

THE ROLE OF MAJLIS AGAMA ISLAM DAN ADAT
ISTIADAT MELAYU KELANTAN (MAIK)
IN DA'WAH ACTIVITIES : WITH REFERENCE
TO THE ORANG ASLI AND SIAMESE
COMMUNITIES IN THE STATE

ASHURUL AZENY BINTI AZIZ

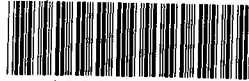
KOLEJ UNIVERSITI ISLAM MALAYSIA

THE ROLE OF *MAJLIS AGAMA ISLAM DAN ADAT ISTIADAT MELAYU KELANTAN (MAIK)* IN *DA'WAH* ACTIVITIES: WITH REFERENCE TO THE *ORANG ASLI* AND SIAMESE COMMUNITIES IN THE STATE.

Asnurol Azeny Binti Aziz
(Matric No. P010436)

Academic Project submitted in fulfillment of the degree of
BACHELOR OF *DA'WAH* AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



1000012501

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 MARCH 2004

Signature: 

Name: Asnurol Azeny Binti Aziz
Matric No: P010436
Address: Lot 2299, Kg Galok,
17060 Pasir Mas,
Kelantan

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, most Gracious, most Merciful. Praise be to Allah, the Lord of the worlds. Peace be upon The Prophet Muhammad SAW, his fellows and family. Firstly thanks to Allah for his blessing. Eventually the writer is able to finish this academic project successfully. Special appreciation to my supervisor, Dr Muhammad Yusuf Khalid for his advice, support and guidance in completing this research also understanding upon my problems during my studies.

I would like to wish my thanks to Professor Mohamed Asin Dolah, Dean of Faculty Leadership and Management, to all lecturers and staff of the faculty Leadership and Management, Islamic University College Of Malaysia for all favours.

Special appreciation and remembrance to my beloved father, Aziz Husin and mother Selamah Ismail for their encouragement and sacrifice, which made the writing of this project possible. To my beloved sisters A-su, Ja, Ilah and Na thanks for the encouragement, support and though, hoping that your dreams will come true.

To all colleagues of Faculty of Leadership and Management especially to TD1 2003/2004, thanks for being understanding and for your encouragement may God bless you all. Special thanks also to my housemates A0406, my life is more beautiful with all of you in it.

Last but not least, I would like to thank those who involved directly or indirectly in this academic project. May this project paper be useful for future students and all. Remember, no smile is more beautiful than the one that struggles through tears.

Wassalam

Asnurol Azeny Binti Aziz
Pasir Mas.
Kelantan.

ABSTRAK

Kajian ini adalah bertujuan untuk Mengkaji tentang peranan MAMK dalam aktiviti dakwah terhadap masyarakat Orang Asli dan Siam di Negeri Kelantan. Di dalam kajian ini, penulis turut mengkaji tentang sejarah dan fungsi MAMK sebagai sebuah institusi keagamaan yang diiktiraf dan bertanggungjawab sepenuhnya terhadap bidang agama. Selain itu penulis turut membincangkan tentang kaedah dan strategi dakwah yang perlu dilakukan bagi mengembangkan ajaran agama Islam serta Mengkaji tentang program dan aktiviti yang telah disediakan oleh MAMK kepada masyarakat Orang Asli dan Siam di Kelantan. Di samping itu juga, melalui kajian ini penulis dapat melihat sejauhmanakah keberkesanan aktiviti ini kepada kedua-dua masyarakat ini serta permasalahan yang di hadapi oleh kedua-dua masyarakat ini dan MAMK sendiri. Dalam kajian ini pelbagai metodologi telah digunakan seperti pemerhatian, temubual dan rujukan perpustakaan. Hasil daripada kajian ini menunjukkan bahawa bilangan mereka yang memeluk Islam semakin bertambah melalui aktiviti yang telah dijalankan oleh MAMK. Dapatan dari hasil kajian ini juga telah menunjukkan perlunya kerjasama, ketekunan dan kesabaran dalam memperjuangkan dakwah di zaman yang serba moden ini.

ABSTRACT

The purpose of this research is to study about the role of *MAIK* in *da'wah* activities to *Orang Asli* and Siamese community in Kelantan. This research also was discusses about the history and functions of *MAIK* as an Islamic Institution that is responsible to the Islamic affairs in Kelantan. Besides that, the writer discusses about the methodology and strategies to spread *da'wah* and Islamic teachings to both communities. This research also discusses about activities and programs that are handled by *MAIK* to *Orang Asli* and Siamese communities. From this research, the writer also studies about the effectiveness of *da'wah* activities to both of these communities. In this research, some methodologies are used, namely observations, interviews and library references. The result of this research showed the increasing numbers of *Orang Asli* and Siamese who converts to Islam through these dakwah activities. It also shows the importance of sacrifice, patience and cooperation from Muslims to spread *da'wah* and Islamic teachings in this parallel with the globalization world.

