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**MUSLIM CONVERTS IN FEDERAL TERRITORIES.
AN ANALYSIS FROM 1995 – 2002**

Perpustakaan
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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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In the name of Allah, The Merciful, The compassionate, Praise and gratitude be to Allah for his guidance and inspiration and may peace and all blessing be upon the beloved Prophet Muhammad SAW the last messenger of Allah.

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ABSTRAK

Kajian ini bertujuan untuk mengenal pasti jumlah Saudara Baru didalam Wilayah Persekutuan dari tahun 1995 – 2002 dari segi jantina, umur, taraf pendidikan dan bangsa. Selain, untuk mengetahui sejauhmana saudara baru menarik perhatian dan mempengaruhi masyarakat Islam agar lebih prihatin mengenai kepentingan dakwah dalam memperkasakan agama Islam di dalam negara ini, mengupas kaedah – kaedah pengislaman, sektor – sektor yang terbabit dengan Saudara Baru dan mengenai pasti kes – kes murtad yang berlaku dikalangan Saudara Baru serta sebab berlakunya kes tersebut. Kajian ini menggunakan beberapa kaedah seperti descriptive, kajian perpustakaan, kajian dokumentari dan perolehan data di Jabatan Agama Islam Wilayah Persekutuan. Hasil kajian telah menunjukkan bahawa jumlah Saudara Baru yang memeluk agama Islam dalam Wilayah Persekutuan selama lapan tahun tersebut adalah tidak konsisten dan puratanya adalah sedikit peningkatan. Ianya dipengaruhi oleh faktor badan-badan dakwah yang berkembang pesat di dalam negara ini dan diri mereka sendiri. Didapati pengurangan jumlah Saudara Baru dalam tahun- tahun tertentu berpunca daripada kewujudan saudara baru yang murtad dan sikap masyarakat Islam yang sukar untuk menerima Saudara Baru.

ABSTRACT

The study sought to understand and comprehend the total number of Muslim converts in Federal Territories from 1995 – 2002 based on gender, age, educational background, previous religion and race. Besides, to know how far Muslim converts attract attention and influencing Muslim community to take about the important of *dakwah* in extend Islam in this country, refer to process of conversion to Islam, the sectors related to Muslim converts and to recognize apostate cases among Muslim converts and it reason. The study used a few methods such as descriptive, library research, documentary research and data collection from Federal Territories of Islamic Department. The findings indicated that the total number of Muslim converts in Federal Territories for the duration of 8 years is inconsistent and it average is little increase. It is influenced by *dakwah* organizations, which more expand in this country and also factor by their own self. Finally, the study concludes with a the decreasing of total number Muslim converts in specific tears came from apostate cases among Muslim converts and Muslim attitude that difficult to accept Muslim converts.

ملخص البحث

يهدف هذا البحث إلى التعرف على عدد المؤلفة قلوبهم في كوالا لمبور من سنة ١٩٩٥ إلى سنة ٢٠٠٢ من حيث أجناسهم، أعمارهم، وجنسياتهم ومؤهلاتهم. و التعرف على مدى إهتمام المجتمع الإسلامي بشؤونهم لقوة الدين الإسلامي بماليزيا، مع بيان ضوابط وقواعد أسلمة هؤلاء ومعرفة الجهات التي تهتم بهم للتعرف على قضية المرتد التي قد تحدث بينهم والأسباب المؤدية إلى ذلك. وقد اعتمد هذا البحث على المنهج الوصفي، والمنهج الإستقرائي، والمنهج الوثائقي وأخذ المعلومات من إدارة الدين الإسلامي في كوالا لمبور. ومن نتائج هذا البحث أن عدد المؤلفة قلوبهم في كوالا لمبور منذ ثمانية سنوات غير مثبت وكذلك معدله غير مرتفع. وأنه متأثر بالجمعيات الدعوية المنتشرة في ماليزيا. كما يوجد عدد قليل منهم في سنوات معينة بسبب وجود بعض منهم الذين رجعوا إلى دينهم بسبب المعاملة السيئة من بعض المسلمين.

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ABBREVIATIONS

ABIM	Angkatan Belia Islam Malaysia
IUM	International Islamic University of Malaysia
JAİK	Jabatan Agama Islam Kedah
JAIS	Jabatan Agama Islam Selangor
JAKIM	Jabatan Kemajuan Islam Malaysia
JAWI	Jabatan Agama Islam Wilayah Persekutuan
KUİM	Kolej Universiti Islam Malaysia
MLJ	Malayan Law Journal
MUI	Majlis Ugama Islam
P.	Page
PERKİM	Pertubuhan Kebajikan Islam Malaysia
pp.	Pages
SAW	Salla Allah alayh wa sallam
SWT	Subhanahu wa ta åla
UIAM	Universiti Islam Antarabangsa Malaysia
UKM	Universiti Kebangsaan Malaysia
VIP	Very Important Person
WAMY	World Assembly Muslim Youth
Y.T.M	Yang Teramat Mulia
YADİM	Yayasan Dakwah Islam Malaysia
YPEİM	Yayasan Pembangunan Islam Malaysia

CHAPTER ONE INTRODUCTION

1.1 RESEARCH BACKGROUND

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَا آمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْلَمُونَ..

