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THE CHALLENGES FACED BY *DAIES* IN MALAYSIA

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(Matric No. P010585)

Academic project report submitted in partial fulfillment for the degree of
BACHELOR OF DA'WAH AND ISLAMIC MANAGEMENT

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KUALA LUMPUR

March 2004

ACKNOWLEDGEMENT

In the name of Allah the Most Merciful and Kindness. Selawat and salam to prophet Muhammad S.A.W. Alhamdulillah for the guidance and help from Allah S.W.T. which gives me the opportunity finish this research.

First and foremost, I wish to relay my gratitude and graceful to my supervisor, Prof. Datin Dr. Hajjah Mizan Adiliah Ahmad Ibrahim for guiding and advising me in process of finishing this research.

Secondly, I would like to give my gratitude to the all informer for the cooperation in giving me information about my research.

I wish to thank to my family especially my father Ahmad Termizi bin Abu Bakar and my mother Seripah binti Din that advice and support me in my studies and to complete this research.

I wish to thanks also to all of lecturers, the third year students Leadership and Management Department especially my tutorial group and my fellow friends. Thanks for your advice and opinion.

Lastly I wish to give my gratitude to individual, group or anybody, who involved directly or indirectly to complete this research. May Allah S.W.T. bless you all.

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ABSTRAK

Kajian ini membincangkan mengenai “Cabaran yang dihadapi oleh penda’wah Islam di Malaysia”. Kajian ini bertujuan untuk mengetahui cabaran yang dihadapi oleh penda’wah di Malaysia. Kajian ini bukan sahaja membincangkan mengenai cabaran yang dihadapi penda’wah tetapi juga memfokuskan tentang pengertian da’wah, methodologi yang digunakan oleh penda’wah, peranan penda’wah seterusnya cabaran, halangan, masalah yang dihadapi oleh penda’wah kita di Malaysia. Kajian ini berbentuk kajian diskriptif. Untuk memperolehi data yang lengkap, beberapa methodologi telah digunakan iaitu melalui pemerhatian, dan soal selidik. Kajian soal selidik ini telah melibatkan seramai 30 orang responden yang terdiri daripada para penda’wah di organisasi dakwah di Malaysia. Hasil kajian ini menunjukkan cabaran luaran merupakan cabaran besar yang perlu dihadapi oleh pendakwah.

ABSTRACT

The research discusses about the challenges faced by daies in Malaysia. The purpose of the research is to explain about the challenges and problem faced by daies. Besides that, this research give the explanation about da'wah meaning, the methodology of da'wah, role of da'wah and the challenges and problem faced by daies. Researcher used the methodology in data collection such as observation and questionnaires in getting data and information purpose. In the questionnaires involved 30 respondents which are daies from the da'wah movement in Malaysia. It is involved the related organization such as JAKIM, PERKIM and YADIM. The research finding indicated that the big challenges faced by daies are in external challenges.

ملخص البحث

إن هذا البحث العلمي يناقش عن "التحديات التي واجهها الدعاة الإسلامي في ماليزيا". يهدف هذا البحث الى المعرفة على وجوه التحديات التي واجهها الدعاة في ماليزيا. وإضافة الى ذلك لقد كانت الباحثة بالتركز على مفهوم الدعوة ومناهجها المستعملة. ودور الدعاة وتحدياتهم وآفاتهم وشاكلهم في تبليغ الدعوة في ماليزيا. إن هذا البحث هو بحث وصفي. وغرضا جمع المعلومات الكاتبة، لقد أجرت الباحثة بعض المناهج عن طريق المشاهدة والتجريات وهي تجري على ثلاثين شخصا الذي يتألف من الدعاة في المؤسسة الدعوة في ماليزيا. وينتج من هذا البحث أن التحديات الخارجة هي اكبر المشاكل التي واجهها الدعاة في ماليزيا.

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ABBREVIATIONS

ed.	Edit/ edition/ edited by
H	hijriyyah
M	miladiyyah
n.a.	no author/ no artist
n.d.	no date
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
trans.	translator/ translated by
rev.	review/ revision
SAW	salla Allah alayh wa sallam
SWT	subhanahu wa ta'ala
Writ.	Written by
Cet	cetakan
Dr.	Doctor
Hlm	halaman
Sdn. Bhd.	Sendirian Berhad
Trans	translator
Vol.	volume
IKIM	Institute Kemajuan Islam Malaysia
JAKIM	Jabatan Kemajuan Islam Malaysia
YADIM	Yayasan Da'wah Islamiah Malaysia
PERKIM	Pertubuhan Kebajikan Islam Malaysia
ABIM	Angkatan Belia Islam Malaysia
UM	Universiti Malaya

UKM
KUIM
Bil.

