

**WOMEN'S CONTRIBUTIONS IN DA'WAH ACTIVITIES AT  
YADIM**

Roslili Binti Shai Buding  
(Matric No: P010599)

Academic Project Report Submitted in Partial Fulfillment For The Degree  
BACHELOR OF DA'WAH AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



1000012584

Faculty of Leadership And Management  
KOLEJ UNIVERSITI ISLAM MALAYSIA  
Kuala Lumpur

March 2004

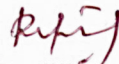
**AUTHOR DECLARATION**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Date: 28<sup>th</sup> February 2004

Signature:



Name:

Roslili Binti Shai Buding

Matric No:

P010599

Address:

Lot 3142,  
Kampung Tualang  
Tinggi,  
16800 Pasir Puteh,  
Kelantan Darul Naim.

## ACKNOWLEDGEMENTS

Alhamdulillah, Grateful to God, who gives strength, confidence and patience to author until success in doing this Academic Project with “WOMEN’S CONTRIBUTIONS IN DA’WAH ACTIVITIES AT YADIM”. For the honourable of Prophet Muhammad s.a.w that bring justice in human being to happiness in this world and eternity and also to family, friend and all Islamic people that fight for their religion. Islamic University College of Malaysia also oblige all third year student to take Academic Project Course (KC 3063) to qualify the final year student to get Degree in Da’wah and Islamic Management.

The author gives a high an acknowledgement and million of thanks to Prof. Dr. Datin. Hajjah Mizan Adiliah Bt. Ahmad Ibrahim as an supervisor that more scarified the time and energy, give advise and teach without blasé in instruction and give guidance to finish this Academic Project. May the Prof. and her family given happiness in the world and in eternity. Not forget also the lecturer in Da’wah Islamic Management since year 2001-2004 where every knowledge that given will benefit in next generation. A garland of thanks

I would like gratitude to Islamic University College of Malaysia, Department Faculty of Leadership and Management currently the Dean Faculty Prof. Muhamed Asin B. Dollah, Department Faculty of Syariah Judiciary and Department Faculty Quranic Sunnah, all Lecturers and Staffs/Officers who include in this Programmer management.

Other than that, a special acknowledge to those who involve in Yayasan Dakwah Islamiah Malaysia (YADIM), especially to Datuk Haji Mohd. Nakhaie b. Haji Ahmad as ‘Yang Di Pertua YADIM, En. Shauki and also all the staff that involve directly or indirectly in helping the author to get information. Million of thanks to all and may their sincere and candidly heart is benefit by Allah s.w.t.

Highly speech that indebted and love that may cannot be reciprocate to all of family member especially father Shai Buding B. Ismail and mother Che Bidah Bt. Che Hassan who scarified all since I' were born till now. All the achievement that I have now is because of them and their blessing. Their hope is may I or we achieve in life and the family get bless by Allah s.w.t.

And also thank to all friends that always accompany, give advise and guidance that not blasé to help and tighten the friendship. Their help cannot be reciprocating since make this friendship.

Thank you to all moral and material support that given by all. The candid heart of them only repay by Allah s.w.t.

## ABSTRAK

Kajian ilmiah ini membincangkan mengenai sumbangan golongan wanita di sebuah institusi yang bertanggungjawab dalam menyebarkan dakwah Islamiah secara amnya. Institusi yang di maksudkan di atas adalah Yayasan Dakwah Islamiah Malaysia (YADIM). Kajian ini menfokuskan kepada golongan wanita yang terlibat di dalam aktiviti-aktiviti dakwah. Objektif utama kajian ini adalah untuk mengetahui jenis-jenis aktiviti yang di jalankan oleh kaum wanita dalam menyebarkan dakwah dan untuk mengetahui kesan yang di perolehi terhadap aktiviti yang di jalankan. Di samping untuk mengetahui pandangan respondent terhadap pendakwah wanita dan pendakwah pada masa kini. Bagi memperolehi data beberapa kaedah beberapa telah di guna pakai iaitu melalui temu bual dan soal selidik. Skop kajian ini pula di jalankan di Yayasan Dakwah Islamiah Malaysia. Kajian ini di lakukan keatas 50 orang respondent yang terdiri daripada kakitangan YADIM dan orang awam. Hasil kajian ini menunjukkan bahawa terdapat pelbagai jenis aktiviti yang di jalankan antaranya ialah Program Sukarelawan Al-Falah, Ibu Mithali, Kumpulan Pemikir Wanita, Tunas Remaja, Multimedia, Penerbitan dan Majlis Perunding Wanita Islam Malaysia. Hasil kajian ini juga menunjukkan bahawa penglibatan kaum wanita terhadap aktiviti yang di jalankan memberi kesan yang positif yang mana kebanyakan masyarakat yang mengikuti aktiviti tersebut dapat memberi imput yang baik kepada mereka dalam memahami Islam dan mengembangkan dakwah . Oleh yang demikian telah menjadi tanggungjawab wanita dan organisasi-organisasi dakwah itu sendiri bersama-sama dalam menyebarkan dakwah.

## ABSTRACT

This Academic Project discusses about the contribution of the women in an institute that is responsible to promote *da'wah Islamiah*. The institute mentioned above is Yayasan Dakwah Islamiah Malaysia (YADIM). This research focuses on women who are involved in da'wah activities. The main objective of this research is to identify the type of activities held by these women *da'ie* and to know the effects of the activities. Besides that, the respondent's aims to gather the woman *da'ies* and *da'ies* as a whole. To collect data, two tools of inquiry have been used - interviews and questionnaire. This study scoop was help in YADIM. For there was research was fifty respondents- YADIM workers and the public. This findings of this research shows that there are many types of activity held at YADIM such as Sukarelawan Al-Falah, Ibu Mithali, Kumpulan Pemikir Wanita, Tunas Remaja, Multimedia, Publishing and Majlis Perunding Wanita Islam Malaysia. The findings also shows that the activities lead to positive effects and implications.

