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Organized by:
Secretariat of the ASEAN Community Conference

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PREFACE

Assalamu'alaikum Warahmatullah Wabarakatuh

Grateful to Allah SWT, all praises are only to Him, the most Gracious and Merciful. We glorify Him for His blessing in giving us the precious opportunity and moment to gather at this auspicious and memorable event. The ASEAN Community Conference (ACC15) was held from 11th to 12th November 2015, and participated by ASEAN scholars from various academic backgrounds in order to share the latest research findings in their studies on ASEAN Community.

Given this opportunity to write on behalf of the Organizing Committee, I would like to thank all of distinguished guests, researchers and academicians from ASEAN countries for realizing: The ASEAN Community Conference 2015 (ACC15).

This Conference is an excellent platform to bring together the ASEAN scholars in one meeting to share and exchange views, and subsequently collaborate in research and publications on the issues centered on ASEAN Community.

The Organizers, Institute of Islam Hadhari, Universiti Kebangsaan Malaysia; Faculty of Human Ecology, Universiti Putra Malaysia; and Department of Islamic Development Malaysia, have put their efforts together to offer such auspicious program: The ASEAN Community Conference 2015 (ACC15). On behalf of the Organizers, I would like to express my utmost gratitude for the support given by distinguished guests, researchers and academicians from ASEAN countries which make this event possible.

We have managed to invite a number of ASEAN scholars to share their views towards enhancing the academic discourse in issues pertaining to ASEAN Community. Coupled with more than 30 papers contributed by ASEAN scholars, we hope that this event will serve as a venue to connect amongst fellow researchers, and to discuss the issues pertaining to ASEAN Community.

On behalf of the Organizing Committee, I would like to express my gratitude to all honorable guests and participants to the ASEAN Community Conference 2015.

Wassalam.

Prof. Datin Paduka Dr. Jawiah Dakir
Assoc. Prof. Dr. Haslinda Abdullah
Chairman of the ASEAN Community Conference 2015 (ACC15)

The Role of Islamic Civilisation in Strengthening the Foreign Relations between Countries of ASEAN

Tan Sri Dato' Seri Syed Hamid bin Syed Jaafar Albar

ABSTRACT

This paper discusses the evolution of South East Asian countries from disparate nation states with differing cultural, religious and political ties to a regional organisation for political stability and collective security embracing the principle of freedom, cooperation and non-interference. ASEAN was formed on August 8, 1967 and currently encompasses the whole of the ten states of South East Asia. It has its shortcomings but nonetheless remains a respected regional organisation and accepted by the international community. Historically, the different phases of civilisational developments and influences from main beliefs have left its mark on the culture, customs, history and political leanings which make the region what it is today. The paper suggests that the strengthening of ASEAN by Islamic civilisation was in harmony and in coexistence with the culture and religion of the countries of ASEAN. Its current and future development would be through economic development and the improvement of the standard of living of the countries of ASEAN whether in the Muslim majority or minority populated member states either as consumers, traders or investors. With globalisation, interdependence and market economies, the impact of Islamic civilisation would highly depend on ASEAN inter and intra trade and economic developments. The creation of an ASEAN Economic Community and the objective of a people-centric and centred ASEAN would be very much dependent on how each member-state of ASEAN can overcome extremism within its community inter and intra in a moderate, just and fair way.

Honourable Chief Guest,
Distinguished Vice Chancellor,
Distinguished Guests and students,
Ladies and Gentlemen,

Alhamdulillah, All praise be for Allah SWT by whose grace and blessings I am here before you to discuss a topic near and relevant to all of us. First and foremost, let me express my gratitude to Universiti Kebangsaan Malaysia (UKM) and Universiti Putra Malaysia (UPM) for inviting me to deliver a speech entitled: The role of Islamic Civilization in Upholding the Foreign Affairs of ASEAN Countries in this conference and also in conjunction with the forthcoming ASEAN Summit. I strongly believe that today's conference is an important step forward in providing clear understanding about the role of Islam in International affairs and in creating a "regional Ummah", the ASEAN community. I hope with the presence of prominent scholars from abroad, who come to participate in this conference, todays intellectual discourse will be successfully concluded.

To start my speech, allow me to present my thoughts about the topic given above in five perspectives; First: the emergence of Islam in South East Asia, second: the Islamic civilization in South East Asia, third: the formation of ASEAN, fourth: the demographic of the South East Asia and last but not least: the challenges of Islam and its new paradigm in ASEAN.

Ladies and gentlemen,

The advent of Islam and the subsequent spread of Islamic learning in the Malay World have brought about a major transformation in the region. This is already a well-established fact. Perhaps what was not properly appreciated is the profound nature of the transformation that occurred as a result of the Islamic penetration. According to Professor Syed Muhammad Naquib al-Attas, Islamization in the Archipelago underwent three phases. The first phase (1200 – 1400) was the phase of nominal conversion or conversion of the "body". The second phase (1400-1700) described as the period of the conversion of the "spirit" saw the rising influence and spread of philosophical mysticism, tasawwuf and kalam. The third phase (1700 onwards) saw the continuation and consummation of the second phase coinciding with the coming of the West. He further explained that the Islamic theological and metaphysical literature "set in motion the process of revolutionizing the Malay – Indonesian world view, turning it away from a crumbling world of mythology to the world of intelligence, reason and order. The $10^{th}/17^{th}$ centuries, was a period which "marked the rise of rasionalism and intellectualism not manifested anywhere before in the Archipelago" saw the emergence of prolific Malay writings and rational theology (S.M. al Naquib al Attas, 1969, p. 29-30)

A more definite statement on the large scale of Muslim emigration into the Archipelago was given by Al-Mas'udi who reported that in 877 C.E about 120,000 merchants and traders comprising mainly Muslims (Arab and Persian) who had settled in Khanfu (Canton) were massacred following a troublesome rebellion in South China among the peasants of Tang Emperor Hi Tsung (877 –879 C.E). Consequently, large numbers of Muslim merchants and traders fled Canton and sought refuge in Kalah (Kedah) on the West Coast of the Malay Peninsula (S.M. al Naquib al Attas, 1969, p. 11). Besides that, dinar coins were found in Kelantan, an inscription was discovered in Terengganu indicates clearly that there was a Muslim government established and Islam was spread way before 1303 C.E.

There is also some finding indicating that Islam was accepted in North Sumatera in the 13th Century. This finding was strengthened further by a report by Ibn Battutah in Pasai. Malik al Zahir, the ruler of Pasai was a descendant of Malik al Salih, knowledgeable in religion and a follower of the Shafi'e school of thought. Before the Sultanate of Malacca, Pasai was the centre of Islamic mission in the region. According to Rita Rose (1970), the Shafimazhab was proclaimed by the Pasai Government to be the official school of law and it has strong influence to further spread Islam in this region. After the fall of the Sultanate of Malacca, the Sultanate of Brunei took over the role in spreading Islam to the eastern part of the Archipelago covering Luzon, Cebu, Otan and to nearby areas. This was followed by Aceh and Majapahit between 1447 -1451 C.E. In general, the entire rulers in this Archipelago were very accommodative to the Islamization process and I would say the 15th and 16th century witnessed a rapid process of Islamization in Southeast Asia.

Therefore, there is a basis to argue that Islam was brought to this region by the Muslim traders from Hadramaut, these traders, were obviously successful people in the worldly sense. They were great shipbuilders, sailors, celestial navigators and traders. They were learned not just in matters of religion but also in medicine, geography and mathematics. As Muslims they were not just devout, performing their prescribed rituals, but were kind and charitable, not arrogant and domineering as were the later westerners from Europe. They were simply good people who reflected the true teachings of Islam, who probably excited the curiosity and admiration the animistic Malays and their Rajas or rulers. And so these exemplary Muslims traders gained influence over the Rajas who accepted Islam and caused their subjects to embrace it.

An article by Farish Noor (2002) quoted Kern's essays show that the coming of Islam to the Malay world and the Islamization of Malay society was indeed a long, complex, and highly differentiated process that did not take Islam and Muslim identity as fixed and stable categories.

According to him,

> The spread of Islam was due in part to the fact that, Malay society - being a discursive economy- was open and flexible and its borders were porous and ever shifting. Evidence to the early presence of Islam in the Malay Archipelago also testifies to this. In his important essay on the famous Terengganu stone- which today is still referred to as proof of Islam's arrival to the Malay peninsula in the fourteenth century- Kern notes that the impact of Islam was subtle and that Islam's early arrival did not come as a forceful impact that marked a traumatic break from the past, despite the claims of many an Islamist scholar today.

Farish Noor (2002) also mentioned that "Kern also points to the local genius of the Malays, who had adapted Islam to their culture and vice-versa, in a process of cultural cross-fertilization enriching Malay culture and Islamic civilization at the same time."

Indeed, the Muslims who came to the Malay states 900 years ago were equivalent of today's developed and advanced races. They were well-educated, skilled, technologically superior and true practitioners of the teachings of Islam not just in matters of religious rituals but in demonstrating that Islam was indeed ad-deen or a complete way of life. And so the animistic ancestors of the Malays embraced Islam with such enthusiasm and faith that they destroyed

all their old idols and temples. Today, Malays are constitutionally only Malays if they are Muslims. (Mahathir, 2000, p. 105 - 106)

Besides that, Dr. Mahathir also indicated that the progress of the Malays after conversion and presently owes much to Islam as a way of life. There had been lapses of course but by and large Malay civilization and its progress in the arts and the sciences, in the systems of government, the concept of justice and the rule of law, have been the result of attempts to adhere to the teachings of Islam. (Mahathir, 2000, pg. 106)

The Islamic civilization and Islamization process in Southeast Asia has been very significant. Muslim merchant's missionary to spread their customs and culture to the Malay Archipelago produced new ideas and artistic styles. Southeast Asia is home to a significant number of Muslims and the modern day Indonesia has the largest Muslim population in the world. Through trade activities and engagements, these Islamic values and civilization have positively affected the development and growth of many societies in this region. Muslims are ever willing to share the civilization richness with any nations in South East Asia. I believe Islam can provide an intangible wealth of knowledge which could address constructively the challenges that the member countries of ASEAN face today. Islam is a living civilization that has existed for more than 15 centuries. It has inherited a rich treasure of historical experience on general management, conflict management, trade and economic activities and even establishment of treaties that may offer useful insights to this region and for us to establish a proper mechanism in bringing benefits to the *Ummah*(Muslim community)in this region. In this regard, some good examples of regional establishment initiated by Muslim dominated nations; Malaysia, Indonesia and Brunei to engage for prosperity, peace and security enhancement are: MAPHILINDO, ARF, BIMB-EAGA, ZOPFAN and Treaty of Amity and Cooperation in Southeast Asia (TAC).