Universiti Kebangsaan Malaysia
Kolej Universiti Islam Malaysia
Bilangan

TRANSLITERATION TABLE
ARABIC WORDS TRANSLITERATION SYSTEM

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فار	fa'r
ب	b	برد	burd
ت	t	تَلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	□	حليب	□alīb
خ	kh	خادم	khādīm
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ص	□	صخر	□akhr
ض	□	ضيق	□ayq
ط	□	طازخ	□ālib
ظ	□	ظالم	□ālim
ع	c	عقل	^c aql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām

ل	l	لُبَّ	lubb
م	m	مَال	māl
ن	n	نَجْم	najm
ه	h	هَوَل	hawl
و	w	وَرَق	waraq
ي	y	يَم	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كَتَب	kataba
_____	i	عِلْم	‘alima
_____	u	غَلِب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا, ي	ā	عَالِم, فَتَى	‘ālim, fatā
ي	ī	عَلِيم, دَاعِي	‘alīm, dā‘ī
و	ū	عِلُوم, أَدْعُو	‘ulūm, Ad‘ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نُوم	nawn
ي	ay	لَيْل	layl
يَ	iyy	شَافِعِي	shāfī‘iyy (ending)
وَ	uww	عِلْوَا	‘uluww (ending)

CHAPTER 1

1.1 Research Background

This research is based on the challenges that are faced by *daies* in Malaysia. The writer will analyze closely the meaning of *da'wah* and the movements that existence in Malaysia and how they brought in the *da'wah* and that challenge that it has to face.

As we know that *da'wah* is one aspect of Islam that cannot be separated because it goes on with Islamic teaching it self. *Da'wah* is the way of Allah chose to make raise the *kalimah*. Islam would not be spread without 'da'wah'. Thus, it starts from Prophet Muhammad SAW as a messenger till today. The tasks to spread the teachings of Islam still go on and individuals that believe in one God have the responsibility to carry out the task. *Daies* are looked upon highly by Allah because they are the ones who strive to upgrade the *Kalimah Tauhid*, teachings of Islam throughout the whole world. They continued the task lay down by the Prophet and comrades. Therefore, as 'daies', we have to take great care and attention about the subjects that form the basic enforcements of *da'wah*. (Ahmad Tarmizi Zakaria, 2003)

In the globalization era, the existence of *daies* and *da'wah* missionary in Malaysia whether it is from the government or corporate to upgrade da'wah Islamiah in Malaysia such as YADIM, JAKIM, PERKIM, IKIM and others grows like mushrooms with their own mission to highlight Islam in Malaysia specifically. Does this apply to the demand of community or vice versa.

In this research, the writer will relate the daies' with the da'wah movements being done locally. For example, social disorder and misconduct is a challenge for the daies' to analyses and solve the problems. The existence of Islam as a religion for all (*Rahmatan*

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Lil'alamin) must be spread out and clarified by missions so that society or community could understand and practice the true teachings (Dr. Hj Abd. Rahim Arsyad, 2003).

The humanking is always move and spreads, always have a freshness and young, change from one surrounding to others, one pattern to other pattern, non stop, and flexible. It was a habit in the existence of human in this world. So that, the people with this various attitude and surround need to the active guidance, full of initiative and will imitate the spreading. The dynamic and creative societies have the power to face the challenges towards. The people that can overcome this problem faced by them in the far and long way will save. The people that can attract the people, individual or group to the safe and success way. This guidance was from *hidayah* Allah.

1.2 Problem Statement

Da'wah Islamiah is indeed a principle foundation is a struggle to build and nurture mankind to the reality of life which focus on the concept of *Al-Falah*, success in the real world and also hereafter. The Prophet's mission succeeded in creating or establishing good personality and members of the community. They were excellent and give high commitments to the victory of Islam. The success was based on the ability on organizing strategies and proper missions. Thus, the resplendent of *da'wah* will always continue in the community today if they take note the aspects, of strength and success of *da'wah* during the era of the Prophet SAW and after Him. Therefore, the victory and glory of *da'wah* becomes the responsibility of all daies continuously based in their sincerity and sacrifices. (Roslan b. Muhammad, 2001)

Da'wah is also an effort to relate religious knowledge of Islam by programming it consciously by using certain methods, without forcing people to accept our belief. Hence,

the written observed and studied the challenges and threats that are faced by daies' in Malaysia particularly. Challenges are not new but are a reality that must be faced by *daies*. In this new or modern era da'wah is neglected and sometimes it is pressed or criticized by the community. In this situation, *daies* have a great task to show their ability so that they will be acknowledging by the community or vice versa. The real problem is how to introduce a concept that can reduce daies' problems to the community.

To be a good *daies* everyone must take great care and introduce new methods so that they will be accepted. Whether the challenges come from the community itself or the *daies* we will go through it. There are also challenges, which are the outcome of movements such as Christian, Buddha, Hindu and others.

1.3 Aim of the Research

The purpose of studying this topic is to know more about *da'wah* in Islamic perspective and the challenges that must be faced by *daies*. Globally, this topic is chosen to see what so ever the challenges faced by *daies* and how the organization deals with it.

1.4 Objective of the Research

1. To study, thoroughly the meaning of da'wah.
2. To know what are the methodology used by the daies' or missionaries.
3. To know the history of da'wah.
4. To search for challenges confronted by daies' or da'wah movements in Malaysia.
5. To know the development or progress of da'wah in Malaysia.

1.5 Research Questionnaires

1. What is the meaning of *da'wah* in Islamic perspective.
2. What is the role of *daies*.
3. What is the methodology used by *daies* in Malaysia.
4. How was the development of *da'wah* movements in Malaysia.
5. What are the challenges faced by *daies*.

1.6 Definition to the Term

According to the language, *da'wah* is take from word الدعاء الى الشيء which means call or appeal to something. According to the phrase, *da'wah* is to encourage the people to do the right thing and follow the rules, called them to the right thung and forbid the wrong, to ensure they can success in the earth and hereafter. (Drs. R. S. Sofyan, 1971)

From *Encyclopedia Dunia Melayu* *Da'wah* it is a form of intense appeal and guidance or to lead in a convincing way. It is also an effort to influence other people so that they are aware and know their religion (Islam).

