

CASE STUDY ON THE ROLE AND EFFECTIVENESS OF
JABATAN HAL EHWAL AGAMA ISLAM KEDAH (JHEAIK) TO
PROMOTE DA WAH ACTIVITIES AMONG MUSLIMS.

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PROMOTE DA^CWAH ACTIVITIES AMONG MUSLIMS.**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this thesis/dissertation/academic project is my own except for quotation and summaries which have been duly acknowledged.

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In the name of Allah most Gracious, most merciful.....
 Praise to be Allah, The lord of the words, who says in his Glorious book,”
 There has come to you from Allah a light and plain book”, and peace and blessing of
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ABSTRAK

Jabatan Hal Ehwal Agama Islam Kedah adalah satu jabatan yang bertanggungjawab mengendalikan urusan yang berkaitan dengan hal ehwal keagamaan berdasarkan undang-undang pentadbiran agama islam negeri Kedah 1962 (No.9/1962).jesteru itu da'wah islamiyah merupakan agenda utama yang dibincangkan dalam usaha melihat keberkesanannya melalui aktiviti-aktiviti da'wah yang dijalankan.Pendekatan da'wah ini adalah salah satu usaha mengembalikan kesedaran dan penghayatan ajaran islam sebagai satu cara hidup.Aspek-aspek penting dalam kerja da'wah ini ialah penda'wah,sasaran da'wah ,isi kandungan da'wah dan pendekatan da'wah Aspek ini amat penting dan saling berkait rapat antara satu sama lain.Kajian yang dilakukan ini menggunakan *Statistical Package for Social Science*(SPSS) dan analisis data secara deskriptive.Sampel kajian adalah seramai 150 orang respondent.Kajian ini juga menggunakan kaedah soal selidik,interview dan kajian library. Hasil kajian ini mendapati keseluruhan aktiviti yang dijalankan mendapat sambutan yang menggalakan daripada orang ramai.Prestasi JHEAIK bertambah baik dari tahun ke setahun.Adalah menjadi tanggungjawab semua pihak untuk memastikan program da'wah ini berjalan dengan lancar.Tanpa kerjasama daripada pihak lain kejayaan dan keberkesanannya sukar diperolehi.Oleh itu kejayaan da'wah itu bergantung kepada penguasaan dalam aspek-aspek berikut iaitu memahami agama Allah,Qudwah hasanah(role model) dan sebagainya.Penulis merumuskan bahawa meskipun JHEAIK telah terlibat dalam kegiatan da'wah islamiah namun usaha tersebut perlu dipertingkatkan sesuai dengan tuntutan dan cabaran zaman.

ABSTRACT

The Kedah's Department of Islamic Religion Affairs is a department which is responsible in managing the matters concerning the religious affairs that is founded by the laws of Kedah's Islamic administration 1962 (No. 9/1962). Therefore, the Islamic *da'wah* has become the main agenda which is discussed in the attempt to view its effectiveness through the *da'wah's* activities that is being held. This *da'wah* approach is one of the ways to revive the consciousness and realization towards the Islamic guidance and making it as the way of life. The important aspects in the commission of *da'wah* are the preacher (*da'i*), the target of the *da'wah*, the contents of the *da'wah* and its approach. These aspects are very important and are connected to each other. This research is done using the *Statistical Package for Social Science* (SSPS) and descriptive data analysis. The sample of this research consists of 150 respondents. This research is also using the survey, interview and library research methodologies. The result of this research has shown that the overall activities that being held receive positive response from the public. The JHEAIK reputation has become better every year. It has been the responsibility of all parties to make sure that the *da'wah* program work on smoothly. Without the cooperation from the other party, thus success and the effectiveness of this program will be hard to achieve. Therefore, the success of the *da'wah* depends on the command towards these aspects which is the understanding of the religion, *Qudwah Hasanah* (role model), and others. The writer can conclude here that even though JHEAIK are involved in the Islamic *da'wah's* activities, the efforts need to be improved in order to confront the needs and the challenges of this era.

ملخص البحث

كانت إدارة الشؤون الدينية بولاية القدح مسؤولة تنظيم أمور تتعلق بالأحوال الدينية التي يقصده القانون الإداري الديني لولاية القدح، ١٩٦٢ (الرقم ١٩٧٩/٩)، ولذلك كانت الدعوة الإسلامية هي برنامج الرئيسة التي تذاكر عليها لتمكن آثارها بما. وهذه الدعوة طريقة على إنباه وإحياة الإسلام لتصح الشريعة الإسلامية دين الحياة. كانت المظاهر الرئيسة المهمة في الدعوة هي الداعي، المدعو، المدعوبه، وأسلوب الدعوة، وكل واحد من هذه المظاهر تترابط وتتعلق بعضها بعضا. ولذلك استخدمت هذه الطريقة التي تسمى "خريطة الإحصاء للعلوم الإجتماعية" وتحليل المعلومات بطريقة رقمية، وقد قمت باستبيان (١٥٠) شخصا. وحللت هذه الاستبيانات كما استخدمت أسلوب الأسئلة والمقلبة والمراجعة. ورأيت أن الناس قد قبلوا هذه البرنامج إقبالا جيدا. كما أن إدارة الشؤون الدينية بولاية قدح قد قبلت أيضا. وبدأ هذه البرنامج يتطور سنة بعد السنة نحو الأفضل. وقد وصلت الدعوة الإسلامية إلى القيمة بعدما تعاونت الجهات المختصة. إذ النجاح للدعوة الإسلامية يعود إلى التحكم في مصادرها وهي العلم والفهم في دين الله مع القدوة الحسنة وما مثلهما. وخلصت المؤلفة خلاصة أن إدارة الشؤون الدينية بولاية القدح. قد قطعت شوطا في أنشطة الدعوة الإسلامية، ولكن لا بد من بذل جهود أكثر، حتى تداجة احتياجات وتحديات هذا العصر.

