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## **DAKWAH ACTIVITIES IN PUTERI UMNO**

Azizah Binti Md Kasah  
(Matric No. P 010439)

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Perpustakaan KUIM



1000012506

Faculty of Leadership and Management  
KOLEJ UNIVERSITI ISLAM MALAYSIA  
Kuala Lumpur

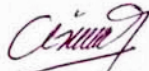
March 2004

**AUTHOR DECLARATION**

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.

Date : 22<sup>nd</sup> March 2004

Signature :   
Name : Azizah Binti Md Kasah  
Matric No : P 010439  
Address : 140 Blok 6 ,  
Felda Semenchu,  
81900 Kota Tinggi ,  
Johor.

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It is Allah who bestows success and guides to the straight path.

## ABSTRAK

UMNO merupakan satu tunggak yang amat berpontensi untuk mengadakan segala bentuk kemudahan keagamaan yang sistematik dan sebuah badan yang berkesan dalam memainkan peranan di kalangan rakyat terutamanya melalui sayap Puteri UMNO. Oleh itu kajian ini telah dibuat untuk mengenalpasti aktiviti Da'wah yang dijalankan oleh Puteri UMNO dalam menyebarkan Da'wah. Kaedah yang telah digunakan dalam kajian ini ialah melalui kaedah soal selidik dan temuramah. Berdasarkan kajian yang telah di buat, seramai 66 orang telah ditemuramah melalui borang soal-selidik yang disediakan. Melalui kaedah ini, hasil telah menunjukkan bahawa wanita berperanan menggerakkan program keagamaan, dan sambutan yang diberikan berada di tahap yang memuaskan. Ini adalah kerana inisiatif dari kesedaran Puteri yang merasakan perlunya aktiviti keagamaan digerakkan agar masyarakat tidak mengeneipikan soal-soal spiritual malah perlu diseimbangkan dalam kehidupan. Berdasarkan kajian ini jelas menunjukkan bahawa Puteri lebih memanfaatkan kemudahan ini dengan menggunakan Biro agamanya secara efektif biarpun kebanyakannya hanya bergiat cergas di peringkat bahagian dan cawangan sahaja. Walau bagaimanapun, cadangan-cadangan juga tersebut di lampirkan di dalam kajian ini.

## ABSTRACT

UMNO is a one body, which possesses the capacity to hold systematically all types of religious needs and it plays an effective role in the society especially through its *Puteri UMNO*. Therefore, this study is conducted to identify Da'wah activities held by *Puteri UMNO* in its effort to spread *Islam*. Questionnaire and interview methods were used in this study. In this study, 66 respondents were interviewed based on a prepared questionnaire. The result from this methodology indicated that women were the role players in organizing religious programs and the reception that they received from society is encouraging. The initiation to hold religious activities came from the *Puteri's* awareness of how important it is for the society to have spiritual values and balance in their life. According to this study, it is clearly shown that the *Puteri* has effectively utilized its religious bureau even though they were only active at branch and divisional levels. There are some suggestions given by the researcher in this study.

## ملخص البحث

تعد منظمة الملايو القومية المتحدة (UMNO) جسداً واحداً لديه القدرة على تقديم كافة الاحتياجات الدينية، كما أنها تلعب دوراً مؤثراً في المجتمع وبخاصة من خلال جناح Puteri UMNO (للنساء ٣٥ عاماً فما أقل)، لذلك فلقد تمت هذه الدراسة لتحديد أنشطة الدعوة المقدمة من خلال جناح Puteri UMNO التابع لمنظمة الملايو القومية المتحدة في إطار جهودها لنشر الإسلام. واعتمدت الدراسة على طريقة الاستبانة والمقابلة كمنهجية للبحث، حيث تم التحاور مع ٦٦ شخص في هذه الدراسة من خلال استبانات تم توزيعها على عينة البحث. ولقد أكدت نتيجة هذا الاستطلاع أن النساء يلعبن دوراً رئيسياً في تنظيم البرامج الدينية وأن التجاوب الذي لقيه من المجتمع كان مشجعاً. إن البدء في تقديم الأنشطة الدينية جاء من خلال وعي Puteri UMNO بمدى أهمية الاحتفاظ بقيم المجتمع الروحية والتوازن في الحياة. وطبقاً لهذه الدراسة فلقد وضح تماماً أن Puteri UMNO قد استخدمت مكتبها الديني بشكل مؤثر على الرغم من أن نشاطهم كان على مستويات الأفرع والأقسام الخاصة بالجناح. وانتهت الدراسة بتقديم بعض المقترحات المتعلقة بموضوع الدراسة.