التوبة ٩: ٦

This verse specially sent to Muslim converts, explains about our compulsory to convey Al- Quran content for all human without looking at their race and taboo so that Islamic religion becomes large in the world.

Two third of the world's population is Muslims. This fact shows acceptance of Islam in all races and countries. Everyday many non- Muslims converts to Islam. Such phenomenon also occurs in the western countries.

However, although the number of Muslims becomes larger, Muslim converts are still excluded. Why does this occur? Who is to blame? In Malaysia; Muslims people lack information about Muslim converts. They neglect their responsibility and reject that duty to propagate the dissemination of Islam.

It has been proven that Muslim converts are not easily accepted among the Muslim society. The perception is certain religions are for certain races likes Islam is for Malays, Buddha is for Chinese and Hinduism is for Indians. This is a wrong theory and also irrelevant. It gives a bad effect towards Muslim converts for a long time.

The writer tries to define and highlight factors of their conversion although they know they lack acceptance by other Muslim society, they still have faith in Islam. This research is to analyze the total number of Muslim converts in Federal Territories for each year, to identify factors of their conversion based on age, gender, previous

religion, race and education. So, this topic is to highlight that Islam is for all races and nations regardless of the population, sex, race, education and others.

It is also to study the progress of Muslim converts. What changes have they made in their life style, thinking, customs, behavior, attitude and others especially when it involves their family?

This topic is to describe what are their functions in Islam especially in disseminating the beauty of Islam that they have discovered and to identify problems that most Muslim converts are afraid to face and why they fail to give good performance. In the end, they retreat from the Muslim community and some even came to the extend of returning to their old faith (apostasy).

The writer chose this topic to see all aspects whether positive or negative. What are the advantages of their conversion to themselves, society and to Islam? It is to give awareness to all Muslims in Malaysia to be more sensitive to Muslim converts.

This study will also find out whether Muslim converts will remain with their Islamic faith till death.

Understanding the problem faced by Muslim converts, the writer brought up some suggestions to overcome the problem. These suggestions hopefully will provide some guidelines to them to face reality, avoiding apostasy and encouraging other Muslims to be more sensitive towards the problem faced by Muslim converts.

1.2 RESEARCH QUESTIONS

1. What are the reasons of apostasy among Muslim converts?
2. Is apostate among Muslim converts in a serious stage?
3. Are there any action taken by authority to prevent it?
4. What are the contributing factors for such problems and what are the solutions?

1.3 AIM OF THE RESEARCH

To know the number of Muslim converts and to analyze data of Muslim converts in Federal Territories based on aspects age, gender, religion, education and race.

1.4 RESEARCH OBJECTIVE

1. To know the number of Muslim converts in Federal Territories.
2. To study the Muslim converts background based on age, gender, education level, race and their previous religion.
3. To identify apostasy cases among Muslim converts and the reasons behind these cases.
4. To determine function of analysis to attract attention and influence the society about the importance of propagation in disseminating their religion (Islamic).
5. To alert Muslims of their duties towards the Muslim converts.

1.5 SCOPE AND LIMITATIONS OF STUDY

The scope of this research is to analyze about Muslim converts registered under Federal Territories of Islamic Department (JAWI).

To identify issues and problems regarding conversion and apostasy based on the statistics of 1995-2002 and highlighting the reasons of apostasy among Muslim converts. Lastly, to know why we lack “*ustaz*” or “*ustazah*” and also propagator among Muslim converts.

1.6 PROBLEM IDENTIFICATION

This research is important in determining the extent of rate Muslim converts in Federal Territories. The purpose is also to determine why the statistic or data is not

static, factors for their decreasing. Define issue about apostasy by Muslim converts. Does this phenomenon come from their own attitude or behavior of other Muslims?

The next issue is about Muslim attitude to the "*Mualaf*". Apostasy is a serious problem. A careful study is needed in order to tackle till the root of the problem.

The last issue is whether they are afraid to share and spread their knowledge as propagator about Islam .The effect, now we lack propagators among Muslim converts. This study is to help Muslim converts in facing their fear to appear in society.

1.7 METHODOLOGY OF THE RESEARCH

In order to complete this academic project, the writer used a few methods that are:

1. Descriptive

In this method, the writer described the number, average and percentage of Muslim Converts in the Federal Territories from the year 1995 – 2002. Then explained about their increase and decrease for each year. It is important to highlight their development in the Federal Territories.

2. Library Research

The writer did the research using reference books as below to get the information: -

- a. Islamic University College of Malaysia (KUIM) Library.
- b. International Islamic University of Malaysia (UIA) Library.
- c. National University of Malaysia (UKM) Library
- d. University of Malaya Library.
- e. National Library.
- f. Islamic Public Library Center.

3. Documentary Research

The documentary method needs to use conscientious in the reading materials such as: -

- a. Journals.
- b. Books.
- c. Articles in Newspapers and magazines.
- d. Course works.
- e. Internet information.

4. Data Collection (Statistic)

The writer will use data collection (statistic) from the Department of Propagation under the Federal Territories of Islamic Department (JAWI).

