

THE INTERESTING DA'WAH PROGRAMMES FOR THE
MUALLAF IN ISLAMIC RELIGION COUNCIL AND THE MALAY
CUSTOM OF KELANTAN (MAIK)

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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.

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ABSTRAK

Kertas Projek yang bertajuk PROGRAM UNIT DA'WAH MAJLIS AGAMA ISLAM DAN ISTIADAT MELAYU KELANTAN (MAIK) KEPADA SAUDARA BARU adalah kajian mengenai program da'wah Unit Da'wah MAIK lazimnya menumpukan kepada program fardhu ain, penghayatan Islam, sambutan hari perayaan dan sebagainya yang melibatkan saudara baru. Namun, kajian ini akan mengkaji pendapat saudara baru sendiri tentang sambutan dan masalah yang melibatkan saudara baru dalam program da'wah MAIK tersebut. Kajian perpustakaan, temubual dan soal selidik merupakan metod yang digunakan untuk mendapatkan maklumat. Di samping itu, kajian ini menjelaskan tentang penubuhan MAIK dan peranannya serta kedudukan Unit Dakwah di MAIK. Kajian ini juga membahaskan tentang saudara baru dan kedudukannya dalam Islam. Di samping itu, kajian ini juga memperincikan kedudukan saudara baru di MAIK serta metodologi dakwah MAIK kepada saudara baru. Kajian ini turut menyenaraikan program-program MAIK yang melibatkan saudara baru serta beberapa masalah yang dihadapi oleh MAIK berhubung dengan saudara baru. Harapan penulis agar kajian ini dapat memberikan sumbangan ilmiah ke arah memperkembangkan lagi ilmu-ilmu dakwah dan ilmu yang berkaitan dengannya. Semoga tradisi keilmuan Islam akan terus subur di dalam jiwa-jiwa insan yang cinta dan ghairah terhadap kebenaran ilmu-ilmunya.

ABSTRACTS

The title of academic project is “THE INTERESTING DA’WAH PROGRAMMES FOR THE MUALLAF IN MAJLIS AGAMA ISLAM DAN ADAT ISTIADAT MELAYU KELANTAN (MAIK)”. This academic project discuss about da’wah programs from MAIK,s Da’wah Unit. Usually this programmed focused to *Muallaf* that involve many types of programs such as Fardhu Ain program, Islamic approachment, celebration for Islamic festival and so on. Beside that, it also studies about Muallaf opinion that involve about their problems and acceptance with this programs under the MAIK’s dakwah unit. Library research, interviews and questionnaire relevant methods are the tools employed for data gathering purpose. Beside that, this research unit discuss about the background of MAIK, the role of MAIK and the position of Dakwah Unit in this organization. This research also discusses about the position of Muallaf in Islam and the methodology that has been used to invite and attract them about the strength of Islam religion. Beside that this research has listied all MAIK’s programs which are involving the participation of Muallaf. It also discussed about the problems that has been faced by MAIK’s dakwah unit regarding the Muallaf. In this research, the writer hopes that academic project should give the contribution to knowledge. Hopefully Islamic knowledge will spread and can give many benefits in our lives.

ملخص البحث

كان هذا البحث العلمي الذي تحت الموضوع "برنامج إدارة الدعوة للشؤون الإسلامية والعادات الملايوية بكلنتن (MAIK) الى المؤلفين". ومن الملازمة أن البحث عن البرنامج الإدارة الدعوة قد ركزت على البرنامج المعينة منها فرض عين، إحياء الإسلام واحتفال الأعياد وغيرها حينما يكون المؤلفون متداخلين فيها، وركزت الباحثة على آراء المؤلفين حول احتفالاتهم ومسائلهم لهذه البرنامج. وبإضافة على ذلك، قد بينت الباحثة عن نشأة هذه الإدارة ودورها ومكانتها في هذه الإدارة مع اهتمام حول المؤلفين ومكانتهم في الإسلام. وكذلك أيضا البحث عن المنهاج التي تستعملها هذه الإدارة في التنفيذ مقاصد الدعوة لديهم. الرجاء من كتابة هذا البحث العلمي أن يكون منافعاً ومراجعا في تنمية العلوم الدعوة والعلوم المتعلقة بها. لعل الثقافة الإسلامية تنمي بأحسن النمو في نفوس الناس الذين لديهم نواية على تحقيق العلوم والمعارف.