Ladies and gentlemen,

As Foreign Minister (now former), I have devoted much of my time to make ASEAN the cornerstone in Malaysia's foreign policy. Today, I would also like to state that ASEAN is a success story and the role of Islam in this success story is no exception. In this regard, we must admit that nation, politics, religion are interrelated elements to slide further and further in realizing any one's interest. Then it develops into national interest and grouping became an essential factor in moving one's interest forward, regionally and internationally. In 1967, Indonesia, Malaysia, Philippines, Singapore, and Thailand established ASEAN. It was based on the concept of *musyawarah*, the founding nations would uphold three basic principles; respect for state sovereignty, non-intervention, and renunciation of the threat or use of force in resolving disputes. These terms, rooted in the traditional village societies of the Malay region, represent an approach to decision-making that emphasizes consensus and consultation. The consensus seeks for a common denominator that the different interests of each nation share. As ASEAN endeavours to represent the Southeast Asian region as a whole in front of the international society, it allows even the countries that are least benefited by the decision, to influence such resolution. This way, the loyalty among the member states towards the association can increase while simultaneously the states are satisfied. The planned *hijrah* (move) from independent nation state to create regional interdependence have bound themselves in friendship and cooperation to secure peace, freedom and prosperity for this region. I would like to share the same view with the former Foreign Minister of Thailand Prachaub Chaiyasan, "Through ASEAN this region will become a grassroots-supported and

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close-knit community bound together not only by common interests but by shared values, identity and aspirations among our peoples" (Prachaub Chaiyasan, 1997).

With regards to the role of Islam in this region, it is a pertinent element in establishing the feeling of unity and the "we-ness" even though there are only three countries in ASEAN where Islam is politically significant; Malaysia, Indonesia and Brunei. It is an established fact that almost half of the 629 million people living within the ASEAN region are Muslims. The remaining seven countries host Muslim minorities, ranging from 0.1% in Vietnam to nearly 16% in Singapore. In light of this demographic factor, Muslims in this region are the major stakeholders in the regional community's future development and well-being. On the other hand, due to the lack of any recent census data in many ASEAN countries, obtaining accurate figures of the Muslim population is extremely difficult, where estimates vary widely. In the Muslim majority states of ASEAN, Islam provides a source of political legitimacy for government and its leaders.

Ladies and gentlemen,

On the challenges of Islam and its new paradigm in ASEAN, the geopolitical stability, good governance and regional and interdependence advantages are all part of the process of strengthening the regional *Ummah* or ASEAN community. To us (the Muslims), rejection of the brotherhood and violence and killing the minorities (non-Muslims) in the name of religion can never be Islamic. Indeed, we believe in solidarity, just, *wasatiyyah* in engaging with the non-Muslims who are not against us. However, the situations in some ASEAN countries are different from the practice and true teaching of Islam. The level of ethno-nationalism is riding high in some of the ASEAN member countries. The acceptance, accommodative and inclusiveness level is running way below the basic human's expectation.

As quoted from Dato' Sri Mohd Najib:

> Globally, we have been successful at maintaining good relationships with all nations both Islamic and non-Islamic. However, based on our principles, we will remain true to the statements of truth. We have also vowed to continuously flight for the Palestinian cause, and their basic human rights to gain independence. This is part of our responsibilities in fighting for what is right and rightful, and condemning the unjust (Mohd Najib, 2013, p. 12).

He also mentioned in his book:

> Balanced moderation that we are advocating is not the mediocrity defined by the westerners or generally foreigners who have the tendencies to interpret and disseminate information on Islam from somewhat distorted perspectives. Instead, *wasatiyyah* by Islamic definition, is the concept that has been instilled and exemplified by Prophet Muhammad (peace be upon him) through the chronologies of history including the spirit of Madinah Charter, *Hudhaibiyah* Agreement and the balanced moderation practiced by *Khulafa al-Rasyidin* as well as other later companions (Mohd Najib, 2013, p. 12).

Being a Muslim, standing before you, I must declare outright that Islam is never an obstacle to progress and championing good cause. There are increasing aspirations for a modern Islamic society to the demand for *Shari'ah* (Islamic law), *Madrasas* (Islamic schools), Halal

practices (what is permitted under Islam), and most importantly, religious and cultural recognition through Islam *Hadhari* and *Wasatiyyah*. Islam *Hadhari* is a comprehensive approach to the development of mankind, society and country's policies formulation, taking into consideration the perspective of Islamic civilization. In that sense, we see the approach of Islam *Hadhari*, with its ten principles, embodying universal values, which have endowed the religious values with strength in conducting its domestic, regional and international affairs.

Our civilization was highly respected and well accepted, once. However, in the modern world, the success story of Islamic civilization faces great challenges to uphold the role of Islam in our current affairs. According to Dr. Mahathir (in his keynote address delivered at the Risrap's 9th General assembly -15th Anniversary celebration in Kuala Lumpur on 6 September 1996); the lack of understanding and sometimes outright antagonism of non-Muslims towards Islam is not entirely their fault but often Muslims are blamed. Centuries ago, Islam promoted both an enlightened intellectual and socially progressive culture which brought the *Ummah* to the forefront in many fields including medicine, scientific research and discovery, philosophy, and creative civilization.

However, today we see a large proportion of the *Ummah* living in poverty and isolated from the rest of the world. Islam; once the basis of a progressive society is now seen by many as backwards and irrelevant. Most Islamic societies of today are struggling to keep pace with the rest of the world, creating a dangerously wide gap between Muslims and non-Muslims which is not a positive development towards creating the ASEAN community by 2015.

Why? This is due to knowledge crisis. Despite being divided by different schools of thought in upholding the true values and teachings of Islam, our younger caliphs should be encouraged to seek acquired knowledge, apart from the Islamic revealed knowledge, in order to contribute to the progress of the *Ummah*. This is called *fardhu kifayah*, fulfilling the individual responsibility of Muslims to contribute in certain fields such as in medical, science technology etc., as moderate Muslims and to enhance their competitive strength. Thus, "religious freedom" in acquiring relevant knowledge is an important dimension to determine of how a society will fare intellectually, socially, and creatively in the future to enable that society to take a rightful place within the ASEAN community and globally. Dr. Mahathir once said, if we wish the world, the Muslim *Ummah* and the human community to once again respect Islam and hold in high esteem of its teachings, Muslim nations must recover their strength and their superiority in all fields, in modern and revealed knowledge, in administrative, in the conduct of their relation amongst themselves and with others, in industry and commerce. This must be carried out successfully to produce a moderate *Ummah* to ensure future developments and progress in accordance to the need of the nation(Mahathir, 1996).

The second challenge is modernity versus tradition. This is an undeniable process that is rapidly growing in the human society. It happens to all societies and especially in developing ASEAN countries. The rapid advancement in economic, research and development, including socio-political changes based on religion and race tend to marginalise the classical civilization and religious tradition, which once was the fundamental instrument for nation-building. "Advanced countries in the West have long marginalised religious traditions as well as in their path to development and progress" (Osman Bakar, 2010). Therefore, a value-based development approach is essential among the regional *Ummah* to compliment the rapid modernization of thinking and development. We should renew many aspects of its religious

and civilization that still thrive to this day. As argued above, the reconciliation between modernity and tradition is a living phenomenon to engage the minds of the people in the region to generate idea and movement for intellectual reformation. However, I would also like to stress that the invention of new ideas of "social creativity" vis-a-vis Islam is a problematic area as the political-theological and strict fundamentalist interpretation of Islam is adverse to "innovations" and consider too much creativity as dangerous and even to be rendered forbidden.

The third challenge: how Islam is viewed through the lenses of 9/11 Islamophobia. Following the attack, the events were broadcasted by foreign media all over the world that influenced high emotions amongst the non-Muslims. The western community soon became angry, frustrated and vengeful. The pro-western media in this region added fuel to the fire by immediately accusing Islamist militant movements and, according to the reports, the Muslim world at large. The entire pro-West communities were quick to condemn what they regarded as the 'international menace' of Islamic fundamentalism, and scores of experts to comment on the danger posed by the new 'Islamist international'. According to Maranci (2004), the increased Islamophobia is related to a rising repudiation of multiculturalism. Islam is widely regarded as the most resistant culture against western, democratic values and its Judaeo-Christian heritage. Maranci (2004) concludes that "Islamophobia is a 'phobia' of multiculturalism and the transruptive effect that Islam can have in Europe and the West through transcultural processes". Moreover, research indicates that anti-Muslim sentiments amongst the non-Muslims are primarily due to cultural threat, rather than as a threat towards the respective nation's economy and distribution of wealth (González et.al., 2008, p. 667-685).

From my observation, in Myanmar, Islamophobia against Muslims indicates that the experience of religious discrimination is associated with lower national identification and higher religious identification. A study by Kunst, Sam, & Ulleberg (2012)showed that the perception of an Islamophobic society is associated with more psychological problems, such as depressionandnervousness, regardless whether the respective individual had personally experienced religious discrimination (Kunst, Sam, & Ulleberg, 2012; p. 225–237).

Kunst, Sam, & Ulleberg (2012) also suggested that anti-discrimination lawsand strong political will may therefore be sufficient to fully protect Muslim minorities from an environment which is hostile towards their religious group. Referring back to the regional affairs, Insurgency in Southern Thailand and Mindanao has added to the beliefs of many non-Muslims that Islam is an anti-democratic force.

However, these 'radical extremist' stereotypes held by many non-Muslims ignore the true motivations behind the reassertion of the Islamic identity within the ASEAN region, where there is an exploration to merge Islamic philosophy with modern economic development, with the accompanying tensions and stresses this process produces for any developing society. Non-Muslims also ignore other non-religious factors such as history, ethnicity, poverty, and repression when stereotyping Muslims as a homogeneous group.

In April 2015, ASEAN leaders have adapted the Langkawi Declaration as the Global Movement of Moderation. PM Najib stressed that the declaration is important because our region is not spared from extremism threat, be it ethno-nationalism, or transnationalism (Mohd Najib, 2015). I believe the positive narrative of moderation, of safe and peace will definitely pave way in addressing the extremism threat, the Islamophobia challenges, and

cultural pluralism.It is the duty of our ASEAN leaders to collectively explore moderate formula to chant a bold, inclusive and forward looking future for ASEAN to create a new cultural make up.

Ladies and gentlemen,

The vision towards a "balanced ASEAN *Ummah*" that envisage peace, love, forgiveness and inclusiveness should always be the cornerstone of the ASEAN community. This will ensure the success in moving the ASEAN agenda forward, in realising the other two pillars; namely the ASEAN political security community and ASEAN socio-cultural community. The constructive balanced *Ummah* should be able to bring together the agenda and ideas from track 1 and track 2 to formulate a common vision reflecting the rapid changing regional and global environment.Thisbalanced group should also be honoured with relevant credibility that could inspire both the government and the people from the region- to work towards creating the "oneness feeling by bridging the gap between the Muslims and the non-Muslims. This is an important development to address the region's future challenges and advance mutual understanding and trust.

As Muslims, we must envision the *hijrah* from a region of nations to a bona fide regional *Ummah* where collective efforts are made for peace, prosperity and progress. As a major stakeholder in the region, in 2014 the Muslim majority countries(Malaysia, Brunei and Indonesia) represent 32.09% of the total trade with ASEAN amounted to USD 2,528,917.4(ASEAN Statistics Print, 2014). Closer economic cooperation and integration is expected to serve as the catalyst in this regional *Ummah* building process.