1.8 LITERATURE REVIEW

Muhamad Altaf Hussain Ahangar¹ explained about the effects when change of religion are based on marriage and maintenance obligation; judicial responses in Malaysia. He found the conversion law in Malaysia and conversion law in contemporary world. He defines and discusses the issues related with cases like *Easwari Visuvalingam v. Government of Malaysia*² and *Pedley v. Majlis Agama Islam Pulau Pinang & Anor*³.

Suwaid B. Tapah⁴ also describes issues pertaining to religion that are always sensitive among the Malaysian public. He further explains more on the issues where it involves a Muslim abducting his religion. Then, he tries to elaborate certain provisions in the Malaysian Law constructed as a limitation in the freedom

¹ Muhammad Altaf Hussain Ahangar.1994. "Effect of change of Religion on Marriage and Maintenance Obligation; Judicial responses in Malaysia". *IUM Law of Journal*. Vol. 4 number 1 & 2. p. 127

² [1990] 1 MLJ 86

³ [1990] 2 MLJ 307

⁴ Suwaid b. Tapah. 1996. "Pemeluk Islam; Perbincangan daripada perspektif undang-undang di Malaysia". *Journal of Syariah*. Vol. 4. pp. 1-2

of religious practice, which should be understood by Malaysian to safe guard peace and harmony of the country.

Nor Raudah Siren⁵ describes about issues concerning Muslim Converts based on four Islamic magazines i.e. *Al- Islam, Dakwah, Ummi* and *Cahaya*. She explains about statistics relating to issues on Muslim converts in four magazines from the year 1990- 1999, reasons for their conversion, problems faced by them, and their hopes. Lastly, she gives suggestions and opinions to establish duties to Media Islam.

Zuliza Mohd Kusrin⁶ elucidates on registration of conversion to Islam in Malaysia. The discussion is an attempt to focus on related provisions on conversion to Islam with specific reference to the procedure of registration. The data analysis was based on legal provision, several decided cases and opinion from academicians concerned.

The study shows that a convert is able to register his conversion to Islam after he has reached the age of eighteen years old. Secondly, registration as a Muslim is the final evidence of his conversion to Islam although he does not practice the Islamic teachings. Thirdly, the registration is important to avoid any misunderstanding during funeral ceremony of a convert. According to legal administration in Malaysia; a convert will be regarded as a Muslim in fulfillment of the particular and registration of his conversion.

S. Salahuddin Suyurno and Mohd Nor Mamat⁷ found the reasons why non- Muslim converted to Islam. There are three reasons. Firstly, an increase of Islamic understanding among non- Muslims either individually or as an organization. Secondly, an increase of propagation towards non- Muslims. Lastly, from the

⁵ Nor Raudah Siren. 2000. "Isu Saudara Baru Dalam Media Islam". *Journal of Usuluddin (UM)*. pp. 67-78

⁶ Zuliza Mohd Kusrin. 2001. "Pendaftaran Memeluk Agama Islam di Malaysia". *Islamiyyat Journal of Islamic Studies (UKM)*. Vol.22. Pp. 14-23

⁷ S.Salahuddin Suyurno & Mohd Nor Mamat. 2000. "Major Problems of new converts Hindu Muslim". *Journal of Tasawwur Islam (UTM)*. pp. 120-129

government where lots of things are created to implement the Islamic ethical and its practices in society, particularly, economy and politic.

They also found major problems faced by Indian Muslims like language, transport; discrimination from their manager gives pressure to Indian Muslims, poverty and many more. The writer suggests that all Muslims realize their obligation towards new Muslims whether they are from the Indian community, Chinese or others. It is also one of their obligations to tell non- Muslims about Islam and it's beauty. Another is to show them the right example in order to prevent them from any feelings of prejudice towards the Muslim community.

CHAPTER TWO MUSLIM CONVERTS IN MALAYSIA

2.1 INTRODUCTION TO MUSLIM CONVERTS

In a multi-religious society like Malaysia, conversion from one religion to another is not a new phenomenon. Religious conversion is defined as a definite break with one's former identity such as that the past and the present are not necessary in Islamic religion. Conversions involve a radical change in one's identity, beliefs, ideas, values and personalities.⁸

Conversion from one religion to another means a change in lifestyle and behavior. These changes vary according to the previous religion before converting to Islam. Many writers define conversions as a reorientation of the personality and lifestyles involving a change in the religion, beliefs, profess and practice. For example in Islam, conversion to Islam does not only involve a change of culture but what is important is transformation of the whole concept of belief and faith.

Generally, in Malaysia, the Malays dub Muslim converts as “*Muallaf*”, and sometimes “*Saudara Baru*”, “*Saudara Kita*” or “*Saudara Islam*”.

However, the term is not important because Islam never distinguishes between Muslims and Muslim converts. Allah SWT says: -

... إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ⁹

Verily the most honoured of you in the sight of God is (he who is) the most righteous of you.

⁸ ‘Ali Kose. 1996. *Conversion To Islam- A Study of Native British Convert*: Kegan Paul International, London. p. 125.

⁹ Al-Qu’ran. Al- Hujurat 49:13

In case of conversion to Islam, there should be a change of mind, heart and honest conviction in lieu of the tenets of the original religion. The foundation of Islam is expressed in the primary *Kalimah Syahādah* (Affirmation of Faith) as to declare that there is no belief and professes except to Allah and prophet Muhammad as His Messenger.¹⁰ The strict requirement of *Kalimah Syahādah* in the case of conversion to Islam is practiced in Malaysia.