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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	,	فار	fa`r
ب	b	برد	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhabab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظال	zālim
ع	c	عقل	^c aql
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	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‘ī
و	ū	علوم ، ادعو	‘ulūm, Ad‘ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يَّ	iyy	شافعي	shāfi ^ʿ iyy (ending)
زَّ	aww	علو	^ʿ uluww (ending)

5. Exemptions

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

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

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

Example: مكتبة الإمام transliterated to: maktabat al-imām

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

Example: المتبة الأهلية transliterated to: al-maktabah al-aliyyah
 قلعة qal^ʿah
 دار وهبة dār wahbah

ABBREVIATIONS

AS	ʿalayh al-salām
ed.	editor/ edition/ edition by
H	hijriyyrah
JAKIM	Jabatan Kemajuan Islam Malaysia
JHEAIK	Jabatan Hal Ehwal Agama Islam Kelantan
JHEOA	Jabatan Hal Ehwal Orang Asli
MAIK	Majlis Agama Islam Dan Adat Istiadat Melayu Kelantan
n.a.	no author/ no year
n.d.	no date/ no year
n.pb.	no publisher
n.pl.	no place
p.	page
pp.	pages
RA	radiya Allāh ʿanhu / ʿanhā / ʿanhum
SAW	Salla Allāh ʿalayh wa sallam
SWT	Subhānahu wa taʿālā
vol.	volume

CHAPTER 1

INTRODUCTION

A. Background Of Research

The Islamic Religion Council And Malay Custom of *Kelantan* or in short MAIK is a religious institution under the patronage of His Royal Highness of *Kelantan*.

In order to ensure all the programs are carried out smoothly and successfully, MAIK has established many units such as Administration Unit, Finance Unit, *Darul Aitam* Unit, Library Unit, Secretariat Unit, Development and Investment Unit, Collection Unit, Distribution Unit, 'Da'wah's Unit, Mosque Unit and Publishing Unit. (MAIK. Laporan Tahunan 2000: 12).

The MAIK's Da'wah's Unit in particular has been focusing on Islamic propagandas through their programmes to accomplish the processes of religious work. These Islamic propagandas are important activities in the Da'wah's Unit as it is requested in Islam. According to commandment of Allah S.W.T: -

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (125)

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

(Al-Qur'an. Al-Nahl 16: 125).

Therefore, MAIK *Da'wah's* Unit often organizes Islamic activities for the newly converted Muslims, including educational programs and programs to enhance their welfares.

Although, many issues related to the *Muallafs* has always been discussed by the Muslims community in Malaysia, but the welfare of the *Muallafs* has not really been taken care of. Nevertheless, the Islamic Religion Council And Malay Custom of *Kelantan* (MAIK) continues to organize '*Tarbiyyah*' program for the newly embraced Muslims, and this research is to find out the response to the program, and any problems occurs during the programs, problems in *MAIK's* administration and difficulties faced by the *Muallaf's*

B. The Meaning Of Title

In general, title is very important to any researches or studies because it reflects the whole ideas on what is being written. The chosen title of this research is 'The Interesting *Da'wah* Programmes for the *Muallaf* in the Islamic Religion Council And Malay Custom of *Kelantan* (MAIK)'. Before the writer explains further about the title, let's look at the meanings of each words in the title.

INTERESTING: According to Oxford Dictionary, the word "interesting" means attracting your attention because it is special, exciting and unusual (Sally Wehmeier. 2000: 709).

DA'WAH: the word "*Da'wah*" literally means the call, signifying the call to Islam, is nevertheless not just about gaining more converts to Islam (Theodore Gabriel: 55). The word *Da'wah* is originated from Arabic (*الدعا الى شئ*) to call and to persuade. In general *Da'wah* means one way of life to accomplish an agreed and supported principle. *Da'wah* differs from principle as *Da'wah's* role is to appreciate or understand the principle. Meanwhile, a principle is a general rule that guides one's behaviour based on religious and moral beliefs (Dato' Dr. Abdullah Muhammad Zin, 2003: 2).

PROGRAM: According to '*Kamus Dewan*' the word program means a series of events that has been planned to ensure the underlying principle can be achieved (Dewan Bahasa dan Pustaka, 1994: 1057). In other words program is a set of plans (Dewan Bahasa dan Pustaka, 1994: 1057).

MUALLAF: *Muallaf* is a term refers to the newly embraced or converted Muslims. *Muallaf* originated from the Arabic word, which refers to a person whose heart has been tamed to accept Islam. Generally they are still lack of piety and needs guidance in every aspect in Islam (B.Hussain Ahmad. 1978: 79).

MAIK: MAIK is the cronym for Islamic Religion Council And Malay Custom of *Kelantan*. MAIK is a religious Institution located in *Kota Bharu, Kelantan*. It was established nearly 87 years ago and is connected to the background history of religious education in Kelantan in twentieth century.

C. Significance Of Research

Hopefully the facts and findings from this research will reveal the actual situation on programmes by *MAIK's Da'wah's Unit*. We will know about the response and problems faced by the *Muallaf*. Hence the analyzed data will be obtained with careful measures so that the information derived are up to the standard and authority that's needed.