The definition of *Da'wah* by Prof. Toha Jahja Omar in his book (*Ilmu Da'wah*, 1967) generally, A knowledge which consists of ways and rules how to attract people's attention to belief, acknowledges and carries out the ideology. According to Islam, *da'wah* means to urge or persuade people in a good manner to the true way of Allah for their own good in the world today or hereafter. (Prof. Toha Jahja Omar, 1967-1971)

According to Muhammad Al-Ghazali, what is meant by *da'wah* is that it is a well-equipped program, consisted all sorts of knowledge that humans need. This is to clarify

the purpose and objective of life and to show the truth. Thus, da'wah is not just a mere slogan or a loud call. With good effort it will reach the target. It is not just to teach knowledge, but all sorts of knowledge that is good for the world and hereafter. (Abd. Aziz Mohd Zin, 1993).

CHAPTER 2

LITERATURE REVIEW

2.1 Da'wah Definition

The word *da'wah* comes from the Arabic word which has many meanings. It means calling, asking, guiding, appealing and fulfilling the religious orders. (Ab. Aziz Mohd Zin, 1997).

Da'wah is a term that is very popular amongst the Muslims. Muslim community now recognizes da'wah as a suggestion that is used to spread and understand the value (*qiyam*) and the teachings of Islam. The Muslim community of Malay Archipelago generally comprehends *da'wah* as a symbol of active talk or lecture non Islam, be it in the mosque or anywhere suitable. Even that, *da'wah* is understood traditionally as lectures or learning activities which is only done in the *surau* or mosque. They could not take *da'wah* on larger context that encircle all aspects of Islamic teachings. (Syamsul Bahri Andi Galigo, 2003)

A verse in the Al-Quran gives the meaning of da'wah:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ.

Which means: 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 is rightly guided. (Al-Qur'an. Al-Nahl. 16:125).

According to Muhammad Al-Ghazali, da'wah means a full equipped programmed that includes all types of knowledge needed by mankind to clearly expressed the motive and target of life to open the right path to them. That mean that *da'wah* is not just a lecture or

uncertain yelled. On the contrary, it's a good strive or effort to reach the target not only religious knowledge, it also conveys all the knowledge that is needed in the world today and hereafter.(Ab Aziz Mohd Zin, 1993)

Muhammad Abu Al-Fath Al-Bayanuni (1995) defined *da'wah* as extending and explaining what is brought by Islam. It gives knowledge and teachings, leading people to good deeds and God's guidance and to perform '*amal makruf nahi mungkar*', so that people will succeed on earth and in the hereafter. He also mentioned *da'wah* as a way of altering or changing people's mind and opinion to one belief (*aqidah*) that is good for them. It is also a task of saving people from bad deed and deviation of Islamic movement's theory and practical. From the definitions stated by Al-Bayanuni, it is clear to us that *da'wah* can be divided to two major parts, the first is to deliver or convey messages and the second is to deliver complete with theory and practical as conveyed by the Prophet Muhammad to His comrades.(Muhammad Yusuf Khalid, 2002)

Dr. Yusuf Al-Qaradawi gave the definition of *da'wah* to bring other people to Islam and follow its rules on earth, devotion and obedient to God only, freeing ourselves from *taghut*, giving the right to the rightful, calling for good deed and hinder the bad deed and *jihad* into God's path.

Adam Abdullah al-Alwi defines *da'wah* as to make people look or think of *aqidah* believing in Allah because it's a call to save the '*ummah*' (mankind) from deviation of the truth.

Dr. Abu al-Majd al-Sayyid Nawfal describes *da'wah* as an effort of those who have the will to give advice and teach the target to bring them to Islam and hinder them from believing mother than Allah the Al-Mighty.

Dr. Rauf Shalabi says that *da'wah Islamiyah* is a movement to bring or change the society from *kufur* to *iman*, from darkness to lightness and from tightness to vast or spacious, on earth and hereafter. (Ab. Aziz Mohd Zin, 1997)

Harun Din says in his speech that Allah exclaim to the Prophet and *Rasul* to bring man to the way of Allah. Every human being on earth is called to submit through the right path and used the Quran as guidance in life. (Harun Din, 1978).

According to the *Psikologi Da'wah* book written by *H.M Ariffin* says *Da'wah* is a good teaching or deed in the form of oral, writing and good conduct which is done consciously and well-planned to influence other people whether individually or in groups. This is to make them realize, practically receiving the teachings without enforcement. (H.M Ariffin, 1979). That mean, *da'wah* that is conveyed received by people from the bottom of their heart without being forced if we use it correct way.

Taha Jahja Omar in his book writes that *da'wah* is to bring people prudent to the right path abide the rules of Allah for goodness and happiness on earth or in the hereafter. (Prof. Toha Jahja Omar, 1967).

Ali Mahfuz in his book *Hidayah Al-Murshidin* describes *da'wah* as calling people to do good deed or follow the path, avoiding bad deed or habit so that they will be happy on earth an in the hereafter. (Dr. Halijah Nasution).

Da'wah is to persuade people to believing and practices what they believe of the Islamic Law (*Syariah*) which must be practical by the *daie's* himself. This was stated by *Al-Hasjmy* in his book titled *Dustur Da'wah Menurut Al-Quran*. (Al-Hasjmy, 1974).