ملخص البحث

يهدف هذا البحث العلمي إلى بحث في دور مجلس أكام إسلام دان أدوات إستياداة ملايو كلنتان *MAIK* في دعوة أهل البلاد الأصليين و سياميين في كلنتان إلى الإسلام. وبينت الباحثة تاريخ ووظيفة *MAIK* كإحدى المؤسسات الدينية المعترفة بما ذات المسؤوليات التامة بالشؤون الدينية في هذا البلد. وعلاوة على ذلك ناقشت الباحثة مناهج وطرق الدعوة في تبليغ التعاليم الإسلامية. وقامت الباحثة بتحليل البرامج والأنشطة التي أقامها *MAIK* لأجل دعوة أهل البلاد الأصليين والسياميين بكلنتان. وبالإضافة إلى ذلك ناقشت الباحثة مدى فعالية تلك البرامج وآثرها فيهم مع التأمل في المشاكل التي واجهها *MAIK* وأهل البلاد الأصليين والسياميين. هذا البحث يعتمد على طرق مختلفة مثل المقابلة، وملاحظة ودراسة المكتبية. فدلّت نتائج البحث على ازدياد عدد المعتنقين بالإسلام من خلال اشتراكهم في تلك البرامج. وأشارت الدراسة إلى أهمية التعاون والجهد والثبات في سبيل الدعوة في العصر الحديث.

CONTENT PAGE

| CONTENTS | Page No. |
|----------------------------|----------|
| AUTHOR DECLARATION | i |
| ACKNOWLEDGEMENT | ii |
| ABSTRAK | iii |
| ABSTRACT | iv |
| <i>MULAKHKHAS AL-BAHTH</i> | v |
| CONTENT PAGE | vi |
| TRANSLITERATION | viii |
| ABBREVIATION | x |

CHAPTER ONE: INTRODUCTION OF *MAJLIS AGAMA ISLAM DAN ADAT ISTILADAT MELAYU KELANTAN (MAIK)*

| | |
|---|---|
| 1.1 Introduction | 1 |
| 1.2 The History Of <i>MAIK</i> | 2 |
| 1.3 Objective Of <i>MAIK</i> | 3 |
| 1.4 The Scope Of <i>MAIK</i> | 4 |
| 1.5 <i>MAIK</i> Organization | 5 |
| 1.6 <i>MAIK</i> 's <i>Da'wah</i> Unit | 6 |
| 1.7 The History Of <i>MAIK Da'wah</i> Unit | 6 |
| 1.8 The Objective Of <i>MAIK Da'wah</i> Unit | 6 |
| 1.9 Scope and Functions <i>MAIK</i> 's <i>Da'wah</i> Unit | 7 |

CHAPTER TWO: ROLE OF *MAIK* IN *DA'WAH* ACTIVITIES

| | |
|---|----|
| 2.1 Introduction and Background Of The Research | 10 |
| 2.2 Role Of <i>MAIK</i> In <i>Da'wah</i> Activities | 17 |
| 2.3 Necessity Of <i>Da'wah</i> | 19 |
| 2.4 Types Of <i>Da'wah</i> | 21 |
| 2.5 How to Do <i>Da'wah</i> | 23 |
| 2.6 Target Of <i>Da'wah</i> | 26 |
| 2.7 Person Who Are Responsible To Do <i>Da'wah</i> | 27 |

CHAPTER THREE: THE *DA'WAH* ACTIVITIES OF MAIK TO THE *ORANG ASLI*
AND SIAMESE OF KELANTAN

| | |
|---|----|
| 3.1 Introduction | 29 |
| 3.2 <i>MAIK</i> Activities To The <i>Orang Asli</i> Community | 30 |
| 3.3 <i>MAIK</i> Activities To The Siamese Community | 35 |
| 3.4 The Acceptance To The <i>Da'wah</i> Activities By <i>MAIK</i> | 36 |
| 3.5 The Effectiveness <i>Da'wah</i> Activities By <i>MAIK</i> | 40 |
| 3.6 Problems Faced By <i>MAIK</i> and The New Converts | 40 |

CHAPTER FOUR: CONCLUSION AND SUGGESTION

| | |
|----------------|----|
| 4.1 Conclusion | 45 |
| 4.2 Suggestion | 49 |

| | |
|--------------|----|
| BIBLIOGRAPHY | 53 |
| APPENDICES | 56 |

Transliteration

1. Word

| Arabic word | Latin word | Example | Transliteration |
|-------------|------------|---------|-----------------|
| ء | ' | فأر | fa`r |
| ب | b | برد | burd |
| ت | t | تل | tall |
| ث | th | ثوب | thawb |
| ج | j | جدار | jidar |
| ح | h | حليب | halib |
| خ | kh | خادم | khadim |
| د | d | ديك | dik |
| ذ | dh | ذهب | dhahab |
| ر | r | رفيق | rafiq |
| ز | z | زميل | zamil |
| س | s | سلام | salam |
| ش | sh | شعب | sha`b |
| ص | s | صخر | sakhr |
| ض | d | ضيق | dayq |
| ط | t | طازج | tazij |
| ظ | z | ظالم | zalim |
| ع | ° | عقل | °aql |
| غ | gh | غلام | ghulam |
| ف | f | فيل | fīl |

| | | | |
|----|---|------|-------|
| ق | q | قلب | qalb |
| ك | k | كلام | kalam |
| ل | l | لُبّ | lubb |
| م | m | مال | mal |
| ن | n | نجم | najm |
| هـ | h | هول | hawl |
| و | w | ورق | waraq |
| ي | y | يم | yamm |

2. Short Vocal

| Arabic Word | Latin Word | Example | Transliteration |
|-------------|------------|---------|-----------------|
| _____ | a | كتب | kataba |
| _____ | i | علم | ‘alima |
| _____ | u | غلب | ghuliba |

3. Long Vocal

| Arabic Word | Latin Word | Example | Transliteration |
|-------------|------------|------------|-----------------|
| ى، ا | a | عالم، فتى | ‘alim, fata |
| ي | i | علم، داعي | ‘alim, da‘i |
| و | u | علوم، أدعو | ‘ulum, Ad‘u |

A decorative border consisting of a repeating pattern of asterisks (*) surrounds the page. The border is composed of three horizontal lines and two vertical lines, one on the left and one on the right, meeting at the corners.

