of Piety Society

All individuals involve in the development of a true Muslim community. Each person needs to have a true piety in his heart before a community that with Muslims virtues can be formed. This raised from the fact that each individuals is to lead his family. A strong family will result in a strong community. When these true Muslims virtues can be found in a community, any responsibilities carried out regardless whether it is for the world or here after would be easier and will always blessed by Allah S.W.T. A faithful Muslim community, which has been explained by the Quran, should be taken as guidance to develop a community that has been explained by Muhammad Abdullah Al-Khatib (1990:11) is:

##### a) The strong will of righteousness

Righteousness needs a strong belief in Allah and His Prophet, patience and preserves in seeking God. (Al-Khatib, 1990:25)

##### b) Constructing a mosque

Believing that mosque is places for devotion aside from uniting the Muslims, Rasulullah SAW has built a mosque as he stepped on the Madinah land. Rasulullah SAW also trusts that a mosque is a place for introducing, constructing, repairing or maintaining the Islam laws. It is also a location for Muslims to gather to rectify any disputes occurred. The various objectives done in mosque as shown by the Prophet

Muhammad SAW should be practiced by all Muslims to portray that a mosque is not a place only for worship

c) Justice in a community

Justice is important in building up a harmonies individual, a community and a country. As what has been explained in the Quran, justice is to put up the good deeds in live with the God's law.

Allah Al mighty says:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ)

“ Allah commands doing justice, doing good to others, and giving to near relatives, and He forbids indecency, wickedness, and rebellion. He admonishes you so that you may take heed”.

(Al-Nahl 14:90)

Justice in Islam has divisions into justice in law, social and for universal application. It applies on the rich and poor, all skin color, race and religion.

Justice in social life is needed for everyone to have a fair life. Weather groups are given the opportunities to utilize all their expertise they own to ease the burden they have to carry. (Zuhrah, n.d: 31)

Allah says in the Quran:

(إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا )

“ Allah commands you to give back the trusts to their rightful owners, and when you judge between people, judge with fairness. Surely, excellent is the counsel that Allah gives you. Allah is he, who hears and observes all”.

(Al-Nisa’ 4:58)

The justice applied universally exists when there is a relationship between the Muslims and the non-Muslims. Here, anyone who is deliberately trying to wrong or injure others as in wars will have to be treated firmly and with them there is only little questions in exercising patience.

Allah says in the Quran:

(وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ )

“ Do not argue with the People of the Book except in good taste except with those who are wicked among them and say: “ We believe in that which is sent down to us and that which is sent down to you. Our God and your God is the same, One God to whom we submit as Muslims”.

(Al-Ankabut 29:46)

#### d) The strong and firm brotherhood relationship

Rasulullah SAW bound the vanguard of a community of Islam in Medina. The first historical example in the Ansar and the Mujahirs. The Ansar, the citizens of Medina who invited the Mujahirs, welcomed them and gave them aids and formed the pivot of the new community. All of them then live in good deeds, not only the heroes but also the ordinary men and women who had been companions of the prophets. In spite of all their sacrifices and suffering they live in rejoice.

Under the magnetic personality of Rasulallah SAW these two groups become like the Muslims should learn blood brothers and the standard of uniting the group's today.

## B: Background of Kampung Gemang

Kampung Gemang is located near the North-East Highway and has the size of 4 square. Located in the district have Jeli and it is founded in 1953. The land is pretty flat and a small patch of swamp often gets flooded during the rainy season. 432 houses were built with 1567 people and it is estimated that there are 662 men and 905 women.

While most of the people here working in rubber, palm-oil estates, orchards and farms, a small number of villagers do involve in small businesses, government and private offices.

Kampung Gemang is well equipped with various infrastructures such as a library, a mosque, a school, a small hall and nurseries for small children. All these modern infrastructures do not deviate them to lead a domestic life o goodness and purity.

The strategic location of Kampung Gemang has been the interests for the leaders and the Islamic scholars to spread their teachings. The good transportation and the pure ethics of the domestic lives have made Kampung Gemang to be chosen as a location for Kampung Desa Taqwa.

### C: Introduction of Desa Taqwa

Desa Taqwa is a concept introduced by the State Government of Kelantan to make a village with true Islamic characteristic into a real one.