## ملخص البحث

يهدف هذا البحث، بيان مساهمة المرأة في إحدى المؤسسات التي مسؤولة في نشر الدعوة الإسلامية العامة. ويعرف هذه المؤسسة هي مؤسسة الدعوة الإسلامية الماليزية. هذا البحث يركز على دراسة المرأة إلى تساهم الدعوة. ومن أهداف هذا البحث لمعرفة الأنشطة المختلفة التي تؤديها. المرأة في نشر الدعوة ومعرفة الآثار الناتجة عنها. لمعرفة آراء الناس حول دعوة المرأة عادة اليوم. وللحصول على المعلومات، استخدمت الكاتبة الناهج المختلفة مثل المقابلة الشخصية والبحث. وهذا البحث قد ركزية وراسته على مؤسس الدعوة الإسلامية الماليزية. وقد وزع عينة الاستبيان على خمسين شخص من موظفين بالمؤسسة وغيرهم. ومن نتائج البحث، تدل على وجود الأنشطة المختلفة للمرأة مثل البرنامج الخيري الفلاح، والأمهات المثاليات، جمعية المفكرات، جمعية البراعم، ولاءعلام المتعدد، والنشر ومجلس الاستشارة للمرأة المسلمة الماليزية. وتوضح من هذا البحث على أن المرأة التي تشترك في الأنشطة تعطى الآثار الإيجابية على المجتمع وفائدة حسنة على المجتمع في تفهم الإسلام نمو الدعوة، ولذلك في مسؤولية الدعوة تقع على المرأة ومعاهد.

## CONTENT PAGE

CONTENTS	Pages
AUTHOR DECLARATION	ii
ACKNOWLEDGEMENT	iii
ABSTRAK	v
ABSTRACK	vi
<i>MULAKHKHAS AL- BAHTH</i>	vii
CONTENT PAGE	viii
LIST OF TABLE	xi
GLOSSARY	xii
TRANSLITERATION	xiii
ABBEVIATION	xvi

### CHAPTER ONE: BACKGROUND OF YADIM

1. Introduction	1
1.1 Background Of Yadim	2
1.1.1 Ability Field	3
1.1.2 Organization Structure	4
1.1.3 Strategic	5
1.1.4 Objective And Motive	5
1.1.5 Da'wah Method Based On Organization And Institute	6
1.1.6 Programmed Arrangement	7
1.1.7 Execution	7
1.1.8 The Main Dimension	7
1.1.9 Community Based	8
1.1.10 Professional Based	8
1.1.11 Societal Policy	8
1.1.12 Professional Da'wah	9
1.1.13 Professionalism Policy	10
1.1.14 Publication	10
1.1.15 Roles In Multimedia Field	11
1.1.16 Yadim Roles In Community Field And Religion Activities	12
1.2 Problem Statement	12
1.3 Aim Of Research	13
1.4 Objective	13
1.5 Important Of The Research	13

1.6 Definition Of The Title	14
-----------------------------	----

## CHAPTER TWO: LITERATURE RIVIEW

2 Introduction	17
2.1 Definition Of Women	18
2.2 Position Of Women Before Islam	19
2.2.1 Women In Women Law	19
2.2.2 Women In The Jew Law	20
2.2.3 Women In The Western Law	20
2.3 Position Women After The Emergence Of Islam	21
2.4 Women And Leadership	21
2.5 Women Obligation	24
2.6 Implementation Of Da'wah	25
2.7 Methodology Da'wah	26
2.8 Da'wah Management Among Women	28
2.9 Practices That Must Be Folloed	30
2.10 Aim Of Da'wah	31
2.11 Leadership Characteristics Of Muslim Women	32
2.12 Da'wah Target	33
2.12.1 Government Officer Group (Intellectual)	33
2.12.2 The General Public	33
2.12.3 Student	34
2.12.4 Muslim And Non-Muslim	34
2.12.5 Teenagers	34

## CHAPTER THREE: METHODOLOGY RESEARCH

3. Introduction	36
3.1 Research Shape	36
3.2 Research Scope	37
3.3 Population	37
3.4 Sample Research	37
3.5 Collecting Data	38
3.5.1 Question Research	38
3.6 Data Analysis	38

## CHAPTER FOUR: DATA ANALYSIS

4. Introduction	40
4.1 Respondent Background	40
4.1.1 Respondent Gander	40

4.1.2 Respondent Age	41
4.1.3 Education	41
4.2 Type Of Activities That Conduct By Woman	41
4.3 Effect That Get From The Activity That Been Conduct	43 44
4.4 Respondent Opinion On Woman Da'ie	45
4.5 Respondent Opinion Base On Da'ie	

## CHAPTER FIVE: CONCLUSION AND RECOMMENDATION

5. Introduction	47
5.1 Women's Contribution	47
5.2 Suggestion	48
5.2.1 Suggestion For Yadim	48
5.2.2 Suggestion To Da'ie	49
5.2.3 Suggestion For Islamic Organization	50
5.2.4 Another Suggestion	50
5.3 Conclusion	51
 BIBLIOGRAPHY	 52
APPENDICES	54

**LIST OF TABLE**

Table 1: Respondent Gender

Table 2: Respondent Age

Table 3: Respondent Education

Table 4: Types Of Activities That Conduct By Woman

Table 5: Effect That Get From The Activity That Been Conduct

Table 6: Respondent Opinion On Woman Da'ie

Table 7: Respondent Opinion Based on Da'ie

## GLOSSARY

Al- Quran Muhammad s.a.w	The Holy Book revealed by Allah s.w,t to Prophet Muhammad s.a.w saying and approval.
As-Sunnah	The tradition of Prophet Muhammad s.a.w including his deeds, saying and approval.
Activity	The state of being active of lively
Contribution	That is given to a person or an organization
Creator	God
Da'I	A person who preaching the Islam.
Da'wah	Call, propaganda, invitation, invocation, Missionary, m movement
Dowry	Property or money brought by a bride to Her husband
Fardh	religious duty or obligation
Hadith	The tradition of Prophet Muhammad
Islām	Is the religion of those who follow the Prophet Muhammad s.a.w
Muslim	A person who professes and practices
Psychology	Is the study of the mind and human and animal behavior
Syariat	The Muslim code of religion law
Women	An adult female human being
Salat	Prayer
Khalifah	Caliph, vicegerent, owner of delegated powers to enforce the laws of God

## ARABIC WORDS transliteration SYSTEM

## TRANSLITERATION TABLE

## 1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	ʾ	فأر	fa`r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	Thawb
ج	j	جدار	jidār
ح		حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dik
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha`b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	Tālib
ظ	z	ظالم	zālim
ع	ʿ	عقل	ʿaql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كَتَبَ	kataba
_____	i	عَلِمَ	°alima
_____	u	غَلِبَ	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا، ي	ā	علم، فتى	°alim, fatā
ي	ī	عليم، داعي	°alim.dā°ī
و	ū	علوم، أدعو	°ulūm, Ad°ū

## 4. Diphthong

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

## 5. Exemption

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

Example: أكبر transliterated to: akbar (not ’akbar).