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**LIST OF SYMBOLS**

N	Number of Respondent
%	Percentage
&	and

## GLOSSARY

Allah	AL-Ilâh (The God); it is the proper name of the only Supreme Being who exists necessarily by Himself. This word comprises all the attributes of perfection. This word is neither feminine nor plural and has never been applied to any other being. This word has no corresponding word in English or in any other language of the world.
Deen	Religion, judgment, way of life. Islam is called 'Al-Deen', the way of life, as it not a religion of rituals but a complete way of life including spiritual, social, economical and political systems providing guidance for private, public, national and international issues.
Hajj	to perform the religious rites and ceremonies of the pilgrimage. This term is used for the obligatory pilgrimage to Makkah in Saudi Arabia during the lunar month of Zul-Hajj. It is obligatory on every Muslim once in a life that can afford the necessary expenses to and back.
Imân	Belief, true faith, heartfelt belief.
Jihâd	Striving to implement Allah's Commandments and the Prophet's Sunnah (way of life) and to struggle in the path of Allah (God) including fight for His cause. Jihâd is one of the three elements of Imân (Faith) in Islam.
Prophet	A Messenger of Allah, selected by Him to pass on His message, which was given through the Book of Revelations and Shari'ah (Islamic Laws) to a Rasool. For example: the Prophet Yahya (John) was a prophet during the time Isa (Jesus) who was a Rasool. Therefore, he (John) was required to follow the Book and Shari'ah given to Isa (Jesus) – peace be upon them both.
Rabb	Translated in most English translation as 'Lord'. Stands for: Master, Owner, Sustainer, Provider, Guardian, Sovereign, Ruler, Administrator, and Organizer. Allah is the Lord of the Universe in all these senses.
Rasool	A Prophet who is given the Book of Revelations and Shari'ah (Islamic Law), and is selected by Allah (God) to pass on His message and be a Model for a particular nation like Ibrâheem (Abraham), Lût (Lot), Musa (Moses), Isa (Jesus) or for the whole mankind like Muhammad – peace be upon them all. All Rasools were also Prophets but all Prophets were not necessarily Rasools.

**Sunnah** Dispensation, tradition, way of doing things. This term is specifically used for dealings of Allah (God) with His creatures and also the traditions and the actions of the Prophet Muhammad (pbuh), which are in accordance with the commandments of Allah.

## TRANSLITERATION

### ARABIC WORDS TRANSLITERATION SYSTEM TRANSLITERATION TABLE

#### 1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فأر	fa'r
ء	'	إسراء	Isra'
ء	i	إقامة	iqamah
ء	u	أمة	ummah
ء	u	أخراوي	ukhrawi
ا	a	الله	Allah
ب	b	برد	burd
ب	b	برزنجي	berzanji
ت	t	تلّ	tall
ت	t	تداروس	tadarus
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	ḥalīb
ح	h	الحكمة	Al ḥikmah
خ	kh	خادم	khādim

د	d	ديك	dīk
د	d	دعوة	da <sup>ʿ</sup> wah
د	d	دنياوي	duniawi
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafiq
ر	r	رسول الله	rasulullah
ر	r	ربّ	rabb
ز	z	زميل	zamīl
س	s	سلام	salām
س	s	السنة	As-sunnah
ش	sh	شعب	sha <sup>ʿ</sup> b
ص	s	صخر	Ṣakhr
ص	s	صراط المستقيم	Ṣirat al mustaqim
ض	d	ضيق	ḍayq
ط	t	طالب	ṭālib
ظ	z	ظالم	ẓālim
ع	ʿ	عقل	ʿaql
غ	gh	غلام	ghulām
ف	f	فيل	Fīl
ف	f	فرض كفاية	Fard kifayah
ق	q	قلب	Qalb
ق	r	القرآن	Al-Quran
ك	k	كلام	Kalām

ل	l	لُبّ	Lubb
م	m	مال	Māl
م	m	معراج	mi'raj
م	m	مع الهجرة	Maal hijrah
م	m	مولد الرسول	Mauled al Rasul
م	m	مرحبان	marhaban
ن	n	نجم	najm
ن	n	النحل	An-nahl
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يَمّ	Yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كَتَبَ	kataba
_____	i	عَلِمَ	'alima
_____	u	غُلِبَ	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, dā°ī
و	ū	علوم ، أدعو	°ulūm, Ad°ū

### 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يّ	iyy	شافعي	shāfi°iyy (ending)
وّ	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

AS	°alayh al-salām
n.a.	no author / no artist
RA	radiya Allāh °anhu / °anhā / °anhum
SAW	salla Allāh °alayh wa sallam
SWT	subhānahu wa ta°ālā
Dr.	Doktor
Hj.	Haji
Prof.	Profesor
Sdn. Bhd.	Sendirian Berhad
FELDA	Lembaga Kemajuan Tanah Persekutuan (Federal Land Development Authority)
IKIM	Institut Kefahaman Islam Malaysia
PERKIM	Pertubuhan Kebajikan Islam se-Malaysia (Islamic Welfare and Missionary Association of Malaysia)
UMNO	United Malays National Organization)
UKM	Universiti Kebangsaan Malaysia (National University of Malaysia)
KUIM	Kolej Universiti Islam Malaysia (. Islamic University College of Malaysia)
MKT	Majlis Kerja Tertinggi
OPKIM	Operasi Khidmat Masyarakat (Society Service Operation)
LKTP	Lembaga Kemajuan Tanah Persekutuan
PMR	Penilaian Menengah Rendah
SPM	Sijil Pelajaran Malaysia
STPM	Sijil Tinggi Persekolahan Malaysia
YAB	Yang Amat Berhormat
YB	Yang Berhormat
A.M	At Morning
Y.Bhg	Yang Berbahagia
SRP	Sijil Rendah Pelajaran
DPN	Dasar Pendidikan Negara
NGO	Badan Bukan Kerajaan (Non Government Organization)
PAS	Parti Islam Se-Malaysia
JAKIM	Jabatan Kemajuan Islam Malaysia

## CHAPTER 1

### INTRODUCTION

#### 1.1 Introduction

In the environment of Islamic development, many parties were surprised with the perception of Da<sup>ʿ</sup>wah development that was missing from the momentum, especially in the new millennium era. (Badlihisam Mohd Nasir, 2002)

In Islam, there is no space for individualism or egoism in life. When a Muslim enjoys, the command had been given to fakir and impecunious half of their properties. It is compulsory to do good to other people similar to how compulsory it is to do good itself. That is the situation in Muslims life in daily.