Another purpose of this research is to list out all the strengths and the weaknesses of the activities held by *MAIK Da'wah's Unit*, including its *Da'wah Islamiyyah's Programmes*. Then, we will recommend steps that can be taken to overcome these weaknesses.

This research is also important to the public who still blur with the difficulties faced by the *Muallaf*. The function of the Islamic Council too is also not widely understand by the public. This situation occurs as a result of some parties put the blames on the other parties if any problems or welfare issues arise connected to the *Muallaf*. In fact

this research will also measure how committed the Islamic Council in solving problems or issues regarding the *Muallaf*.

D. Aim Of Research

The purpose of this research is to find out more about *MAIK*'s role in the development of the programs for the new Muslims. As already explained, *Da'wah*'s unit programmes for the *Muallaf* comprise the activities and agendas that are held throughout the year. Among them, it is the responsibility of *Da'wah*'s unit to deal with the registration of the newly embraced Muslims according to the stated law. Besides that, the responsible parties should play their roles in these religious activities so that a more civilized and harmony society can be achieved.

E. Objectives Of Research

The main objective of this research is to study how effectiveness of those programmes conducted by *MAIK* *Dakwah*'s unit for the *Muallaf*. Besides that, other equally important objectives are as follow: -

- 1.To list all the religious activities carried out for the newly embraced Muslims.
- 2.To assess the response given by the new Muslims towards there religious activities.
- 3.To understand the problems and needs of *Muallaf*.

F. Problems Statement

This early assumption of this research was that the writer thought that there are problems in these programmes, although they are carried out according to the schedule. It is obvious that those *MAIK*'s religious programmes have always received

good response despite of minor problems occurred on both sides. The main focus of this research is to find out the effectiveness of those programs to meet their objectives.

G. Scope Of Research

This research is focus only on the discussion about MAIK *Da'wah* Unit's programmes for the *Muallaf* around *Kota Bharu, Kelantan*. This research gives more emphasis on the effectiveness of these programmes organized by MAIK. Nearly 50 members of newly embraced Muslims who are registered with MAIK and attended the programmes are chosen as respondent for this research.

H. Methods Of Research

In this section, we will explain how the research has been done, how the data is obtained and the way it was analyzed. In this research the writer collects the data through library research and fieldwork. The methods used are as follow: -

i. Library research

The writer used the methods of library research to collect informations such as through reading books, articles, magazines, journal, newspapers, Internet and other sources in connection. The writer also obtained some references from MAIK's *Da'wah* Unit's documents regarding those programmes.

ii. Interviews

This method of interview was conducted to gather information and facts verbally with MAIK's officers to get the information concerning the programmes, problems faced by the Unit, and also general information about the unit. Several interviews were carried out with MAIK's religious officers.

iii. Questionnaire

Generally, questionnaires are used to gather data from individual and society in any residence or institution. This method consists of a series of written questions regarding the research. It is a process to obtain information and data from the new Muslims using 50 copies of questionnaire. These questionnaires were given to 50 respondents (*Muallaf*) who have attended all the programmes organized by MAIK. The questions in questionnaire were carefully chosen so that they are relevant to the objectives of this research.

I. Literature Riview

There are several researches done by others concerning the same topic, which served as reference to the writer. The references are as follow: -

- i. Ab. Aziz mohd Zin, *Metodologi Dakwah*, Penerbitan Universiti Malaya, Kuala Lumpur, 2001.
- ii. Othman Hj Ibrahim, *mekanisme Dakwah: Pendekatan Kepada Masyarakat Di Pedalaman*, MAIK, Kota Bharu, 1995.
- iii. Fathi Yakan, *Halangan – Halangan Dakwah*, al-Kautsar, Kuala Lumpur, 1994.
- iv. Norrodzoh @ Nor Raudah Bt Hj. Siren, “*Isu Saudara Baru Dalam Media Islam*”, Jurnal Usuluddin, Akademi Pengajian Islam, Universiti Malaya, 2000.
- v. Syed Abdurahman Haji Syed Hussin, “*Manhaj: Pengertian Dan Kepentingannya Kepada Dakwah*”, Jurnal Usuluddin, Akademi Pengajian Islam, Universiti Malaya, 1997.

- vi. Yang Bhg. Prof. Dato' Abdullah Muhammad Zin, "*Paradigma Dakwah Yang Berkesan Di Era Globalisasi*", Kolej Universiti Islam Malaysia.
- vii. *Laporan Tahunan 2000*, MAIK, Kota Bharu.

Resources of there last researches are arranged accordingly, beginning from books, journals and documents as follows: -

- i. Ab. Aziz mohd Zin, *Metodologi Dakwah*, Penerbitan Universiti Malaya, Kuala Lumpur, 2001.

This book refers to the different methods of Islamic processes and its theories. This book focused on methods used to educate the *Muallaf* and how to overcome problems faced by the *Muallaf*.