CHAPTER 1

CHAPTER 1

INTRODUCTION AND BACKGROUND OF *MAJLIS AGAMA ISLAM DAN ADAT ISTIADAT MELAYU KELANTAN (MAIK)*.

1.1 INTRODUCTION

Malis Agama Islam Kelantan (MAIK) was established on 17 safar 1334 Hijrah which is equal to 24 December 1915. Its main purpose is to advise the Sultan of Kelantan as the leader of Islam who deals with religious and Kelantan ceremonial activities. *MAIK* is a religious institution and one of the oldest government departments in Kelantan. It also becomes as organization, which is committed to care about the Islamic matter in the state. (Buletin MAIK, 1997)

In the beginning, *MAIK* carried out its activities at a building called ' *Rumah Kayu* ' near *Masjid Muhammadi of Jalan Sultan, Kota Bharu* until it moved to a new building at *Jalan Sultan Yahya Petra, Lundang* on 16 February 1990. (Buletin MAIK, 1997)

Majlis Agama Islam dan Adat Istiadat Melayu Kelantan or *MAIK* is a religious institution under the control of the Sultan Kelantan. *MAIK* is an institution responsible to the all Islamic aspects in Kelantan. (Laporan Tahunan MAIK, 2000)

1.2 THE HISTORY OF *MAJLIS AGAMA ISLAM DAN ADAT ISTIADAT MELAYU KELANTAN (MAIK)*.

MAIK has its own historical background, based on the improvement at that time. The political leader changes in the 20th century shows us the proclamation at Bangkok in 1909 and the improvements such as state administration field, Islamic and social education. All this led to the establishment of a body responsible to matters pertaining to Islam. (Warta MAIK, 1998)

The Council's proposal was introduced by the fourth *Sultan Muhammad* and was agreed by state meeting council in their meeting on 30 Muharram 1334Hijrah equal to 7 December 1915. The word '*Adat*' was introduced in 1996 and then the council was called '*Majlis Agama Islam dan Adat Istiadat Melayu Kelantan*'. (Warta MAIK, 1998)

The main purpose is to build mosques, Islamic schools, to translate Islamic scriptures into Malay, help the needy or poor persons, build the buildings to rent and to run business. In October 1916, our government had accomplished no 14 enact. affair no 25 has mentioned about its responsibility as an institute to conduct, advice, arrange and give '*fatwa*' that is related with habitual actions and Islamic laws. They are also responsible in order to maintain, perform, develop and administer all matters that mentions about Muslim behavior, Islamic punishment to community and state benefit. (Warta MAIK, 1998)

With the establishment of *MAIK*, it means the Islamic development will be carried out better than before. It is because, before the establishment of *MAIK*, the development of Islamic religion was just committed based on desire and the ability of individuals that may have different opinions between one and another, which can arise the feelings of anxiousness anxious and fear among society at the village, it can make this situation become more troublesome. Based on this, it means that Islam was improved and is now better than before. It is because Islam is carried out following a personal commitment and effort that has so many suggestions from one another. (Warta MAIK, 1998)

By the existence of the council, the task to give *zakat* and properties are carried out better and perfectly. It is able to care for our pure religion from any materialistic suggestions that can give us bad influence socially and economically. (Warta MAIK, 1998)

We hope that the council can be a strong guidance to our religion and all the Muslims, the establishment of *MAIK* can also ensure a safe religion holiest from interference by material doctrine that it can break the faith. The entering of English with brought the bad influence from the social and economic aspects added to the problem. The establishment of *MAIK* is hoped to be sturdy to religion majesty and Islamic society also Kelantanese ceremonial from harm by the enemies.

The council actually carries out the important tasks in citizenship improvement, spiritual and themselves. Their achievements in the field have been obvious since the beginning until now. (Warta MAIK, 1998)

1.3 OBJECTIVES OF BUILDING *THE MAJLIS AGAMA ISLAM DAN ADAT ISTIADAT MELAYU KELANTAN (MAIK)*.

MAIK actually has the overall religious objectives, especially to achieve their goal :

- i. To teach Islam effectively over the world.
- ii. To make and exist a group of dynamic and progressive Muslims who always find the integrations of society.
- iii. To state their decisions among Muslims in Kelantan. Its also to instill faithfulness and strong Islamic relationship among Muslim society especially in Kelantan and generally in Malaysia to achieve the integration of society.
- iv. To do more welfare work and avoid the bad things in Islam.

- v. To do the tasks to increase *MAIK*'s properties through investments and others, especially for Muslim's benefits. (Laporan Tahunan MAIK, 2000)

1.4 THE SCOPE OF *MAJLIS AGAMA ISLAM DAN ADAT ISTIADAT MELAYU KELANTAN (MAIK)*

MAIK is an institution that operates in their own fields as written in *MAIK*'s law on 1996 (No.2/1966). Besides to give their aid and advice to the Sultan as a Muslim leader including all aspects related to Islam and Malay ceremonial activities in this state (which is not contrary with the Islamic law or syarak). It was told in *MAIK* enact no 2 on 1966. Section 7.2. (Penyata Tahunan MAIK, 1989)

In the beginning of its movement, it was given a "Qausilegis" and "Judicial Authority" standard as a religious institution. Its first operation is based on the activities below:

- i. Rules to conduct meetings.
- ii. To do and complete the legal cases from *syariah* court.
- iii. To collect the Muslims *zakat*.
- iv. To conduct *Baitulmal*'s properties.
- v. Avoid prostitution activities.
- vi. To conduct mosque activities.
- vii. To care and maintain mosque officers.
- viii. To conduct and do the activities in three city mosques such as *Kota Bharu* mosque, *Langgar* mosque and *Kampung Laut* mosque. (Buletin MAIK, 1997)

Nevertheless, in *MAIK* enactment (1994) states, that *MAIK* has the authority as an official rule maker such as to produce the formal '*fatwa*' for Kelantan. Besides that, *MAIK* also

has the powers to determine the will, as an administrator for Muslims properties and share holders. (Enakmen MAIK, 1994)

To carry out good tasks, *MAIK* has built some units such as financial unit, *Darul Aitam* Unit, registration unit, library unit, raising and investment unit, collecting unit, share unit, *dakwah* unit, mosque unit and publishment unit. (Laporan Tahunan MAIK, 2000)

1.5 MAIK ORGANIZATION OF ADMINISTRATION AND MANAGEMENT.

The status of *Yang Di Pertua* as a Non-Executive, where the function of a non-executive is as an advisor and monitor for the whole council organization (*MAIK*).

MAIK has been administrated by an organization called 'Council member's that are helped by the '*Jemaah Ulama*'. The *Sultan* as an Islamic leader to council them from time to time. The first place in *MAIK* administration is lead by *Timbalan Yang di Pertua* as executive leader helped by his secretary, branches manager, unit manager and supervisors. . (Laporan Tahunan MAIK, 2000)

The Council member has appointed some committee members to help them:

- i. Financial committee.
- ii. Services committee.
- iii. *Darul Aitam* committee.
- iv. *Baitulmal*, rouse and investments committee.
- v. Mosque leader and mosque committee.
- vi. *Zakat* and welfares committee
- vii. Investigation and *dakwah* committee.
- viii. *Dakwah to Orang Asli* committee.

1.6 MAIK's DA'WAH UNIT.

It is an Islamic department in Kelantan Islamic Council. It has its own task and functions such as to manage registration for the new Muslims including to give them protection, counseling, financial support and hold Islamic courses for them. (Laporan Tahunan MAIK, 2000)

We will tell you about its history, objectives, functions and tasks, management organization and *da'wah* operational unit to the new converts.

1.7 HISTORY OF MAIK DA'WAH UNIT.

It is one of MAIK's unit that has been built to make it easy and complete in *da'wah* field. It has no obvious fact but by using the fact of MAIK *da'wah* unit shows us that it has been built since 1917 after MAIK itself. It was built by council meeting on 30 Muharram 1334H equal with 7 December 1915M. It was announced to the public on 17 Safar 1334H equal with 24 December 1915M. (Buletin MAIK, 1997)

1.8 THE OBJECTIVES OF MAIK DA'WAH UNIT.

To achieve MAIK's goals and objectives, *Dakwah* unit carries out their task to MAIK successful by and advancement and plays its role as a part or department that is responsible to spread the Islamic teachings.

The objectives are:

- i. To make an efficient administration based on spirit among officers and staff cooperation.

- ii. To rouse our religion to make it come true, and to accomplish the development responsibilities to achieve the Principle's of *MAIK*.
- iii. To plan educational programs so that they understand and use their knowledge to make them strong.
- iv. Try to spread Islam to all races in Kelantan. (Laporan Tahunan MAIK, 1994)

1.9 THE SCOPE AND FUNCTIONS OF *MAIK DA'WAH* UNIT.

MAIK Dakwah unit has its own tasks based on the task held by *MAIK* administration. Its tasks are:

- i. To complete *da'wah* activities. Including
 - a) Islamic teaching programs at mosque branches. It is carried out by 78 Muslim teachers to teach religion at 271 mosques. Every teacher has to teach in four mosques. They are paid RM25 for a session or RM400 for the 16 sessions they teach. On 2000, *MAIK*'s Muslim teachers in Kelantan held 10,588 sessions. (MAIK, 2000)
 - b) Tutorial surrounding the city mosques programmer. Weekly tutorial at the mosque were posed on Friday morning. 9 teachers were installed to conduct the Friday morning tutorial. By now, they were made 368 tutorials under this program.
 - c) Periodic speech based on invitation.
- ii. Do the external religious activity to non-Muslims especially for *Orang Asli* in rural Kelantan. It has been held by two *MAIK da'wah* assistants that always entering this area. *Fardhu Ain* course were arranged under this program. Two *Fardhu Ain* course series has been done on 2000. (MAIK, 2000)

Meanwhile, *MAIK* missionary unit also make the missionary with joint by a variety of party and organization to ensure the successful achievement in this program. This program is combination with *MAIK*, *JAKIM* and *JHEOA*.