“*Hokum Syarak*” have compelled Muslims to spread Da<sup>ʿ</sup>wah Islamiah at every place and situation. This obligation was accountable to all people either individual or in groups including the leader. (Dr. Abdurrahman al-Baghdadi’,n.d)

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

Meaning:

*Let there 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-Qur’an. Â’l-e-‘Imrân 3:104)<sup>1</sup>

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<sup>1</sup> All Qur’anic translation in this writing are based on Muhammad Farooq-I-Azam Malik. 1997. *English Translation of the Meaning of Al-Qur’an, the Guidance for Mankind*. Houston: The Institute of Islamic Knowledge. Translation from other sources will be cited accordingly.

In the Islamic situation, woman, like man is God's creation. Women are given the opportunity to be involved in the working society whether it is suitable or not. The least is that it gives a bad effect on the woman and society. The participation of woman in the working field had enhanced the duty that they are already assigned to. Now, a woman handles three duties, which is as a wife, mother and worker.

The propagation of religion homeland rise current is not left behind United Malays National Organization (UMNO) also. Its role in the movement as a discernible administration party from formation and control of government bodies that is be active work in propagation of religion either directly or not. Although this party selects national container and doesn't call it as Islam party, the UMNO struggle towards Islam and at the same time propagation of religion can be seen that is supporting from one of its aspects of struggle maintaining, upright and develop of Islam. In fact, Tunku Abd Rahman can monitor this national party emphasis towards propagation of religion activity through Islamic Welfare and Missionary Association of Malaysia (PERKIM) at around early 1960. PERKIM to be the propagation of religion organization patterned the first welfare is formed that becomes the strong excuse for UMNO to charge that it is a party that also fights for *Islamiah* propagation of religion. (Badlihisam Mohd Nasir, 2002)

UMNO had implemented the Da'wah activities such as education, training, welfare social, economy and administration. In addition to that, UMNO have divided its members into three groups that have roles in spreading Da'wah to society that is "*pemuda, wanita and puteri UMNO*".

What must be acknowledged by society concerning this propagation of religion is that the movement of an organization referencing to Islam is like a movement or organization formally. One of the movements can also be known clearly as a propagation of religion organization if having that objective in fighting for propagation of religion or the Islamic religion itself. Muslims involvement either individually or in the movements is needed to guarantee the success of propagation of religion.

Besides that, their objective and basis are needed to be evaluated from time to time so as to be consistent with Da<sup>‘</sup>wah with the approach of the actual meaning and also to ensure the involvement of *ummah*. In other words, the basis, aim and consistency of a Da<sup>‘</sup>wah missionary is the main role to ensure the success of all Muslims.

## 1.2 Problem Statements

Islam is the true religion ordained by Allah SWT for mankind. A religion in which women represent one of the two halves of humanity. Islam has acknowledged the important role of women in our society and its impact on our political life. Therefore, women have been given political rights, which reflect their dignity, respect and noble status in Islam. (Fatima Umar Naseer, 2002)

*Puteri UMNO* is not only among one of the political parties, but it also has the role in spreading Da<sup>‘</sup>wah in this century. Hence, this report is to evaluate details on *Puteri UMNO* in spreading Da<sup>‘</sup>wah with the aspects of:

1. What are the Da<sup>‘</sup>wah activities in *Puteri UMNO*?
2. What are the perceptions of society towards Da<sup>‘</sup>wah activities organized by *Puteri UMNO*?
3. What kind of difficulties they face in Da<sup>‘</sup>wah activities?

Based on the questions above, this report will have some ideas on how *Puteri UMNO* works toward Da<sup>‘</sup>wah activities and whether it will be accepted by the society in Malaysia.

### 1.3 Hypothesis

Before writer conducted the research on *Puteri UMNO*, the writer has made the several hypotheses about *Puteri UMNO* and their activities.

1. If *Puteri UMNO* gives the explanation about their activities, it is likely that the society accepts *Puteri UMNO* as one of Da<sup>c</sup>wah organization but not as a political organization.
2. If society understands the concept of Da<sup>c</sup>wah and politic, the Da<sup>c</sup>wah can be spread without any hindrance to the other parties.
3. If *Puteri UMNO* conducts the activities anywhere regardless of pace and time, the society may accept *Puteri UMNO* like other Da<sup>c</sup>wah organization

### 1.4 Goal of Study

Da<sup>c</sup>wah is important to upgrade Muslims. This study is to analyze how the political community relates into Da<sup>c</sup>wah activities. Therefore, this report is to study on *Puteri UMNO*, a woman political body in organizing Da<sup>c</sup>wah activities in Malaysia

### 1.5 Objective of Study

The study have identified objectives that are listed below:

1. To identify the Da<sup>c</sup>wah activities by *Puteri UMNO* in spreading Da<sup>c</sup>wah.
2. To analyze the perception of society towards Da<sup>c</sup>wah activities organized by *Puteri UMNO*.
3. To recognize the difficulties that *Puteri UMNO* have in organizing Da<sup>c</sup>wah programmers.