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LIST OF SYMBOL

n	-	The total of subject.
%	-	Percentage.
&	-	And

GLOSSARY

<i>Al-Bath</i>	-Delegation that sending to the party (person) to convey/propagate the <i>Da^cwah</i> messages.
<i>Amar ma 'ruf nahi mungkar</i>	-Enjoying what is right and forbidding what is wrong
<i>Al-Istighathah</i>	-Request to help ness
<i>Al-Indhar wa tabshir</i>	-Give the commemoration and warning
<i>A-Quran</i>	-The holy book revealed by Allah S.W.T to Prophet Muhammad S.A.W.
<i>AL-Sunnah</i>	-The tradition of prophets Muhammad S.A.W. including his deeds, saying and Approval.
<i>Akhirat</i>	-Hereafter
<i>Akhlak</i>	-Moral value
<i>Akidah</i>	-Dogmatic theology
<i>Baitulmal</i>	-Treasury
<i>Da^cwah</i>	-Propagation of a belief
<i>Da'ie</i>	-A person who conveys or propagates the <i>da^cwah</i> .
<i>Duniawi</i>	-In this world.
<i>Islamic Da^cwah</i>	- <i>Da^cwah</i> propagate.
<i>Din al-Islam</i>	-Islamic religious
<i>Harakah Islamiyyah</i>	-Islamic movement
<i>Islamiyah</i>	-Islam
<i>Iman</i>	-A person who lead a congregational prayer.
<i>Ijma'</i>	-Consensus of opinion of all jurists.
<i>Jahil</i>	-Ignorant
<i>Jihad</i>	-Effort to achieve the goodness

<i>Jihad fi sabil Allah</i>	-Effort to achieve the goodness for Almighty ways
<i>Kitab</i>	-The books content the group of writing properties to carry the <i>Da'wah</i> message
<i>Khairul ummah</i>	-The good society
<i>Khutbah</i>	-The speech in religious worship either or obligation worship as <i>Jumaat</i> obligation or <i>Aidil fitri</i> and <i>Aidil adha</i> sermon
<i>Lisan al-arab</i>	-Arabic dictionary
<i>Mad'u</i>	-Audients.
<i>Maqalah</i>	-An article that encompass the <i>Da'wah</i> message
<i>Muhadharah</i>	-Speech in public
<i>Mujtahid</i>	-a qualified person who carries out <i>ijtihad</i> .
<i>Minhaj</i>	-Method
<i>Nasyid</i>	-Islamic songs
<i>Qasidah</i>	-Islamic poem
<i>Qias</i>	-Analogical deduction of Islamic law.
<i>Raghbah ila Allah</i>	-Apply to Allah SWT and pray to him
<i>Risalah</i>	-Pamphlet or letters
<i>Risalah al-Islam</i>	-Islamic pamphlet or letters
<i>Syara'</i>	-Islamic Rules
<i>Syariah Islam</i>	-The collective name of all laws ordained by Allah SWT for His servants through prophet Muhammad SAW including the Islamic system of <i>Aqidah</i> , <i>Akhlak</i> , <i>Ibadah</i> and <i>mua'malah</i> .
<i>Syeikh Islam</i>	-Head of a tribe or Sufi order; term applied to a ruler, religious teacher, or tribal leader.
<i>Taqwin</i>	-Calendar of Islam.
<i>Tariqah</i>	-Way or path.

Taqwa

-Piety.

Ummah

-Muslims community.

Wasilah

-Way or method

Zakat

-Annual alms tax or tithe of 2 ½ percent

Levied on wealth and distributed to the poor.

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**ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION TABLE**

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فو	fa'r
ب	b	برد	burd
ب	b	بخيل	bakhil
ت	t	تل	tall
ت	t	تابعي	tab'ie
ت	t	تقويم	taqwim
ت	t	تالوة	tilawah
ت	t	توحيد	tauhid
ت	t	توطوع	tawaduk
ت	t	تقوى	taqwa
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halib
خ	kh	خادم	khādim
خ	kh	كرية	khariah
خ	kh	خطبة	khutbah
خ	kh	خشوع	khusyu'
د	d	ديك	dīk
د	d	دعوة	dacwah
د	d	دنياوى	duniawi
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ش	sh	شريعة	shariat
ش	sh	شيخ الاسلام	sheikul islam

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ص	ṣ	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	talib
ط	t	طريقة	tariqah
ظ	z	ظالم	zalim
ع	c	عقل	°aql
غ	gh	غلام	ghulam
ف	f	فيل	fil
ف	f	فلاح	falah
ق	q	قلب	qalb
ك	k	كلام	kalām
ك	k	كمصالحتن	kemaslahatan
ل	l	لب	lubb
ل	l	الله تعالى	lillahitaala
م	m	مال	māl
م	m	موعظة الحسنة	mauizatul hasanah
م	m	مجمع مشيخة الإسلام	majmak masyikhatul islam
م	m	مسابقة	musabaqah
م	m	مولد نبي	maulud nabi
م	m	مذهب	mazhab
م	m	مسلم	muslim
ن	n	نجم	najm
ن	n	نفاء أمة الدعوة	nifak ummatul dacwah
ه	h	هول	hawl
ه	h	هداية	hidayah
و	w	ورق	waraq
ي	y	يخ	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	Kataba
_____	i	علم	‘alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ى, ا	ā	عالم، فتى	‘ālim, fatā
ي	ī	عليم، داعي	‘alīm, dā‘i
و	ū	علوم، أدعو	culum, Ad‘ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iyy	شافعي	shāfi‘iyy (ending)
و	uww	علو	‘uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to The letter “a” and not to ‘.