To confess is to declare one's faith. A Muslim must show that he practiced the religion of Islam and during that time, he never practices any other religion. If a Muslim just declares the affirmation of faith, lives with a Muslim family, marries according to Muslim rites and celebrates Muslim festivals, he is considered as professing the Muslim faith.

Practice is to observe the Islamic obligations like the five daily prayers, paying the tithe, fasting during the month of Ramadan and performing the Hajj. Article 11(1) considers “ profess” and “ practice” as separate concepts.¹¹

2.1 DEFINITION OF MUSLIM CONVERTS

A Muslim is a person who receives Islam. A Muslim convert is a person whose hearts has been (recently) reconciled (to truth) (المؤلفة قلوبهم). A lot of this group still lacks faith and needs guidance. Allah SWT says: -

...Alms is for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the Cause of God; and for the wayfarer; (thus is it) ordained by God, and God is full of knowledge and wisdom¹².

¹⁰ ‘Abdul A‘lā al-Mawdūdī. 1973. *Towards Understanding Islam*: The Islamic Foundation, East Africa. pp. 68-69

¹¹ *Federal Constitution*. (AS AT 10th APRIL 2001). Article 11 (1).

¹² Al- Qur’an. Al-Taubah 9:60 (All Quranic translations in this writing are based on Abdullah Yusuf Ali.1994. *The Holy Qur’an, TEXT AND TRANSLATION*.: Islamic Book Trust Kuala Lumpur. Translations from other sources will be cited accordingly)

This verse defines Muslim converts are people whose mind and hearts have been reconciled to truth.

Based on *Lisan Al Arab* (ألف) means “tame”. It also means “unity” and “relate”¹³. It is clear to proof that Muslim Converts from the aspect of language it means a person who just professed the Islamic faith.

Dr. Wahbah al- Zuhaili defined (المؤلفة قلوبهم) as a person who lack intention in Islam. So they were given tithe or alms to support their faith for Islam¹⁴.

According to Dewan Dictionary by the Dewan Bahasa, “*Saudara Baru*” (Muslim converts) refers to a person who has just professed the Islamic faith¹⁵. This term replaced the former term “*Muallaf*”. “*Saudara Baru*” was also replaced by the term “*Saudara Kita*”. This purpose is to avoid Muslim converts from exclude.

However, “*Saudara Baru*” and “*Saudara Kita*” is the same meaning with the term al-*Muallaf* that is taken from the Arabic language. This term gives general meaning and various interpretations.

Al- Muallaf (المؤلف) originated from the term (ألف- يؤلف- مؤلف) which means a person who is attracted to the Islamic religion, just professed the faith and still lack faith¹⁶. So, they need to be given tithe to brace their faith and vision. Hopefully, that faith can attract other people (non- Muslim) to convert to Islam¹⁷.

There are still Muslim converts who lack faith. Guidance by Islamic propagation is needed to attract and consolidate their hearts to Islam.

According to al- *Qurtubi*, Muslim converts was created at an early stage in Islam period. They confessed themselves as Muslims. Their minds and hearts were

¹³ Ibn Manzur Jamal al- Din Muhammad bin Mukrim al Ansari.1968. *Lisan al- Arabi*: Dar - Sadir, Beirut. Juz.9.p. 10.

¹⁴ Dr.Wahbah al Zuhaili. 1989. *Al-Fiqh al –Islami wa Adillatuh* : Dar al- Fikr.Damsyik.Juz.2. p. 871.

¹⁵ *Kamus Dewan* Kuala Lumpur.1989.: DBP. p. 836.

¹⁶ *Al- Mu`jam al- Arabi al- Asasi*.1989.p. 101.

¹⁷ Al- Said Muhammad Abdullah Al- Jauhari. *Fath al- Alam*: Maktabah al- Syabab al- Muslim. p. 162.

interested in the Islamic religion affected by alms given to them. The purposes of these alms were to consolidate their faith¹⁸.

Mushtakirin define Muslim converts as a group from infidel people that was given alms to attract their mind and hearts to embrace Islam. The conversion is not affected by force but based on gift and kindness from other Muslims¹⁹.

Other groups also define Muslim converts as Muslim by name only. But their hearts and minds are still non- Muslim. They were given gifts to attract interest and permanently keeping their faith.

In the early Islam Period, Muslim converts were also defined as people who just draw nearer to Islamic religion. As a conclusion we discovered that *Fiqh* members divided Muslim converts into two categories²⁰: -

The first category is a person who is still infidel. It is divided into two types: -

- i. Infidel who hopes that can accept Islamic religion as their religion, when they were given help. Like at Rasullullah s.a.w period, Rasullullah gave help to Safwan bin Umaiyah by giving him 100 camels obtained from hijack Hunain War. Safwan later converted to Islamic religion.
- ii. Infidel who their evil that can threaten Muslim safety. So they were given gift to push their evil.

The second category is people who convert to the Islamic religion (Muslim converts). It is divided into four types: -

- i. A person who still lack piety, and hope a tithe gift can consolidate their faith.