## 1.6 Definition of Term

### 1.6.1 Da<sup>o</sup>wah Islamiah.

Islam really emphasize in promoting Da<sup>o</sup>wah Islamiah in order to spread Allah's SWT message to the whole world. Before going further into the Da<sup>o</sup>wah activities in *Puteri UMNO*, we must know the definition of Da<sup>o</sup>wah. The term Da<sup>o</sup>wah is popular among the Islamic community in Malaysia. Together with the existing Da<sup>o</sup>wah activities conducted on the entire homeland through groups, organizations and the ones that had been implemented by *Puteri UMNO*.

The term Da<sup>o</sup>wah was taken from the Arabic word that means instigation, calling, and invitation. (Al-Munjid, 1972). But in the Encyclopedia of Islam, Da<sup>o</sup>wah', according to the religion's point of view is instigation to man by Allah SWT and all prophets that believes and have faith in the real religion which is Islam. (M. Canard, 1965)

The definition of Da<sup>o</sup>wah in the language aspect according to Syeikh Ali Mahfuz the term of Da<sup>o</sup>wah in Arabic originated from (دعى ، يدعو ، دعوة) which means calling, asking, investigating and inviting to stimulate a purpose such as prophet Muhammad SAW Da<sup>o</sup>wah to the people based on Allah Ta'ala says in al-Quran. (Ghazali Darul Salam, 1996).

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

Meaning:

*Tell them plainly: "This is my way. I invite you to Allah with sure knowledge, which my followers and I possess. Glory be to Allah, and I am not one of them mushrikeen.*

(Al-Quran. Yûsuf 12:108)

Da<sup>ʿ</sup>wah in language aspects means investigating with ones purpose encourages someone's implement certain ambition. Allah says:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

Meaning:

*Yûsuf 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".*

(Al-Quran. Yûsuf 12: 33) (Ahmad bin Mohd Salleh, 1995)

Da<sup>ʿ</sup>wah is inviting mankind to the path of God Allah SWT for the happiness of the people on earth and a peaceful life after death. The spreading of Da<sup>ʿ</sup>wah is not merely reading Al-Quran and hadis only, but the actual fact is to ask people to enjoy doing good, with the emphasis of asking and not commanding and to discourage them from doing bad deeds.

(Akmal Hj. Mhd Zain, 1984)

Da<sup>ʿ</sup>wah is one way to implement one's certain principles, which is supported and agreeable. It is one's effort to motivate one's principles. In addition to that, Da<sup>ʿ</sup>wah is

different from principles as Da'wah is a task to understand one's principles, while that principle is thinking that are needs understanding. (Prof. Dato' Dr. Abdullah Muhammad Zin, 2003)

Da'wah Islamiah is calling and inviting people to do good deeds and knowing the truth, enjoying doing good and avoid doing bad deeds, in order to attain happiness on earth and life after death. (Ali Mahfuz, 1936) As to how that had been decided by Allah Ta'ala says:

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

Meaning:

*You are the best nation, which has ever been raised for the guidance of mankind. You enjoin good, forbid evil, and believe in Allah. Had the People of the Book (Jews and Christians) believed, it would surely have been better for them; among them some are believers but most of them are transgressors.*

(Al-Quran. Â 'l-e- 'Imrân 3:110)

Da'wah is action, not based on the clothes that people wear as people assume that it is a part of the fashion known as the Da'wah fashion, but Islamic fashion.

The location of Da'wah is not only at the mosque, not only at prayer rooms or religious schools, Da'wah Islam can be anywhere regardless of pace and time.

This duty is not only shouldered by *Ustaz* and *Muballigh*, not only the theologians '*jurul Da'wah*' responsibility, but this duty must be shouldered by all Muslims, all Muslim must fortify his religion from any modernization challenge. This is *Da'wah*; this is the Holy book of Islam. (Akmal Hj. Mhd Zain, 1984)

*Da'wah* with the purpose to urge Islamic society to understand Islam and introduce Islam to non-Muslims and instigate them to embrace the religion. Referring to the history of prophet's leadership Rasulullah SAW, Prophet had spread the *Da'wah* even though the Prophet was the higher-ranking leader in the country. Hence, that position is a benefit to spread *Da'wah* Islamiah. The spreading of *Da'wah* must be through three *Da'wah* methodologies that were written by Allah SWT. (Ahmad Redzuwan Mohd Yunus, 2001)

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning:

*Call people to the Way of your Rabb with wisdom and best advice, and reason with them, if you have to, in the most courteous manner: for your Rabb knows best who strays from His Way and He knows best who is rightly guided.*

(Al-Quran. An-Nahl 16:125)

### 1.6.2 Politic

Politic is one issue that cannot be separated from mankind. Islam does not ignore the issued that has connection with the country and politics. Our prophet Muhammad SAW himself was very active in building and forming an Islamic country. Falling and rising of a country depends on the maturity of the politics member in determining the policy and the way of governing a country.