It is also responsible to help the new Islam converts or *Mua'llaf* by giving them RM400 per person in four payments as entertainment payment. *MAIK* has given RM87,500 to them and around 257 *Orang Asli* have converted into Islam until December 2000. (MAIK, 2000)

It was also contributed to *Eidul Fitri* bonus for them around RM30 per person. Then, its tasks also includes circumcision support, circumcision ceremony such as many '*berkhatan*' or circumcision ceremonies were held at *Kota Bharu* Hospital and were placed in groups at *Balai Islam, Lundang*. (MAIK, 2000)

The other tasks are to conduct *Orang Asli* wedding ceremony. In that case, *MAIK* sponsors RM100 for a couple. It also helps people more in need by giving RM70 per month under *Asnaf Zakaf* and the poor.

iii . To distribute Islamic teaching permit. They distributed around 148 penitte on 2000 under sect. 91, *MAIK* enact 1994 (Enact 4/94). The types of permits are:

- a) *Halaqat* permit: It is given to teach by using Islam scripture at mosque, prayer rooms and others. *MAIK* distributed 80 permits until 2000.
- b) Islamic teaching at school permit. It distributed around 68 permit until 2000.
- c) *Fardhu Ain* permit. It is to teach about *Fardhu Ain*.

v. Looking at teaching permit holders.

vi. Registration for the new converts, including giving them protection, counseling, financial equipment support and also courses. The most important

tasks are to conduct new converts or *Mua'llaf* registration. It is managed based on sect 98-102 MAIK enact 1994.

- vii. To distribute study official letter for the person who wants to further their studies abroad.
- viii. To conduct the changing of new names for the new converts.
- ix. To conduct course programs or religious seminars. (MAIK, 2000)

A decorative border consisting of a continuous line of asterisks surrounds the page. The border is thicker at the top and bottom edges and tapers to a single line of asterisks on the left and right sides.

CHAPTER 2

CHAPTER 2

ROLE OF *MAJLIS AGAMA ISLAM KELANTAN* IN *DA'WAH* ACTIVITIES.

2.1 INTRODUCTION AND BACKGROUND OF THE RESEARCH

The title is focused on the role and task at *MAIK* in *da'wah* to *Orang Asli* and Siamese communities in Kelantan. *MAIK* is actually an institution with a lot of responsibilities in *da'wah* activities to both of communities so that it can make more Muslims and new converts.

In this study case, the writer focus and discuss specifically about the title ‘ THE ROLE OF *MAJLIS AGAMA ISLAM DAN ADAT ISTIADAT MELAYU KELANTAN (MAIK)* IN *DA'WAH* ACTIVITIES: WITH REFERENCE TO THE *ORANG ASLI* AND SIAMESE COMMUNITIES IN THE STATE’.

The definition of **role** is the way in which someone or something is involved in an activity or situation, and how much influence they have on it.

Majlis Agama Islam dan Adat Istiadat Melayu Kelantan (MAIK) is a religious institution under the *Sultan* of Kelantan. *MAIK* is an institution with a lot of responsibilities to Islamic matters in Kelantan. The definition of **activities** is a thing that a person or group does or has done.

The definition of *da'wah* is comes from Arabic words ‘*da'i*’ that means invite, attract or exclaim. In general, *da'wah* means knowledge that teaches about techniques to attract people to accept an ideology or certain task. In other words it means the method to teach about the skill to influence the mind of human thinking and opinion. In Islam, *da'wah*

means to ask people softly to follow the rule of Allah SWT and his messenger. A person who is involved in *da'wah* is called '*dai*' and '*duat*' for the group who is involved in it. (Mohamed Hasin Lebai Mat Tahar, 1998).

In terminology, *da'wah* is an invitation to Allah, to believe him and avoid from disobedience, pious to angles, his scripture (*al-Quran*), messenger, the judgment day and accept what had happened as probation from Allah. In other words, to change people's behavior and thinking to accept Islam and take them out of darkness. Besides that, in *da'wah* it must be used a certain way that is appropriate with the position and acceptance of the community. (Abdul al-Naim Hasanain, 1984)

According to Al-Khulee Bahi, *da'wah* is changing people process from a situation to another. That means from the darkness into Islam, wickedness into goodness and negative into positive behaviour. (Al-Khulee Bahi, 1983)

Da'wah generally is a way to carry on a specific principle supported and accepted. It is the effort to back up the certain principle. That is why *da'wah* and principle are different, it is because *da'wah* is to do a principle but a principle is an opinion needed the concentration. *Da'wah* is related with religion, it is known as an effort or process to bring the existence of *da'wah* in reality of *da'wah* that is sense and it is a process to Allah in reality.

Allah The Al-Mighty says:

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

“ But God doth call to the Home of Peace: He doth guide whom He pleaseth to away that is straight”. (Al-Quran. Yunus 10:25)¹

Da'wah nowadays means an effort to introduce Islam to societies, so that people will understand it clearly and give the positive response without wavering. In Islamic value, it has many of the humanity concepts and the development of strength in Islam. Humanity concepts in Islam get a good response among the modern community.

The definition of ***Orang Asli*** or **native** is a person born in a place, country. (Jonathan Crowther) Aborigine means an aborigine of the Malay Peninsula. (International Law Book Services, 2001)

Orang Asli is a community who lives at peninsula Malaysia since years ago. The word of *Orang Asli* means ‘the original people’. They were called *sakai* or *pengan* by British leadership which means ‘uncomfortable’ among them. *Orang Asli* are the original citizens in every country. The word ‘*Orang Asli*’ or native as used and accepted after the Independence Day on 1957 and replaces the word used by the British. The *Orang Asli* community is the oldest in Malaysia. They live in a specific place since thousand years ago. They come from some group and most of them live in rural places. In peninsula Malaysia, there are three largest groups. They are *Senoi*, *Proto Malays* and *Semang Negrito*. They have divided into smaller groups such as *Jahut*, *Temiar*, *Mah Meri*, *Semai*, *Che Wong* and *Semang* come from *Senoi* group. *Kintak*, *Orang Kapak*, *Orang Seletar*, *Temeuan*, *Semelai*, *Orang Laut (Kuala)* and *Jakun* are from *Proto Malay*. *Lanoh*, *Ken Siu*, *Bateq* and *Jahai* are come from *Negrito* group. (Othman Ibrahim, 1995)