This book also explained on basic concept of "*Da'wah's Methods*" which is divided into 3 parts that is the suitability up the target, the content towards the Muslims and non-Muslims.

Methods using mass media and channels are also been discussed, including their pros and contras. This book also explained on how to use mass media as one form of presentation.

The most recent methods of "*Da'wah*" suitable for the Muslims and non-Muslims are also found in this book.

- ii. Othman Hj Ibrahim, *mekanisme Da'wah: Pendekatan Kepada Masyarakat Di Pedalaman*, MAIK, Kota Bharu, 1995.

This book is very appropriate to every Islamic teacher especially to aborigine people. The contents are about researchers on the *Muallaf* (aborigines) and this research expose their backgrounds in everyday life.

Topics on cultural and economics of them are also been discussed in this book. Problems faced by the local natives (Muslims) are also explained in the contents.

Second chapter of this book is on their culture such as their celebrations days, wedding's custom, death ceremonies and their everyday life custom.

The third chapter explained on the movement of the Islamic activities among the local natives society, the challenges they have and the techniques they used. The book also stated the importance of techniques, the follow-up programmes and counseling. In this chapter methods used for these local natives (Muslims) are mentioned and also the problems faced by the Islamic teachers.

Chapter four is more on the Malay society's role to ensure the stability of their faith in Islam and also the role of the government officers in carrying out religious activities in the rural areas.

In this chapter we can read the role played by the Malay society and government officers in helping the local natives (Muslims or non-Muslims) to cope with their lives such as economics and social life's.

On the whole, this book gives us knowledge about the natives, their lives, their thinking and other elements in their culture. In addition to that, this book presents a mechanism for "Da'wah" in the appropriate approaches relevant to the target (the natives).

- iii. Fathi Yakan, *Halangan – Halangan Dakwah*, al-Kautsar, Kuala Lumpur, 1994.

This book is referred as to find out about the reasons for the declining of 'Da'wah's activities among the Islamic organizations, officers and others who are involved in this field.

This book discusses the problems faced by the Islamic organization. In the second chapter of the book, it exposed the weakness of the management team, wrongly appointed posts, unfair in the distribution of work, personal needs, internal problems and lack of working skill. In this chapter, it also explained the difficulties faced by the institution in their activities for the new Muslims.

This book also exposed on problems among the officers that is their behaviours which is outside normal norms. Pressures from other parties also weaken these Islamic activities.

- viii. Norrodzoh @ Nor Raudah Bt Hj. Siren, "*Isu Saudara Baru Dalam Media Islam*", Jurnal Usuluddin, Akademi Pengajian Islam, Universiti Malaya, 2000.

This article is very important and should be read (analysed) with great interest. This article gives us informations for the public regarding issues on *Muallaf*.

In relation, among the titles discussed in this article are issues of the *Muallaf* published in media, why they embraced Islam, their problems in Islamic media and lastly their hopes.

This article is very good as we can read the interesting discussion and conclusion of topics regarding *Muallaf* collected from four Islamic magazines that is "Islam", '*Majalah Dakwah*', '*Majalah Cahaya*', and '*Majalah Ummi*'. This article gives us topics on *Muallaf* and several issues every year since 1990.

This article explained how and why ones decide to embrace Islam. Among the factors are exposed to Islamic environment since young, family's support, friends, from reading, marriage, findings, researches and dreams.

This article also exposed problems of *Muallaf* regarding their families, wrong impression of Muslims society, Islamic officers attitude and the *Muallaf* further guidance.

The last topic in this article discussed on the *Muallaf* hope to be a good Muslim, to further their studies in Islam and to have full support from others (*Muallafs*) regardless of their races.

- iv. Syed Abdurahman Haji Syed Hussin, "*Manhaj: Pengertian Dan Kepentingannya Kepada Da'wah*", Jurnal Usuluddin, Akademi Pengajian Islam, Universiti Malaya, 1997.

This research by Syed Abdurahman is more focused on "*Manhaj*" that is methods. The contents are discussion topics such as definitions of "*Manhaj*", it's importance in religious activities and "*da'wah's*" activities in Mecca or Madina.

This article explains the methods used to educate the *Muallaf*. For example, the importance of method in religious activities to educate the *Muallaf* successfully. Methods on how to approach these *Muallaf* must include a good planning and followed by enough financial support.

This article also explains long and short terms preparations and planning in the management credibility to achieve the objectives. Hence, this article explains on plans from Islam perspective and as demonstrated by Rasulullah SAW plan in Mecca and Madina, long time ago.

- vi. Yang Bhg. Prof. Dato' Abdullah Muhammad Zin, "*Paradigma Da'wah Yang Berkesan Di Era Globalisasi*", Kolej Universiti Islam Malaysia.