The meaning of *Da'wah islamiah* and its concept is the call or appeal to mankind in believing God and His Prophet and they must practice the true teachings of Islam. So,

Da'wah Islamiah must be motivated to approach those of other religions so that they believe and accept Islamic religion. And secondly to approach those who have accepted Islam so that they practice Islamic teachings in their life. (Ahmad Asnawi Hj. Hassan, 1983).

From the concept we conclude that *Da'wah Islamiah* is intended for all mankind on earth whether they are Muslims or not so that they accept, believe and practice the true Islamic teachings as a way of life. As for the Muslims, they must practice the teachings of Islam based on the Islamic Law and from the *Qur'an* and *Sunnah*.

It is clarified the significance of a *daie* must really follow and practices the *aqidah* and *syariah* himself before they convey it to other people. This is to make sure that the *daie* not be lost or confused of the religion of Islam.

2.1.1 Understanding Islamic Da'wah

In reality, *Da'wah Islamiah* represents the activity of Islam and the *Ummah* that is based on faith and sincerity to practice and spread prosperity and peace to mankind. Thus, no missions of da'wah is considered a failure, maybe it cannot change the target to a better and peaceful life, or da'wah is doubted as an obstruction in doing common things that has become habitual or tradition of a community or society. *Da'wah* is often misunderstood as just a lecture or a speech on religion. Not just a ritual or acts of devotion, da'wah is hoped to play the role as a main proposal for the community to upgrade their life in direction of goodness (*hasanah*) in the world and *hasanah* in the hereafter. *Da'wah* is also wrongly interpreted as a message from outside, so the approach is intervene life and the *daies'* put them as foreigners, not thinking or studying what is needed by the community or society which are their target of *da'wah*. The community is always presumed or considered as static or sterile. Actually, *da'wah* nowadays confronts the

community with multiple characters, situations, complex in their way of life and quickly changed to functioned technologist, scientific and open mindedness. The daies' just do their duty to convey the messages of Allah but the success of the activities is for God to judge. (Syamsul Bahri Andi Galigo, 2002).

From the introduction, it is understand that da'wah is not just a call, nonsense but it is an appeal of well-planned programmed. It not only teaches the knowledge that is brought down by divine revelation (*wahyu*) or religions knowledge but it contains the knowledge that is useful for mankind on earth. *Da'wah* is not just calling people to the religion of Allah, but it must be accompanied by methods (*uslub*) and a good style to influence the people that attract it. *Da'wah* is not meant the religion itself but the effort to bring human in the religious. *Da'wah* is in the good planning from the efforts for the motive to bring humankind to know the live to achieve the success on earth and hereafter. (Ab. Aziz Mohd Zin).

2.1.2 The Content of *Da'wah Islamiah*

Islam as *Ad-Din* is the content of *Da'wah islamiah* itself. Islam as *Ad-Din* that equipped not is separated among the part in other part. So that the habit of Islam did not accept the shape of separate because the all their system are unique and have oneness shape, oneness sources, oneness movement and oneness aim because it was based on *Tauhid*. (Ahmad Awang, 1980).

This oneness that are imagine of Allah in His verse:

ياايها الذين آمنوا ادخلوا في السلم كافة..

That mean: O believers! Enter into Islam completely...(AlQur'an. Al-Baqarah 2:208)

And in the verse *Surah Ali-Imran*:

إن الدين عند الله الإسلام وما اختلف الذين اوتوا الكتاب إلا من بعد ما جاءهم العلم بغيا بينهم ومن يكفر بآيت الله فإن الله سريع الحساب

Which means: Surely, the only Deen (true religion and the right Way of life) in the sight of Allah is al-Islam. Those to whom the book was given did not adopt ways different than this except out of envy among themselves, and after true knowledge had come to them, they should know that Allah is swift in calling to account those who deny His revelations. (Al-Qur'an. Ali-Imran 3:19).

So that, we know that the content of *Da'wah Islamiah* is more important because it was interrelation with da'wah. *Ad-Din Islam* related with affair man and God, and man with man. Actually, as *Ad-Din da'wah Islamiah* securely established in their own, this because *Islam* have the high establishment as comprehensive and succeed from other religion and other thought movement.

In this statement Allah stated in the Quran that:

هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون

Which means: It is He who has sent His Rasul with the guidance and the religion of truth to make it prevail over all religions, much as the Mushrikeen may dislike it. (Al-Qur'an. As-Saf :9).

The glorious da'wah Islamiah was beginning from *Nabi Nuh a.s* and interminable until *Nabi Muhammad s.a.w* period. In the above are the main factors that bring the success and glorious in *Da'wah islamiah* such as:

-Universal of Islam (*alamiyyah al-Islam*)

Islam bring the taught that core all principle, the Islamic taught that include all aspect in life related to the world and hereafter. Islam teaches the fact to human about humankind values and guides them to success and safety in the day of life. With the basic of the all Islamic taught, hence *da'wah Islamiah* can impressive progress to attract human to the Allah religion and to build up in the completely life to them.

-The strongly of *Du'at (Akhlaqiyah al-duat)*

The *Du'at* along the period have the high internal strong in their way of da'wah. They appear not just person in war soldiers but they bring the spirit of life and soul and also good manners. Those are the factors that bring success in '*Jihad*'. Therefore self preparation and confidence is needed to attain the target because it is the principal in the struggle of the *daies*'. Indeed, the *daies*' have the ability to confront their target using the basic methods of *da'wah* which is suitable and could contact their heart and make them attracted to Islam.