Ladies and gentlemen,

The Islamic civilisation indeed has a pivotal role in changing the perception, acceptance and treatment of the majority and minority Muslim population worldwide, and also specifically within the countries of ASEAN.Taking into account of the history of how Islam came to be in this region and the onceIslamic Golden Age, we should address thechallenges of internal and external threats of extremism and Islamophobia, Muslims in each of the member state of ASEAN should unite and foster continuous ways of overcoming the challenges, within the ASEAN community inter and intra in a moderate, just and fair way.

An inclusive ASEAN will be an effective instrument for peace and prosperity for its people and the rest of the world. Nevertheless, the vision will remain as illusion as long as the development and diversity gap remains aside, rivalries and mutual suspicions lingering from history persist. Moving forward, everyone in the region needs to understand the need to bridge the disparity be it economics, religion and race to enhance mutual trust in order to aspire for a people centred regional organisation, ASEAN.

May our efforts and role as Muslims help us in overcoming all subtle and great challenges against the Muslim community and foster continuous good relations amongst fellow members of ASEAN to create a region that is more prosperous, developed, dynamic and progressive, InshaAllah.

Thank you.

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The Significance of Peaceful Values
in Global Perspective: Challenges and Hopes[1]

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Alauddin State Islamic University at Makassar, Indonesia

ABSTRACT

The paper shall discuss how violence in every form of life will get anybody nowhere and how the call for peace and tranquility should be implemented by each mankind wherever he lives and wherever they as a group may reside. Hence, peaceful values in global perspective are of great significance. The questions which may be raised are: What do we need to have and what do we need to know prior to talking about peace and tranquility. The other questions which may spur are how to implement peace and what makes peace fail and tranquility never becomes a reality. The answer to those questions will become an elaboration of the gist of this presentation. Historically and spiritually speaking, peace will not be realized if the reason of failure to achieve peace has not been made aware and known to mankind. Albeit various advice and directions have been given, peace shall not be realized. This is due to the fact that the advice and directions given have not met the substance of the cause and have not been able to provide a comprehensive solution to peace itself. Some of the substances of this presentation, therefore, will try to prove how the need to recognizing and understanding the "Voice of the Heart" as "inner-soul" and "inner capacity" themselves will become an essential thing to be realized by every individual, so that they can thereafter be known by all mankind globally wherever they may be.

Keywords*: Grasp, Soul, Voice, Tranquility, Mankind.*

VALUES

Values can be defined as broad preferences concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be. "Equal rights for all", "Excellence deserves admiration", and "People should be treated with respect and dignity" are representative of values. Values tend to influence attitudes and behavior. Values tend to be the evaluative aspect of our belief, value, and attitude systems[2]. Value contributes to the development and content of our attitudes.

Generally speaking, some values are physiologically determined and are normally considered objective,such as a desire to avoid physical pain or to seek pleasure. Other values are considered subjective,vary across individuals and cultures, and are in many ways aligned with belief and belief systems. Types of values include moral values, doctrinal or ideological (religious, political) values, social values, and aesthetic values. It is debated whether some values that are not clearly physiologically determined, such as altruism, are intrinsic, and

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[1] Apaper presented based on the request and invitation of The ASEAN Community Conference, 11th-12th November, 2015 at The National University of Malaysia.

[2] See Richard E. Porter and Larry A. Samovar, "Approaching Intercultural Communication" in Larry A. Samovar & Richard E. Porter (eds.) Intercultural Communication: A Reader. Belmont: Wardsworth Publishing Company, Inc. 1982, p. 37

whether some, such as acquisitiveness, should be classified as vices or virtues. Values have been studied in various disciplines: anthropology, behavioral economics, business ethics, corporate governance, moral philosophy, political sciences, social psychology, sociology, and theology to name just a few.

Richard T. Kinnier, Jerry L. Kernes, and Therese M. Dautheribes argued that diversity and universality ccould coexist within the human community. Toward that goal, they constructed a short list of universal moral values.[3] It was expected, then that theshort list of the most universally accepted values could serve as a frame of reference or general guide. However, Huston Smith, the renowned scholar of religious studies, used a similar term, the "primordial tradition" to refer to universal spiritual archetypes.[4] Smith believedthat there were many differences between religions but also that a common core of spiritual principles existed in all of them.

Kinnier, Jerry and Dautheribes' analyses yielded the following four major categories and more specific values:1. Commitment to something greater than oneself which isto recognize the existence of and be committed to a Supreme Being, higher principle, transcendent purpose or meaning to one'sexistence, to seek the Truth (or truths) which is to seek Justice. 2. Self-respect, but with humility, self-discipline, and acceptance of personal responsibility, which is to respect and care for oneself, to not exalt oneself or overindulge — to show humility and avoidgluttony, greed, or other forms of selfishness or self-centeredness, to act in accordance with one's conscience and to accept responsibility for one's behavior3. Respect and caring for others (i.e., the Golden Rule) which isto recognize the connectedness between all people, to serve humankind and to be helpful to individuals, to be caring, respectful, compassionate, tolerant, and forgiving ofothers, and to not hurt others (e.g., do not murder, abuse, steal from, cheat, orlie to others) and 4. Caring for other living things and the environment.[5] All those values produce peaceful life.

Values have something to do with culture. The Paradox of culture is the commonalities that exist in the midst of its diffusion or even confusion. There are generalizations that may be made about all cultures that are referred to as universals such as education, ethics, food taboos, and marriage.[6] Hence, there is a universal moral law written on the human heart.[7] In Jam'iyyat al-Islaamiyah (JMI)[8] , that kind of thing is called *"Ummatan Wasathon"*[9] which is

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[3]Richard T. Kinnier, Jerry L. Kernes, and Therese M. Dautheribes, " A Short List of Universal Moral Values" in Counseling and Values, October 2000, Vol. 45 p. 4

[4]D.R. Griffin, & Huston Smith, *Primordial Truth and postmodern theology*, Albany, NY: State University of New York Press, 1989.

[5]Richard T. Kinnier, Jerry L. Kernes, and Therese M. Dautheribes, op. cit., p. 9-10

[6] Philip R. Harris and Robert T. Moran "Understanding Cultural Differences" in Larry A. Samovar & Richard E. Porter, *Intercultural Communication : A Reader* , 1982, Belmont, California : Wadsworth, Inc. P. 70

[7]Pope John Paul II as cited by Moody, 1995, p. 82. (Related to this, dr Rose used to recite a poetry in Bahasa *"Alangkah sukarnya mencari ilmu kemana mana. Disangka ilmu ada dimana-mana.Ilmu tidak ada dimana-mana. Ilmu ada didalam dada. (Artinya, yang tahu itu ada didalam dada). Jangan tertipu pandangan mata. Jangan terpedaya pendengaran telinga. Mata dan telinga bukan neraca. Neraca itu ada didalam dada.* (It is so difficult to search for knowledge everywhere. We think that knowledge is everywhere. Knowledge cannot be found anywhere. Knowledge is inside our hearts (soul). The one who knows where knowledge is, is actually inside his heart. Thou shall not be deceived by what you see. Thou shall not be deceived by what you hear. Your eyes and your ears are not your set of scales. Your set of scales lies within your heart.)

[8]Jam'iyyatu al-Islaamiyyah (JMI) is a social and spiritual as well as religious organization in Indonesia, Malaysia, and Singapore that has around more or less a million members, consiting of more

the "Ruh" or inner soul within the human heart itself that some other time will whisper through human's ears that this is the right path and that is the wrong path.

GLOBALVILLAGE AND THE NEED FOR PEACE

The technological feasibility, says Dean C. Barnlund[10], of what we call "a global village" is no longer in doubt. The means already exist: in telecommunication systems linking the world by satellite, in aircraft capable of moving people faster than the speed of sound, in computers which can disgorge facts more rapidly than men can formulate their questions. The methods for bringing people closer physically and electronically are clearly at hand. But the question is: "Will a global village be a mere collection or a true community of men?" Will its residents be neighbors capable of respecting and utilizing their differences, or clusters of strangers living in ghettos and united only in their antipathies for others?

Everybody knows that modern science and technology has brought about fantastic changes in contemporary life. Our globe has shrunk tremendously; and we can travel from one corner of the earth to another in a matter of hours. The world has been reduced to a city, various countries being like localities of a single town. Unfortunately, this narrowing of distance is just a physical and external phenomenon. Peoples of the world mentally and psychologically are still poles apart.[11]

Even though at the political level men aspire to develop a universal brotherhood and a world state, yet in reality they are still blind to the basis or values on which to bridge the barriers of color, creed, ethnicity, and race.

The desire for world peace and cordial relations among the nations of the world led to the formation of the "League of Nations" in the early part of the previous century. However, it failed miserably and ceased to exist after a few years because of the utterly selfish and inhuman attitude of some of the member countries.[12]

The yearning for **peace, and not pieces,** and amicability in international relations persisted and it again resulted in the formation of a world body known as the "United Nations Organization". It is an open secret, however, that it has for all practical purposes failed to achieve its objectives. Most resolutions passed by the United Nation Organization are not implemented in clear defiance of its Charter. Even though it has prestigious paraphernalia of offices and divisions, its efficacy as a custodian of peace has never met the mark.[13]

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than around ten Regional Representatives or Dewan Perwakilan Daerah (DPDs) in Indonesia focusing on the practice of noble characters based on al-Haqiqat approach. Its central office is in Bekasi, West Java.

[9]See Ibnu Mandhuur, Lisaanu al-Arab, Beirut : Daaru al-Ma'arif, volume 1 p. 121

[10]Dean C. Barlund in Barna, La Ray. 1982."Stumbling Blocks in Intercultural Communication." in Samovar et all. (eds.) *Intercultural Communication: A Reader.* Belmont: Wardsworth Publishing Company, Inc.

[11]See Dean C. Barlund, *Communication in a Global Village,* Belmont: Wadsworth, Inc. 1982, pp 4-5.

[12]Talking about greediness, I remember a book written by Prof. Kanungo and Mendonca, Ethical *Dimensions of Leadership* Sage Thousand Oaks : Publications, Inc.,1996, which, in my opinion, is worth reading. In that book, they quoted Ryder's statement which says: "if only greed be there for some material feast, how can one draw a line between the man-beast and the beast!"

[13]See Mahathir's Complaint in *A Muslim Perspective on the New World Order,* New York: American Foundation, 1991, p. 8.

PEACE AND JUSTICE

Peace is linked to justice. Injustice is the main and primary cause of war. John Raines[14] stated that in the United States, there is a popular phrase: "If you want peace, work for justice." The struggle for justice is about power. And today, that struggle is not simply within a nation between groups that have more power and those that have less. Today, the struggle for justice is between nations, between more powerful nations and less powerful nations. To work for peace requires of us that we work for global economic justice.