In this paperwork named "*Paradigma Da'wah Yang Berkesan Di Era Globalisasi*", he mentioned about the effective and suitable preaching thinking. We must combine four components, those are Preacher (*Da'i*), Preaching message (*Maudu' al-Dakwah*) preaching target and preaching method. The mentioned about this in the National seminar of Preaching and Fanatism, He also discussed about Islamic preaching method.

He also mentioned about the preaching obligation. It is compulsory to all Muslims and can be divided into two types, '*Wajib Aini*' or individual obligation and '*Wajib Kifayah*' or overall obligation. He discussed also about the preaching target that is both for Muslims as well as for non-Muslims. There are three preaching methods mentioned in the Quran. They are *Al-Hikmah* or wisdom, *Al-Mau'izah al-Hasanah* or good examples and best discussion.

Globalization is our world today that becomes smaller and everybody is dependent on each another. He discussed also about the preaching challenges especially from mass-media such as liberal-capitalism and mental war. He suggested the future preaching paradigm to ensure the success in rescuing our community *aqidah* that needs strength in the aspects of spiritual, physical and mental.

vii. Laporan Tahunan 2000, MAIK, Kota Bharu, 2000

This is the latest annually report from MAIK which is published in year 2000. This document is very important as it gives the latest information's on development of MAIK. It also gives information on the background history of MAIK establishment, it's objectives, structure of organization and it's roles.

In addition, this document gives information's on MAIK *Da'wah*'s unit, involving in '*Da'wah*'s programmes for the new Muslims.

This document also provides data's and information involved other units in MAIK, besides *Da'wah*'s unit.

J. Contents

In this research, the writer divides the content into 5 parts as follow: -

i First Chapter:

In this chapter, the writer gives a rough idea about the title chosen that is related to the background research, definitions of the title, objectives, the importance of research, scopes, conclusions, methods of research, literature review and structure of writing.

ii Second Chapter:

In this chapter, the writer discussed on the introduction to Islamic Religion And The Malay Custom of *Kelantan* (MAIK) in view of its history of establishment, it's authority, management organization and it's objectives. Besides that, the writer also elaborates on MAIK' functions and unit's of operations.

iii. Third Chapter:

In this third chapter, the writer focused on MAIK and the *Muallaf*. The writer lists down the definitions of *Muallaf*, their status in Islam, their category in MAIK and statistics of *Muallaf* in MAIK.

Besides that, the written tries to explain on *Da'wah*'s method to educate *Muallaf*. This writing is started with the definitions of *Da'wah*'s method and other methods used in *Da'wah*'s unit.

In relation to that, the writer also points out he difficulties faced by MAIK regarding these *Muallaf*.

iv. Chapter Four:

Through this chapter, the writer presents facts, informations and conclusions produced by this research. The writer has written on programmes conducted by council for the new Muslims. In this chapter, the writer also stated the effectiveness of these programmes.

v. Chapter Five

In this last chapter, the writer has written on conclusions of this research guided by the facts and informations gathered. The writer also includes suggestions and proposals regarding these programmes conducted by the Council.

CHAPTER II

ISLAMIC RELIGION COUNCIL AND THE MALAY CUSTOM OF KELANTAN (MAIK)

A. History

An Islamic Religion Council And Malay Custom of Kelantan (MAIK) has been established on 30th of Muharram 1334H or 7th Disember 1915M. The establishment was announced on 17th Safar 1334H (Buletin MAIK, 1997: 5).

The word '*Adat*' (Custom) was added in 1966 it remains until today (MAIK, Warta majlis-keluaran khas maulidul rasul, 1998: 17). Anyway, among the people of *Kelantan*, they call it '*Majlis*' (Council) instead in MAIK.

After it's establishment, MAIK was run at a wooden building near *Muhammadi* Mosque at *Jalan Sultan, Kota Bharu, Kelantan*. Then it moved to it's new building at *Jalan Sultan Yahya Petra, Lundang* on 16th of February 1990 (Buletin MAIK. 1997: 5).

MAIK or known as '*Majlis*' (Council) among it's staffs and *Kelantan* is the oldest council in this country (MAIK, Laporan Tahunan 1991: 2). This is very suitable with it's origination in *Kelantan* that known as "*Negeri Serambi Mekah*" or "Mecca Veranda State" as well as it's Islamic studies provided there.

B. The Roles Played By Maik

Among the roles played by MAIK is helping and advising the Sultan of *Kelantan* as the Chief of Islamic Religion and Custom. This is written in the enactment of MAIK No. 2, Year 1966, Section 7.2 (MAIK, Penyata Tahunan 1989: 9).