¹⁸ Abdullah Muhammad bin Ahmad al- Ansori al- Qurtubi. 1967.*Al- Jami' li Ahkami al- Qur'an*. Dar al- Kitab al Arabi, Qahirah.p. 178.

¹⁹ Ibid.p. 179.

²⁰ Hussein bin Ahmad. 1978. "Saudara Baru dan Masalahnya". *MASA – Journal Penyelidikan Islam*". Vol. 1. pp.80-81.

- ii. A person who has friends who are still infidel and with a tithe gift, he can attract his friends to convert to Islam.
- iii. Muslims, who live at the border state, and with a tithe gift they will defend the harmony of people in the state from enemy attack.
- iv. Muslim people through connections can attract other people to paying the tithe.

Allah s.w.t says: -

... The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers: and fear God, that ye may receive Mercy²¹.

This verse explains that there are no difference between Muslim converts and other Muslims. Both are in one family.

Generally, Muslim converts are people who are attracted to the Islamic religion and practice the religion as a lifestyle then change all personality that are not necessary in Islamic teaching.

However, in Islam dub or term for Muslim converts likes “*Mualaf*”, “*Saudara Baru*”, “*Saudara Kita*” or other terms coming soon is not necessary because Allah s.a.w never distinguishes a difference between Muslim converts and other Muslims. A very good Muslim is faithful and godly to Allah.

Muslim converts always face problems and big challenges. The writer suggests that one term is necessary to distinguish between Muslim converts and other Muslims. It does not mean that there is a deep separation in social relation or so on but only to prevent any symptoms.

²¹ Al- Qur'an. Al- Hujurat 49:10 (All Quranic translation in this writing are based on Abdullah Yusuf Ali. 1994. *The Holy Qur'an, TEXT AND TRANSLATION*: Islamic Book Trust Kuala Lumpur. Translations from other sources will be cited accordingly)

It also facilitates sectors like PERKIM or ABIM to organize Islamic courses for Muslim converts. Problems like apostate by Muslim converts can be solved through these sectors.

2.2 THE PROCESS OF CONVERSION TO ISLAM IN MALAYSIA

A person is not compelled to embrace Islam, but is welcome if he wants to do so. Once a person becomes a Muslim, he is no different from any other Muslims and must follow all the fundamental principles of Islam. For the purpose of administration, the requirements of a valid conversion to Islam must be fulfilled.

The strict requirement of *Kalimah Shahādah* in the case of conversion to Islam is practiced in Malaysia²². For the purpose of conversion, a person who is not a Muslim must be of sound mind and has attained the age of eighteen years or if he has not attained that age, his parents or guardians consent have to be obtained for his conversion²³.

The following requirements must be complied with for a valid conversion of a person to Islam: -

- a. The person must utter in reasonably intelligible Arabic the two clauses of the Affirmation of Faith;
- b. At the time of uttering the two clauses of the Affirmation of Faith the person must be aware that they mean:
“ I bear witness that there is no God but Allah and I bear witness that Prophet Muhammad is the Messenger of Allah ”

Before the *Kalimah Shahādah* or the Affirmation of Faith is uttered, the convert-to- be is normally briefed on the basic knowledge of Islam. The Five Pillars of Islam and the

²² Administration of Islamic Law (Federal Territories) Act, 1993. Section 85.

²³ Administration of Islamic Law (Federal Territories) Act 1993. Section 95.

Six Faiths in Islam are explained thoroughly so that the convert –to- be understands what Islam is about.

The most important thing is that, the convert–to-be must understand, the meaning of *Kalimah Syahādah*, or Affirmation of Faith that is going to change a person’s life for the better and sowing the seeds of *Aqīdah Islāmiah* or Beliefs in Islam. The uttering of this *Kalimah* should not be forced upon a person, but should come willingly from a person, sincerely and from the mind and heart.

According to the Administration of Muslim Law (Federal Territories) Act 303 defined Muslim people as: -

1. A person who converted to Islamic religion.
2. A person that one or both of parents in birth is a Muslim.
3. A person whose method of life practice on basic that he is Muslim
4. A person who converted to Islam is in willingness, according to Section 85²⁴
5. A person that normally define as a Muslim.
6. A person who confesses that he is binding in law as a Muslim whether by oral or written.

In the Federal Territories, conversions to Islam are organized at the Department of Islamic Religion, mosques, houses and also propagation associations like PERKIM and ABIM. Conversion places except the Federal Territories of Islamic Department (JAWI) must report immediately to the “ *Mualaf Registrar*” that is appointed by JAWI. JAWI is an agency responsible and has authority to keep and manage Muslim converts, register for each person that converts to Islam in Federal Territories. This is provided in Section 8, Act 505²⁵.

First and foremost, the process of conversion to Islam is any person who is attracted and came to JAWI on the intention to convert to Islam will be given general

²⁴ *Islamic Family Law (Federal Territories) Act 1984 [Act 303]*

²⁵ *Administration of Islamic Law (Federal Territories) Act 1993 [Act 505]*

explanations about the basic and compulsory practices as a Muslim and also needed preparations to embrace Islam.

After that, a person should fill the requirement forms in the “Registration forms convert to Islamic religion” as prepared by JAWI. Then, after completing all of the requirements, the officer, assistant officer or ‘*Mubaligh*’ that is on duty in the Sub-Unit Muslims Converts Welfare will organize the event of conversion to Islam.