-Method of Impressive *Da'wah (Ta'thir uslub al-da'wah)*

The sources of da'wah are from the *Quran* and *Sunnah*. It is the main factor that brings victory to Islamic da'wah throughout the age. This is because the main focus is that the method can attract people using suitable ways. Many events of people convert to Islam because they read and understand the *Quran* and *Hadis* which gave good impression and carried out correctly.

-The Faith of Messengers of *Islam daies'* in doing their mission (*Thabat al-duat fi sabil al-da'wah*)

The impression at good education (*tarbiah*) or upbringing that were received by *daies'* disclose good personality and that is religious, pious, genuine and very calmness and tolerant in the field of *da'wah*. Along with it, they were born as '*mujahid*' or *daies'* that have strong spirit. They believe God's promises in what way they did.

-The clearly aim in *Tarbiah Islam (wudhuh ghayat al-tarbiah al-Islamiah)*

The aim of the (*tarbiah*) or education of Islam clear are the main factor in the current glorious *da'wah Islamiah* along the period, where the stressed of *da'wah islam* is to the direction of build up the human being in the moral, behavior, iman and amal aspects so that can produce human that have characteristics as the Allah slave. (Ab. Aziz Mohd Zin, 1996).

2.1.3 Basic of Da'wah

Daies' did not verify the basic of da'wah but it can be listed as:

1. The structure of the basic- Basic is based for anything. In Islamic contacts the basic is the aqidah or faith. *Syed Sabiq* clarifies that faith is the basic that stand on it rules of Islam including the smaller parts. The structure of faith is the most important part of da'wah. *Dr Ali Ibn Muhammad Nasir al-Faqihi* explains that Islamic faith (aqidah Islam is true basic of build *Syara'* rules and it will not be complete if there is not have strong basic.
2. Clear explanation and easy understand- All the teaching or messages of da'wah which is given to the target especially in the basic rules is done correctly and clearly. This is to ensure it is understood and not wrongly misinterpreted. For this, Allah clears the meaning in the *Quran*.

That means: Obey Allah and obey the *Rasool* and abstain from these things. If you do not, then you should know that Our *Rasool's* duty is to convey my message clearly. (Al-Qur'an. Al-Maidah. 5:92).

The statements above shows that clear explanations on all the teachings are the basic to deliver the message of *da'wah*. So, the target will understand without wrong interpretations.

3. Not done unexpectedly but slowly- Da'wah brings the teaching and doctrine to the target slowly, not all at once. To be seen from the history, it is build on in stages for 23 years. The objective is that it will not pressure the targets to carry out the rules that are to be fulfilled. The method becomes the basic of the teachings that is brought by *Al-Quran*. Thus, it was not laid down all at once. God stated in the *Quran* which means:

We have divided the *Quran* into sections so that you may recite to the people with deliberation, and we have sent it down in gradual revelations to suit particular occasions. (Al-Qur'an. Al-Isra' :160)

Al-Qurtubi (m.671H/73M) clearly translated the verse that God laid down the Quran, verse by verse, chapter by chapter. If we make it obligatory all at once for sure they (the target) will move.

4. Making it easier- Islamic religion is conveyed to mankind in an easy way, to make it easy for them (target). The religion of Allah makes it easier for mankind especially the rules which are very congruent.
5. Not terrifying nor secluding away, in fact happier and docile. One of the basic of Da'wah is to tame or make the target become close to them. The basic is also used in setting rules. In the *Quran* says the used of basic ways in *da'wah* was done by the Prophet:

Means: The conclusion is that you must attract them with good ways and charms (*hikmah*). (Al-Qur'an. Ali-Imran. 3:159).

6. Explaining the reason behind each decree of rules- Islamic rule is congruent with mankind's natural behavior or character. All the resolution could be thought of by perfect brain that there is a clear reason behind. Allah fixed the rules on humankind for the importance, safety and tranquility of them. To explain the situation, do and don't what is instructed or forbidden is always enclosed with the reasons for it. For example prayers, there is a cause for the order to practice it. Allah stated in the *Quran*:

“That means: Recite from this book (*Quran*) which has been revealed to you and establish *Salah* (Islamic prayers). Surely, *Salah* keeps one way from shameful and evil deeds; and surely remembrances of Allah (in response Allah's mention of your name in front of the angels) is the greatest indeed, Allah knows what you do”. (Al-Qur'an. Al-Ankabut. :45).

Clearly in this verse, which clarifies the reason for a rule or law whether it is instructed or forbidden so the target will understand why it is so and as a result it will be an encouragement or urge for them to act.

7. Well arranged based on the necessity- The decree of Islamic Law or Rule is placed behind the other, the one which is important must be emphasized. People that receiving the rules will surely make used to it if there are no complications and misunderstandings in doing the task.

8. To emphasize according to the suitability of the target- One of basic rules of da'wah is the message that is conveyed must be suitable for the group target. On this basic, Islam builds its rules, emphasizing differently among the targets. The existence of the situation could be seen in some of the etiquette that was done by the Prophet as a guideline. The structure of Islamic Law or Rule made it easier to make people convert into Islam and those who have converted could have acknowledge the teachings of Islam. With the basic rule it was well structured since the earlier period of Islam. For the conclusion, the structure of *Syari'ah* Laws nowadays must go along with basic rules of da'wah so that the community of Islam understand and acknowledge it without any enforcement or oppression to themselves. (Ab. Aziz Mohd Zin, 1996).