In the early stage of its establishment, MAIK was given “Quesilegis” and “Judicial Authority”. Among the activities held are (Buletin MAIK, 1997: 10):

- i. Meeting rules and regulations
- ii. Handling cases from Syariah Court
- iii. *Zakat* activity
- iv. Managing the *Baitulmal* Financial
- v. Preventing Prostitution
- vi. Managing the Mosque activities
- vii. Guarding the Mosque officers
- viii. Handling the activities at three mosques like *Kota Bharu* mosque, *Langgar* Mosque and *Kampung Laut* Mosque.

In the MAIK enactment 1994, it is written that MAIK has the authority to give the formal *Fatwa* for *Kelantan*. Besides, it has the authority in *Wasiat*, Managing Muslims assets as well as the *Amanah* holder. It is also known as the major Islamic Council in *Kelantan* (Enakmen MAIK, 1994, Bahagian 2, seksyen 6(1)).

Among the MAIK authorities are:

- i. It has the authority for *Wasiat*, Muslims assets as well as the *Amanah* Holder.
- ii. It manages the Muslims assets and contract according to Islamic rules and regulations.
- iii. It manages the orphanic Centres as well as their welfares.
- iv. Planning and organizing activities in order to upgrade the Islamic Religion.
- v. It provides the advices for Muslims in terms of organizing their businesses.
- vi. It also has the authority to operate a project, scheme or organization agreed by the Sultan of *Kelantan*.

C. Organisation Of Administration And Management

The chairman of the council is known as an advisor for the whole organization (MAIK, 2000: 10).

MAIK is managed by “*Jemaah Ulama*”. All of the members are appointed by the Sultan of *Kelantan* (MAIK, 2000: 10):

Members of MAIK Year 2000 (MAIK, 2000: 11):

The Rector,

YABhg. Dato’ Hj. Wan Mohamad bin Wan Konok

The Deputy Rector,

1. YABhg. Dato’ Hj. Ashaari Azmi bin Hj. Abdullah
2. YABhg. Dato’ Ir Hj. Yusoff bin Ismail

Members of the Council

1. Sahibul Samahah Dato’ Hj. Hasbullah bin Mohd Hassan (Mufti Kerajaan Kelantan)
2. YB Dato’ Hj. Wan Hashim bin Hj. Wan Ahmad (Dato’ Bentara Dalam).
3. Ybhg. Tuan Hj. Yahya bin Hj. Othman
4. YB Dato’ Hj. Wan Hashim bin Wan Daud
5. YB. En. Jalaldin bin Husin
6. Ybhg. Dato’ Nik Kamarudin bin Nik Ab. Kadir
7. Ybhg. Dato’ Hj. Wan Mohamed bin Yusoff (Dato’ Wira Jaya)
8. Ybhg. Dato’ Hj. Hassan bin Yusoff
9. YDH Dato’ Mohd Yunus bin Othman
10. YB. Dato’ Hj Yusoff bin Hj. Mohd Othman
11. YB. Dato’ Hj Daud bin Mohamed (Ketua Hakim Syarie)
12. YB. En Serpudin bin Mohamad
13. SF Dato’ Hj. Mohd Shukri bin Mohamad (Timbalan Mufti Kerajaan Kelantan)

14. YABrs. En Mohd Jamil bin Mohamad
15. Ybhg. Dato' Hj. Nik Mohd Zain bin Hj Nik Yusoff
16. Prof. Dato' Dr. shaikh Omar bin Ab. Rahman
17. YABhg. Dato' Hj Nik Aznan Shah bin Dato' Hj Nik Abdullah
18. Ybhg. Tuan Hj Saleh bin Mohd Akib
19. Ybhg. Tuan Hj Abd Aziz bin Yusoff
20. Ybhg. Dato' Dr hj. Rusli bin Dato' Hj Husein

List Of Ulama' Council Members Year 2000;

The Chairman,

Mufti Kerajaan Negeri Kelantan

(Sahibul Samahah Dato' Hj. Hasbullah bin Mohd Hassan)

The Deputy Chairman,

Timbalan Mufti Kerajaan Negeri Kelantan

(Sahibul Fadilah Dato' Hj. Mohd Syukri bin Mohamad)

Members

1. YB Dato' Hj Daud bin Mohamad
2. Ybrs. Prof Dr. Mahmood Zuhdi bin Hj. Ab. Majid
3. Al-Fadil Tuan Haji Hassan bin Hj. Idris
4. Al-Fadil Tuan Hj. Mohamad bin Hj. Yusoff
5. Al-Fadil Tuan Hj. Yaacob bin Hj Taib
6. Ust. Abdullah @ Rahimi bin Hj Daud
7. Al-Fadil Tuan Hj. Wan Hassan bin Mohamed
8. Al-Fadil Tuan Hj. Abdullah bin Hj. Abdul Rahman
9. Prof. Dr. Abdul Hayei bin Abdul Sukor
10. Al-Fadil Tuan Hj. Ismail bin Ibrahim
11. Al-Fadil Tuan Hj. Ariffin bin Awang
12. Al-Fadil Tuan Hj. Nik Abdul Kadir bin Hj. Nik Mat

The Secretary;

Ybrs Ustaz Othman bin Hj. Ibrahim
(MAIK Religious Officer).