Next, a person will register as a “*Muallaf*” and will be given a temporary letter of Muslim convert. A Muslim convert is required to be present at Islamic teaching classes (*Fard’hu Ain*). After completing the syllabus that is needed in the class, JAWI will organize a test. Those who pass the test will be given a permanent card of Muslim convert. This card is declared and recognized in all businesses in Malaysia.

This situation also occurs at other associations like PERKIM. PERKIM is one of the centers that produce Muslim cards to Muslim converts.

This event not only takes place at the Federal Territories of Islamic Department (JAWI) or PERKIM but also at the Mosques, houses, and also other propagation associations. But all of this event will be registered at the Department of Islamic Religion as provided in Law.

Briefly, a person who wants to convert to Islam should make sure his circumstances does not dissent with the law provided, make sure that the conversion is registered under the Department of Islamic Religion and attain a certificate as evidence that he has converted to Islam. Registration is important proof of conversion to prevent any problems that may arise after a Muslim convert’s death.

The identity of a person connected with a religion needed clarification to avoid any misunderstanding or conflicts in the burial of the deceased. Like the case of *Ng Wan Chan v. Majlis Agama Islam Wilayah Persekutuan & Anor*²⁶. In this case, the plaintiff’s husband, who was a Buddhist by birth converted to Islam at PERKIM by

²⁶ [1991] 3 MLJ 174.

filling the required forms, which were sent to Majlis Agama Islam Selangor. In this case the cause of conflict is whether the deceased, Ridza Lee is Buddha or Islam. The Plaintiff applied declaration to the High Court that the deceased is a lifelong Buddhist.

The Federal Territories of Islamic Department asserted that the deceased is a Muslim upon death. However, after hearing all the arguments and evidences by both parties, the Judge decided there is no proof showing that the deceased had renounced the Muslim Faith or performed and practiced the Islamic religion. So, the deceased is assumed as an apostate. The High Court held that the conversion was not properly done and declared that the deceased during his life and upon his death was not a Muslim though the deceased had professed the religion.

2.3 THE SECTORS RELATED OF MUSLIM CONVERTS IN FEDERAL TERRITORIES: -

2.3.1. FEDERAL TERRITORIES OF ISLAMIC DEPARTMENT (JAWI).

JAWI is an agency under the Government of Malaysia. It is formed necessary with the formation of the Federal Territories on 1st January 1974²⁷. JAWI also established a department related to execute propagation dissemination through guidance, information, explanation and others for Muslims and non- Muslims.

The department namely, “Department of *Ámal Màarũf*” is responsible for as stated below: -

- i. Conversion and Registration
- ii. Islamic Teaching Classes (*Fard’hu Àin*)
- iii. Consultation Services.
- iv. Education Aid.
- v. Welfare Aid.

²⁷ Federal Territories of Islamic Department.1974. *Laporan Tahunan 1974*.Percetakan Semenanjung Malaysia, Kuala Lumpur.1976.p. 1.

The department is responsible in managing registration and producing Admission Card of Muslim converts. JAWI is an agency at the Federal Territories as the registrar and manage the “*Mualaf Register*”. This department also conducts Islamic teaching classes “*Fard’hu Àin*” to all Muslim converts. Muslim converts are also given facilities like transportation to and fro, refreshment, and monthly aid while following these classes.

For women among Muslim converts, JAWI provides temporary accommodation situated at Tun Razak Road, Kuala Lumpur as one of their facilities. JAWI also provides aid for Muslim converts who are still studying and for those who want to further their studies through “*Baitul Mal*”. For those in are old, they will be given aids like life long aids, aid for those who have financial problems and for Muslim converts that do not have a permanent job.

Lastly, JAWI as an agency under the government of Malaysia is also responsible for Muslim converts in the Federal Territories in organizing activities to tighten relationship among Muslim converts likes *Úsrāh* and *Qīyyāmullai*, Doctrine of Islamic Family Courses, Consultant Workshop and others.

2.3.2. MUSLIM WELFARE ORGANIZATION MALAYSIA (PERKIM)

PERKIM is the biggest Islamic propagation association in Malaysia. Its role and contribution is practicing propagation works or activities to non- Muslims in Malaysia. The formation of the “ Muslim Welfare Organization Malaysia” or defined as PERKIM is declared by Y.T.M Tunku Abdul Rahman Putra al- Haj as Prime Minister at that time together with other VIP’s on 19 August 1960²⁸.

PERKIM’s purpose is to be an exponent propagator to Muslims especially to Muslim converts. Its administration is situated in Kuala Lumpur. It has formed branches in all states in Peninsular Malaysia. PERKIM also participates co-operatively with the

²⁸ Suara PERKIM.1988. “ *PERKIM Petikan Dari Sejarah Perkembangan Dalam 29 Tahun 1960-1989*”. p. 4

Department of Islamic Religion for each State and all other propagation welfare organizations.

Actually, PERKIM has a special motive in its formation as stated below: -

1. Propagation

PERKIM organized an Islamic propagation to Muslims and non- Muslims positively and effectively.

2. Education.

PERKIM gives, organize, manage and establish Islamic education through mass media and valid sources as provided in law.