Islam as a universal religion did not say that politics is a matter that people should fear, as long as the politics are used for good issues and the importance of the community. Politics is also important in Islam itself. The Al-Quran also agrees with the politics and majority of the political issues are on how to get mankind to return to the path of Allah SWT. (Akmal Hj. Mhd Zain, 1984)

Political is of or engaged in politics; of or affecting the State or its government; of public affairs; relating to person's or organization's status or influence (a political decision). (AS Hornby, 1995)

Good politics, is knowledge on how to lead the community, the relationship between a leader and his followers, what are the feedbacks between the leader and his followers, all are arranged in a community organization called country. (Akmal Hj. Mhd Zain, 1984)

Politics is one process, which symbolizes the mankind attitude that contains conflict between a good party and the desires of another party that needs to be settled and often involving using or fighting for power.

According to E.C Banfield; politics is an activity (consultation, conflict, discussion, forcing, persuasiveness and others) where, all issues are being discussed or settled. (K. Ramanathan, 1988)

Islamic politics means to conduct the ruling, management and administration of a country in the essence of *Hukum Syarak* principles. The *Hukum Syarak* principles are contained in the Holy Al-Quran and As-Sunnah are the main sources. The principles can also be obtained from '*ijma*', '*qiyas*' and '*ijtihad*' rack of '*mujtahid*'. Generally, it is said that the sources of *Hukum* or Islamic consultation which is in the discussion of '*usul al-fiqh*' knowledge are relevant. (Khairul 'Azmi Mohamad, 2003)

'*Siyasah*' in simple language means politics or policy as well as facts used by a person or party. However, this term is more explicitly used in the context of a practice used by Islamic governance in implementing the government based on religion. (Dr. Zainal Azam Abdul Rahman, 2003)

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1 Politic**

Political party can be defined as a group in the country where the members combine to influence the head of the government of a country. The definition of a political party is based on seven facts that is, first, Actor (character in the party such as party leader.) Second: action or activities in the party. Third: purpose (for example party to influence the country). Fourth: sphere of interest. Fifth: a list of executive functions. Sixth, summarizing the structures. Seventh: the activities that are implemented by the party. (K. Ramanathan, 1988)

K. Ramanathan said that a Political party has three main functions, which are: first, the function. Second, to give opinion and maintain one's importance. Third, support from the aspects of number. Besides from the aspects of function, political parties have an element of a party. One of it is the basic of organization that explains the bringing of the group members together. The theoretical foundation of an organization can be divided into 4 types of connection, firstly, socio-economic. Secondly, ideology connection. Thirdly, the patron of client. Fourth, primordial connection.

K. Ramanathan added this the type of political party can be divided into two, that is Elitist party and Mass party. Elitist is a party that has limited members. The arrangement of a party or active professional members that participates in elections. After election, this party is conducted by 'skeleton staff' –a small group of staffs. The involvement of people after election is decreased. Mass Party is a party whose members are members of the public. This party, especially in a communisms and socialist country, is active through out the year, implementing activities such as sports, for example is UMNO the party in Malaysia.

## **2.2 Islamic State**

The Islamic state itself has its stipulation, namely the accomplishment of political power. An Islamic state inevitably linked inextricably with and necessitates accomplishment of political power. Avenues to political power are many. Two main political powers are the legal electoral political process and revolution. The legal electoral process itself contains at least two means towards the accomplishment of political power. Firstly by incorporating oneself with Islamic –minded into existing ruling power and changing the system from within. Secondly by changing existing ruling power through efforts undertaken as opposition Islamic political party. Revolution, on the other hand, is also a process of changing existing rulers. However, it normally involves mobilization and empowerment of masses, with an extent of chaotic and uncertain circumstances. (Muhammad Syukri Salleh, 1999).

### 2.3 Puteri UMNO

After 55 years, finally UMNO decided to 'produce' one more '*puteri*' to enforce the row mission that has already been enforced since 1946. The idea or inspiration to set up *Puteri UMNO* is by UMNO's own president; Yang Amat Berhormat Datuk Seri Dr. Mahathir Mohamad is the completion to *Pemuda* and *Wanita UMNO* movement that has already existed. (Buletin Puteri UMNO, 2001)

It has been said in 'Buletin Puteri UMNO' that *Puteri UMNO* had been formally introduced to the public on 9th April 2001, Monday <sup>2</sup>. It was suggested that *Puteri UMNO* is to be open to women aged between 18 and 40 years old, but after a debate in *Majlis Kerja Tertinggi (MKT)*, the range of age agreeable is between 18 and 35 years old. Eventually, every Malaysian woman aged between 18 and 35 years old can register to be a member of *Puteri UMNO*. Registering to become a member is open to every woman specified regardless of her social levels. The most important thing is the intention to carry out the mission and to uphold the religion, Islam and Malaysia.

The existence of *Puteri* is to continue the mission of the Malay party. The role of *Puteri* in carrying out the mission and earnest desires of the young generation of this country cannot be taken lightly. With the existence of *Puteri* it is a good way to persuade and to convince the young generation outside towards the mission of UMNO. (Rahaiza Bte Ismail, 2003).