The proposal has been brought into the farming, social and rural development committee meeting and has been agreed on the 7<sup>th</sup> of January 1992. The proposal has been given an approval by the government committee on 11 Mac 1992.

Kampung Gunung in the district of Batu Melintang has been chosen as the first Kampung Desa Taqwa to represent the district of Jeli. To date, there are 7 Kampung Desa Taqwa in Jeli namely Desa Taqwa Kampung Tunku Abdul Rahman (1993), Desa Taqwa Kampung Gemang (1993), Desa Taqwa Kampung Legeh (1994), Desa Taqwa Kampung Sungai Long (1995), Desa Taqwa Kampung Jerimbong (1996), and Desa Taqwa Kampung Pendok (1997).

The concept of having desa taqwa is to enhance the physical and spiritual values among the villages.

#### D: Programs Desa Taqwa Kampung Gemang

The selection of Kampung Gemang as one of the Kampung Desa Taqwa prompted the committee members on both sides to plan various activities to make the vision of desa taqwa a success, and thus, improving the materials and spirituals values of the Kampung Gemang community. True to its objectives, these activities however do not undermine the amount of time that they put into farming, their main source of income.

##### i) The spiritual values

A Muslim community built with a true righteousness is the main objective of the development of desa taqwa. Comprehensively, a community abides by the Islamic law will respond to it by good deeds of holiness and righteousness. Corruptions, grafts and the injustice practice in law will not incur in such a community.

Due the fact, the responsible authority has come up with various items to enrich the spiritual values among the community. Nevertheless, the religious and spiritual program was not done officially in the early years of the development of desa taqwa.

In 1998, the celebration of Holy Prophet Muhammad SAW birthday or Maulidur Rasul was the first activity done officially in Kampung Gemang. RM1, 000 was spent for this program. Beside that, one conference was put up for the women whereby the teachers were specially invited with a proper syllabus prepared by the authority concerned and the preachers itself. (Zakaria, 2004)

In 1999, Kampung Gemang has put up a course for the burial preparation in Islam, theoretically and practically. The course spent RM750. In the same year, a motivational program on the challenges of the new millennium 2000 was carried out and the cost was RM450.

A pre marital course, which cost of RM1, 500 were done in 2000. Beside that, the committee members have carried out the Qiamullail program once a month and it was a successful one even though the attendance were not that encouraging.

In 2001, Israq Mikraj program was carried out. It cost about RM1, 300. In 2002, again a Maulidur Rasul celebration was put up and also it cost Kampung Gemang RM1, 300. Aside from that, religious classes were held on Fridays.

As a general, other kinds of activities were also carried out such a religious classes for children and the distribution of Islamic educational fliers to everyone.

## ii) Agriculture

Another objective of Kampung Desa Taqwa is to upgrade the technique of agriculture in the village.

Poultry activities, tobacco planting and agriculture are the main activities in Kampung Gemang. In 1993, 4 projects have been carried out successfully. Poultry has been the first one, which cost about RM5, 000. RM2, 500 has been spent on planting vegetables and tobacco. RM3, 500 was spent on rearing cows and RM5, 000 for rearing fresh water fish. (Zakaria, 2004)

In 1994, the poultry activity was given another RM2, 000 and RM5, 000 in 1995. The following years no such allowances were loaned to the villagers, as they have been able to run the activities independently.

No activities were carried out in 1996 and 1997. Nevertheless, the authority of desa taqwa has agreed to purchase a tractor for the agriculture activities in the village. RM 5, 000 was spent for this purpose.

RM1, 500 was spent in 1999 to set up cattle's farms. This is actually the continuation program, which has been started in 1993.

No activities were carried out in 2000. But in 2001, the desa taqwa authority has set up a production co-operation to give aids to the villagers, such as to purchase the agriculture and fishing equipments. The set up cost RM3, 000.

In 2002, the co-operation introduced a new saving loan scheme. Besides encouraging the villagers to own their savings, the money kept can be applied as loans to who needs it. The scheme cost RM5, 000.

All Kampung Desa Taqwa villagers are responsible for the cost incurred for the activities. The villagers who run and make the activities a successful one will be given half the profit. All project was actually supervised by a representative commonly the assistant district appointed by the Kampung Desa Taqwa authority.