2.1.4 *Hukm* of Da'wah

Till now, most of the Muslim is still asking whether *da'wah* is *fardhu ain* or *fardhu kifayah*. In the Quran or Hadis, there is no clear explanation about the law of da'wah. So, the *ulama'* theologies or religious leaders have different opinion. The first group says it is *fardhu ain* while the second group says it as *fardhu kifayah*. Both of the group has their own reason or argument, whether it is from the Quran or Hadis or other sources. (Ab. Aziz Mohd Zin, 1997).

The first group opinion is based on God saying in the Quran:

ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر وأولئك هم المفلحون

Which means: 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. Ali-Imran 3:104).

To this group, the word (منكم) 'among you' in the verse shows that it is pointed to a certain group of Muslim people only. *Al-Qurtubi* (m 671H/1272 or 73M) says asking people to enjoin good and forbid evil is *fardhu kifayah*. *Al-Shawkani* (1173H/1759 or 60M-1250M/1834 or 35M). Then describes the order or command is just particularly for the theologians or religious people who know what is good and what is forbidden.

The second group concludes that *da'wah* is *fardhu ain*. They have their own reason based on Quran, Hadis and *Qiyas*. *Dalil* based on the Quran as it is:

يأيتها الرسول بلغ ما انزل اليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس إن الله لا يهدي الكافرين

That mean: O Rasool! Deliver the message which has been revealed to you you're your Rabb, and if you do not, you have not fulfilled your duty of conveying the message. Allah will protect you from the mischief of the people. Surely, that Allah will not let the unbelievers succeed against you. (Al-Qur'an. Al-Maidah. 5:67)

To clarify this verse, Dr. Abu Al-Majid Al-Sayyid Nawfal stated clearly because our Prophet (s.a.w) was imposed (*taklif*) with the taste of conveying the teachings of Allah, so his nations (*ummah*) are also imposed with it. The Prophet is an ideal example that must be followed by the 'ummah'. In the verse in Surah An-nahl, verse 125 and Al-Qasas verse 87 which relate that the Prophet was commanded exclusively to deliver the messages of Allah and the *da'wah*. So, Muslims also have the responsibility to deliver teachings of Islam after the Prophet.

2.1.5 The Obligation of Da'wah

Mankind needs the leadership and guidance that can lead them to the truth path. After the period of Prophet and apostle, the communities still need the guidance. This is where the responsibility of Islamic Ummah and how important it is to guide the communities so that their faith or belief and their practices, morals be good. *Amal Ma'ruf Nahi Mungkar* is the basic of Da'wah in Islam.

The obligation to continue delivering message da'wah, not only lay on individuals but also the rules of community or country. The ruler is obliged to operate, arrange and organize the system of da'wah, so that it will succeed. The government in an Islamic country should take care about it because in the governments that has facilities such as radio and television which plays an important role. (Ghazali Darusalam, 1996)

Abdullah Muhammad Zin in his book *Prinsip dan Kaedah Da'wah dalam Arus Pembangunan Malaysia* related to the obligation of da'wah and the progress of Islamic da'wah and responsibility of Muslim nation. The individual of Muslim is obliged to convey *da'wah* message of Allah according to their ability. (Abdullah Muhammad Zin, 1998)

Allah stated in the Quran:

كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله ولو آمن أهل الكتب لكان خيرا لهم منهم المؤمنون وأكثرهم الفاسقون

Which means: "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-Qur'an. Ali-Imran. 3:110)

The Prophet says:

بلغوا عني ولو آية

Means: Convey (what you received) from me, even though a sentence.

So, it is clear from written by Abdullah Muhammad Zin that the obligation to convey the message of Allah must be carried on by every Muslims and a certain people only.

In his book, *Da'wah Islamiah*, Prof. Dr. Abu Zahrah writes that all academicians agreed upon the compulsory of da'wah. The agreement was collectively that was done at the time of *Sahabah and Tabi'in*. The agreement will not be obstructed if the Muslims forget or do not to do it. The existence of Islam will bloom within its doctrine. Blessings from the knowledge of mankind towards Islam, the obligatory of Islamic *da'wah* cannot be argued. Because of its obligatory, Islamic *da'wah* should be carried continuously. (Prof. Dr. Abu Zahrah)

2.2 Methodology of Da'wah

To convey messages (da'wah) method or the way it is done play the important rule so that the message is well received by the target. Hence, the writer will clarify the method that is used by the *daies* in Malaysia or precisely the suggestion of what should be used is laid down in the Quran or Hadis. Many of them showed that Quran is the main source of the *daies*.

In this verse, God laid down three methods in preaching or conveying Islamic Da'wah as *Al-Hikmah* (softly), *Al-Mau'izah Hasanah* (good advice) and *Al-Mujadalah billati hia ahsan* (debating or discussion in a good way. These three methods was used by the Prophet SAW in all his life time as Rasul and *daies*. Therefore, this method must be moved on by all daies till the end of her life.