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<sup>2</sup> Azalina Dato' Othman Said had been appointed as *Ketua Pergerakan Puteri UMNO* Malaysia on 1st November 2002 until 2004. She is graduate from University Malaya (UM) at 1988, and then continued the study to master at London on 1990. Azalina also active in Non-Government Organization (NGO). She also secretary of *Yayasan Sukan dan Kecergasan Wanita Malaysia*

Rahaiza Bte Ismail added that, the existence of *Puteri* is for the continuation of the efforts of the people of the Malay party. Azalina hopes PUTERI can be seen as one entity that plays the same important role in the party.

*"We don't want Puteri as an inexperienced child in politics and not trusted with help the UMNO. We don't want UMNO to face the crisis of losing the leadership in Malay politics one day. "*

According to Syarifah Shahirah Syed Sheikh<sup>3</sup>'s opinion, in the early stages, *Puteri UMNO* functions as a political wing, the activities focused on welfare, education and health. *Puteri UMNO* will be focusing on these three issues to help UMNO because the basis of politic is social welfare. To complete one's self with religion knowledge. Always place it in the heart that what ever we do is because of Allah SWT, religion, nation and country. (Azhar Abu Samah & Khairul Anwar Rahmat, 2001)

The purpose of establishing PUTERI is:

1. To encourage the members to take part actively in volunteering activities, religion, politics, economy, education, healthy, community services and culture.
2. To organize and to practice leadership and other exercise to obtain the purpose above.

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<sup>3</sup> Syarifah Shahirah Syed Sheikh, 27 years old, graduation *Sains politik*, International Islamic University of Malaysia (IIUM) boned on 21<sup>st</sup> September 1977 at Alor Setar, Kedah. She had deputized in *Majlis Sukan Universiti Malaysia (MASUM)* at championship of World University at Taiwan and Australia also win get silver medal in *teakwando* competition. Now, she is the chairman of Education bureau of *Puteri UMNO* Malaysia. Education Bureau is one of 16 bureaus in *Puteri UMNO*. Education Bureau of *Puteri UMNO* is the bureau that responsible to give information, services and convenience of education to all societies without any religion and nation. Education Bureau believes that the excellence in education is the important asset for each individual. This bureau exist the education activities such as *kursus seni bela diri*, komuniti center (tuisyen) *Puteri UMNO*, ICT center of *Puteri UMNO*, Carrier education Programme, Motivation course and carrier also the visiting with studying for students. The main Motto of Education Bureau of *Puteri UMNO* is " Towards the excellence of religion, Nation and country ". (*Puteri UMNO* pamphlet)

3. To co-operate with others organization that was agreed by *Majlis Tertinggi UMNO*. (Mesyuarat Majlis Tertinggi UMNO, 2002).

The Vision of PUTERI is to determine that every young Malay woman aged between 18 and 35 years old is involved in *Puteri UMNO* and to purify themselves for the importance of religion, nation and country.

The Manifesto of PUTERI is:

- ❖ *Puteri UMNO* as a bridge for young Malay women to get involve with activities in the political field.
- ❖ *Puteri UMNO's* actions to manure and show the identity of Malay women without any discrimination.
- ❖ *Puteri UMNO* as the identity of young successful Malay women.
- ❖ *Puteri UMNO* as a field to pick up and furbish the potential of young Malay women leadership.
- ❖ To inculcate the positive values and to improve the talent, confidence of each women.
- ❖ Acts as a 'check and balance' or observant in UMNO and society.
- ❖ The role is to help UMNO in all elections and to continue the rulings of Malays in Malaysia.

*Puteri UMNO* is peripatetic parallel with *Wanita UMNO*, to uphold the rights of the young woman and to determine that the religion is not misinterpreted to persecute woman. The insignificant movement with through the program development that helps in upgrading woman's prestige is more impressive than direct confrontation. With the existence of *Puteri UMNO*, the handing over of leadership can be conducted smoothly and inculcated early to determine the continuation efforts for religion, nation and country. (Wan Sabariah Shikh Ali, 2000)

#### **2.4 Da<sup>o</sup>wah in Politic**

Da<sup>o</sup>wah in this era cannot escape from the global context and it is not limited only to internal matters of an Islamic community. As it is the Da<sup>o</sup>wah efforts can be influenced by the surrounding situation, which is very influential based on the implementation. Now, Muslims faces with multi crisis, half of it is caused by not having a unity in the political party at the international level among mankind and the Islamic country. (Dr. Zainal Azam Abdul Rahman, 2003)

Dr. Zainal Azam Abdul Rahman added that a bigger part of the problem that is faced by Muslims in Da<sup>o</sup>wah and efforts to return to Islam is because of the misunderstanding about a few matters in Islamic teaching. To them, the obligation in Da<sup>o</sup>wah must be implemented by all without understanding the methods that needs to be approached that is stated clearly in Islam.

According to Dr. Zainal Azam Abdul Rahman, in the public level, Da<sup>‘</sup>wah is more seen to forbidding doing bad in the community forgetting one more main aspect of Da<sup>‘</sup>wah that is implementing the *makruf* or the kindness or the development that benefits society and mankind. Therefore, in implementing the Da<sup>‘</sup>wah related to *nahi munkar*, sometimes the methods and ways that are demanded in Islam are not given any attention.