- 5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “t”.

Example: مكتبة الإمام transliterated to: maktabat al-imām  
 However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah  
 قلعه qal’ah  
 دار و هبة dār wahbah

## ABBREVIATIONS

U.M	Universiti Malaya
YADIM	Yayasan Dakwah Islamiah Malaysia
Def.	Definition
Ed. H	Editor/ edition/ edited by hijriyyah
n.a.	no author/ no artist
n.d.	no date/ no year
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
trans.	Translator/ translated by
S.W.T	salla Allah calayh wa sallam
S.A.W	subhanahu wa tacala
Vol	volume

## CHAPTER ONE

### 1. Introduction

Yayasan Dakwah Islamiah Malaysia (YADIM) have one honestly institution that register under Trust Incorporation Ordinance 1952 that directly responsible to YAB. Prime Minister. The ground foundation base Islamic community needs on early 70's.

On 25<sup>th</sup> January 1974, YAB Primer Minister, Allahyarham Tun Haji Abdul Razak b. Hussin launch that foundation of Pertubuhan Kebajikan Islam Malaysia (PERKIM) Pahang. In this launch, he named that Institute Anggota Pemegang Amanah YADIM and chooses Allahyarham YB. Tan Sri Datuk Syed Nasir Ismail as The First Highness.

YADIM were building on 1974 to stick together the *da'wah* party's and help the party's. It is because to develop and increase the knowledge about Islamic so the Islamic can active in development process.

Since YADIM builds there have a lot of changes and develop by basis and approach, it suitable to time changing. Anyway, YADIM's, motive is nurture. YADIM also involved in *da'wah*'s activity base on their effort (YADIM). ( Risalah Yayasan Dakwah Islamiah Malaysia).

YADIM also one of the honest institute that been build and strongly support by government. Its lead by a group of trained and experience management in conduct *da'wah* and religion activity. As the institute that build by Government, YADIM have a lot of opportunity in go through if ambition at *da'wah* field. Especially, Islamic stage by if own and national religion.

The 11<sup>th</sup> of September event has been happen ferocious and the world change to globalize, is realized the community to Islamic Rote in International Convention and it's important that Islamic and people handle their problem equal and circumspect.

Although there is a bad thinking and suspect by western country and a lot of fighting out it make realization among Islamic make easy YADIM to invite community participant in *da'wah*.

As big challenge is facing by YADIM that is emulation among *arus perdana* thinking and a litter interpretation and fanatic to Islamic education. Variety opinion without knowledge discipline quite onuses in explaining confusion on Islam. One more challenge that face by YADIM is Islamic issue been politic where politic issues been '*akidah*' to get Islamic Community's support to their own parties. This produce separation amongst Islam and make it weak. This shows Islam as weird, wild religion and back of. ( Risalah Dasar Dakwah Baru Rancangan Tahap Pertama 2003-2007 )

### **1.1 Background Of Yayasan Dakwah Islamiah Malaysia**

As one of the important institute which give more important in Islamic preaching moves and Islamic activities in Malaysia. So, there have one strong organization structure in the organization.

It's a government unit that gives attention to civilian by the reason to make them as '*mukmin*' or pious human being. This action must feel to make easy the Islamic law implementation. The objective is to emulate the Christian mission, which have financial source and enough capacity, '*Da'wah*' aspect that going on by '*tabligh*' and also depress by this society include country *da'wah* society harmonization, *da'wah* course organizer and preparation lecture programmed to High level institute need.

Yayasan Dakwah Islamiah Malaysia, is one of the entrust society that registrant under Trust Incorporation Ordinance 1952. YADIM in directly responsible to YAB Prime Minister. It's build base on early 70's civilian insistence. YADIM given power to development Islamic religion and generally it mean education, social and charity of Islamic *da'wah* work.

YADIM have it own motive and objective that is harmonization, orderly, follow the *da'wah's* activities in Malaysia according to all stage. YADIM also determine thing in every *da'wah's* movement in contractive and wants by all Islamic people.

It's also collecting money and now helps to *da'wah's* parties and *da'wah* movement in Malaysia. Generally, YADIM more interest to engender Islamic realization, teach religion knowledge that interconnected with '*ibadat*' and more interest in solving the problem the civilian face it today. This foundation is very strike and become adviser to governance rules. (Ghazali Darussalam, 1996).

### 1.1.1 Ability Field

This Islamiah Da'wah institution is already given ability under Ordinance Trustee to develop Islamic Religion and generally give meaning about education, social and charity works in Islamic people. To achieve these meaning this institution had given a ability to:

- Do request to collect donation and invest half or all the income through the party's that allowed by Government.

- Meditate conference, symposium, congress, seminar, speech, meeting and '*Muzakarah*'.

- Publish the magazines, books and other publishing to divide freely or selling.

- Corroborate societies, institutes and other party's that have *da'wah* motive.

Give advise about societies, institute and other party's activities to achieve the maximum motive. ( Risalah Yayasan Dakwah Islamiah Malaysia).

At the side also, this foundation have it own mission to develop the *da'wah* movement that been organize by that organization as one of the *da'wah's* distribution institute. Among that is:

- Build Islamic image that attract so move civilian accept Islamic.

- Attract more youngster involve in da'wah activities through Yayasan Dakwah Islamiah Malaysia of civilian contiguous.

- Produce more *'da'ie* that educated and have high deftness also brilliant.
- Be harmonized party of Malaysia Islamiah Islamic *da'wah* an activity.

### 1.1.2 Organization Structure

The highest position of YADIM that manage to establish the YADIM, work was alpa. In a particular time, YADIM was managed by alpa that was appointed by the YAB Perdana Menteri. Among the main task of alpa was planning and establishing the foundations of YADIM. One of these foundations was involving the objective and also the planning of YADIM and its activities. From this, the group of thruster has made two important positions that are called as position. The first was the position of Yang Dipertua and secondly was the assistant of YDP position.