3. Welfare.

PERKIM establish all welfare including giving aids, alms, donations, scholarship and other welfares to those who are suffering, ill, indigent and so on.

4. Cooperation in Islamic Religion Courses.

PERKIM works in conjunction with other Islamic associations or organizations to achieve Islamic development.

Generally, propagation by PERKIM is through organized activities like send- off Muslim propagators and "*Muallaf*" to any specific place to attract non- Muslims to convert to Islam. PERKIM also produces printed materials likes brochures and pamphlets in various languages to be distributed. This is an effort practiced by PERKIM as an agency to develop Islamic teachings for Muslims and non- Muslims.

2.3.3. ISLAMIC OUTREACH (ABIM)

The formation of ABIM was on 17 August 1972. Its formation is to coordinate with the Islamic evocation with the propose to make Islam the way of life for future generations. ABIM also organizes an Islamic propagation like other Islamic

propagation association in Malaysia. It provides Islamic propagation among non-Muslims, provides services to non-Muslims that are attracted to Islam and to Muslim converts who would like to know and learn more deeply about the teachings of Islam.

ABIM shows hard effort to propagate Islam to non-Muslims in Malaysia. The result of this was the formation of the “Islamic Outreach”. The Islamic Outreach was formed in 1986 and operates at the Head Office World Assembly Muslim Youth (WAMY), in Ampang Hilir, Kuala Lumpur²⁹.

The purpose is to impart Islam to Muslim according to real perspectives. Giving complete guidance to Muslim converts that needed to form and instill awareness to hearten relationships among them.

Islamic Outreach also organizes education services and provides information on seminar activities, Hari Raya feasts and *ûsróh* among jailed convicts. It also provides services like consultation to Muslim converts who has problem whether personal, family, education job or others. These services are to help reduce their social tension or conflict faced after they have converted to Islam.

Normally, Islamic Outreach operates its programs during weekends. They also operate a house known as the” Half Way House” located in Taman Melawati. This house provides as a temporary accommodation for Muslim converts who are facing some conflict with their non-Muslim family. In this house, Muslim converts are given advice and guidance to be stronger in their believe and faith to Islam. Group Counseling Body System was also created to solve any problems faced by Muslim converts.

Like any other Islamic propagation in Malaysia, it is also compulsory for Islamic Outreach to produce printed materials like books, magazines, brochures and pamphlets, were the language used is mostly in English. These materials are related with the Islamic teachings and about the Islamic Outreach activities.

²⁹ *Risalah Penubuhan Outreach*. Outreach Center ABIM. . 1.

To distinguish between Islamic Outreach and other Islamic propagation in Malaysia, Islamic Outreach provides a special library as one of its facilities to Muslim converts where they can refer books relating to Islam in various languages.

CHAPTER THREE

MUSLIM CONVERTS IN FEDERAL TERRITORIES. AN ANALYSIS FROM 1995 – 2002

In this chapter, the writer tries to explain furthermore on the number of Muslim converts that has converted to Islam based on their gender, previous religion, age, education and race. The writer will also give explanations and differences from one aspect to another for the duration of 8 years from 1995-2002.

The number of Muslim converts that converted to Islam is always changing year by year. The increase and decrease of the number and percentage of the Muslim converts has attracted non- Muslims to convert to Islam for the following year. All types of excuses were made based on this phenomenon. However, only Muslim converts can answer and give an explanation to this excuses on their reasons of conversion.

This chapter is the actual contents to the topic of this academic project. With this third chapter, the writer hopes that it can help readers study and understand better the analysis and statistics that the writer has found either positively or negatively. What is most important is that these contents will be able to attract all Muslims to give more cooperation towards disseminating Islam to non- Muslims and raise the Islamic faith to a higher level rather than letting go of this responsibility to only the missionaries of Islam.

3.1 AN ANALYSIS BASED ON GENDER.

In 1995, male outnumbered female as many as 40 people with 54.2% compared to female of 45.8%. This made the number of male with 260 people while female with 220 people from the overall total of 480 people. With this information, it shows that the number of Muslim converted male is much higher than Muslim converted female.

The total number of Muslim converted male and female in 1996 were 500 people, which was an increase of 20 people from 1995. This year, the number of male is still higher by 283 people (56.6%), which was an increase of 2.4% from 1995. The Muslim converted female were 217 people (43.4%). It still shows that the number of male converted to Islam in 1996 is higher than the number of female converted to Islam.

Eventhough, male still outnumbered female in 1997, there was a decrease of 2.8% compared to 1996. The number of male for 1997 was 244 people. The number of female in 1997 was 218 people (47.2%). The overall total of Muslim converts for 1997 in Federal Territories were 462 people with a decrease of 38 people from 1996.

In 1998, the total increase of Muslim converts was awe-inspiring. The statistics in 1998 showed a drastic increase as many as 1005 Muslim converts that is registered under the Federal Territories of Islamic Department (JAWI). From the large number of 1005 Muslim converts, 601 (59.8%) people were male and the balance were female with a percentage of 40.2%.

However, in 1999 the number of Muslim converted male decreased 1.8% from 1998 that is 484 people (58%). The number of Muslim converted female also faced the same situation. Their number decrease as many as 50 people from 1998. This made the total number of female of 354 people (42%).