Dr. Zainal Azam Abdul Rahman said that internal Da<sup>‘</sup>wah that is happening in Islamic country especially since the ending of colonization period indirectly with purpose so that mankind and the Islamic country can implement Islam in a perfect way in multi scopes of life suitable with the nature of Islamic teaching that is complete or *syumul*. Some Islamic government understands the Islamic society's desire and implemented the Islamic project to achieve that purpose. Corresponding to that, multi agencies and bodies were established in hoping to implement that aspiration. But what can be seen today it is because of the weakness of *siyasaah Islam*, the Da<sup>‘</sup>wah only focused on helping to raise the awareness level among Muslims that is staying in a non-Muslim country.

Dr. Zainal Azam Abdul Rahman added that, however the Islamic countries are also involved in freeing Muslims in shackle colonization. In the ruling contexts and Da<sup>‘</sup>wah efforts, it is clearly stated that it is to be the main task in Islam that the ruler upholds the *Makruf* and forbids *munkar*, and also making sure the problems and welfare of mankind is being taken care of.

Dr. Zainal Azam Abdul Rahman added on that the most important factor that is suppose to influence the *Siyasah* commander in administration is how far one's future policy implemented will benefit the society and to what extent it can prevent disasters and destruction. *Siyasah* changes according to the changing of a leadership and the difference of situation and environment. Most of the principles or *siyasah* affects a political decision and country policy, which is to be assumed at that time in hoping to bring the benefits to mankind and country. In the contexts of Da<sup>ʿ</sup>wah implementation the same concept can be used, as the *siyasah* purpose is to take action that is suitable with the main objective although *syariah* does not have solid proof that obliges or forbid that matter. The development of Da<sup>ʿ</sup>wah in this era and the challenges faced shows that the usage of an established *siyasah*, which is suitable with the *Syarak*'s desire, is needed

## 2.5 The Effectiveness of Da<sup>ʿ</sup>wah in Globalization Era

Da<sup>ʿ</sup>wah is a high-ranking aspect in Islam. Islam places the *pendakwah* (dā<sup>ʿ</sup>ī) at the higher and dignified level as Allah SWT says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

Meaning:

*Who is better in speech than the one who calls people towards Allah, does good deeds and says: 'I am a Muslim?'*

(Al- Quran. Fussilât 41:33)

The effectiveness and success of the Da<sup>‘</sup>wah are related with four main components that is *pendakwah* (dā<sup>‘</sup>ī), spreading a suitable message of Da<sup>‘</sup>wah in a situation and environment where people can receive Da<sup>‘</sup>wah using the methods and media that are effective. The scope of Da<sup>‘</sup>wah Islamiah is very wide because it includes the conveyance of Islamic, inviting and calling human being to believe and practice a life of Islam. To that, all the activities that bring benefit and hidayah are included in circumscription of Da<sup>‘</sup>wah. (Prof. Dato’ Dr. Abdullah Muhammad Zin, 2003)

Prof. Dato’ Dr. Abdullah Muhammad Zin said that the development of Da<sup>‘</sup>wah Islamiah is the responsibility of all Muslims. Every Muslim individual are obliged to implement the Da<sup>‘</sup>wah according to what they can afford. A Muslim can implement the Da<sup>‘</sup>wah individually and in groups or cooperating in an organization to spread the teachings of Islam. Implementing Da<sup>‘</sup>wah in a group is much more solid as they are able to exchange point of views and help one another in increasing the process of the Da<sup>‘</sup>wah. Groups that are organized in an organization have an objective, method and Da<sup>‘</sup>wah strategy. Three best methods in implementing Da<sup>‘</sup>wah Islamiah are: *metod al-hikmah* (wisdom), *metod al-mahu’izah al Hasanah* (best advice), and *metod mujadalah bi allati hiya Ahsan* (democratic discussions).

Prof. Dato’ Dr. Abdullah Muhammad Zin added, that the social changes now and in the future needs to be understood and to be faced with wisdom by the Da<sup>‘</sup>wah. The rapid development in technology has made world smaller and borderless. Human communicates easily with one another. Da<sup>‘</sup>wah in the globalization era, faces multi challenges that needs to be handled. Amongst the challenges is mass media that is destructive, liberal-capitalist culture and permissive and also our thoughts.

In Prof. Dato' Dr. Abdullah Muhammad Zin opinion, in order to ensure the success of Da'wah in the future, one of the most important condition that must be obeyed is the involvement of all parties from all of Muslims in Malaysia according to their own field for the importance of Da'wah. Everyone in the society must implement it with cooperation, as the task of Da'wah is the task all the Muslims. Automatically we as Muslims as the *pendakwah* (dā'ī) are obliged to build a society, which is suitable with Islamic teachings. Islam always supports mankind in attaining knowledge in science and technology that can benefit the human beings. Meanwhile, all *pendakwah* (dā'ī) are obliged to spread Islam openly so as to be heard, to be seen, to be researched, to be weighted and to be accepted.