Basically, YDP was act as an action representative of the members of YADIM's trusted group. But, all the reports, actions and planning of YADIM that are going to be implemented must firstly show to the members of Trusted Group.

Meanwhile TYDP YADIM has to take the YDP's responsibilities in the absence of YDP and it is considered as full time position in YADIM. TYDP act as and implementer, observer and monitor to the YADIM's foundations in other to maintain the foundations of alpa and also in accordance with the Government's need and policies. Most of alpa were from the department or organization leader or Ministry leader that were appointed by Perdana Menteri and alpa members. They also from the actionists and man power's.

The director of YADIM was one of the Executive appointments. Now, YADIM have two directors, they are Operation Director and Director of Administration Management and Finance. This appointment was a position. The executive and this position have two types of appointment. One is the appointment that directly from

inside and another one is the appointment from the eight-officer government and also from public service position.

### 1.1.3 Strategic

Be consolidate the Administration and launch Islamic work move, so some strategic have been meditate and execute. This strategic is like this:

- By using presenter contiguous
- Make strategic relation and bright with variety organization and Islamic development.
- Contribute variety training programmed like course, seminar, workshop, convention, '*kolokium*' and other.
- Use ICT Technology with incentives and proactive to distribution message about Islamic *da'wah*.
- Closer to civilian group through social and humanism activities.

### 1.1.4 Objective And Motive

As one of the important department to Islamic charity hence it been have objective and organization motive and modified it use without leave any origin motive to execute it to bail, '*kesyumuran*' and Islamic victory. Motive and reason only express it to relevant with the time needles and '*mapan*' facing the challenge of new millennium. Objective and motive is shown like this:

- 1) YADIM give on effort to develop Muslim,s mind setting to be a "*Quranic Mind*" that are energetic in facing globalization challenge.
- 2) To increase the strength of the *ummah* and unified them in order to protect Islam from wrong ideology, and also to put Islam in a highest ranking in human life.

- 3) To be as an effective motivator in strengthening the potential of *ummah* in accomplishing their mission towards the development based on their own mould.
- 4) To fight against rigid ideology, *hizbiyah*, communal and so on. Especially when it is spread in the name of Islam where irresponsibility people have manipulated it.
- 5) To attempt a good services to society (YADIM)

### **1.1.5 Da'wah Method Based On Organization And Institute**

Like what we know that, although some *da'wah* organization play important roles in *da'wah* disseminate. Organization is the structure where include relation between some person and also one administration system.

In any administration system, some people give other govern to only activities, it not to all and this govern involve with other by it own. In the army force, the activities are going through as formal base on grade and other. ( Ahmad Atony Hussain. 1983).

Based on that matter, it's different with *da'wah* organization, where it is one group at energy da'ie which move and execute demand also Islamic needness in Islamic *syiar* development.

This organization can equalize as group habitual base on this characteristics:

- a) Every activities and action that disrupt must barrel with basic and strategic that been underline by that pilgrim or institution.
- b) This pilgrim has been condition, which have rules or management that arrange neatly.
- c) Some activities and impetuoustion that want go through must be sourcing the agreement and pilgrim's result.
- d) Results or action that want to process, must be motive to change the motive and fighting ambition that been fix.

So that there are some different in other organization, where the organization feel more important to materialistic. In organization the produce and visible is every movement that produce is base on one fighting that is to solve the '*ummah*' problem and disseminate the Islam *da'wah* and develop the Islamic *syiar*.

### **1.1.6 Programmed Arrangement**

In construct and execute Islamic *syiar*, by order to solve the problem that face by the civilian and give contribution to Islamic people. In this matter, the foundation person had arrange variety activities base on part and own impetuouision. The effort to develop more *da'wah* potential that usually done every year. This is to make sure even *impetuous and activities that been process move on with complete to knowing the administration distance in execution base on arrangeable programmed.*

To see the victory and the uses in impetuous that going through by YADIM person, can be seen to *impetuous that have in this institution. Other than that, this foundation also responsible to take care of Islamic happiness from he phenomena and disseminate the had symptom like engender '*Khurafat, Bidaah*' and other information.*

### **1.1.7 Execution**

Like what we know that YADIM is one of the institution that build by Majlis Kebangsaan Agama Islam to produce and excite all activities in *da'wah* from. Every part of the institution, play important roles and has honesty equable that fix by them. Base on the foundation had been arranging the programmer and execute activities that suggest motive and more actively in disseminate *da'wah* to Islamic and community.

### **1.1.8 The Main Dimension**

To make sure all *da'wah* impetuous in doing well by YADIM going on with more systematic and exact the target that need. So, YADIM recognize new basic *da'wah* that is two eyes gaff to YADIM *da'wah* movement. Here, YADIM already divide to all impetuous that going on in two mainly part that is Community Based and

*Professionalism Based.* (Risalah Dasar Dakwah Baru Rancangan Tahap Pertama 2003-2007).

### **1.1.9) Community Basic**

YADIM community basic, motive to involve half of community stage in YADIM activity as volunteer ability. Special channels to this motive that been set as community either individual or organization that get contribute ability to achieve the YADIM goals.

Community Contribution and participation in execution the YADIM programmed can make fast the *fikrah* unity to from *quranic* mind and develop Islamic capability in community. This process, effectively can contribute to from the Islamic community that progressive in frame develop the '*Khairul Ummah*'.

### **1.1.10 Professional Basis**

YADIM Professional basic is to develop the quality of service and flow out with benefit of specialize knowledge, skill and new technology to execute the set out programme. This basic also will interact with customer from variety public and private agency that can get direct benefit from this basic execute, through package. Generally, community also can get benefit from YADIM by log on website, YADIM.Com, cd-rom, vcd and other media service and multimedia that publish by YADIM. Community can get YADIM service through ceremony, speech, reading book, magazine, and journal that publish by YADIM from time by time. (Internet, 2003).

### **1.1.11 Societal Policy**

YADIM's societal policy aim to involve society from all level in YADIM activities such as volunteer force. Special channels for these purposes were prepared, so that all society level can contribute manpower to ensure the successful of YADIM objectives.