Example: أكبر transliterated to: akbar (not ‘akhbar).

5.2 Arabic letter ة (ta marbutah) found in a word without ال (al) which is Couple with another word that contains ال (al) at the beginning of it is transliterated to the letter “t”.

Example: مكتب الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال

(al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: المكتبة transliterated to: al-maktabah al-ahliyyah
 قلعة qal‘ah
 دار وهبة dār wahbah

ABBREVIATIONS

a.s.	-	‘alayh al-salām
FATWA	-	Formal Legal Opinion Issued by Mufti
JHEAIK	-	Jabatan Hal Ehwal Agama Islam Kedah.
K.D.Y.M.M.	-	Kebawah Duli Yang Maha Mulia
MAIK	-	Majlis Agama Islam Kedah.
No.	-	Number
PERKIM	-	Association Islamic Welfare of Malaysian
Pp	-	Page
S.A.W	-	Salla Allāh ‘alayh wa sallam
S.W.T	-	Subhanāhu wa ta‘ālā
SPM	-	Malaysia School Certificate
SPSS	-	Statistical Package for Social Science
STPM	-	Malaysian Higher School Certificate
Vol.	-	Volume.
YDPA	-	Yang Dipertuan Agong

CHAPTER I

INTRODUCTION:

This chapter discusses the background, the problem, the scope and topics related to the case study. Hopefully this study will be the first step towards future studies.

1.0 Research Background

Islam has been accepted by its followers all around the world through propagation (*da'wah*). Islam is not forced on its followers but is instead spread through knowledge and wisdom. This effort had begun from Prophet Muhammad's s.a.w .era, through his Muslim companions, Scholars and *Mujtahids* .The success of Islamic propagation is influenced by the understanding and comprehension of the propagators towards the teachings of Islam. Teaching Islam to society requires very deep religious knowledge which can only be obtained through formal education.

Generally, to spread Islam is effort or process to ensure the existence of an effective and concrete religion in life's reality. *Da'wah* also derived from Arabic word and it concern with various meaning such as convey, stimulation or to stimulate, to urge forward, to request and to submit to Allah the Almighty .Meaning to say that it is a way to convey faith in Allah by following the Islamic teaching that our Prophet has brought, Muhammad S.A.W.(Kamaruddin Ahmad,2001).

Islamic majors have provided a few definitions. According to Ghalwasy (1978). *Da'wah* carries two meanings:

- i) The activities in spreading or propagating Islam ,and
- ii) The name of knowledge discipline which has room for debate, its own characteristic and goals.

Zaidan(1978) defines '*da'wah*' as a call to the right of Allah s.w.t that religion descended to Prophet Muhammad s.a.w. '*Da'wah*' is an invitation or a call towards acceptance and appreciation of Islamic values. The teachings in the *Al-Quran* suggest that '*da'wah*' is presented knowledgeable. Allah S.W.T. commanded:

“Call people to the way of your Rabb with wisdom and best advice, and reason with them, if you have to, in the most courteous manner: for your Rabb knows best who strays from his way and he knows best who is rightly guided”. (An-Nahl: 125)

Muhammad Al-Ghazali stressed that '*da'wah*' is a perfect and complete programmed as all its levels contain different types of knowledge needed by man to clarify their reasons and goals in life and to recognize the guiding signs which will light up the path of their lives.(Muhammad Al-Ghazali,1985).

Yusuf AlQardhawi (1983) defines '*da'wah*' as the effort to attract people to Islam, to follow Allah S.W.T. guidance and to carry out his will on earth.

As a whole *da'wah*' is the activity of spreading or propagating the teachings of Islam to humanity.

This study tries to envision how JHEAIK, as an important agency in Kedah, plays its role in propagating Islam to society, in tandem with its principle '*Amar makruf nahi mungkar*'

JHEAIK always tries to promote Islamic awareness among its followers through '*da'wah*' activities held.

This study also looks at the effectiveness of JHEAIK in promoting its '*da'wah*' activities to Muslims and to measure the response and involvement of the participants in the courses organized by JHEAIK.

1.1 The Important of this study.

This study is very important as it will give an apt and clear picture of the role and effectiveness of JHEAIK in promoting '*da'wah*' activities to Muslims. It also aims to delve deep into the problems faced and the effort needed to be exercised by JHEAIK and others involved to seek alternatives towards a more effective propagation amongst society especially towards participants of courses held by JHEAIK. Besides this, the study aims to be the stepping stone for further studies related to Islamic propagation.

1.2 The Aim Of this Study:

The main aim of this study is to gather useful opinions and information related to the role and effectiveness of JHEAIK in its efforts to promote Islamic propagation activities to Muslims in general and especially to participant of courses organized by JHEAIK not only to analyze their impression or perception towards the activities held but also the challenges and barriers faced by them.