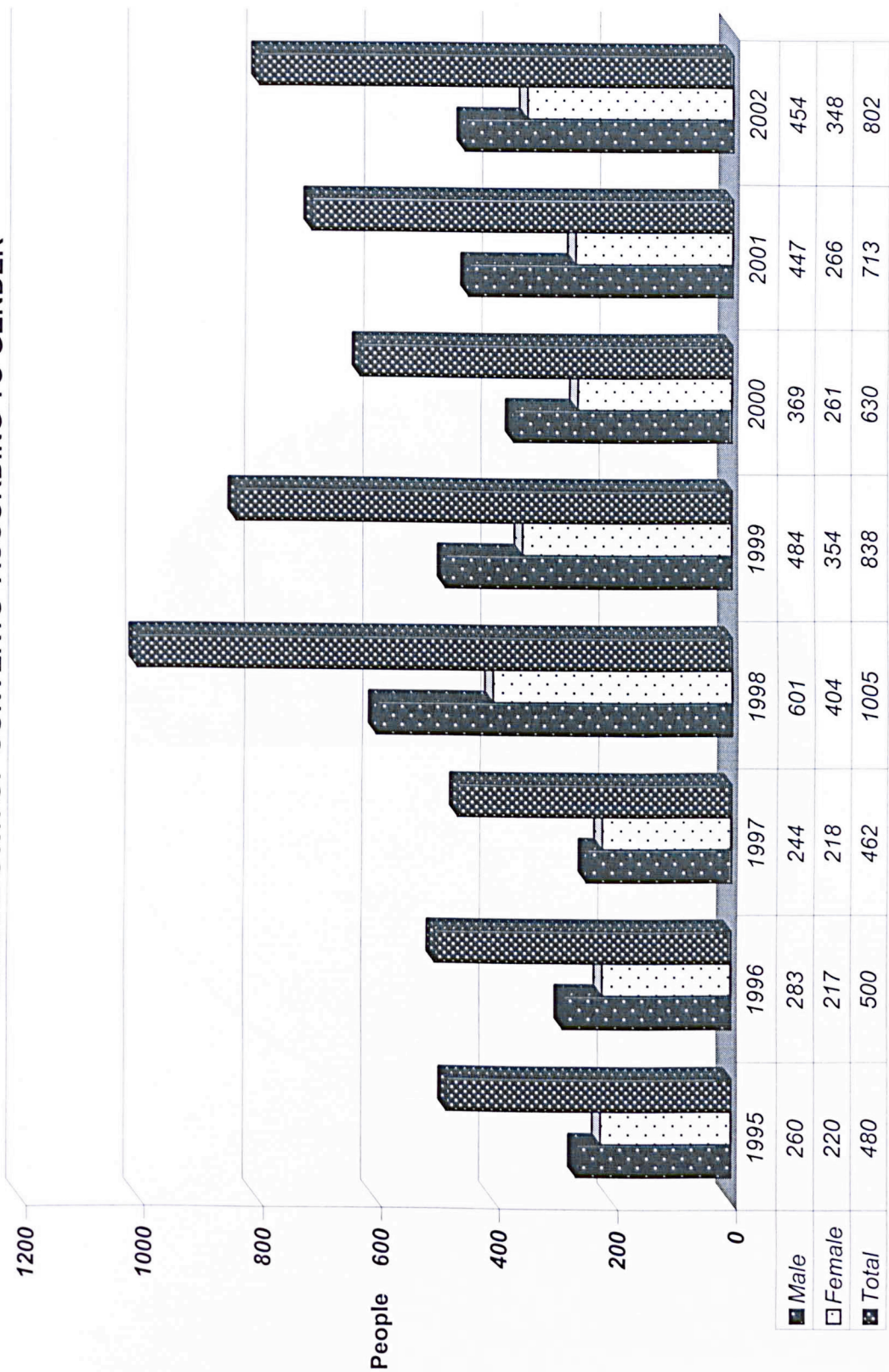
In the year 2000, there were 369 Muslim converted male (59%) and 261 Muslim converted female (41%). This made a total number of 630 Muslim converts. In this year, the number of Muslim converted male and female decreased from 1999. Male decreased 115 people and female decreased 93 people. So the total number of Muslim converted male and female in 2000 were decreased 208 people from 1999.

In the year 2001, the total number of Muslim converted male and female showed an increase. The Muslim converted male was 447 (62.7%) and also Muslim converted female were 266 people or 37.3%. This year showed an increase of 83 people or 6.1% from the year 2000.

Lastly, in year 2002, male outnumbered female as many as 104 people with 56.6% compared to female of 43.4%. This made the number of male with 454 people while female 348 people from the overall total of 802 people. So in year 2002, have a little increase 89 people or 5.8 % from 2001.

The conclusion from analysis of Muslim converts in Federal Territories from 1995-2002 based on aspect gender, the writer has found that the total number for the duration of eight years were increasing although in year 1999 and 2000 has a decreasing but it is a little only. Refer to page 24 and 25.

BREAKDOWN OF CONVERTS ACCORDING TO GENDER



Source: Federal Territories of Islamic Department

OVERALL PERCENTAGE OF CONVERTS ACCORDING TO GENDER FROM 1995 - 2002