Society contribution and participation to carry out YADIM programmes will rapidly the process of *‘Wahdatul Fikrah’* molding *Quranic* minds and strengthening Islamic understanding and society. Effectively, these programme will contributed to the process of mounding a progressive society in order to rebuild, *‘Khairul Ummah’*. Indirectly, it can assist YADIM in *da’wah* development from social and religion aspect.

### **1.1.12 Professional Da’wah**

At the same time, YADIM developing by organizing various *da’wah* programme as such activity in upgrading productivity, family development and constructive good character. Professional Da’wah activities as a program to give *da’wah* service to government agencies and private sectors through man-building courses to enhance productivity character building and spirit among the manpower and professional.

After that, this programme is to train the preachers and equipped their ability in order to carry out their task professionally with effectiveness and charismatic. YADIM also offer various courses so that give professional service to upgrade productivity among workers and Muslim professionals either in public organizations, private sectors and legislature. The courses offered were organization excellence self-building, work etiquettes, teamwork, and positive attitudes, towards work and paradigm shift.

The mean of the family building are organized Happy Family courses and pre-marriage courses as a preparation and understanding their responsibility. Moreover, in *da’wah* field, YADIM had prepared a family building programme modul such as quality family, parent’s seminars, Kongres Perbandingan Wanita Marhamah and Forum Wanita Anggun.

In the all courses, is to assist participant to enhance their expertise in household management as an effort to establish social institution. These courses were offered to parents, married couple, bride-to-be, staff government and privates and also NGO’s representation.

After that, the roles of YADIM also including Islamic development through self-building character programmed, for primary students, secondary levels, graduates, and youth and industrial worker. In the self-building characteristic YADIM gave teaching to the participants to mould a religious person based or method in *da'wah* such as talk, workshop and adventure activities.

### **1.1.13 Professionalism Policy**

This policy, the several roles of YADIM for the development of Da'wah in Malaysia are very interesting. For instance, YADIM played its role in multimedia field, book publication and professional *da'wah* area.

In this roles have objective to upgrade the quality of service and production by using professional force rationally so that *da'wah* performance can be achieved maximize.

An than in the policy, will assist in professional knowledge's expertise and advance technology to execute the organized programmes. Although, it will help in customer interaction from various agencies, privates and public sectors that will get advantages from the execution of the policy through package subscription.

### **1.1.14 Publication**

In order to spread Islamic Da'wah, YADIM had published materials about Islam and deal with astray Islamic teaching. Some of the book publication, there are printed matter focusing on together group that is children, teenager, students, adult, women and public.

Moreover, all the printed are matter using multilingual languages. Malay languages were we in Roman and Arabic Latin. Books and reaching materials such as journals, magazines and etc is use to expand judgments and still the main sources of knowledge. Even though, there are great competition from multimedia, Internet, cd, vcd, and other but books and magazines publications relevant as reference.

Based on this reason, YADIM continuing the quality books and journal to expand knowledge's and *da'wah* activities. YADIM has reorganized publication unit in order to ensure the effectiveness of publication unit in order to ensure the effectiveness of publications and services. A than, until today the YADIM has published 40 books related to various issues on Islam.

### **1.1.15 Yadim Roles In Multimedia Field**

Multimedia, especially Internet is a sophisticated and important tool or wavelengths for circulating information, developing mind and public thoughts. With this tool, human thinking and thoughts can be formed. It is function as a tool to enhanced *da'wah* effectiveness. An than, it is important agenda in order to shape the though and mind of society.

After that, development of *da'wah* is facing great competition. Muslim enemy to aggravate Islam by spreading false information's has used the Internet. Do, to fight this maneuvering strategy is to use the some tool.

Therefore, Muslim community should control this networking from its software so that cyber net can be control and mould into Islamic images. In this field, YADIM had played its, roles as Islamic preacher through Internet and website open out. Society can get benefit from YADIM by surfing YADIM. Com. my website.

Moreover, it is also functioning as medium to disseminate information, through sophisticated tool (vcd and internet). Among the target groups are Muslim community, non-Muslim from all levels, globally and locally.

The objective, of this website is to upsurge the spreading of *da'wah* through the latest medium, providing effective information for *da'wah* purposes and to fight negative propaganda against Islam. Beside that, YADIM organized activities such as *EHSAN NET* and Illusory Library (*Pusat Sumber Maya*) The aim of this website is to a teach society with periphery group in order to create an awareness towards this group. So, the target group is society and needy people.

Furthermore, publication of multimedia tools in various patterns such as cd, vcd, video clip and others. This publication to open wide to all level of society.

### **1.1.16 Yadim Roles In Community Field And Religion Activities**

Time by time YADIM develop it Islamic *da'wah* by using variety of strategic and new contiguoustion. This development more suitable with nowadays. See in the challenge that will be face by this millennium, difficult to YADIM to continue with it is mission. To face this situation it must meditate very well so can suitable to nowadays community.

In this community field, YADIM play role in mosque develop. Mosque set as the main place to Islamiah da'wah. This effort got full support from the government by ready more appropriate to develop the mosque. YADIM effort to take oven the community look that set the mosque, as a place to pray until functional of the mosque can be change to institute that fulfilled and solve the Islamic people to develop strong self-ability and honorable behaviour.

Islamic assess in activities that conduct by YADIM is one of the YADIM's manner. The activities that execute by YADIM base on Islamiah that is 'Majlis Perunding Wanita Islam Malaysia, Sularelawan Al-Falah, Amal Islami, Nadwah Ulama' Ibu Mithali and more.

### **1.2 Problem Statement**

Woman's community member that has a high personality in managing an organization. Islam begs to them to help and work with man in organization to fight for Islam. Islamic woman leadership is need in helping the man in community issues. But the women already involve in community life to develop the community.

The question that always talking by religion member is the women who enter Islam is base on three aspects that is as female, wife and mother. The female who are in the

age to become teenager are under the parents, uncle, and cousin responsible. After become teenager the girl must married and become her husband responsible, then when become mother must take her children. This makes women not productive until old or die.

So, Islamic woman don't have any outdoor work because their time and in their house. The man summaries that the woman not quality to be equal like them and not respect the woman. (Faisal Hj. Othman. 1993 ).

But now it different, where the woman formally involved in *da'wah* managing in *da'wah* part, at Jabatan Agama Islam Negeri although in Centre Government are equal work with man.