1.3 The objective:

The general objective of this study is to study the role and effectiveness of JHEAIK in promoting various activities propagating Islam to Muslims.

The specific objectives are as listed below:

- To study the role of The Kedah Islamic Affairs Department in spreading *da'wah* activities.
- To identify the *da'wah* activities by JHEAIK
- To analyze the perception of participant towards *da'wah* activities organized by JHEAIK.
- To recognize the difficulties that JHEAIK faces in organizing *da'wah* programmers.

1.4 Problem faced during the study:

In Malaysia, the increase of *da'wah* activities has become more obvious starting from early seventies, with the support and participation of the government and the people. Besides *da'wah* activities held by the government, several groups of Muslim activities appeared individually or in *da'wah* organizations in an effort to spread Islam to Malaysian society. (Wahidah Yusof, 1997:27)

The analyst of this study focuses on information and *da'wah* department. This division plays an important role in providing information and spreading *da'wah* to participants concerning true Islamic teachings.

The paper also evaluates details on the effectiveness of JHEAIK to promote *da'wah* activities by asking these questions:

1. What is the role of JHEAIK as a *da'wah* organization
2. What are the *da'wah* activities in JHEAIK?
3. What is the perception of the participants towards *da'wah* activities organized by JHEAIK?
4. What are the difficulties faced in carrying out *da'wah* activities?

Based on the questions above, this study will provide some ideas on how JHEAIK works and if its activities are accepted by the course participants.

1.5 Hypothesis :

Before beginning the research, the analyst had made several early hypotheses to question the role and effectiveness of JHEAIK in promoting *da'wah* activities to Muslims.

1. The activities of *da'wah* held by JHEAIK will be more effective if the title suits the situation and positively accepted by the listeners.
2. Most of the *da'wah* given by JHEAIK is a calling towards the righteousness and prevent us from committing evil deeds.
3. The activities of *da'wah* held by JHEAIK will received warm responses if more promotion are made to add to the number of participants
4. A *Da'ie* (preacher) must acquire lot of knowledge, well-educated and posses a strong mental and physical preparation in the route to become

1.6 The Study Scope:

This study will observe the role and effectiveness of JHEAIK in promoting *da'wah* activities to Muslims. The main reason for the *da'wah* activities is to present or spread Islam to man so that Islam is preserved in every age, place and situation.

The main objective of JHEAIK is to achieved the piousness and Islamic appreciate to Muslims. The message that convey by JHEAIK are included the '*akidah*', '*syariat*' and '*akhlak*' aspect. To find out the sure effectiveness or ineffectiveness of activities that conducted by JHEAIK, the respondent are chosen in random include from the participant who came in courses that conducted by JHEAIK.

1.7 Definition of terms.

1.7.1 *Da'wah*

The word '*da'wah* is borrowed from the Arabic word, propagate or "*da'wah*' originates from Arabic which means to call or to invite (Al-Munjid,1927:216).In the encyclopedia of terms, *da'wah*' means an invitation to man by Allah and his prophets to be assured and confident that Islam is the true religion.(M.Canard,1965).'*Da'wah*' is an invitation extended to humanity by the prophet". (Abdullah Muhammad Zain, 1995).

The definition of *da'wah* according to Syeikh Ali Mahfuz from the language view originated from (دعى، يدعو، دعوة) which means to call and to invite all for something to respond to a reason like Prophet Muhammad S.A.W. *da'wah* to followers in accordance with Allah S.W.T command in surah Yusuf 12:108. (Ghazali Darul Salam, 1996:1).

Wheels '*da'wah*' according to Syed Ali Mahfuz. (Ghazali Darul Salam, 1996) in his holy book *Hidayat Al-Mursidin* defines *da'wah* as:

"Which means: That the call to Allah is to revive the religions and that no one religion will appear from another and no one sect will expand or spread from one continent to the other besides *da'wah* of religion.

Ustaz Abdullah AL-Dar explains that *da'wah* is call to towards a religion and in the Islamic context it is a practical call to stress the strength of God. (ibid)

However *da'wah* which refers to al-din al-Islam bring the meaning of "*al-amr bi ma'ruf wal nahyu al munkar*' and its aim are to call upon to dedicate them to Allah S.W.T. (Abd.Ghafar Haji Don, 1997).

Islamic *da'wah* brings a deeper meaning that is to call upon using wisdom to the right path which is in accordance with Allah's command for their *maslahah* and happiness on earth and eternity. (Taha Jahaya Omar, 1967).

Beside that Islamic *da'wah* covers two aspects of propagation that is to present good news with the explanation of the good and the gratuity one will receive if man follows the right path to Allah. Another aspect is to warn them of the suffering and pain they will go through if they reject the path designated by Allah according to Surah Ali Imran ayat 3:110).

"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".

The obligation to *da'wah* is important in Islam. This requires the propagators to play a role which is not much different from the role of an Islam spiritual leader who leads his followers in all of life's aspects from birth to death. (Ahmad Asnawai Hj.Hassan, 1997). This creates the need for a leader whose guidance can lead them to the righteous path .According to the '*ijmak ulamak*' it is compulsory to teach the truth which will unite the '*da'wah* ,whether through '*wajib kifai*' or '*wajib aini*'. This Islamic *da'wah* movement is what JHEAIK is trying to present to Muslims.