Generally, every group has its own different background, belief, ceremonies and culture from one another. Actually, most of them are believe in animisms that is believe in spirits and devils. For the *Orang Asli*, belief meant is a way to control their community and

¹ All Quranic translation in this writing are based on Abdullah Yusuf Ali. 2000. *The holy Qur'an, Text, Translation and Commentary*. Saba Islamic Media Sdn Bhd. Translations from other sources will be cited accordingly.

punishment. Their belief comes from their own descent. Not even their lifestyle such as mountains, rivers, big trees, raining thunder, hurricane, large stones and lakes. They also strongly believe their own ceremonial in their daily lives. (JHEOA)

The *Orang Asli* social institute, they are divided into four stages. The first stage is a leader called *Penghulu*. The second is magician or *bomoh* or *halak*. The third place is discussion council and the fourth is the follower. In the field of work, they are actually interested to involve in their traditional work like being hunters, jungle benefit collectors and farmers. But now, they do not more depend on their own traditional job anymore because of the attention from the government that gives many facilities and development to them.

By using the information from *Jabatan Hal Ehwal Orang Asli Kementerian Dalam Negeri Malaysia*, the number of *Orang Asli* in Kelantan is 6732 that were represent 19 post. They were more villagers for every post. The three important places in Kelantan were taking off by *Orang Asli*. They are *Gua Musang*, *Kuala Krai* and *Jeli*.

Siamese is a community who come from Southern Thailand and near Kelantan. Kelantan is a state with a lot of citizens who come from Thailand. No researchers can show the exact details of when and from where the Siamese come and the descent of Siamese community. (Salleh b. Yaacob, 1998)

According to Ustaz Nordin Abdullah, the majority of Siamese are Buddhist where their mysticism are the same with Islam but their behaviours are useless. They act in devotion at the temple called a '*wat*' that is the center to all the social activities called '*vihara*' in Thai language.

The largest Siamese community in Kelantan is in *Tumpat*, *Bachok*, *Pasir Puteh*, *Tanah Merah*, *Golok* and some of them in other places. Their life resource is by planting and running the business. While the language used to communicate with Kelantanese is Kelantanese accent. (Hj Hashim, 2003)

Every community has its own ceremonies and beliefs. Some of the ceremonies are still used by the Siamese but some of them were left out. The old generations still believed in their religion but not more in their new generation that they assume is a small matter with them. In Siamese community, they have their own ceremonials and abstain that strong influence in their daily lives. They have a large image as an appreciation for an object and symbolize their love, pious and perfection that can show their inspiration to help them in trouble. Their special day is *Vissakh Puja* celebration, held on moonlight day in *Visak* month (*Wesak Day*) usually celebrated from April until May every year. For the Buddhist, *Vissakh* day is the most pious day. (Salleh Yaacob, 1989)

As we know, Malaysia is a country with a variety of races, religions and ceremonies. Malaysians are generally divided into two groups. It is Bumiputra and non-Bumiputra. Bumiputra are the Malays, *Orang Asli*, Sabahans and Sarawakians. However, non-Bumiputra are Chinese, Indians and others. On the other hand, Malaysia has a unique community, because most of them are Malays, Chinese, Indians and others. 60% of them are Muslims and 40% others are non-Muslims. That way, Islam is the largest religion in Malaysia. Most of Malays are Muslims while Chinese are Buddhists but some of them practise Conciounisme, Christianity and Islam. Other wise, most Indians are Hindus but some are Muslims and Christians. (Abdullah Muhammad Zain, 2003)

The definition of religion generally means a stage of rule that arranges people into their creator, human relationship and also their surroundings.

In this study case, the writer also wants to tell about the necessities of *da'wah* and its scope. Actually, the scope of *da'wah* is large and covers the way on how to do Islam inducement, to ask and invite people to believe in Islam so that the activities bring us the goodness and right guidance in religion involved in the scope of *da'wah*. The development of *da'wah* Islamiah is responsible on all Muslims. Every Muslim must do the *dawah* based on their abilities. Like Allah SWT the Al-mighty said in His Glorious Al-Quran.

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

“Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors”. (Al-Quran. Ali’Imran 3:110)

Da’wah actually is a Muslim responsibility. It is important to guide general community in their belief, behaviors and all daily life aspect. That is why *da’wah* is important and more in need. The main purpose in *da’wah* is to do the right thing and avoid the bad. *Da’wah* is a one of the tasks that can dignify the Muslims life. This is responsible on every Muslim. Another purpose is also to teach Islam to all people so that Islam will light their lives and fight the bad things. The purpose of *da’wah* is also to spread the Islamic teachings throughout the world. So every Muslim has to do *da’wah* because it is compulsory for each Muslim. Like Allah the SWT said in Al-Quran.

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

“Who is better than speech than one who calls (men) to God, works righteousness, and says, “I am of those who bow in Islam?” (Al-Quran. Fush shilat 41:33)

Da’wah is divided into two aspects. It is *wajib aini* and *wajib kifayah*. *Wajib aini* means every Muslim has to do *da’wah* referring to their own ability, while *wajib kifayah* means a matter that must be done by Muslims who have the condition in specific fields. So we

know that every Muslim man or woman who are mature (*baligh*) and intelligent (*a'qil*) are obligated to do *da'wah* and not even to the people who are involved directly in *da'wah*. *Ulama'* obligation is to give the detailed analysis about Islam because of their ability and credibility.