### **1.3 Aim Of Research**

In doing this experiment, author like see how far the woman's contribution in Malaysian in Yayasan Dakwah Islamiah Malaysia as distribution centre.

### **1.4 Objective**

In fulfill this Academic Project, author done some objective to get the information about this title, such as:

- 1) To know activities that conduct by woman in disseminate *da'wah* in YADIM.
- 2) To know what is the effect of woman in *da'wah* distribution
- 3) To know what is the respondent's opinion on woman *da'ie*
- 4) To know what is the respondent opinion on *da'ie*

### **1.5 Important Of The Research**

- 1) This experiment is as to fulfill half of the condition to get degree in Da'wah and Islamic Management that fix the by faculty.

- 2) Also, explain about Yayasan Dakwah Islamiah Malaysia (YADIM) as da'wah distributor centre and produce by YADIM.
- 3) Explain to community about woman participant in YADIM and activity that produce.
- 4) This experiment is to be a place that can be refer by variety person and get benefit to community in Islamic *da'wah*.

## 1.6 Definition Of Title

Islamic Da'wah is one of the important questions in world Islamic communities. It's can see from the Islamic evoke phenomena today that think as *da'wah* evoke. Although that, *da'wah* by it own not understand by Islamic people sometimes, until there are someone among them thought *da'wah* only called human being in similar word '*tabligh*' or sent Islamic brochure only. It becomes difficult to link with concept and meaning about how big is the Islamic by it own.

Da'wah is '*Kalimah Arab*' that comes from the word *da'a*, *yad'u* and *da'wah*. Da'wah take from the word *al-du'a* which mean stop begging and invite to something. Base on Ibn Mansur in Lisan Al-Arab, for example it mean *al- Itighathah* that is ask for help. It also means *raghbab ila Allah* that is pray to Allah and ask to Allah. In *hadith* collection, *da'wah* also mean invitation to wedding celebration ceremony and beg human to Islam.

Da'wah obey to language that is mean exclamation and by phrase is exclamation to Islamic taught. Which said by Ab. Syed Ali Mahfuz, da'wah help human to do well and obey the direction and ask to do charity and leave that bad influent so they can enjoy happiness in world and in eternity.

In politic, *da'wah* also use as invitation or propaganda to achieve leadership ability on Islamic people. I also mean as one mekanisme or things to build new governance. For example, record the history about politic movement Bani Abbasiyyah that name as

dakwah Bani Al-Abbas to up the Rasulullah family to governance place to substitute Bani Umayyah government. (Abdullah Muhammad Zain. 1991).

From *Syara, da'wah* used to exclamation only to Islam although evil also been said have it own *da'wah* that is go through bad. It also means activities base on exclamation and teach human to pray Allah s.w.t by doing the want and unwanted things.

Dr. Abdullah Mohd Zain also collect some other meaning from *Al-Quran* and *As-Sumah*, which bring same meaning. Such as:

<i>Jihad fi sabil Allah</i>	<i>Berjihad</i> in Allah's way
<i>Al- Amr bi al-maruf wa</i>	execute and <i>amar makruf</i>
<i>Al-Nahy an al- mungkar</i>	secondary <i>kemungkaran</i>
<i>Al-Islah</i>	innovation

Generally, *da'wah* can be described as acclimate people to go through as Allah s.w.t ways. But people can make different about how to transfer that feeling. Some people s.a.w *da'wah* as simplistic, that is as teach and post-hatch people to surrender with their toque to Islamic reality and excellently and without any question they follow the Islamic taught which can followed.

Some people s.a.w or describe *da'wah* as *sophisticated* that is as indoctrination process which is delicate, teaching attribute and need a complex logistic preparation. In this matter, effectiness and achievement *da'wah* project are measure by qualitative that is how good the Islamic taught can give realization among community. Others, saw *da'wah* as *expressive* that is as Islamic process that clearly can see as easily and direct, especially through using symbol, device and label.

In this matter, reality or achievement of any *da'wah* project measure from how board are the symbol, device and label get place in a person life or community life. Other than, some describe *da'wah* as *progressive* that is as Islamic process where it's. Contain extremely can see that easily and directly because the symbol, device and label not that important. The achievement measure by Islam alternative to face reality.

This four type of ways saw or describe *da'wah* can say have ability each other. For example, simplistic opinion on *da'wah* is normally, expressive, although women's opinion on *da'wah* is sophisticated but also progressive. It's different from the *da'wah* question base on Islamic woman in Malaysia that is their opinion and thinking is not only different but defiance. There are some question that, it is must the woman involve in politic.

In roles question of Islam woman, there also have simplistic, sophisticated, expressive and progressive, characteristic. To those who see woman in simplistic character, they only give the women to take and give education to them.

If in expressive character, Islam woman can lose the Islamic message especially on dressing. So in this case, woman can describe as device bringer. If in sophisticated character, woman's work not only in the house but also anywhere such as social politic, academic, economic and other. Base on progressive, they want women to be more active in bring Islamic brochure in mental stage.

So, from the introduction explain that analysis between *da'wah* question and woman role question not only in Malaysia but also in other country, it not a discussion that can objective as important or main topic. It's base on how the discussor give an explanation. ( Angkatan Belia Islam Malaysia, 1993).

So, from this we can know that *da'wah* had variety meaning by it own

## CHAPTER 2

### LITERATURE RIVIEW

#### 2. Introduction

Leadership is a necessity for every society in which it is regarded as a guide or guidance towards a certain pathway to those who become the followers. In the Islamic leadership concept, men and women are admitted as leaders, at least as their own leader to themselves. However, absolute leadership is actually on the shoulder of men based on some advantages gives by Allah to them.

However, the leadership of women is also important especially in leading and educating the children. A good education and leadership can give a good effect to the children and can produce a healthy generation, physically and spiritually. Therefore, a leader must always enhance and prepare himself with enough knowledge, be it *fardu 'ain* or *fardu kifayah*.

Beside that, women's role in the society cannot be denied any more. Their involvement and role in the Muslim society can be found even from the early Islam, when it develops to Mecca, *Madina* and finally newly opened countries.