As described by Ghazali Darusalam in his book titled “*Dinamika Ilmu Da’wah Islamiah*”, ‘*Hikmah*’ means brilliant, clever, fair, gentle, something that forbid bad deeds and damage, right and accurate, full of knowledge and forgiving. What is meant by brilliant is that a daie should be clever in all sorts of knowledge whether it is academic such as psychology, sociology or religious. *Hikmah* also means a Prophet or Apostle appeal, convey the truth from Allah to mankind. Many religious figures or leaders describe *hikmah* as:

- a) *Al-Khibrah*- the real experience, skilled and expert.
- b) *Al-Murunah*- Flexible
- c) *Al-tajribah*- the research and observation done practically.
- d) *Al-mirah*- specialize in, expertise.

What are described above are the features or characteristic that suits the meaning of *Al-Hikmah*-softly and demure. The real meaning is still being studied or observed and could be understood.

Commentators (Ahl Tafsir) of Al-Quran and da’wah clarify that da’wah needs *hikmah* to impress the target people or society. Some even said that the internal of da’wah is *hikmah*. Sheikh Al-Tusi said, “*hikmah* is a person who appeals to his target to give *Al-Khibra’* because the act becomes the step to receive rewards for good deeds, consent and compliments, da’wah mean a call or appeal to do good deeds and forbid evil”. Sheikh al-Tabarasi explains that al-Quran is a *hikmah* because its content consists of rules that become lead mankind to succeed in life in the world or hereafter. (Ghazali Darusalam, 1996)

All this opinion is supported by Wan Hussien @ Azmi Abdul Kadir in his article titled “*Islam Agama Da’wah: Suatu Pengenalan*”. He emphasized that ‘daies’ must have the aspect as the Prophet that is *siddiq, amanah, tabligh*. They must be fair, not hot tempered, have good knowledge and experiences. Other than that, contents of the message must be

taken from the Quran, accurate, true and complete with the proof that clarifies the truth and wipe out uncertain doubts. All the tools and strategies of 'da'wah' must be suitable for the place and time in order to avoid making mistakes and failure in the mission. (Wan Hussein @ Azmi Abdul Kadir, 1998)

Method *Mau'izah Hasanah* (Good Advice)

Mau'izah Hasanah means good advice as mentioned by Wan Hussein. Use good words so that they dislike or hate bad things or wrong doing and carry out intentions to leave evil things. This will also make them like and feel they need to do good deed that bring good and happiness to themselves. This method is to give good advices, speech or give warning sincerely. Commentators clarifies that good advice is to change someone from bad or astray to good or respectable. Good advice will make people realize of their bad behavior or character. So a 'daie' must use the soft technique, demure, friendly, and flexible and can compromise. If these characteristics have in the 'daie' and the target their selves, they will enjoy good relationships (*sillaturrahim*). (Ghazali Darusalam, 1996)

Method of *Mujadalah* (Good Discussion)

Firstly, make sure the discussion will not bring bad feelings that the 'daie' will not assault or cause their belief or faith to the listener. In the discussion, the 'daies' must respect the minds and personal freedom of them. In this situation, 'daies' must live and understand their set of minds and be calmness. They must not show their arrogance or bad image, if not the truth can not be brought out. Good discussions must not make each other being oppressed but must be respected. Not one fails or wins because co-operation in the discussion will lead to the truth. (Sidi Gazalba & Zainab Ismail, 1995)

Methods of *hikmah*, *mau'izah hasanah* and *mujadalah*, the best way is to do it following the ways of the Prophet that is 'basirah'. In carrying out the method of 'da'wah' to God's path, must follow the rule that was carried out by the Prophet.

2.3 History of Da'wah

The history of da'wah have started since Nabi Nuh period, infect since Prophet Muhammad s.a.w until today. Many of Non-Muslim converted to Islam or Islamic institutions which play the role in establishing Muslim personality. (Muhammad Yusuf Khalid, 2002)

Prophet Muhammad s.a.w is the last Prophet and Messenger of Allah as written in the Quran. No more Prophet and Messenger (Rasul) after him. He was sent by Allah for the whole mankind on earth until the last day of his life.

2.3.1 A short history of Islamic Da'wah

Da'wah activities have been going on in Malaysia since Islam was brought here hundreds of years ago. Based on the connection of the Malay Archipelago with Arabian Peninsula makes a good opportunity for 'da'wah' Malaysia, before known as Malaysian Peninsula. The relationship between Arabian Peninsula and the Malay archipelago have been going on before the coming of Islam because the coming from Arab traders to Malay Archipelago. This is because the Malaysia Archipelago was very strategic and its revenue that were needed make it a good place for traders. Thus, the closed relationship between the Arabian and the Malay Archipelago made it possible for Islam to be introduced since 630M (9H) or earlier of that.

There are many reasons why Islam can be spread easily at the earlier time. The main reasons are:

1. The traders who were Islam, especially those from Arab Peninsula brought along the message of Islam. Beside traders they were also as a *daies*. Dr. Hassan Abd. Qadir Salih explained that Arab traders play an important role in bringing message of Islam or *da'wah* to the people of Malay Archipelago.
2. Muslim traders had much time to act as 'daies'. This was because they had to wait for sometime while for waiting for time to sail back. Their presence from Adam depended on the West Sea breeze which blew around September; where else their return depended on the East Sea breeze which blew from late November or early December.
3. Arab traders made good relationship with the local leaders or rules.
4. The Arab traders who come to the Malay world married the local women because they come without bringing their wives. Hence, their local wife will be converted to Islam, so for their generation.