A Muslim can do it alone or by group or a combination with an organization to tell about Islam. *Da'wah* in group or combination is stronger or better than to do it alone, because this way we can change our opinions and help each other to improve the *da'wah* process. A good organization is a group with their own *da'wah* objectives, methods and strategies. (Abdullah Muhammad Zin, 2003)

Allah the al-Mighty said in His Glorious Quran.

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

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity”. (Al-Quran. Ali’Imran 3:104)

The target of *da'wah* is to inform for the people around the world. The aim of *da'wah* actually is Muslim and non-Muslim. For the Muslim, *da'wah* should be done by looking at their pious stage but for the non-Muslim, we are doing the *da'wah* based on religious people, non religious and do not have belief in religion. Non-Muslims or in word *kafir* in *Kamus Dewan* means unbelief in God and his messenger. Non-Muslim is divided into two groups such as neutral and influence to attack Islam. The neutral group actually comes from the person who does not have strong belief and still finds the suitable belief. But the ‘enemy’ are the non-Muslims who are able to attack Islam it any place and time.

Besides that, *da'wah* method in *da'wah* activities is the most important matter to convey it. So, we have to make *al-Quran* and *Sunnah* as our references to get concepts, methods, strategies and others. It is also a model and paradigm in *da'wah*. To succeed in *da'wah*, it must be clear without force and harshness. Allah the Al-mighty told His messenger to do *da'wah* by using the specific method. Allah SWT said in His Glorious *Quran*.

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

" Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance". (Al-Quran. An Nahl 16:125)

This title generally discusses about the role of *MAIK* as an institution who is responsible in all the *da'wah* activities for the Muslims and non-Muslims. Also in all welfare of community aspect in Kelantan. It is responsible to arrange and analyse all the activities and *da'wah* programmes to the *Orang Asli* and Siamese. We have to guide them with the pious of moral values and show them that Islam is the perfect religion in their lives.

2.2 ROLE OF MAJLIS AGAMA ISLAM KELANTAN IN DA'WAH ACTIVITIES

In this case, the writer wants to focus her studies on *MAIK*'s role in its tasks to treat *Orang Asli* and Siamese about the *MAIK*'s basic concept, then the way to influence them that is used in these activities.

Based on the discussion, *MAIK* is an Islamic institution that is fully responsible in Islam and Muslim welfare in Kelantan. It has a specific unit called the *Da'wah* unit, which is responsible to every *MAIK*'s activities. It has two tasks and functions. One of them is to manage new converts registration including protection, Islamic counseling, financial support and courses.

It is also responsible on the external and internal activities in *da'wah*. The external activities are built to persuade non-Muslims such as Chinese, Indian, Siamese and others. Although, the internal activities means *da'wah* to Muslims themselves. As we know, most Muslims do not really understand about Islam and have less information about it. In that case, *MAIK* has arranged activities and programmes including the whole concept based on their understanding.

Besides that, *MAIK* also cooperates with *NGO's* such as *PERKIM*, *ABIM*, *IDIP*, and other government departments such as *JAKIM*, *JAHEAIK* and *JHEOA* to make achieve the good revenue in all *dakwah* activities. (Ust. Che Mohd Fahmi b. Che Omar, 2003)

Every Muslim and government department who is committed in Islam is responsible to do the task purely. It is to persuade people to turn to Islam. It is our responsibility as a Muslim. This task is the legacy from our prophet to his followers. It is the good task beside Allah SWT. The majestic and gloriously Muslims in last period has arisen as good persons because of their success that are able to perform their responsibilities to spread the *da'wah* to the non-Muslims effectively.

A long time ago, Islam succeeded because of their responsibilities to do the tasks. They tried hard to persuade people to turn to Islam, asked people to do the right things and avoid the bad things. Allah the Al-mighty said.

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

"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. If only the people of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors" . (Al-Quran. Ali'Imran 3:110)

Some of the roles should be done by *MAIK* to ensure that these activities will be successful. It covers all the concepts and the important basics thing so that the role is done effectively basis on the basic at *da'wah*, necessity of *da'wah*, method and technique of *dakwah*, *dakwah* resource, aim, method and behaviour of those who are involved in *da'wah*.

2.3 NECESSITY OF DAKWAH.

In our life, all Muslims must practise *da'wah* to be prosperous, recharged and to uphold the value of people. Some reasons show us that the *da'wah* is important.

Secularism has influenced our thinking, feeling, opinions and Muslims life style. In secular, they assumed Islam as one of the religions that avoid the realistic life in the world and is just bias to one way that is in the life here after. Allah SWT said in His Glorious Quran.

أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ

" Then is it only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life?-and on the Day of Judgment they shall be consigned to the most grievous penalty". (Al-Quran. Al-Baqarah 2:85)

The other factor is social down fall to our teenagers such as free lifestyle between man and woman, more illegitimacy, increase in abandoning, teen prostitute, drugs, aids and others.

Another factor is from the Islamic enemy. As we know our enemies do a variety strategies to destroy our religion and followers. So we have to avoid them, it's also as a factor that makes *da'wah* as the most important in life. Some of their plans are to destroy our Islamic hold, to destroy *Al-Quran*, caliphate system, Islamic leadership, to break Muslims behaviour and thinking, to damage the Muslims organization. Allah said in His Glorious *Al-Quran* that about their strategies to damaged the Islam.