The opposite of peace, Raines said, is violence. If we analyze violence, we discover that there are two fundamental forms of violence. The first is "horizontal violence"- the violence between persons, the violence that is visible and shown on television. The second kind of violence is "vertical or structural violence." It is the violence that is the result of how power works to privilege and protect itself. This second kind of violence is often hidden. It is the violence that results from decisions in corporate board rooms or the decisions taken by powerful international agencies run by powerful nations. Vertical or structural violence is always more effective in its destruction.[15]

Justice according to Hassan Hanafi requires an even relations between two equal partners while injustice produces an uneven relation between two unequal partners.[16] The "invisible wars" such as poverty, misery, famine, epidemics, unemployment, discrimination, exploitation, racism, apartheid, oppression, are behind the destruction of peace as much as the "visible wars" such as aggressions and invasions.[17] As far as "invisible wars" continue not only on the material level such as the mal-distribution of wealth and the unequal development but also on the moral one namely the relation between the center and the periphery, violence and wars will continue. That is why in the Qur'an one of the derivative verbal forms from the word Salam which means peace is Sallama which means to give-back, to return and to deliver.[18] Peace would reign if each depositary returns back his deposit to its owner. No peace is possible as far as the depositary is withholding the deposit from its legal owner and acquires it for himself. No peace is possible without permanent justice. That is why military occupation foreign settlement in occupied territories, reservations, deportations and all forms of injustices regarding the relation between people's and lands will continue to be the major cause of war. The State of peace is an ideal state while a state of belligerency is a real one. Islam would vouch for the ideal state against the real one, since the ideal through human action is the only potential real and since the actual real, as an expression of passions, is volatile. This is expressed by a parable of two belligerent partners and two equal ones. In the first case, belligerency is a result of inequality. In the second case, equality brings peace.[19] Therefore, inequality between any two partners becomes a cause of war while equality brings peace.

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[14]John C. Raines, "Peace and Justice in Global Perspective" in Azhar Arsyad et al. (eds.) *Islam dan Perdamaian Global, Jakarta, Yogya, and Makassar :*The Asia Foundation, Madyan Press, and Alauddin Press., 2002 ,p. 226
[15]*Ibid.*
[16] "Amongst us are some that submit their wills (to God) and some that swerve from justice. Now those who submit their wills, they have sought out (the path) of right conduct" (72:14).
[17] Draft Outline for the Report to the Secretary-General of the United Nations Panel of Experts on the Preparations of Societies for Life and Peace, pp. 9-16..
[18] "There is no blame on you, provided ye pay (the mother) what ye offered on equitable terms" (2:233).
[19] "God puts forth a parable, a man belonging to my partners at variance with each other and a man belonging entirely to one master. Are those equal in comparison?" (39-29).

Whoever greets and salutes offering peace cannot be discredited or disbelieved. He has to be taken on his words and be offered peace in return.[20] Peace is reciprocal between two partners. If one would offers peace, the other accepts it in good faith. A greeting of peace does not generate fear or anxiety.[21] One of the derivative noun-forms is "al-Salm" which means also peace. Peace means here a conditional, contractual and a two-ways movement between any two belligerents. If one shows signs for peace, the other has to receive it. If one shows readiness for peace, the other has immediately to yield.[22] Applied to International relations, Peace is reciprocated by peace. If a Nation manifests a desire for peace, the other nation reciprocates. An offer of peace can never be rejected. If a Nation offers guarantees of peace to another Nations, the state of belligerency would then ends. War would have no justification any more.[23] The highest guarantee of peace is to diffuse the causes of war: Occupied Land returned, unjustice lifted-up, discrimination abolished,…etc. However, if a Nation transgresses another Nation and does not offer any guarantees of peace, its aggression is naturally encountered by self-defense: Peace for peace, war for war.[24] The absence of guarantees are such as: Occupied territories not returned back, invasion not ended, oppression not banned, injustices not lifted, discrimination not eliminated. …etc. Here is a proto-type of Jihad as a Just war. Jihad is only a defensive war against all kinds of oppression once all peaceful means were exhausted.

What prevents people from submitting their will to the Divine Will is in conclusion, the political power. Their submission to the political power is contrary to their submission to the Divine Will. Solomon asked his Chiefs to destroy Queen Sheba's Throne in order to liberate her people from her power.[25] Their submission to her was servitude, while their submission to God is freedom. Therefore, the only way to settle the disputes between nations is to surrender their wills to God's Will. If a nation disobeys, it is reminded by the Divine message without compelling and forcing.[26] Peace cannot be implemented by war, otherwise it will be a contradiction in terms. Ends do not justify means. Peace between nations can be implemented only through peaceful means. Nations "unbound" such as big Powers are the major causes of limited or generalized wars. Nations "bound" by a Universal Code of Ethics can generate peace. The big Powers as "unbound" nations are serf-nations, subject to their desires and greadiness, while the "bound" nations abiding by the Universal code of ethics are free-nations. The question is: how far International law, United Nation Charter, Declaration of Human Rights or Declaration of People Rights do represent a Universal Code of Ethics? [27]

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[20] "And say not to anyone who offers you a salutation: Thou art none of a believer" (4:94).

[21] "When those come to thee who believe in Our signs say! Peace be on you " (6:54); "There came our messengers to Abraham with glad tidings. They said: Peace! He answered: Peace! And hastened to entertain them with a roasted calf" (11:69); "Abraham said: Peace by on thee …" (19:47); "Behold, they entered his presence and said: Peace. He said Peace (And thought: these seem) Unusual people" (51:25); "When they entered his presence and said: Peace. He said: We feel afraid of you" (15:52).

[22]"But if the enemy *incline towards peace*, do thou (also) incline towards peace, and trust in God"(8:61)

[23] "Therefore, if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then God hath opened no way for you (to war against them)" (4:90).

[24] "Thereto, if they withdraw not from you nor give you (guarantees) of peace, besides restraining their hands, seize them and slay them. In their case, we have provided you with a clear argument against them" (4:91).

[25] "He said (to his own men): Ye chiefs! Which of you can bring me her throne before they come to me in submission?" (27:38).

[26] "So if they dispute with thee, say: I have submitted my whole self to God and so have those who follow me. And say to the peoples of the Book and to those who are unlearned: Do you (also) submit yourselves? If they do, they are in right guidance. But, if they turn back, thy duty is to convey the message" (3:20).

[27] Hasan Hanafi's presentation and statements on World at the aforementioned international Seminar in Makassar 2001.

RELIGION AND WORLD PEACE

Ideally, as mentioned by Karen, "One of the Ten Commandments given to Moses on the Mount Sinai was "Thou shalt not kill.". Indeed most of these commandments are concerned with an absolute respect for the inalienable rights of others, and this is one of the greatest legacies of Judaism to the rest of the World,"[28] a call for peace. Phramaha Hansa Dhammahaso, a buddhist, explained that :

> " From a Buddhist perspective, the word 'peace' contains two level meanings. Firstly, as an ultimate truth, it means 'Niravana': the State of mind that does not have passions, such as desire, ignorance and delusion. In another words, whenever our mind is not under the control of passions, it is calm and peaceful. So, we are able to call 'true peace'.Secondly, in general truth, 'peace' means human beings and societies might have conflict with each other, for instance conflict of data, interest, structure and value, but they attempt to choose the best option by negotiation or dialogue without violent action. Therefore, 'peace' in term of Buddhism has much more to say that "not only when human beings and societies have problems with each other, they do not solve problems by using violence, such as war, beating, killing and so on, but they also have loving-kindness and compassion with other people in the world."[29]

In his last explanation about peace in Budhism, Phramaha Hansa Dhammahaso stated that one can find peace through meditation internally.

Hassan Hanafi[30], an Egyptian famous scholar wrote in one of the international conferences held in Makassar, Indonesia that the most common of the derivative verbal forms of Islam is "aslama" which means etymologically to submit one's will, to bow or to surrender.[31] At the same time the verb means "enter into peaceful life and surrender to God".[32] Therefore, to adopt Islam, means to submit one's will to the Divine Will, to obey His Orders and to implement His Commandments. No peace is possible as far as human will is refractory to Divine Commands, resisting Divine Will and reluctant to implement Divine Imperatives. Without this submission of human will to Divine Will, there will be always grievances and fears. The realization of Divine Orders manifests through the good deeds not only words without intentions. Peace is not utterance, but internal conviction and external action. Peace is not talking but first feeling and then doing.

Dr. Israr Ahmad[33] was right when he said that, in fact, if one looks at the matter from the right perspective, one would realize that the role of the Holy Books is inevitably very clear. It can definitely meet the challenge of our times. The failure of peace-making world bodies like

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[28]Karen, *Ibid,* p. 7

[29]PhramahaHansaDhammahaso, **"**Peace in Buddhism: An Analytical Study" *a paper* presented in The 1ˢᵗ AMRON International Conference, ASEAN Education: Change from within through Education, 2-3 October 2010, Walailak University, Nakhon Si Thammarat, Thailand.

[30]Some subsequent ideas and statements as well as quotations and references are of Hassan Hanafi's when he presented a paper in an Internaational seminar on global Peace held on 1-3 June, 2001 in Syahid Hotel Makassar, Indonesia.

[31] They are in the Qur'an 22 times out of 28 times.

[32] Example: "Nay, whoever submits His whole self to God and is a doer of good, he will get his reward with his Lord. On such shall be no fear, nor shall they grieve" (2:112).

[33]Dr. Israr Ahmad had much to say about the quran and world peace in Urdu, a book which was published by Ta-ha Publishers Ltd. In 1980.

United Nations Organization is that they cannot possibly offer grounds for treating various national and ethnic groups as equal partners in the community of nations. The Holy Books, on the other hand, give us two fundamental value concepts, which alone can bind the human race in one single totality.[34] It tells us that all human beings living on the surface of this earth come from one primordial pair,–Adam and Eve–and as such they are like members of one family. Again the Creator of all is Allah and as such they are all equal in His sight. White people have no superiority over colored people, nor have Eastern nations any grounds to boast against the Western ones. The Quran totally negates all baseless values and attitudes, which treat some people as inferior to others in any respect whatsoever.

In today's state of crises, the call for renewal, change, and progress is heard everywhere. The Prophet Muhammad (peace be upon him) is a prime example of a personality who understood how to bring about revolutionary progress and build a community of true brotherhood. He, for instance, preached–and he really practiced what he preached–in his address on his farewell pilgrimage, which epitomizes the climax of his mission: "An Arab has no superiority over a non-Arab, nor has a non-Arab over an Arab. You are all born of Adam, and Adam was made out of clay." This universalism is also depicted subtly in the Quranic verses.[35]

Quranic teachings can give significant leadership to the rest of the world on the question of race relations. Actually, Islam has thesignificant record of racial tolerance. Thomas Lippman explains: "The performance of the Moslem Arabs when they conquered Egypt in the seventh century, for example, is a model of benevolence compared to that of the Catholic Spaniards in Mexico and Peru."[36] Its mosque and its pilgrimage gatherings have known no color barrier. The message of the Quran rejects any racial prejudice or superiority. Even western non-Muslim scholars such as Arnold Toynbee admitted this and said:

> "The extinction of race consciousness between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of the Islamic virtue. The forces of racial toleration, which at present seem to be fighting a losing battle in a spiritual struggle of immense importance to mankind, might still regain the upper hand if any strong influence militating against racial consciousness were now to be thrown into the scales. It is conceivable that the spirit of Islam might be the timely reinforcement which would decide this issue in favor of tolerance and peace."[37]

The Quran provides all mankind (and not only the Muslim brotherhood) with two cardinal principles on the basis of which we can unite peoples of the world in global harmony (universal brotherhood). Verse 13 of al-Hujurat states :

O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of God is [he who is] the most righteous of you.