Through the definitions provided by the *ulama*' it can be concluded that '*da'wah*' is a first and important step towards building and developing humanity in order to devote their lives to Allah S.W.T .and at the same time, receive his blessings. This effort of *da'wah* has been practiced since Prophet Muhammad S.A.W. The duties of *anbiya*' in *da'wah* has never differed in aim or goal. This was stressed by Allah S.W.T in the *Quran* through his command:-

There are many surah in the *Al-Quran* which explain the importance and need to 'da'wah' and at the same time highlights a few priorities in da'wah which include Allah S.W.T. commanded:

According to the surah above, among what is compulsory to be carried out by each Muslim is 'da'wah'. This is because the reason for da'wah is not only for worldly importance and good but it is also in preparation for life here after. Da'wah is also not entirely for individual gain but is for the importance of all mankind. In the present reality of society, there are various reasons and basis for da'wah which makes it compulsory for every Muslim.

1.7.2 Muslims.

A person whose religion Islam.(Oxford Dictionary,A S Horndy)

The meaning of the word Muslim is a person who submits to the law Allah S.W.T and to the *sunnah*. Islam is regarded as the way of Allah, not the religion of Muhammad. Muslims see the Prophet Muhammad S.A.W as a special person chosen by Allah S.W.T to be His Messenger. However, they do not worship him. Muhammad came to renew the way of the Prophet Ibrahim's (Abraham) a.s way of Allah. He did not invent a new religion. For these reasons, it is not correct to call a Muslim a Mohammedan. (istafiah Is'harc,1997).

A person who affirms and believes in Allah, His Messenger, His books, His Angels, the last day and that the Decree, both and the good and the evil of it is from Allah, exalted is he, someone who has *Iman* or complete trust in Allah S.W.T.

1.8 The Role of *Da'wah*:

Man's long life journey on earth is not static but instead creates never ending changes and expansion. This is the reality of man's life journey as long as they are on this earth man was created by Allah S.W.T. complete physically and spiritually. The perfect creation of humans does not mean they are without flaws. Flawed humans need active guidance which can complete with the world's changes and can overcome all problems faced by humans and capable of guiding them, towards happiness and peace on earth and there after. This guidance is from Allah S.W.T.

Man who lives without guidance will not be able to face life without encountering various problems and obstructions. They will also not able to lend a proper happy and fair life.

Man has feelings, desires, good and bad deeds and cannot avoid from sickness and problems which arise affecting the physique, mental, spirit and habitual actions of individuals who live in society, who cannot grasp the concept of *Lillahitaaala*.

Therefore, '*hidayah*' is the basis which needs to be spread to the whole of humankind to avoid doubt and weakness. *Da'wah* is Allah's command to those who believe, to call upon man to Allah's path with the principles arranged neatly by Allah to be spread through *Rasullah* S.A.W.(A.Suad Mz,1985).

1.9: Methods of *da'wah*

Method means the way to make something, Arabic language defines it as *tariqah*, *minhaj*, and *manhaj* .However in English 'method' means a particular way doing something.

In the *Quranic* and *Sunnah* of Prophet Muhammad S.A.W we can find many verses and also which were carried out by Prophet Muhammad s.a.w. that has shown good example to be used as guidance in propagating *da'wah*. The *Quran* and *sunnah* may be used as a

guidance to adopt concepts, methods and strategies, approaches and others to make a model and paradigm in the *da'wah* arena.

Beside that, the analyst feels the need to start a new study and research to ensure that the effort and *da'wah* activities held are accepted by Muslims. Especially we believe a combination of new and old experiences will produce success and excellence.

Islam is introduced in a very gentle way without harshness and force, so to guarantee that the *da'wah* is free from any harshness and force, Allah S.W.T. Had taught his prophets to propagate with these methods .As him command;

Which means:

'Call upon man to approach god with wisdom and good advice and debate with them in a better way. As god knows better' (Surah al-Nahl-125)

The verse above mentions three ways methods to carry out *da'wah* activities which are:

1.8.1 The *Al-hikmah* or wisdom method.

Generally *al-hikmah* means wisdom in Malay. More aptly, this word means

And place 'according to Syeikh Muhammad Abduh in his book '*tafsir al-manar*'

He explains that *al-hikmah* is used towards intellectuals who love the truth, can think critically with proof, and arguments accepted by the strength of *mad'u* minds.

Da'wah the '*al-hikmah*' way according to Syed Qutub, is by observing the condition of *mad'u*, the mass and the environment. Beside this, they should know the '*kadar*' which can be explained to them each time a *da'wah* is presented and to ensure that religion is not presented any way they please , being creative in *da'wah* is also *al-hikmah*.

Hamka also explains that *al-hikmah* means wisdom in language arrangement. Wisdom is taken from courtesy and politeness *al-hikmah* in *da'wah* is used to open man's mind.

Which is closed to Islam.(Hamka,1882)Hamka has strengthened his argument with *Rasulullah S.A.W* advice:

This means:

“*Talk to man in accordance with his intelligence*”.

1.8.2 The *al-Mau'izatul al-hasanah* Method(Good Advice)

Al-Mau'izatul hasanah means to give good advice that is to present advice which can build interest and stimulation so that the public will leave the undesirables and have the desire to do well. Syeikh Muhammad Abduh opines that *mau'izatul hasanah* should be used to face the general public who are unable to think critically or in depth nor are ready to understand deeper meanings. They should be approached with *mau'izatul hasanah* which is good way to educate through simple ways of understanding.