Muslim women during the Prophet's period gave their services to the Prophet and struggles in many ways. For example, the Prophet's first wife, Saidatina Khadijah binti Khuwailid has sacrificed most of her properties, energy and ideas for Islam. While Saidatina 'Aishah became the main source for to the Muslim 's in her period until nowadays because of her high level of knowledge.

However, it must be stressed that women's involvement as a *dai'e* is good and honorable under the condition that she is still under the man as the man as the leader.

## 2.1 Definition Of 'Women'

When talking about this gender, one usually imagines them as a creature full of emotions. It is almost synonymous to women. They are said to be the slave of their, easy to cry, easily hurt and hard to control or hide their emotions. (John Nicholson, 1997).

However, the abilities of women in various aspects cannot be disputed. Women play an important role although they are regarded as the weaker gender and needed protection, especially, from men. History has proven that protection given to women enable them to do their duties.

In reference to the definition of 'women', according to Alexis Carrel, one of the French physiologist and a biology expert, in her famous book, 'Man The Unknown' states that God creates man and women different in its nature and this differences are the cause of their different duties and rights. (John Nicholson, 1997) .

For a better picture on what is a woman, we will have to look at its uniqueness with reference to men. From the biological and psychological aspect, man and women are homologous, with the same structure but with different functions. Sex or gender is from the Latin word which means 'cut' that is, man and woman is cut or separated from one another where they are in fact one. What differs them is their functions in which chemical aspects in their body such as hormones plays different role.

From the biological aspect, both genders actually exist in the man's body. One of the realities on life is that it is human nature to have nature, men and women. However, psychologists find that usually men are uncomfortable with the polarity or two characters in their body and finally they stressed on only one. Usually, factors such as the cultural process and education play an important role in this stressing process.

Looking at the natural aspect and characteristic of women, according to physiologist, man and women differs in the gender aspect. These differences cause the different of their duties and functions. From the psychological aspect, women are mostly

influenced by emotions and this differs from man where his mind can influence his emotions. (John Nicholson, 1997).

This means that man will not follow his heart when facing certain problems. One of the important aspects of women is that they are regarded as the source for giving birth. This process took a long time, pregnancy, the pain when giving birth, and other pains. This is one of the specialties of the women, given the strength of motherhood feelings until there are certain cases where money is paid just for the women to get pregnant by using medications. It is felt that men will suffer if they are put with the burden of motherhood.

This is also true that nowadays, women not only responsible as mothers but also active in areas which were once conquered by men. ( Norlida Hanim bt. Mohammad Daud. 2001/2002)

## **2.2 Position Of Women Before Islam**

In the history of man's Civilization, the Greece Civilization is regarded as a civilization that can be proud of at that time. However, according to Prof. Dr. Mustafa Assibaie in his book, *al Mar'ah Baina al Fih wal Qanun*, women at that time was locked and imprisoned at time, not given the chance to study. They are insulted and are regarded as slaves of faces. They can be bought and they can be sold. They do not have any rights to protest any they do not have any rights to other things except for food, drink, clothing and a place of shelter. In the peak of Greece civilization, women became an instrument to fulfill the sexual desire of man only. Models of sexy women are popularized and destroy its society's morals and further destroy the glorious Greece civilization, once upon a time. (Harun Din, 1993).

### **2.2.1 Women in women Law**

Under the Roman law, the position of women is much sadder. When they are teenagers, their guardian controls them, whether they're father or grandfather or others that are called 'Peter Families'. The power of the guardian is unlimited. He can even

banish the women from his house or sell them. It is not wrong or an offence because there is no legal protection for them.

According to Prof. Dr. Ali Abdul Wahid Wafi, in his book, *al-Mar'ah Fi Islam*, much unluckier than that a woman's marriage can be decided by the guardian. When she marries, she is under the ownership of her husband, instead of her father's. The same situation happens whereby the husband fills in the place of the woman's father, in all the woman's actions, according to the book authored by V. Giret, *Droit Roman*. (Harun Din.1993).

### **2.2.2 Women in the Jew Law**

The Jewish holy book known as 'Talmud states that "a woman cannot complain to anyone if she finds out that her husband is having an affair with another woman even in their own home." There is also a statement that says "a Jew can do anything to his wife. He can enjoy it like he enjoys a piece of meat from the market, whether to soak it, burn it or throw it away."

Prof. Dr. Mustafa Assibaie in his book above, states that Jewish daughters cannot receive any inheritance from movable properties such as money and silver, if there exist among the family members, a son, even if the gold and silver are of huge amount.

### **2.2.3 Women in the Western law**

In the English law until 1805, one is obligated to sell his wife. This law provides, the minimum cost of a woman is 6 pence. There is also the case, after the law has been replaced, an Englishman, sold his wife for 500 pounds. This case went to the court and the lawyer for the man, in his defense, states that he is not guilty because there exist in the previous English law that obligates him to do that. (Harun Din.1993).

Prof. Dr. Abdul Wahid Wafi states in his book, the situation of the French women are very terrible and saddening until the present period, and even, until now, is not being

protected fully. They are disregarded from law and is incompetent to get a full civil rights.

Under the French Civil law (code), Article 217 states that: “a married woman, although her marriage is based on or by a certain agreement to separate the possession of the man and his wife, it does not mean that the wife can use or give her property by changing the possession of, pawning or buying another new property without the husband in the contract or with the husband’s written consent. (Harun Din.1993).

### **2.3 Position Of Women After The Emergence Of Islam**

Prophet Muhammad (PBUH) is a messenger of God and his duty is to build and repair whatever wrong doings and place the women in a better position. The Prophet Muhammad (PBUH) came with Islamic teachings, to right the wrongs to upheld whatever there is to be upheld and to place women in Islamic law according to its suitable place and situation. (Harun Din.1993).

The birth of Islam at the end of the 6<sup>th</sup> century A.D gives peace to the whole world, has changed this phenomena. Islam takes care of the women’s status, of similar level with man and change the primitive understanding that perceive women as trade and a thing to fulfill man’s sexual desire only. (Andek Masnah Andek Kelawa. 1998).

In general women is of the same position as men. Both have their own specialties. Sometimes, law shows how women are more honorable than men. This can be seen in the *dalil*: A man meet the Prophet (PBUH) asked: who has the right to be respected by me, on Prophet answered: Your mother. This happens three times and on the fourth, the Prophet answered: Your father. (Harun Din. 1993).