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[34]I do realize that in reality this very ideal teaching is still written in the Book and not yet completely comprehended by people of this world.

[35]Al-Nisa' the first verse.

[36]See Thomas W.Lippman, *Misunderstanding Islam: An Introduction to the Moslem World*, New York, Penguin Books Inc. 1982, p. x.

[37]A.J. Toynbee, *Civilization on Trial*, oxford University Press, 1948, pp. 205-6.

Here, the Quran declares two points which can create a deep sense of unity and thus peace among the diverse ethnic, racial, and religious-cultural groups of the world: the unity of men which reflects the unity (oneness) of their Creator, and the human unity which reflects the common origin of mankind in Adam.

All mankind has descended, according to the above verse, from one pair of parents, Adam and Eve. Their races, ethnic groups, tribes, and nations are merely labels by which we may know their differing characteristics. Before God they are all one. The most honorable is the one who is most righteous. Allah is the Creator of all human beings and as such they are all equal in His sight.

Although this explanation may seem rather theoretical and far-fetched, history tells us that Muhammad, s.a.w., established a society based on these very principles and values which were free of internal strife and conflict based on the inner capacity values lying in the heart of every human.. Even H.G. Wells, who otherwise was bitterly critical of the personal life of the Holy Prophet, acclaimed that it was a great feat of Muhammad, s.a.w., that he in fact established a human society based on the lofty moral ideals of peace and inner soul grasp.

Hanafi then continued saying that Calling for peace is an honorable endeavor which causes no sadness or gives any feeling of humilition. No nation can be discouraged from pursuing peace.[38] This is also one of the meanings of al-Salm. Living in peace is not a sign of weakness, but a sign of strength. On the contrary, going to war is not a sign of strength, but a sign of weakness. Asking for peace is not tending a lower hand to an upper hand but tending an upper hand to raise the lower hand in order to have two equal partners. Peace requires modesty and humility not arrogance and false-pride. Power with arrogance causes war. Power with humility generates peace. The message of Solomon to the Queen of Sheba calling her for Islam was a warning to her against arrogance, a call to her for submitting her Will to the Divine Will, namely to Islam.[39]

One derivative verbal forms in the Qur'an, Hanafi said, is "Sallama" which means to save. Salam is linked to safety and security.[40] There is no peace in a situation of unsafety and insecurity. Therefore, Peace is linked to Safety and Security. Once internal security becomes a feeling in the individual as well as in society, peace would reign. If the feeling of insecurity prevails whether based on real threats or on the complex of persecution, war becomes the only means left for self-defense. Paradise, the symbol of life in peace, is also a place of safety and security.[41] Bowing in prayer is a sign of peace, quietude and internal security. Bowing, bending the body, looking downward, prosterating and bending the body further down, putting the front on the floor without any distance between the eyes and the ground, both movements in prayer are signs not only of humility but also of internal as well as external peace and security.[42]

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[38] "Be not weary and faint-hearted, crying for peace when ye should be uppermost: for God is with you and will never put you in lose for your (good) deeds" (47:35); "My devotees! No fear shell be on you that day, nor shall ye grieve. (being) those who have believed in our signs and bowed (their wills to ours) in Islam" (43:69).

[39] "(The Queen) said: Ye chiefs, here is – delivered to me – a letter worthy of respect. It is from Solomon and is (as follows): In the name of God, most Gracious, most Merciful; Be Ye not arrogant against me, but come to me in submission (to the true religion in Islam)" (27:31).

[40] "But God saved you" (8:43).

[41] "Where with God guides all who seek His good pleasure to ways of peace and safety … (5:16); "(Their greeting will be): Enter ye there in peace and security (15-46); "Enter ye therein in peace and security. This is a day of Eternal Life" (50:34).

[42] "They have been summoned aforetime to bow in adoration while they where whole" (68:43).

According to him, in line with the teaching of his religion, the highest good deed is the respect of one's parents.[43] Peace, after being elemented in the soul and before being realized in the world, passes through family life in which the individual and the social are intertwined. Peace in family life is a prolegomenon for peace in social life. In the family, the future men and women are educated, the future leaders are formed and the future destiny of nations is virtually forseen. The denial of one's parent is prototype action for the denial of the whole society.

Externally, Hanafi added that once peace in the soul is implemented, peace in the world becomes a natural consequence. No peace on Earth is possible without a prior peace in the self. Islam as religion of peace is conceived for the benefit of man, not for the benefit of God. God spoke and send messenger to call for the peace in the self and on Earth. God is Self-Sustaining while Man needs. Man needs an ideal to be realized and a call to be Fulfilled.[44] Once Islam is adopted by the act of Witness, lies become impossible and truth is always spelled out.[45] The Witness means to unify saying, perceiving, feeling and thinking. To lie is to dissociate between saying on one hand and perceiving feeling and thinking on the other hand, between the external world and the internal world. Diplomacy as the art of "say what you do not think and think what you do not say" is the prototype of a lie. The credibility of politicians is usually at steak because of their political discourse. Once Islam is adopted and witnessed, reality is perceived and truth is spelled out.[46] Once Reality and Truth become synonymous the passage from the peace in the soul to the peace in the World occurs as a natural consequence.

Peace is a serious matter to be dealt with lightly or hypocritically. Peace is not a matter of words but of deeds. It is not implemented by continuous conferences, regular summits or lengthy and unfinishing negotiations.[47] The submission to the Divine Will is not only a matter of words but deeds.[48] This submission is conditioned by abandoning the bad deeds and fulfilling the good deeds. This is the meaning of derivative noun Al-Salm. Bad deeds are

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[43] "We have enjoined on man kindness to his parents. In pain, did his mother bear him, and in pain did she give him birth. The carrying of the (Child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attain forty years, he says: O my Lord, grant me that I may be grateful for Thy favor which Thou hast bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve. And be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam" (46:15).

[44] "They impress on thee as a favour that they have embraced Islam. Say: Count not your Islam as a favour upon me. Nay, God has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere" (49:17).

[45] "Who doth greater wrong than one who invents falsehood against God, even as he is being invited to Islam?" (61:7)

[46] 'Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, (especially) when they turn back in retreat. Nor canst thou be guide to the blind, (to prevent them) from straying. Only those wilt thou get to listen who believe in our signs and they will bow in Islam" (27:80-81); "Nor canst thou lead back the blind from their straying. Only those will thou make to hear, who believe in Our signs and submit (their wills in Islam)" (30:53).

[47] "And when they hear vain talk, they turn away therefrom and say: To us our deeds, and to you yours. Peace be to you. We seek not the ignorant" (28-55); "But turn away from them and say "Peace! But soon shall they know" (43:89); "And the servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say: Peace" (25:63).

[48] "Those whose lives the Angels take in state of wrong-doing to their own souls. Then would they offer submission, We did not evil …" (16:28); "That day shall they show submission to God. And all their inventions shall leave them in the lurch.? (16:87); "who is better in speech than one who calls (men) to God, works righteousness and say: I am of those who bow in Islam?" (41:33).

contrary to the submission to Divine Will. The highest deed is the good deed, the righteous deed. Divine Orders are implemented through the good deeds not only through good intentions. Peace is not talking but feeling and doing.[49]

Finally, peace is not linked to Might but to Right. The supremacy of Nation on another is not according to its Power but according to its legitimate Right. The glory of a Nation is not in the number of Space-rockets, Fighter-plans, tanks and war-ships it owns, but in the value and ideals it stands for. Might goes up and down, while Right is always high. Might destroys itself by itself since there is always a more mighty and a less mighty, while Right is self-sustaining because Right does not contradict a Right.[50]

Historically speaking, peaceful value has become a token of success of the spread of any belief or religion along the history of the world. Such case could be traced from the history of the spread of Islam in Indonesia. The spread of Islam in Indonesia has been characterized by peaceful penetration (penetration pacifique), as R.A. Kern[51]calls it. Neither outwardly, nor inwardly, were those adherents of Islam forced into a situation of conflict. The shared observation of Edward Gibbon[52], Joseph Gear[53], and James C. De Wilde[54]that Islam was propagated by the sword and force is simply not true. Arnold[55]says:

> "They (the Muslims) did not come as conquerors, like the Spanish in the sixteenth century, or use the sword as an instrument of conversion, nor did they arrogate to themselves the privileges of a superior and dominant race so as to degrade and oppress the original inhabitants; coming simply as traders, they employed all their superior intelligence and civilization in the service of their religion, not as a means towards their personal aggrandizements and the amassing of wealth".

It might also be possible to assume that Muslim traders who came to do business with the people of this region were accompanied by Sufis who satisfied the spiritual needs of the people. Johns[56], on the other hand, writes that in the story of Islam"s coming to Indonesia, the learned, the pious, the Sufi saints and the devoted preachers, appeared essentially during the second stage.[57]

Finally, what I would like to state is that in any plural society, "violence" will not be the omen of a new reign of any one's belief along with their laws. It is a cry of regret that such a

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[49] "The dessert Arabs say: We believe! Say: ye have no faith, but ye (only) say: We have submitted our wills to God for not yet has faith entered your heart. But, if you obey God and his apostles, He will not belittle aught of your deeds" (49:14).

[50] See Azhar et al. Islam danGlobal, Jakarta & Yogyakarta : The Asia Foundation and Madya Press., 2002, p.51

[51] Kern, R.A. 1947. De Islam in Indonesia. Cf. J.D. Van Leur. Indonesian Trade and Society, p.14

[52] Gibbon, Edward. 1821. The History of the Decline and Fall of the Roman Empire. Vol. 6 London: J.F. Dove, p. 302.

[53] Gaer. Joseph. 1956. How the Great Religions Began. New York: Dodd, Mead & Company, p.86.

[54] De Wilde, James C. 1946. The Shadow of the Sword. Querido-New York: American Book- Stratford Press, Inc.

[55] Thomas, Arnold W. 1913. The Preaching of Islam, 2nd edition. London: Constable and Company Ltd, p. 365..

[56] Johns, A.H. 1961. "The Role of the Sufism in the Spread of Islam to Indonesia" in The Journal of the Pakistan Historical Society. vol. IX. Part III.

[57] See Also Azhar Arsyad, Islam in Indonesia, pre and post September 11th, a paper presented in an International Seminar held by The University of Western Australia, Perth, Tuesday, August 19, 2003.

kingdom will never come to pass. On the other hand, just, calm, and peaceful soul as well as tranquility, discipline, and orderliness as well as regularity will always be a new captain wherever he bears up for. Surely, the history has told us that violence and force will get anybody nowhere.

Presenting one of the ancient stories revealing the defeat of the "force" and "violence" and the winning of the peaceful value (smiling value) is quite important as cited below :

> "One day, the North Wind and the Sun were arguing. They were trying to decide which one of them was stronger. When a traveler came along wrapped up in his overcoat, they agreed that the one who could make the traveler take off his coat would be declared the stronger of the two. The North Wind began. He blew as "hard" and as "forceful" as he could, but the harder he blew, the tighter the traveler wrapped his coat around himself. Finally, the North Wind gave up. Then the Sun began to shine and smile with intense heat and, right away, the traveler took off his coat.The North Wind had to concede; the Sun was stronger than he was."