1.8.3 The *Mujadalah bi allati hiya Ahssan* method (Discuss in a proper way).

Al-Mujadalah means discussion and debate that is to present their arguments and proof which can explain an unclear meaning. The usage of polite arguments and apt proof ensures that the meaning is clearer and more acceptable.

Syeikh Muhammad Abduh feels that this method should be used when faced with people who cannot be reached with *hikmah* and are unsuitable to be treated as the public. The like to argue something but only limited and on the surface debate. These people should be approached by exchanging opinions and healthy thoughts.(Rashid Rida,juzu'3).However, the *al-mujadalah* method is not really aiming for victory but what it targets is the truth.*Al-mujadalah* should be carried out the best way. Preachers should face *mad'u* in a gentle, clear way and aim to seek the truth according to correct argument. That is why *al-Mujadalah* should base on explanations to overcome problems, use rational arguments, and be polite and sincere to Allah S.W.T.

1.9 The background of Jabatan Hal Ehwal Agama Islam Kedah (JHEAIK)

Jabatan Hal Ehwal Agama Islam Kedah (JHEAIK) is an agency which executes implemented policies, fulfills the leaders of administration and is responsible to prepare programs and projects for the *Majlis* to prepare base guidance and information about the decisions of the *Majlis* to divisions at the headquarters and districts and to supervise and control the execution of these decisions.

JHEAIK is situated at Bangunan Wan Mat Saman, Jalan Raja, 05000 Alor Star, Kedah. Its strategic location is in the middle of Alor Setar city, the Administration centre for Kedah.

Initially, JHEAIK was set up in Limbong Kapal, Alor Setar. The highest ranking officer who manages it is called *Syeikul Islam* and he is assisted by a senior *Kadhi*. Among those who have served as *Syeikul Islam* in the initial stages are Syeikh Muhammad Khaiyat (1901-1913), Syeikh Abdullah Dahlan (1913-1920), and Wan Sulaiman Wan Sidik (1920-1935). The rank of *Syeikul Islam* was later terminated and replaced with '*Majmak Masyikhatul Islam*', which has three members to smoothen the management and administration of Islamic in Kedah.

In the year 1952, the *MAIK* was established with the Kedah Malay culture which has twenty four members to further tidy up the administration in accordance with the Islamic Management laws of Kedah No.9, 1962 which was set up during the reign of K.D.Y.M.M *Tuanku Sultan Abdul Halim Mu'adzam Syah*, and enforced on 4 April 1963, The new state MAIK aimed to assist and advice this majesty as the state Islamic leader in matter related to Islam in Kedah.

The members of this new *Majlis* were increased, including those appointed by his Majesty himself. The position of YDPA of the state MAIK was introduced to lead the management and administration replacing the titles of *Syeikh Islam* and Chairman of the *Majmuk Masyikatul Islam*.

JHEAIK is also responsible manage the needs of Muslims in Kedah, and also to plan, summarize and manage all policies and goals related to Islam as well as to ensure the implementation of policies is carried out efficiently and effectively.

Objective

- a) To educate, shape and create a dynamic and progressive Islamic Society towards seeking a life blessed by Allah S.W.T.
- b) To encourage and strengthen *Islamiah Ukhwah* and the faith of Muslims especially in this state and in Malaysia generally for unity.
- c) To stress on welfare efforts and to hinder deviation in the Muslim Society.
- d) To have plans for an action programmer to encourage, to work on, to simplify and to venture the economic and social development of Islam.
- e) To register, control and supervise Institutions of Religious Worship and Islamic education canters here and to provide allotment for related matters.
- f) To control and manage the activities mentioned above.

Strategy:

In its effort to achieve its objectives, various strategies have been lined up. Among these are to:

- a) Develop an efficient and effective system to plan the management of Islam and to widen *Islamiah da'wah* in accordance with outlines provided by the state and central governments which do not oppose the policies agreed upon *Duli Yang Maha Mulia Sultan Kedah*.
- b) Produce and maintain an efficient and affective system in the fair management of the syariah Courts.
- c) Work on activities in the economic domain by developing an efficient and effective system to administrated and manage the property of *Wakaf* and *Baitulmal*.
- d) Effectually strengthen the Islamic Management laws and to provide family and religious services when required.
- e) Produce a system to manage and strengthen the organizational process of teaching Islam at all level.
- f) Develop and widen the involvement of Muslims society in religious and welfare activities through activity centers like *Suraus* and Mosques.

1.10 Organization Structure and Da^Cwah Activities by Division.

Duli Yang Maha Mulia Sultan Kedah is the leader in the organizational structure of the management of Kedah's Islamic affair (Please refer to the organizational structure of JHEAIK in attachment D).

After it was established, MAIK was given responsibility in *FATWA*.JHEAIK was set up under MAIK as a body tasked to manage all religious programmers and activities.

JHEAIK is lead by YDP Agong, who is also responsible for the *Syariah* Court, court of appeals and the *Khadi* court. A secretary is assigned to assist YDPA to manage the tasks

to achieve MAIK'S goals. MAIK has established its own divisions to carry out activities planned. (Please refer to the organizational chart in attachment/appendix D)

The divisions are:

- a) Management
- b) Da[‘]wah and information
- c) Religious education
- d) Syariah law Management
- e) Research
- f) Enforcement and prosecution
- g) *Baitulmal* and *wakaf*.

This study focus on the *da[‘]wah* and Information division to gather information needed in accordance with chosen thesis topic which is a study on the role and effectiveness of JHEAIK on promoting *da[‘]wah* activities amongst Muslim. The analyst will now provide information about the background of this division.