### **2.4 Woman And Leadership**

Islam admits that humanity, honour and membership of women are the same as man. Islam also admits the fact that women have leadership same as man. Allah most High

States: “ The believers, men and women, are protectors of one another: they enjoin what is just and forbid what is evil.....”

This shows the existence of women’s leadership of men. They help one another in *amal ma’ruf* and forbid from doing evil, they observe regular prayers and charity and they obey God and His Messenger. Therefore, it is not denied that women also play an important role in the development of the society and the nation in accordance with the guide provided by Allah. . (Andek Masnah Andek Kelawa, 1998).

Beside that, from one descendent to another, women have played two roles, as wife and mother as well as a member of the society. The role as a mother and wife is an important duty held by held by women from time to time.

The involvement of women in the society as *da’ie* is good and honorable but still under the condition that they are under the protection of men as leader. Thus, the involvement of women in politic is not a sign of development but is a sign that shows a government has came of age and almost dead. However, men are not aware of this matter. Women leaders are often tend to follow her heart that change from time to time. (Abu Mohd Jibrail Abdul Rahman, n.d).

We cannot deny the based duty of a women is as an educator to her child at home, however, if she has the ability, after completing her chores at home. She can help other women who need help such as by becoming a teacher that can provide and share her knowledge, teaching on religious knowledge and take care of her manner (*akhlak*) outside home, these are methods in which women can play the role as a *da’ie* to the society. The wisdom and piousness of women who work outside home and make her happy can avoid her from being others slander.

From the above explanation, Islam definitely does not deter women from getting involved with the society in doing their duties jobs as a basic for them to spread Da’wah Islamiah. Loyalty and noble manners including knowledge owned can hinder them from becoming slanderous materials and exposed to criticisms.

Women are obligated to preach (*da'wah*), especially when facing various challenges by women *da'ie*. The obligation for women to preach is a command not specified only to man but also it is a general command, which includes woman. The obligation and hope towards women nowadays is much more desperate where there are a lot of issues and problems that can only be solved by women's *dai'es*. Behind all these obligations and hope, women face challenges that put them in a dilemma. There are even those who have directly involved, forced to step back from the *da'wah* Islamiah activities.

There are verses from the Holy Qu'ran that shows the obligation of *da'wah* without differentiating between men and women, for example:

(Al-Qu'ran. *Ali-Imran*: 3: 104)

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

Meaning: “ but there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong: they are to attain felicity.”

(Al- Qu'ran. *Fussilat*: 41: 33)

ومن أحسن قولاً ممن دعا إلى الله وعمل صالحاً وقال أننى من المسلمين

Meaning: “ Who is better in speech than one who calls (men) to good, works righteousness and says “ I am of those who bow in Islam”?”

Clearly, those verses show that the obligation of *da'wah* is general as also the command towards other obligations. Women are the same as men, except in aspects in which differences between them are showed, including *manat al- taklif*. Women are beings that includes in *Ahliyyat al-wujud*. (Abdullah Muhammad Zain, Che Yusoff Che Mamat & Ideris Endot. 1991).

(Al-Qu'ran *Ali-Imran*: 3:10)

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

Meaning: “Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. If only the people of the Book had finish, it were best for them: among them are some who have faith but most of them are prevented transgressors.”

## 2.5 Women Obligations

Because Islam gives a just right to women a role in life. Women are given the rights to seek lawful properties, dower in marriage, to take care of her child, to seek for beneficial knowledge and to know all the matters of the Muslimin Ummah. Therefore, woman is to allow to get involve with any general activities that are not in conflict with Islam teachings. Thus, there must be, among the women, those enjoin ma`ruf activities using know ceremonies, usrah, tarbiah da`wah, cooking, sewing, decorating and others. But the main aim for those ceremonies is to shape Muslimat personality, gaining knowledge and understanding *akhlak Islamiah*.

Based on the above explanation, it is clear that women have the same obligations as men, that she has the rights and responsibilities, whether individually or in group (*jamaah*).

- 1) They are responsible in matters on *aqidah*, *ibadat* and *muamalat*
- 2) They are obligated with those duties and all their practices (*amal*) will be given reward.
- 3) All the commands in the Holy Quran are for Muslims, including the women except if there is a clear *dalil* stating the reversed.
- 4) As wives, they must obey their husbands. The Prophet (PBUH) once said: “if I am commanded to ask one to bow to another, I will command a wife to her husband.”
- 5) Being responsible to her marriage in a trust that must be burdened on her. “And the trust of women (wife) is to become the guard to her marriage and being responsible on her control.” (Trans Al-Hadith)

## 2.6 Implementation Of Da'wah

To implement *da'wah* the role of Muslims intellectuals must be based on these guidelines:

- 1) A complete organization
- 2) Da'wah policy must not differ from the spirit of the verse 125 of *An-Nahl* that promote wisdom, teaching and discussions as the better way
- 3) Da'wah strategies must be arrange according to the situation and environment of the society to guarantee success
- 4) Da'wah must more together in both its aspects:
  - a) Operational aspect that covers *tabligh* activities orally, in writing and painting / art. Active involvement in Da'wah Islamiah bodies is very important.
  - b) Service aspect that covers efforts in doing daily duties including the roles of the said areas and other social and educational services
- 5) Da'wah approach must be suitable with the society's level of thinking in this science and technological era.
- 6) To have initiative and effort in uniting opinions in certain issues with the spirit of *ukhuwah* and *samahah* although differ in *da'wah* or political parties.
- 7) Take any method or effort to avoid misunderstanding and breakdown among Da'wah Islamiah bodies in this country, which are conducting Da'wah duties together and have the same aim.
- 8) Always try to make an assessment towards the movement and Da'wah implementation done.
- 9) Defend the pureness of Da'wah Islamiah from being used by any interested parties.

In relation to Da'wah movement in the Da'wah Islamiah area in the society, it has to be accepted that the contribution given by Islamic intellectuals in Da'wah bodies activities are very small and even frustrating according to some parties. In Da'wah bodies, there are only some who are active in Da'wah associations such as Jama'iyah Da'wah Islamiah Kelantan, Jam'iyah Da'wah Islamiah Selangor, Angkatan Belia Islam Malaysia (ABIM), Pertubuhan Kebajikan Islam Malaysia (PERKIM), and