THE NECESSITY OF PERSONAL PEACE

When one talks about the role of spiritual education, one should not forget that the most effective factor in establishing world peace is the personal peace and mental satisfaction of an individual. World peace is unthinkable without the spiritual and psychological peace of a large majority of its individuals because an individual human being is the basic unit of humanity.

If we try to ponder for a moment, those few persons in whom tremendous powers are vested, like those who preside in the White House and Merdeka Palace of Indonesia for example, we will be assured that world peace largely depends upon the inner trust and clarity as well as tranquility of these very few individuals along with their voice of the heart. Even a cursory look at world history is sufficient to show that frequently the personal disquietude of a few individuals led to enormous wars resulting in widespread bloodshed and destruction.

If we study closely the life history and personality of leaders like Ghengiz Khan, Hitler and Mussolini, we understand that it was due to their mental disquietude and perversity that world peace was shattered and innumerable human beings were savagely murdered.

That is why the peace and tranquility enjoyed by men makes its impression on the outer world. The subjective peace and harmony experienced from within makes harmony possible in the world around them.

Therefore, peace in the individual comes before peace in Society. Peace in the soul precedes peace in the World.[58] In that sense, Islam which means the submission to the Divine Will is the Religion per excellence.[59]   Islam is conceived neither as forms of rituals which change from a religion to another, nor as a legal system for a society in a given moment in history,

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[58] "The desert Arabs say: We believe! Say: Ye have no faith, but ye (only) say: We have submitted our wills to God for not yet has faith entered your hearts. But, if you obey God and His Apostle, He will not belittle ought of your deeds" (49:14).
[59] "The religion before God is Islam (submission to His Will)" (3:19).

nor as a belief-system composed of dogmas as historical facts but only as a value-system based essentially on the submission to the Divine Will.

Everyone should be aware then, that the cause of crises with respect to world peace is due to economic and political grounds (Worldly tendency element) and not to the divergence of religions. Another grounds is the lack of understanding of the teachings of the Holy Book.

THE ROLE OF SPIRITUAL EDUCATION

In a time when the world is threatened by the destructive powers of man, in a time when religion is associated more with war than with peace,[60] in a time of confusion and doubt, may spiritual education remind us that humankind's best hope lies within its own highest nature and voice of the heart.[61]

To comprehend the role of spiritual education in encouraging peaceful values, it is necessary to remember that education means "understanding of what makes or marks a soul (spiritual potential and inner capacity), and learning something without putting it into actual practice is meaningless. One therefore should know how to distinguish between right and wrong in regard to both this world and the hereafter and should choose the proper conduct, so that his misguided intellect may not lead him astray."[62] The core idea of **education** in Islam and the ultimate goal of education, even while one is mastering the natural sciences, is not to dominate the world and gain external power, but to dominate oneself.[63] For Suhrawardi, Education is therefore inseparable from spiritual life.[64] The Islamic educational system never divorced the training of the mind from that of the inner soul and the whole being of the person. It never considered the transmission of knowledge or its possession to be legitimate without the possession of appropriate moral and spiritual qualities. In fact, the possession of knowledge, power, chances to rule, and chances to be a dominant citizen without these qualities is considered dangerous.[65]

Equanimity, compassion and peace are the foundations of the spiritual education. The gentleness, contemplative solitude, and universal tolerance of the Prophet are reflected in spiritual behavior. The spiritual genealogy is thus impeccable. No wonder why Modern Neo-Sufism in Indonesia has made spirituality as the endearing–and enduring–side of peaceful life.[66]

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[60]Compare and see Joseph Schacht with C.E Bosworth, *The Legacy of Islam,* Manchester : Oxford Clarendon Press, 1974, p. 175- 176.

[61]M.R. Bawa Muhaiyaddeen, *A Book of God's Love,* Philadelphia: The Fellowship Press, 1991. p 2. ,

[62]Khan, Abdul Muidh, "The Muslim Theories of Education during the Middle Ages", *Islamic Culture*, 18 (1944); 418-433.

[63]Seyyed Hossein Nasr, " The Islamic Philosophers' Views on Education" in *Traditional Islam in the Modern World*, New York : Kegan Paul International, 1997, P. 151.

[64]On Suhrawardi, see M.M. Sharif, *A History of Muslim Philosophy,*vol 1, Delhi, Low Price Publications,1995. pp. 372-398.

[65]Hossein Nasr, *Islamic Education, Philosophy and Science*, pp. 123-124.

[66]Akbar S. Ahmed, *Discovering Islam: Making Sense of Muslim History and Society*, New York :Routledge, 1988 ,P.91

Spiritual education with the goal of encouraging "peaceful value" has a role in the daily life of a society only if the real meaning of the word "salam" or peace and surrenderare imposed on the minds of its speakers. We do not need to reject someone because he falls or because his shirt gets splashed with mud. We should wash him with wisdom and absolute faith, with unity and good qualities. And when the time comes, he will learn to clean himself. What can we show him in the meantime? Love and compassion ! Our love must be like soap. If we show the qualities of compassion, love, charity, generosity, justice, and peace, these will bring him to his senses. We are not Muslims if we reject someone saying, "He holds another belief. He belongs to a different group or organization. He is theirs not ours." None of that matters; what we need is to be one. Parochialism is not going to get anybody anywhere.[67]

One needs to strive to realize his spiritual potential and inner soul as the inner capacity by eliminating all his egoistic features or behaviors. –otherwise, a man becomes like an animal or a demon.– When one does realize his spiritual potential, altruistic behaviors could be manifested. The Quran says: *Wa yu'tsiruuna ala anfusihim walau kaana khasasah* (Give others preference over themselves, even though poverty was their own lot)[68] It this respect, the explanation rendered by Dr. Aswin Rose Yusuf on the voice of the heart recognition is worth mentioning.

RECOGNIZING THE VOICE OF THE HEART

We should keep the good things clean, wash away the dirt and thus cleanliness value should be kept. We should wash our innermost hearts until they become light. We have to go beyond "what is seen on the outside" into our hearts; that is where God has revealed everything. "He must dwell within us and try to find the words that will reveal Him. If we are proud and say, "I have already learned so much, I am indeed learned," then nothing will be revealed to us. We can only attain wisdom if we grab hold of God and hold on and hold on, saying, "I surrender, I surrender, I surrender." This kind of self spiritual education, in my opinion, will spur peace and encourage world peace and tranquility.

The letter of the honorable dr. Aswin Rose Yusuf to His Holiness, Pope Francis, at Apostolic Palace, in Vatican City, Italy on April 28th 2014, on "the Call for Peace"should be implemented by each mankind wherever they may be. Prior to talking about peace, he said, we will need to firstly know the substance and the embodiment of peace itself, its foundation; how to implement peace and what made peace fail. It should actually begin with recognizing and understanding the "VOICE OF THE HEART" itself, so that it can thereafter be known by all mankind wherever they may be.

The voice of the heart can be sensed and distinguished by every person because God has given them the SUBSTANCE or SENSE or INDULGENCE when enhancing the creation of Mankind by way of breathing the SPIRIT into the human body.

Through breathing the spiritual soul into the human body, every mankind can feel, identify, understand and hear the voice of the heart; which call upon the virtues and call upon the

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[67]Seyyed Hossein Nasr, *Islam and the Challenge of the 21st Century,* Kuala Lumpur: Ministry of Education, Malaysia, 1983, p.37.

[68]Al-Hasyr 59:9. This verse is actually in line with that in Luke 10:30-35 of the Bible about altruism.

crime. Only when these two voices of the heart can be fully comprehended by every mankind, that peace can be slowly achieved.

Why are people always in a hurry and in haste in dealing with something; either in expressing themselves through words or deeds? The voice of the heart will be the determining factor of all of those. If every human being should initiate something without recognizing the voice of the heart, actions taken in haste will always be a controlling factor in their conduct to deal with something; which conduct will then causes various rifts starting from not willing to loose, not willing to be blamed, not willing to be humiliated, all of which will give rise to an emotional attitude, which are no longer willing to accept the truth from anybody.

Therefore, it all comes from the voice of the heart. If we always initiate something based on the voice of the heart which initiates crime, no peace will ever be realized. However, if a deed is initiated based on the voice of the heart which initiates virtue, then peace will surely be slowly realized.

Rose finally told that peace will not be realized if the reason of failure to achieve peace has not been made aware and known to mankind. Albeit various advice and directions have been given, peace has not been realized. This is due to the fact that the advice and directions given have not met the substance of the cause and have not been able to provide a comprehensive solution to peace itself.[69]

CONCLUSION

This paper concludes that ideally speaking, peace will not be realized if the reason of failure to achieve peace has not been made aware and known to mankind. Albeit various advice and directions have been given, peace shall not be realized. This is due to the fact that the advice and directions given have not met the substance of the cause and have not been able to provide a comprehensive solution to peace itself.

Everybody factually has a kind of trustworthy, wise, and holy spiritual soul (*al-Ruh*) within him. The function of the aforementioned soul is to win and beat all the wills and wishes of the physical human being which consists of the air, the water, the soil, and the fire elements which are also called element "Hawa, Nafsu, Dunia, Syetan". This physical human being tends to summon force and violence while his trustworthy, wise, and holy spiritual soul tends to summon peace, benevolence, wisdom as well as rectitude and mercy among the creatures of God. The voice of the heart (which is the spiritual soul and the inner capacity) never tells a lie and recognizing it (the voice of the heart) is very significant in order to live peacefully in global perspective.

Therefore, mankind were actually at the beginning, one community and origin, one soul. God sent Prophets with glad tidings and warnings, and with them, He sent the Scripture in truth to judge between people in matters wherein they differed. Then God guides by His leave (permission) those who believe to the truth of what and wherein they differ. And God guides whom He wills to a Straight Path through the inner soul and the voice of the heart .[70]

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[69] The copy of this letter is sent to the writer upon the arrival of dr. Aswin Rose from Vatican and Italy in 2004.
[70] See al-Baqarah (2 : 213)

Peace in the individual comes before peace in Society. Peace in the soul precedes peace in the World. By Reconizing the voice of the heart individually, one will not tell a lie, one will do justice andwill act fairlybecause peace is linked to justice and injustice is the main and primary cause of war and violence, and eventually, one will live peacefully. In the end, the community at large will consequently live in peace.

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Issues in Border Territory: Chances and Challenges of Brunei Darussalam in Confronting ASEAN Economic Community

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ABSTRACT

This exploratory research paper discusses the state of the Brunei's economy, human development and socio-cultural borderland residents of Brunei Darussalam with Sarawak Malaysia. This paper describes the status and challenges with regards to economy, social and security in the era of ASEAN Economic Community 2015 (AEC2015). Analysis based on various literature reviews as well as information from relevant authorities in Brunei Darussalam. Issues on socio-cultural, political, economic activities, trade and human mobility will be discussed as factors correlated in borderland in the era of ASEAN economic community 2015.

Keywords: Development, Economy, Socio-Cultural, Borderland, Brunei, Sarawak.