The *da[‘]wah* division is one of the most important divisions, which has long existed to manage *da[‘]wah*, information and a large part of the planning to build humanity to achieve the aims and goals of the department and also as the secretariat to most of the official ceremonies of MAIK.

The division has twenty five positions for its staff which are:-

- a. Islamic Affairs Officer
- b. Islamic Affairs Officer
- c. Islamic Affairs Assistant
- d. Audio/visual assistant
- e. Low-rank general helper
- f. Low-rank public worker
- g. Watchman.

- h. The existences of these units are to enable smooth distribution and exclusivity of tasks for better management and activities. Better focus on the task given and exclusive staff will make the job even more systematic and to simplify the public's business with the division.
- i- To plan activities to overcome the social problems of Muslims.
- ii- To fulfill society's demand for *da'wah* and guidance to produce better Muslims.

1.11 The planning of programmers at JHEAIK.

In order to spread the Islam *syariat* and contribute to the Muslims in Kedah, JHEAIK has planned various activities and programs in its different divisions. The effort towards increasing the performance of each division is repeatedly done every year. This is to ensure the smooth flow of management of JHEAIK and to know how far they succeeded in accordance with the plans and programmed.

The reason this is carried out is because every year sees the visit *Duli Yang Maha Mulia Tuanku Sultan* or the MB to the religious department and JHEAIK's financial report must be presented. The Sultan has always taken a keen interest and paid attention to Religious issues and the spreading of *Islamic Syiar*.

The success and role played by JHEAIK can be seen in the activities present in JHEAIK. These activities cover all aspects of development whether physical or spiritual amongst Muslims especially in Kedah Darul Aman.

The activities related to development are like the building of mosques, religious schools and others. Spiritual activities are like *da'wah* courses programmers, talks, learning, pre-school education, distributing Islamic pamphlets and others.

Beside this, JHEAIK is responsible for the peace and prosperity of Muslims and monitors them from any phenomenon or threat. Among these are wrong teachings, worship, negative beliefs etc.

JHEAIK also has welfare service programmers and facilities extended to Muslim which includes a unit which does tests on items which '*halal*' are in doubt.

1.12 The Implementation of Activities at JHEAIK

JHEAIK is a body specially established by *MAIK* to plan and carry out all religious activities.

Each section in this department plays an important role to uphold the trust entrusted to it. So, JHEAIK has planned its programmers and carried out its activities so that each plays a role and is active in its *da'wah* to Muslims and society in general.

The execution of activities at all divisions in JHEAIK starts with the information and *da'wah* department. To plan its strategies to ensure the success of all programs in this department, the information and *da'wah* division has divided itself into four units to simplify activities. Those units are as follow:-

The management of the *da'wah* division is divided into two categories:-

a) *Da'wah* management

-The information and exhibition sub-unit.

This unit responsibility is to provide information and explanations to all levels of society in urban and rural areas by holding exhibitions organized by Government department and the private sectors. Amongst its responsibilities and roles are as follow:

a) This unit prepares the timetable for monthly visits for this division. The goals for those visits are to answer related questions from the public and to obtain reports from places visited. These visits are held monthly. The information and *da'wah* division will send certain people to visit allocated places.

b) This unit also prepares monthly visitation reports for the Information and *Da'wah* division. The reports are prepared post-visit.

c) This unit prepares information and *Da'wah* notes from time to time. The aim is to spread *da'wah* to people through the publishing media to enhance the *da'wah* carried out through general preaching, Seminars, courses etc.

d) This unit also accepts invitations to give talks and speeches from time to time to fulfill the obligation thrust upon knowledgeable individuals to share knowledge with others. So as to make sure the knowledge is used wisely and its benefits shared equally. This is also to ensure that free time is used beneficially and not wasted. The propagators should act positively in accepting invitations and fulfilling them.

e) This unit is responsible to hold visits to identify the condition of certain places before information and *da'wah* ceremony can be held. This is important to ensure the effectiveness of the *da'wah* and to fulfill society's needs to change from bad to good for the future.

Beside this, a visit to an allocated place is the best way to ensure what is preached is suitable with the needs of the society in which the '*da'wah*' is aimed, for example, if their society does not cover their '*aurat*' but pray five times a day, then the *da'wah*'s call is for them to learn the covering themselves appropriately, irrespective of gender.

f) In addition, this unit also plays the role to contact speakers or preachers from time to time to get feedback of ceremonies attended. This communication is needed so that the *da'wah* can be more effective. Through this the preachers can know whether the respondents could really grasp and practice whatever that was preached. Discussions between invited preachers are important to get either positive or negative information and feedback about what was presented to the society. The preachers need to communicate with ideas or views like positive comments which can benefit all parties.

The Da'wah and Celebration Sub-Unit.

The function is to plan Kedah's yearly official religious celebrations, according to the the calendar like *Maal Hijrah*, *Maulud Nabi*, *Nisfu Sya'ban*, *Isra' Mikraj*, *Tilawah Al-Quran* the leaving of Kebawah Duli Yang Maha Mulia Tuanku Sultan to the mosque and the K.D.Y.M.M. Tuanku Sultan's birthday.