MAIK administration is headed by the Deputy Rector as the Chief of Executives. He is supported by a secretary, chief of department and leaders.

In order to support MAIK, several committees had been established such as (Enakmen MAIK, 1994, Bahagian 2, seksyen 6(1)):

- i. Financial Committee
- ii. Service and Post Committee
- iii. *Darul Aitam* Committee
- iv. *Baitulmal*, Development and Investment Committee
- v. Imam Affairs and Muslim Mosque Committee
- vi. *Zakat* and Welfare Committee
- vii. *Da'wah* and Research Committee
- viii. *Dawah* among the Aborigines Committee

MAIK organization can be divided into 3 parts (MAIK, 2000: 12): -

- a. Administration and Financial Part
- b. Development and Investment Part
- c. Religion Part

Every part is headed by on executive to supervise the administration in each unit, units that still functioning is as follow (MAIK, 2000: 12): -

- a. Administration Unit
- b. Financial Unit
- c. *Darul Aitam* Unit
- d. Secretariat Unit
- e. Library Unit

- f. Development and Investment Unit
- g. *Zakat* Unit
- h. *Zakat* Division Unit
- i. *Dakwah* Unit
- j. Mosque Unit
- k. Production Unit

D. Objectives

The objectives of MAIK are (MAIK, 2000: 5): -

- a) To convey the Islamic *Da'wah* effectively.
- b) To shape dynamic and progressive Muslim Communities.
- c) To strengthen the Islamic relationship among the Kelantanese Muslims.
- d) To verify the welfare efforts and prevent the bad deeds among Muslims.
- e) To organize suitable activities in order to gain investment for MAIK.

DAKWAH AND ISLAMIC CUSTOM UNIT

A. History Of Existance

It has been established in order to supervise the activities. At first, it was not well organized and isolated. After year 1916, it established *Madrasah Al-Muhammadiyah*, printing tasks (1917), translation, magazines printing named "*Pengasuh*" (1918), English Classes (1918) and *Muhammadi* Mosque (1921) (MAIK, 2000: 5).

B. The Objectives Of Establishment

The objectives are as follow (MAIK, Laporan Tahunan, 1994: 55): -

- a) To exist an effective administration based on close relationship among the staffs and officers.

- b) To carry out the responsibilities in Religions Development.
- c) To plan the programmes that can strengthen the understanding and practicing the dynamic Islamic knowledge in order to produce good Islamic communities.
- d) To widen the Islamic *Da'wah* to all races in this country.

C. Scope Of Tasks And Functions

Scope of tasks of MAIK companies (MAIK, 2000: 62): -

- 1) To organize *Da'wah* programmes as follow:
 - a. Religious lesson programmes at *Mukim* Mosques. It is organized by 78 expertises. They will be paid an allowance worth RM 25 for one *kuliyah* session (MAIK, 2000: 63).
 - b. Kuliah programmes an every Friday and will be organized by 9 expertises (MAIK, 2000: 64).
 - c. Talks according to organizers.
- 2) To organize *Da'wah* activity to non-Muslims and the focus is on the aborigines in *Kelantan*. Among the programmes are *Fardhu Ain* and Integrated *Da'wah*. They had been carried out in 4 places like *Pos Kuala, Pos Hau, Pos Simpor, Kampung Redid* and *Gua Musang* (MAIK, 2000: 64).
Da'wah Unit also provides financial help to new converted Muslims worth RM 400 per head. During *EidilFitri*, every converted Muslim will be given RM 30 per person (MAIK. 2000: 66).

During *Da'wah* also organized grouping circumcision at *Kota Bharu* Hospital (MAIK, 2000: 65).

It also organized wedding ceremonies among the aborigines and RM 100 will be given to every new couple.

The poor will get RM 70 per month.

3) It also allows the permit to teach Islamic teaching. In year 2000, 148 permits had been given to the concerned people. It is under the section of 91 Enactment MAIK 1994 (Enakmen 4/94) (MAIK, 2000: 66). Among the permits are:

- a. *Tauliah halaqat.*
 - b. *Tauliah to teach Islamic teachings in schools.*
 - c. *Tauliah Fadhu Ain.*
- 4) MAIK will supervise those who have the concerned permits (*Tauliah*).
 - 5) It also supervises the registration of *Muallaf*.
 - 6) It will provide a testimonial for those who will study abroad.
 - 7) A testimonial of changing names.
 - 8) To organize talks and Seminars

D. Management Organization

The organization comprises of 18 officers and staffs (MAIK, 2000: 61): -

1.	Religious Officer (Head of Department) (S3)	1
2.	Deputy Religious Officer (Publisher) (S3)	1
3.	Deputy Religious Officer (Mosque Affairs) (S3)	1
4.	Deputy Religious Officer (Da'wah) (S3)	1
5.	Deputy Officer of Mosques Affairs (S5)	1
6.	Mosque Head Committee (S5)	1
7.	Head of Administrator Assistant (P/O) N 7	1
8.	Six Administrator Assistants (P/O) N9	1
9.	<i>Da'wah</i> Officer Assistants (S7)	7
10.	<i>Jawi</i> Typist (N11)	12
11.	OMPD (F9)	1
12.	General Work Assistant (N13)	1
	Total	19

Schedule 1: Officers and Staffs of Religious Department.