INTRODUCTION

ASEAN Advances – organization of Southeast Asian countries-was established on 8 August 1967 in Bangkok, Thailand. Of the founder members of ASEAN, namely Indonesia, Malaysia, the Philippines, Singapore and Thailand signed the ASEAN Declaration (also known as the Bangkok Declaration). Brunei Darussalam joined ASEAN on 7 January 1984, Viet Nam on July 28, 1995, Laos and Myanmar on 23 July 1997, and Cambodia on 30 April 1999. This has been formed with 10 ASEAN member countries. ASEAN Declaration contains the goals and purposes of the organization, including cooperation in the field of economic, social, cultural, technical, educational and other facilities, and in the promotion of regional peace and stability through compliance with justice and the rule of law, and adherence to the principles of the Charter of the United Nations (The ASEAN Website: www.ASEAN.org).

ASEAN as a united countries of Southeast Asia, have a vision for living in peace, stability and prosperity, bonded together in partnership and dynamic development as one community. ASEAN leaders in 2003 decided to establish the ASEAN Community by 2020. In 2007, ASEAN leaders reiterated their commitment to establish regional integration and agreed to speed up the establishment of an ASEAN Community by 2015. The three pillars of the ASEAN Community is ASEAN Political-Security Community, ASEAN Economic

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Community and ASEAN Socio-Cultural Community - will work together to realize the ASEAN regional integration under the guidance of the Charter.

Under the Asean Economic Community (AEC), a single regional common market as Asean countries will be established in 2015. The aim of regional integration is to create a competitive market with a size of over 600 million people in ASEAN countries. There will be free flow of goods, services, capital investment and skilled labor due to liberalization. This includes the reduction of tariffs and the coordination of certain administrative procedures. In addition Asean countries is seen as an important market to foreign investors. Asean Free Trade Agreement will be extended to zero tariffs on almost all goods by 2015. In terms of tourism opportunities, there will be more new tourists from other countries who have begun to reach out to Asia (www.usasean.org/ASEAN/pub4176 .pdf).

Further, the formation of this establishment is also expected to increase the competitiveness of ASEAN with China and India. However,ASEAN is still facing some legal issues, such as agriculture, non-tariff barriers, integration of less developed members of the CLMV (Cambodia, Laos, Myanmar (Burma), Vietnam), and financial integration. According to the International Trade Commission report on AEC (www.usASEAN.org/ASEAN/pub4176.pdf) noted that the challenges faced by the EAC is in the field of import and export which vary widely among ASEAN member countries. For example, procedures for trading is relatively easy in Singapore, Thailand, and Malaysia, but very difficult in Laos and Cambodia. Logistics service quality also vary among ASEAN member countries, such as customs, freight forwarding and express delivery. While logistics service in Singapore is world class but in Laos, Cambodia, and Burma is low class. In many ASEAN countries, strict regulations are also preventing the provision of high-quality logistics services.

The ASEAN Economic Community (AEC) hopefully will open more regional cooperation and will increase the efficiency of scale, dynamism and competitiveness of ASEAN member countries. The AEC will allow easier movement of goods, services, investment, capital and human. Eventually, it will offer new ways of supply chains and access to new markets for goods. That's the hope on future AEC.

Despite the advantages of operating in ASEAN countries, generally the development of the AEC in the entire ASEAN countries was considered moving 'too slow'in terms of development of infrastructure whether material infrastructural development such as roads, ports, airports, and soft infrastructure such as human resources and training.

The discussion above shows how important the countries concerned prepare their people in facing the era of the AEC to 2015. However there are several issues to be discussed further in this paper; what are the key issues that should be addressed by all parties? What are the efforts already undertaken by the ruling party in Brunei and Malaysia? Further opportunities in the ASEAN Economic Community era are discussed at the end.

THE IMPORTANT OF BORNEO ISLAND WITHIN ASEAN

Frontiers of the AEC in the Borneo Island State also contained within a subset of societies in ASEAN, namely the BIMP-EAGA (Brunei, Indonesia, Malaysia and Philippines –East ASEAN Growth Area). BIMP-EAGA covers the borderland between areas with four countries, namely, Brunei Darussalam, the Philippines, Malaysia and Indonesia. The vast

majority of affected areas are located on the island of Borneo which is composed of Brunei Darussalam, West Kalimantan in Indonesia and Sarawak and Sabah in Malaysia.

Borderland district on the island of Borneo have AEC transportation infrastructure relatively robust linking Pontianak in West Kalimantan to Kuching in Sarawak Malaysia, Brunei Darussalam and Sabah, Malaysia. There is a memorandum of understanding under the BIMP-EAGA to build continuous ground transportation from Pontianak to Kota Kinabalu. The corridor extends from approximately 1500 kilometres (km) from Pontianak: first to the East and then North to West Kalimantan/Sarawak border, then North-East along the main Federal road (Trans Borneo Highway) to Miri; continues through northeast of Brunei Darussalam; then a short expanse of Sarawak (Limbang), back to Brunei Darussalam (Temburong), back through the Sarawak (Lawas), and to Sabah, then continuing northeast to Kota Kinabalu.

The AEC area on the island of Borneo plays a role as a food basket to ASEAN and other countries in Asia. In addition, the BIMP-EAGA is also promoted as a major regional tourist destinations and supported with improved road and air ties. This relationship helps to ease the cooperation in promoting rural and tourism activities as well as facilitate cross-country movement of goods and people. However at the same time, this also could have implications for the use of land, forests, and marine resources as a source of food (*report of the BIMP-EAGA*).

In addition to the source of food basket, the AEC district on the island of Borneo possess oil and gas corridor where three out of four of this area is a major exporter of crude oil and natural gas. The corridor is also a major exporter of forestry products (report of the BIMP-EAGA). Among others, Brunei Darussalam has the highest per capita Gross Domestic Products (GDP).

BRUNEI ECONOMY

Brunei Darussalam's economy was heavily dependent on oil and gas since independence in 1984. Oil and gas production, which is the main component of the mining sector, contributed around two third of total GDP. While, the contribution of non-oil sector increase gradually which main contributors are micro, small and medium enterprises (MSMEs) (Department of Economic Planning and Development - DEPD, Brunei Darussalam).

The GDP by kind of economic activities' year 2000 onwards data, gave more details information on the contributions of MSMEs. There are few industries where MSMEs normally involved such as agriculture; vegetables and fruit production, livestock and poultry, forestry, fishery, Manufacturing of wearing apparel and textile, wholesale and retail trade, water transport, domestic services and other private services. The contribution of these industries to the non-oil and gas sector was about 19% in year 2000, 20% in 2005 and decline a little bit to 18% in 2011. However, the figure for 2011 was more reflecting the contribution of MSME to the non-oil and gas industry which shown increasing trend especially in wholesaling and retailing activities (DEPD).

The GDP growth has influenced the GDP per capita growth rate. The GDP per capita of Brunei Darussalam is one of the highest in Asia. The GDP per capita at current prices was around BND$47.3 thousand in 2007, which was 47% higher than the GDP per capita during the year 2000 (around BND$32,000). This figure was increasing to around BND$51.3

thousand in 2008 and decreasing to BND$40.7 thousand in 2010. The inflation rate had an impact on the GDP per capita growth rate at constant prices. The GDP per capita at constant prices actually declined during the period from 2007 to 2010 (DEPD).

External Trade - Crude petroleum is the major domestic export commodity of Brunei Darussalam, followed by gas and garments. The export of crude oil in 2008 was 53.2% of the country's total export and it decreased slightly to 47.7% in 2009 and increased again to 50% in 2010. The export of gas contributed 44.6% to total exports in 2008 and it remained more or less at the same rate of 44.6% in 2010 while the export of garments decreased from 0.5% in 2008 to 0.07% in 2010 (Brunei Darussalam Key Indicators, 2011, DEPD). Brunei's garment industry until now has been the country's second contributor to the state's revenue after oil and gas industry, with total export recorded at B$400 to $500 million in 2003 to 2004. It had brought in an abundance of benefits to the Sultanate and generated economic growth with the mushrooming of SME businesses to support this industry. However, the contribution of garments to the total export is gradually declining after 2004 (No, 2012). The production was declining from $121 million in 2007 to $56.7 million in 2008 (No, 2010). In 2007 the exports of garments was contributing 1.5%. This contribution was declining to 0.81% in 2008 and 0.54% in 2009 (Brunei Darussalam Statistical Year Book 2010).

Employment - Based on the Brunei Darussalam Statistical Yearbook 2010, the 2001 census showed that of a total of 146,254 employees, 54,865 (35%) were working in the public sector and 91,389 (65%) were in the private sector. It also showed that out of 107,322 people employed in the private sector during 2006, 69% were foreign workers, while the remaining 31% were locals and permanent residents. Most of the foreign workers were employed in construction (35%), and mining (other than petroleum and gas), quarrying and manufacturing (18%). Large percentages of local and permanent resident workers were employed in the financial, insurance and commercial sectors. These data showed that Brunei was heavily depending on foreign labors especially in the construction and technical areas. In fact, Brunei will still be depending on foreign labors to develop further.

Unemployment - The number of active jobseekers registered with the Labor Department decreased from 7,300 (4%) in 2006 to 6,300 (3.4%) in 2007 but it increased again to 7,000 (3.7%) in 2008. However, the number was kept on decreasing in 2009, 2010 and 2011. In 2011 the number was drop to 3,200 people. There has been a declining rate of unemployment to 1.7% in 2011. The rate of unemployment among females was higher than for males, 3.8% and 2.9% for 2009 and 2010 respectively compared to 3.0% and 2.4% for males during the same period (Brunei Darussalam Statistical Year Book 2010). Although unemployment rate is still worrying the government, the need for foreign labor is unavoidable. Private sector employers find difficult to get Bruneian labors in certain sectors as mentioned above. Local job seekers are reluctant to work in the construction and other heavy jobs.

Rate of wages of the lowest income earners - Based on the Brunei Darussalam Statistical Year Book 2010, the lowest wage earners are those in the construction sector (excluding the domestic sector). They are laborers, bricklayers, and masons, amongst others. Working for seven hours per day and seven days a week, a laborer earns an average wage of $483.00 per month, a bricklayer $594.00 per month and a mason $621.00 per month. Another sector of low wage receivers is vehicle drivers who earn an average of $554.00 per month (*Brunei Darussalam Statistical Yearbook 2010*). Almost all of the employees in the construction sector are foreigners. Statistics have shown that not many Bruneians want to work in construction sector due to low wages. A monthly income of BND$300.00 to BND$500.00

received for working seven days a week may be sufficient to support a single person but it is certainly not enough to support a family staying in Brunei Darussalam.

Income distribution - The total mean and median income per household in Brunei Darussalam in 2005 were BND$4,661 and BND$3,640 respectively**.** Distribution by income class showed that the largest proportion of household was 14.4 % - $3000 - $3999, 10.5% ($4000 – $4999), 9.2% ($5000 – $5999). While the percentage of population who have income above $10,000 was 7.1% (Summary Tables of Household Expenditure Survey Brunei Darussalam, 2005). However, relatively poor household receiving income below $500 was 3.1% and $500 – $999 (5.2%), $1000-$1499 (7.0%). If income below $1000 is considered as poor, it means that 8.3% of the population are poor which are about 33,000 people. While, 7% (28,000) who earns $1000 - $1499 is relatively poor.