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

" Fain would they extinguish God's Light with their mouths, but God will not allow but that His Light should be perfected, even though the Unbelelievers may detest (it)". (Al-Quran. At-Taubah 9:32)

The important thing about *da'wah* is to fulfill the purpose of *Al-Quran*. It is to persuade to do the right things and avoid the bad. Allah SWT said in *Quran*.

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

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity". (Al-Quran. Al'Imran 3:104)

2.4 TYPES OF DA'WAH

Da'wah is divided into three main groups. It is to persuade non-Muslims, Muslims and all.

Da'wah into non-Muslim

All Muslims have developed Islam because they are the most perfect people to ask others to do the right and to avoid the bad things. The purpose is to complete their task and understand what they should do.

Da'wah to Muslims

For the Muslims, they just give advice to them to do the right and avoid the bad behaviors. This task is refers to the Muslims who know completely about Islam. Allah the Al-mighty said in His Glorious Quran.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

"Nor should the believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil)". (Al-Quran. At-Taubah 9:122)

General *Da'wah*

It is a Muslims task to do in the good skills to attract people to Islam. It's also the same things that they persuade Muslim to do the right and avoid from the bad behaviour. When Muslim do the good skill such advice softly, they will be able to persuade people into Islam, like Allah said in Quran *surah* al-Ashr, verse 1-3

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصَوْا بِالْحَقِّ
وَتَوَّاصَوْا بِالصَّبْرِ (3)

" By (the token of) Time (through the Agest), 2 Verily Man is in loss, 3 Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy". (Al-Quran. Al-'ashr 103:1-3)

We have to carry out *da'wah* parallel with the globalization era and people themselves based on their stage and situation. It also depends on the power of organization to attract non-Muslims into Islam. For example, for *Orang Asli MAIK* was concentrate more about their material and social needs such as giving them presents, daily needs, Islamic entertainment and others to state their opinions about Islam. It is because they have no permanent religion and just believe in their older doctrine

We have to do a different way to other communities such as Siamese, it is because they have their own religion before. That is why they are more difficult and different to *da'wah* rather than *Orang Asli* because Siamese are more inclined to their religion. In this globalization era, *MAIK* is fully responsible to arrange the optimistic and commitment to face them. In this situation, *MAIK* concentrates more to state their piety and moral standing in their heart. It is because they find it difficult to accept the new religion and to believe it.

Besides that, *MAIK* has also to arrange the strategies based on the suitable methods of *da'wah*. In general, we have to influence the non-Muslims that Islam is a religion sent to his messenger to do *da'wah* without harshness and force them to accept Islam, like Allah the All-mighty.

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

"Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in God hath grasped the most trustworthy handhold, that never breaks. And God heareth the knoweth all things". (Al-Quran. Al-Baqarah 2:256)

2.5 HOW TO DO DA'WAH

In *da'wah*, we have to refer to guidance so that the people accepted Islam. We have to know about their way so that they become attracted with Islam

A person or an organization who wants to do *da'wah* has to know the methods and techniques of *da'wah*. Without it, people will refuse, or even accept it but with a negative

thinking about Islam. Based on *Quran* and *hadith*, we know about the good example showed to us by the prophet that can be our guidance to do *da'wah*. We can also use the guidance based on *Quran* and *hadith* to be a role model in *da'wah*. (Abdullah Muhammad Zain, 2003)

Al-quran is the most important reference to be used by the *da'i*. The way to do *da'wah* as told in *Al-quran* like Allah said in His Glorious.

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

“ Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance”. (Al-Quran. An-Nahl 16: 125)

Based on the verse above, it tells us three good methods in doing *da'wah*. It is :

- i. *Metod al-hikmah* (Intelligence method)
- ii. *Metod al-mauizah al-hasanah* (good advice method)
- iii. *Metod mujadalah bi allati hiya ahsan* (good discussion method)

i. *Metod al-hikmah*

Al-hikmah in Malay generally means intelligence. But the most suitable meaning is to put things in their stage and at the right time and place. Referring to Syekh Muhammad Abduh in *Al-Manar*, he has explained that *al-hikmah* is used by intelligent people who love assent, critical thinking and using the proof and accepted by the people who are *da'wah* to.

For the Syed Qutub, he advised to do *da'wah* by looking at the right time and situation. Besides that, we have to know what we should explain to them and avoid them from doing the *da'wah* by using their own decisions.

Hamka explained that *al-hikmah* means intelligent and language arrangement. Intelligent comes from good behaviour. The *Al-hikmah* method is used to change the opinions about Islam.

ii. *Al-Mau'izah al-Hasanah method*

Its means good advice. It is to advise people softly so that people are attracted to do the right thing. The opinion of Syeikh Muhammad Abduh about *mau'izah hasanah* generally means people who are no more critical thinkers and are not ready to accept the high level of Islam. They are asked by using good care and things easy to understand.

iii. *Al-mujadalah method*

Al-mujadalah means discussion and debate by using the facts to give an explanation. The combination between this method and arranged sentences will make it easy and acceptable by the people. Syeikh Muhammad Abduh thought that this method is used to the people who are not suitable with *al-hikmah* method. They like to debate about something but not at any specific stage. We have to *da'wah* them by changing the thinking changing and advise them to think positively.

However, this method is to find the truth rather than to achieve success. *Al-mujadalah* has to be done in the best way. People who are responsible to do this task have to do the *al-mujadalah* method. It based on the explanation of problem solving, using the rasional proof and sincerity care to Allah SWT. (Abdullah Muhammad Zain, 2003)