From those statements we can conclude that the relationship between Malay Peninsula and Arab Peninsula were very close, and they have ample time to convey messages or *da'wah* through trade and marriage which brought to the coming of Islam to this area. (Ab. Aziz Mohd Zin, 1997)

2.4 The Da'wah Movement in Malaysia

Islam is the national religion of Malaysia as stated in Article 3(1), Federal Constitution. But the Constitution also guarantees the freedom to other religious followers to practices their religion in peace and harmony. The allocation obviously gives some implication on Islamic Religion and the implementation of Islamic Law in Malaysia. However, the allocation obviously give some implication does not state that Islamic Law is used as the

Federal Law. The concept only give priority that is stated by the Constitution which associate financial fund to upgrade the glory of Islam, with the affirmation that *Yang Di Pertuan Agong* must be a Muslim, beside hindering and controlling the spread of other religious to the Muslims and so forth with other official events.(Abdullah Ishak, 1990:213).

Da'wah movements emerged in Malaysia in the years of 50th century and 60th century but begun attracting people in the 70th century and arise to the pealed in the 80th. Among the Da'wah movements were Angkatan Belia Islam (ABIM), Pertubuhan Kebajikan Islam Malaysia (PERKIM), Jemaah Islam Malaysia (JIM), Jemaah Tabligh and so on. Other than that, there were also called "RISEAP" which moves in Asia, Badan Kebajikan Islam (BAKTI), Persatuan Ulama' Malaysia (PUM), Persatuan Tindakan Wanita Islam (PERTIWI), Pertubuhan Islam seluruh Sabah (USIA), Persatuan India Muslim Malaysia, Ar-Rahmaniah, Lembaga Kebajikan Perempuan Islam Malaysia Harakah Islamiah (HIKMAH) which contribute in the da'wah Movements. (Ensiklopedia Islam untuk Pelajar, Jilid 2)

The position of Islam in the National Constitution makes the da'wah movement's move actively until after Independence. These activities are divided into two parts.

1. Formal Activities

These activities were initiated by the Federal Government. It is operated by the government agencies which consisted of:

a) The Ministry of Information (Kementerian Penerangan)

Da'wah activities are operated by mass media such as radio and television. Special department was set up to arrange and supervise religious programmed such as lectures and talks about Islam. The Friday prayers and sermons included.

b) The Ministry of Education (Kementerian Pendidikan)

To create new generations of Islam, the Ministry of Education enrolled the subject of Religious Knowledge (Islamic) in all government schools and made it compulsory to teach Islamic knowledge if there are more than 5 Islamic pupils in the class. The lesson of Islamic knowledge was also made an examination subject to upgrade it. In 1967, the Ministry of Education put Islamic College under its responsibility and set up the Faculty of Islamic Studies in Universiti Kebangsaan Malaysia in 1970. The Ministry also sent students to further studies in overseas. For the first time, five Islamic College students were sent to Al-Azhar University, Cairo in 1963. This sum increased year by year. The Ministry also appointed an officer of Islamic Da'wah to survey and arrange all Islamic activities in schools. In fact, a director concerning Islamic activities was also appointed and a teacher of Islamic College was opened.

c) Department of Social Welfare.

This department is responsible in opening classes for adults to exterminate illiteracy. It also established a special committee to make the syllabus for Islamic education and to observe the classes.

Informal Activities

It is organized by non government, that is the Muslim society among the associations or Jamiah Da'wah Islamiah that were famous such as Jamiah Da'wah Islamiah Selangor, Persatuan Kebajikan Islam (PERKIM) that was set up on 19th of August 1960 in Peninsula Malaysia. Also Persatuan Islam Sabah Bersatu or United Sabah Islamic Association (USIA) was established in 1969, Angkatan Nahdatul Islam Bersatu (BINA) was set up in 1972 in Sarawak and others are Angkatan belia Islam (ABIM) was established in Peninsula Malaysia in 1972. (Ghazali Darusalam, 1996)

The explanation focused about the structure of da'wah movement in Malaysia whether it is formal or informal in developing and spreading Islamic teachings in Malaysia. Till now, many ways was done by da'wah movements in Islamic activities and many groups were involved in the official activities or not official.

Government

States Religious Council

Since the age of colonization, the matter of Islamic religion is rights of the state government. Through the Federal Constitution it becomes a permanent matter. The states of government have the authority in handling Islamic matters of administration.

Sultan is the Head of the religion and Malay customs and traditions. Besides that, the Yang DiPertuan agong becomes the head of states without Sultans such as Malacca, Penang, Federal Territories, Sabah and Sarawak. Hence, the existence of a board at National level to organize the administration of Islam in Malaysia is very important. This will make the Islamic administration look smart, arranged and uniformed. The idea was realized in 1968 with the formation of Secretariat of Islamic Religious Council Malaysia. It becomes the basic to the existence of JAKIM today. Hashim Abdullah et al, *Perspektif Islam di Malaysia*, 1998)

The Islamic Religious Council was formed by the government of each State. The target was to organize all arrangements concerning Islam. This department is headed by a *Mufti or Kadhi* that was appointed by the government and the officers include graduates from local and outside of Malaysia. The Islamic Department also organized religious Enactment such as Islamic families by Syari'ah Court. The Court administrates about marriage, division of property and heredity, sustenance and so on. The Syari'ah Court