Management Organization in *Da'wah* unit lead by Religious Officer (s 3) and assisted by 4 staffs as follows (MAIK, 2000: 62):

1.	Administrator Assistant (<i>Da'wah</i>)	1
2.	Administrator Assistant (<i>Tauliah</i>)	1
3.	<i>Da'wah</i> Officer Assistant 1	1
4.	<i>Da'wah</i> Officer Assistant 2 (<i>kontrak</i>)	1
	Total	4

Schedule 2: Staffs of *Da'wah* Unit

CHAPTER III

THE DAKWAH ACTIVITY FOR *MUALLAF*.

A. The Definition And Status Of *Muallaf*.

The mean of *Muallaf* is that he/she was the infidel person but Allah makes his heart to be gentled to Islam on in Arabic language, it is referred as *الموعظة قلوبهم* which means new person who just becomes as Muslim. The majority of *Muallaf* is still weak and lack of knowledge about the Islamic faith and required to be guided in every aspect about Islam (B. Hussain Ahmad, 1978: 79). In Al-Quran, the word of *Muallaf* is referred to the term *Muallaf*. As Allah SWT said in Al-Quran:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ
وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (60)

“Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom”.

(Al-Qur'an. Al-Taubah 9: 60)

Al-Qurtubi, in his interpretation stated that the above sentence is clearly stated the list of qualified person who can accept *zakat* includes new Muslims or *Muallaf* (Al-Qurtubi, Muhammad bin Ahmad, 1985: 181).

In that circumstance, the *fiqh* divides the new Muslims or *muallaf* into two groups (B. Hussain Ahamad, 1978: 80-81): -

- i. A group of infidel
- ii. A group of new brothers or *muallaf*

The group of infidel is divided into two that are: -

- a. A group of infidel but we hope they will accept Islam as their religion. In this situation, we can give help to them through *zakat* alms.
- b. A group of infidel and they are always trying to attack Islam and is afraid that their nastiness can threaten the safety of Muslims. This group cannot be given any help.

For those who just become as new brothers or *Muallaf*, the *ulama*' divide them into four groups as follows (B. Hussain Ahamad, 1978: 80-81): -

- a. A group of *Muallaf* who are still weak in their faith. This group will be given *zakat* as practiced during Rasulullah's time, as example, Rasulullah SAW gave *zakat* to 'Ady Ibnu Hatim.
- b. A group of *muallaf* who have friends but there is still infidel. This *muallaf* will be given *zakat*, so that the *zakat* will attract his infidel friends into Islam.
- c. Muslims who live near the border of infidel country. These Muslims will be given help through *zakat* so that they will help in soldiery and defend their people from enemy's attack.
- d. Muslims must practice to give welfare service because through that, it can attract attention from others to pay *zakat*.

B. The Status Of New Muslims Or Muallaf In Islam

Islam is a *Tauhid* religion (Al-Sabuni, M. Ali, 1971: 406), means that all principles whether theoretically or practically is concentrate about Almighty Allah. The word religion is referred to the term “Din” or its plural is “*Adyan*” from the root word “Dana” or “*Yadinu*” that means he is loyal or he becomes loyal or he obeys or he become obey. This subject is referring to statement of Allah SWT in Al-Quran: -

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ
 إِبْرَاهِيمَ خَلِيلًا (125)

“Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in faith? For Allah did take Abraham for a friend”.

(Al-Qur’an. An-Nisaa’ 4: 125).

Islam is a perfect religion that ensures success of our life on the earth and hereafter. If we choose Islam as our religion, so the whole aspects of our life whether physically or spiritually will follow the principles and guidance of Islam (Nor Raudah bt. Hj. Siren, 2000: 67).

New converts in Islam society who are dignified by Allah need a guidance and attention from other Muslims to strengthen their faith and confidence about Islam (Nor Raudah bt. Hj. Siren, 2000: 67). The new converts are the term that refers to some one who just becomes Muslim. In Arabic language, this group is called *muallaf*. They are the fortunate people whose hearts have been gentled to attract in Islam (B. Hussain Ahmad, 1978: 79) without any force. This situation is stated by Allah in Al-Quran: -