-Courses

- A) To organize and conduct all types of courses like below:
 - i- Courses for all 2,300 Kedah mosque officials.
 - ii- Courses for more than 3,150 Kedah mosque members of boards.
 - iii- To hold Islamic understanding courses for teens and adults.
 - iv- Weekend courses for Government servants.
 - v- To organize in service courses to JHEAIK officers.
- B) To accept and present courses upon invitation by organizers.
- C) To prepare notes and course work papers.
- D) To prepare allotted work papers for a suggestion course.
- E) To prepare feedback reports for all courses organized of the end of these courses.
- F) To update the action room and to provide whatever is needed from time to time.

-Religious Celebrations.

a) To manage and conduct all types of religious celebrations like:

- i- Al-Quran reciting competition starting from the lowest level, district, state up to the finals.
- ii- Prophet Muhammad Birthday, beginning from the district up to the state levels.
- iii- *Isra'* and *Mikraj* month.
- iv- The official opening of a new mosque.

b) To prepare suggestions on all celebrations with working papers and allocation.

c) To prepare all types of speeches for all celebrations needed.

-Publication sub-unit.

The function is to prepare, proof-read, print, control and distribute publications like Friday sermons, *Hari Raya* sermons etc.

a) To write and publish all sermons:-

- i- Serial Friday sermons throughout the year for 450 mosques in Kedah.
- ii- *Hari Raya Aidilfitri* and *Aidil Adha* sermons for each mosque and *Surau* in Kedah
- iii- Sermons related to development etc. as the need arises.
- iv- Sermon for marriages, talking, prayers etc.

b) Write and publish Religious pamphlets, magazines, posters, broadcasts etc.

c) Publishing of yearly '*hijrah*' calendar

d) Control and distribute all types of publishing's.

e) Control and manage the JHEAIK library.

-Guidance and training Sub-unit.

Its functions are to set up seminars, courses, workshop and '*ijtima*' for target groups identified by the *Da'wah* division at state and district levels.

-Ukhwah and Khairat sub-unit.

Its functions to manage the conversion process of new Muslims and plan the welfare, basic training and supervise the collection of '*Khairat*' donations locally and internationally.

-Development and Al-Quran sub –Unit.

The function is to plan the upgrading of *Tilawah Al-Quran* amongst the Kedah '*Qari/Qariah*' and to organize intensive courses related to *Al-Quran* by obtaining the services of Professional Speakers. It is also responsible for the management of Judges and Hafiz.

b. The Management of mosque.

-The State Mosque sub-unit.

Its function is to ensure the management and administration of the state mosque runs smoothly and holds activities for the mosque all years around. It also is responsible for the ever changing development affairs.

-The Kariah sub-Unit

Its function is to administrate the smooth flow of '*kariah*' activities like the existence of new members, the observation of the committee members and the processing of personal information of the '*kariah*'.

-The Mosque Development sub –unit

Its function is to process the applications to build mosque and 'Surau', to supervise the buildings of mosques and 'suraus' and to plan activities for mosque.

-Training and service sub-unit.

The function of this unit is to process the appointments of mosque officers and 'kariah' committee members, manage training, courses and seminars for mosque officials and committee members and to instill discipline and overcome disciplinary problems of mosque officials.

Conclusion:

All these divisions play important roles in the spreading of *Islamiah da'wah* to local society especially to Muslims, with the implementation of these programmers and activities the *da'wah* movement will get good response from all ages.

CHAPTER II

LITERATURE REVIEWS.

2.0 Introduction

This section will describe in detail the observation of a few writers and past surveys done in relation to the definition of *da'wah* and its methodology amongst the propagators as well as other aspects also related to *da'wah*.

The concept of *da'wah*.

The concept of *Islamiyah da'wah* is a move towards general change and it comprises all aspects of human life according to the *Al-Quran* and *al-Sunnah*. All these changes include social, economic, law and they reform human life which covers these domains:

1. Faith or belief
2. The true meaning of '*syariah*' which includes worship, moral values and the rules of life.

The need for change in *Islamiyah da'wah* brings balance, stability, justice and respect to various aspects of life in society from the smallest unit i.e. family, to the whole public level.

These reasons can surely be achieved if the true concept of religion can be understood and fully realized by those involved in the *da'wah* movement. The *da'wah* concept as mentioned above is based on the true concept passed down by Prophet Muhammad S.A.W. who succeeded in changing the system and pattern of society from pre-Islamic

'*jahiliyah*' to the present pattern of Islamic life, which mirror the principle and teachings in social, economic and other domains.

The whole concept of *da'wah* is actually the effort to change Muslims lives from one lifestyle to a better one in all aspects with Islam as guidance. The process of change usually goes through three levels if there is no hindrance.

- 1- First level is to understand a matter clearly
- 2- Second level is to accept and believe.
- 3- Third level to change attitudes by practicing the teachings and rules which have been accepted and agreed upon as principles and belief which can never be doubted.

So, the role of the *da'wah* to assist people through this process of change is considered the most important and difficult. In the teachings of Islamic doctrines, there are no changes or new change as the teachings are based on the *Al-Quran* and *as-sunnah*. As a matter of fact, each law and punishment cannot be entirely the property of any individual or organization. All these law is in the *Al-Quran* and *Al-Sunnah* and no one can argue nor debate the authenticity, honor or power of the *Al-Quran* itself. (Abdul Wahab Latif, 2000).

Da'wah is a claim and command which is very important in Islam as Islam encourages its followers to advise one another. A Muslim must be sincere in calling man towards goodness and the truth, always active and good at *da'wah* and wise in presenting the teachings of Islam. Allah S.W.T commanded, 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 one, who shall be successful.”

(A'l-e-Imran: 104)