Prof. Dato' Dr. Abdullah Muhammad Zin believes that, as the *pendakwah* (dā'ī) one must be sensitive towards the social changes from one period to another. Islamic society in the new millennium must focus more on taking action (*amal*) as the focus is to attain success and be ahead of other societies that are only clever in mentioning about magnificence in past history. Islamic society should be a society that is capable of being entrusted the *shuhada' ala al-Nas*, to be an example to the other societies. Not only as a passive audience, they must be person of good deeds, loves knowledge and obeys to Allah SWT and not wasting time and properties, also willing to sacrifice for the importance of religion and not afraid of the future and is willing to accept changes because it is an errand of Allah SWT.

## **2.6 Politics and Leadership**

Women in Malaysia had political rights since independence. These rights are enshrined in the Constitution, which does not differentiate between male and female citizens. Women have the right to vote elections to the House of Representatives and the State Legislative Assembly (Article 119, Federal Constitution of Malaysia).

## **2.7 The Position of Women in Islam**

According to the book titled '*Kedudukan dan peranan wanita dalam Islam*' it is said that Islam is as a religion that frees women from all shackle persecution by men. Islam is the religion that gives the highest respect towards women and was given the same living rights to that of a man. Women are also like man. This statement, which is stated in al-Quran :

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُنْثَىٰ بَعْضُكُم مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

Meaning:

*So their Rabb answers their prayers, saying: "I will not let the good deed of any worker among you, whether a male or a female, be wasted. You are the offspring of one another. Those who had to leave their homes or were expelled there from, and those who suffered persecution for My sake and fought and were killed: I will forgive them their sins and admit them into gardens beneath which the rivers flow; a prize from Allah, and Allah holds the finest prize!"*

(Al-Quran. Â'l-e-Imrân 3: 195)

According to Faisal Hj. Othman, a caliph's status given by Allah to human beings includes both of the sexes, man and women. That is why, every obligations and responsibilities in taking any risk from all actions of life of a person neither man nor women is same. Thus, the principles had been determined towards the position of women and status of human beings in Islam.

Faisal Hj. Othman added that, al-Quran teaches the recognition of the position and social rights, economic and political rights for women. Islamic history in the early stages had proven the implementation of concept and the principles stated, Islamic women had accepted and played their role as members of society. The position and status of the women in Islamic teachings were debated during the orthodox period and the downfall of

mankind civilization. In concurrent with that, women had lost their rights and status in the society.

Faisal Hj. Othman viewed that the involvement of Malay women in social-economic and in social-politics does not opposed with the *Syariah* or in other words the involvement is something that is permitted. Malay women had put in effort for the independence of the country through their involvement in political parties such as *Parti Kebangsaan Melayu, Angkatan Wanita Sedar* and then *Kaum Ibu UMNO* (now *Wanita UMNO*) and *Muslimat Parti Islam Se-Malaysia (PAS)*. Malay women also had been successful in representing the citizens at the Federal level and State and they were entrusted to hold a cabinet minister's position.

Faisal Hj. Othman defined that indeed the role of women in country development is a major aspect. They need co-operation from men. In this matter, Muslim men are needs to follow the example of Rasulullah SAW household life. When 'Aishah was asked about the daily routines at home, Aishah said that the prophet always helped out in the household chores. There was time when the Prophet sewed his clothes that were torn. Sometimes the prophet also helped to serve food with his wife. The example that was shown by the prophet did not mean the fall of a man's prestige but it is showing the good deeds of Islam. The actual fact is that the Malay society is ready to experience that kind of life. The rising of Islam and faith are important so that the negative symptoms that hinder the development of country and society's moral will be destroyed. Women or the

actual fact that they go out to work does not cause sins. There are other social factors that lead to the committing of crimes and sins.

Generally, Muslim women that go out to work be it traditionally or modernized have the high awareness of religion. They pray five times a day, fast and go for pilgrimage. There is no evidence to prove that these women who go out and work to earn their own income turn wild. (Faisal Hj. Othman, 1993)

## **2.8 The Present Status of Islam Women**

According to paperwork titled '*Status wanita Islam Kini*' a successful country in the past, which achieved civilization, had succeeded in producing potential philosophers and intellectual people. In the process of development and civilization, women are isolated. Before the existence of Islam regardless of civilization, they are like useless creatures, which are not appreciated, and they do not mean anything to the development. Depression of oppression cruelty that happened to them leads to the facing of frustration and unsatisfactory. The existence and purpose of the women liberation movements is to increase their status and demand:

- a) Absolute freedom without limitation and obstruction.
- b) Equal rights in all life aspects like man.

## Recognition of Islam towards the women

- a) Humanity: A chapter named al-Nisa' quoted matters concerning of women such as polygamy, life in household and heritage properties. Allah SWT says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا  
كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Meaning:

*O mankind! Have fear of your Rabb, the One who created you from a single soul, from that soul He created its mate, and through them He spread countless men and women. Fear Allah, the One in whose name you demands your rights from one another and the ties of relationship; surely, Allah is watching you very closely.*

(Al-Quran. An-Nisâ' 4:1)

- b) Dignity: Allah SWT says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning:

*O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes that you might get to know one another. Surely, the noblest of you in the sight of Allah, is he who is the most righteous. Allah is All Knowledgeable, All Aware.*

(Al-Quran. Al-Hujurât 49: 13)