Long-term development plan - Brunei Darussalam's vision is that by 2035, it will be recognized globally for the accomplishments of its well-educated and highly skilled people, its quality of life and its dynamic and sustainable economy (*Brunei Darussalam Long-term Development Plan, 2007)*. The policy directions under social security strategy are first, to provide an economically sustainable social system for those who are least able to cater for themselves, second, to strengthen the programs that could help to foster the spirit of entrepreneurship and self-reliance among the Bruneian and third, to provide opportunities for workers in the private sector to enjoy a similar sense of security as those in the public sector.

The country's vision is to achieve zero poverty by year 2035 (Azlan 2008). In order to cater the poverty, government introduced several social security programs such as pensions, the Employees Trust Fund (TAP) in 1993 (*Laws of Brunei, Chapter 167)*. Under the TAP scheme employees only receive a lump sum amount of savings at the end of their employment. This scheme has had a deep impact on the lower income people after retirement. Therefore, another new pension scheme was introduced to complement the existing TAP. The scheme entitled Supplemental Contributory Pension (SCP) started by 1st January 2010. The SCP involves mandatory contributions by both employers and employees. The mandatory retirement age was extended by five years to reach 60 years old.

Bruneian enjoys high standard of living besides all the subsidies facilities such as free education, free health services and low cost housing schemes. It can be concluded from the above discussion that all these are enjoyed due to income from oil and gas industry. However, this source is unreplaceable in short term. Therefore, economic diversification activities are seen as important future direction for Brunei Darussalam. So, the trade relations within the region of ASEAN is considerable essential.

BORDERLAND SARAWAK AND BRUNEI DARUSSALAM:

Brunei Darussalam borderland is to the State of Sarawak, Malaysia. In fact one of the districts; Temburong District is surrounded by Sarawak. While, Limbang, Sarawak is surrounded by an area of Brunei Darussalam. To reach Temburong District of Brunei, one had to enter and exit the area of Limbang, Sarawak.

There is a significant difference between Brunei and Sarawak, Malaysia in terms of politics, economy and system. In terms of politics, Sarawak under Malaysian is practicing democracy

through elections. Meanwhile, Brunei Darussalam is practicing monarchy system. The national philosophy of Brunei Darussalam is Melayu Islam Beraja (MIB).

Introduction of MIB as a philosophy of Negara Brunei Darussalam, officially declared by the His Majesty the Sultan of Brunei Darussalam on 27 Rabi 1401 Hijri calendar corresponds to January 1, 1984 as contained in the Royal Declaration of independence of Brunei Darussalam. In a nutshell this philosophy of MIB is as concepts that uphold the principles and values of Islam based on the Quran and Hadith Prophet Muhammad Sallahu'alaihi Wa Salam. Reaffirming for all the activities related to the national interest, race, Malay language and culture as well as institutional priority to monarchy ruling system (Islamic Da'wah Center, 2006).

Islam has always been in the State Constitution as the official religion of Brunei. National systems should be consistent in terms of ethical, political, social, economic and moral based on Islam. This is clear in the excerpt of 'titah' in conjunction with the official opening of the launch of Brunei Islamic Trust Fund (TAIB) at 29 September 1991 (Islamic Da'wah Center, 2006).

In addition to MIB, there is the concept of '*Negara Zikir*'. This concept emphasized the adoption of Islam as a religion that became the pillars of the community administration and the way of life of Brunei Darussalam.

Based on the philosophy of MIB and *Negara Zikir*, the Government of Brunei Darussalam to implement Islam in the economic system. The practice of economic systems generally give freedom in wealth ownership, decision making and independent economic activities. However, government controls and regulate certain activities in this country especially the activities which is banned by Islam, such as the production and sale of alcohol, gambling and prostitution, and the like. In addition, the Government has also issued a number of regulations for instant all business and trade activities must be closed on Fridays from 12 noon until 2 pm. Business activities shall also be stopped at 12 midnight except for business or company with special permission.

On the other hand Sarawak practicing democracy and market economic system. The Malaysian Government does not regulate or restrict economic activity which contrary to the teachings of Islam. Types of business such as the sale of liquor, gambling and prostitution for example can be made openly.

This difference resulted in difficulties for Brunei Government controlling the entry of goods and services contrary to the MIB philosophy and Islamic concepts. Borderland in Sarawak and Brunei as Kuala Lurah and Tedungan for example, there are many businesses sell liquor and possible places of prostitution. Those non-Muslims get supplies of liquor from this area and each person is limited to only 2 bottles of liquor to be brought into Brunei Darussalam.

In the borderland area of Sarawak and Brunei Darussalam, it can be seen the infrastructure development and businesses grow like mushrooms. Total population mobility between both countries is very promising. Especially for the residents of Brunei Darussalam cross border shopping in Sarawak and Sabah, Malaysia. The towns of Sarawak and Sabah close to the Brunei Darussalam as Miri and Kota Kinabalu would be swamped by visitors from Brunei, especially on public holidays and weekends. The advantages on the Bruneiean side is thatthe

Brunei dollar exchange value is higher than the ringgit Malaysia. This results in shopping in Malaysia is cheaper for the Brunei dollar holders.

The Government's Policy regarding the mobility of population in ASEAN as a whole, under the mobility of the population, there are now an increasing number of visitors among ASEAN countries. However, there are still a number of limitations and restrictions that prevent individuals from visiting ASEAN either for business or leisure travelers. Among others, these include the visa requirements, insufficient infrastructure facilities, limited access, as well as the quality of the services provided (Master Plan on ASEAN Connectivity, Jakarta: ASEAN Secretariat, 2011). In this regard, the ASEAN countries urged to take initiatives to overcome these issues.

For Brunei Darussalam, several new policies have been developed. Information from senior officers of the Immigration Department of Brunei Darussalam explained things as follows:

A new policy was introduced which allow businessmen to apply for the status of permanent resident of Brunei Darussalam. There are two categories as per below:

1. Foreign national that contribute to the development and sustainability of Brunei Darussalam's economy; the duration of stay in Brunei Darussalam will be assessed by a special committee. The applicant must be able to demonstrate and prove his/her contribution to the country in terms of financial investment and the quality of the national economy.

2. Foreign nationals under the professional groups category; the duration of stay in Brunei Darussalam will be assessed by a special committee. The applicant must be able to demonstrate and prove their contribution to Brunei Darussalam in the professional field.

Upon approval, they will be given permanent residents permit to stay in Brunei which allows them to enter/exit to Brunei Darussalam conveniently. For holders of the passport and permanent resident, they should apply for a re-entry visa preferably a multiple visa to enable them to enter/exit to Brunei Darussalam prior to their travel. Its duration is subject to the validity of their travel documents.

To facilitate the movement of people, there is a visa waiver facility. Visa waiver for the citizens of Brunei Darussalam and other countries is practically done on the basis of mutual and bilateral interest. The Visa waiver allows citizens of countries that have agreements with the Brunei Darussalam to move freely within the given time without requiring visa applications. Visa waiver just to visit and conduct official purposes only. Enter for the purpose of working is not permitted under this facility.

For nationals of Brunei, visa waiver application can be submitted to the Department of immigration and national registration Department along with a letter of confirmation or support from either the Ministry of Foreign Affairs and Trade, Ministry of Industry and Primary Resources, registered business association and the Association of Young Entrepreneurs.

In addition, Brunei Darussalam also provides a special route to ASEAN citizens known as ASEAN Lane. The purpose of these lanes is to provide a faster immigration clearance

process to the ASEAN people. Another alternative, there is a lane of the Asia Pacific Economic Cooperation (APEC) to APEC cardholders. This is the fast track path for immigration clearance. The APEC card is given to those who are categorized as business people. In terms of administration, the cardholder will be given 3 months multiple entry visa.

In terms of infrastructure, the current facilities are not restrict the human movement. However, the Department of Immigration and National Registration acknowledges that the post control or immigration checkpoint requires maintenance and upgrade facilities on an ongoing basis.

Despite the problems of different socio-cultural value, the Brunei Government pay attention to the safety issues and smuggling at the border gates of Sarawak and Brunei Darussalam. There were 11 checkpoints. Unfortunately, there are 'rat path' that difficult to control where the banned goods smuggled.

CHALLENGES AND PROSPECT

There are several challenges ahead in the era of AEM 2015. They are parity level of human development and socio-culture among the ASEAN countries and the respective countries borders including the island of Borneo.
Safety aspects of exchange opportunities that are available in the borderland area of Malaysia and Brunei on the island of Borneo to some extent benefited from the programs undertaken by the BIMP-EAGA.

Tourism is a sector takes precedence in the Roadmap of BIMP-EAGA development considering that this small region has a number of marine and terrestrial biodiversity in the world. It also has many natural assets and cultural diversity. In 2008, the Government of the BIMP-EAGA decided that community-based ecotourism (CBET) for poverty eradication as the main focus of tourism development in the region. CBET is a form of eco-tourism that emphasizes community involvement and role in the use of natural resources and culture to tourism in a sustainable manner. Airway is also extended to cover an important tourist destination. Improvements in the procedure of entry/exit border area also helps to facilitate the movement of people across borders and in different ports (BIMP-EAGA Implementation Blueprint, 2012).

Although there was a significant increase in tourist arrivals in the BIMP-EAGA, the sector continued to face major constraints. Among other things was a backward basic infrastructure constraints and inadequate facilities and services needed to attract a larger number of users. For eco-tourism in particular, faces constraints in terms of private sector investment limited in ecotourism products. The lack of these include associated with travel services and lack of knowledge and expertise at the local level to exploit opportunities for community living environment related to the ecotourism sector.

The state of Sabah and Sarawak of Malaysia have taken advance step on the opportunity. Quite a lot of investments have been done at the borders area such as commercial centers and tourist sites that are well-designed and interesting. Therefore, many people in the border areas prefer to go for shopping in Malaysia.

In fact, the borderland areas and adjacent territory can become international landmarks including for shopping and medical treatment. However, negative activities are also growing such as gambling and prostitution (Timothy, et al., 2012). In the year 2012 for example there were 417.072 tourists from Indonesia into Sarawak (15.8% of total visitors). Realize this, most of the border areas in Indonesia have started to take the initiative to provide facilities for cross-border activities by developing tourism advertising and promotion. Sambas Regency and Hulu Kapuas, for example, have attempted to develop their tourism sector by promoting to Sarawak and Brunei Darussalam. So far, succeeded in attracting many tourists from Indonesia (Kalimantan) including merchants especially during the weekend due to the availability of improve access facilities (Muazir and Syaiful Horng-Chang Hsieh, 2013).

Local cooperation in the future can be made through a study of the potential of tourism, market, target identification, promotion and how to fill the market gap. It is expected to lead to interactive, understanding, mutual benefits and to share the values of the same growth (Muazir, s. and Hsieh, H-C, (2013).

CONCLUSION AND RECOMMENDATIONS

The communities in the vicinity of borderland in theory is not much different in terms of socio-cultural. In fact, they are more differences with the community that is far from the border, into the central region in their home States (Eilenberg, 2011). Therefore, culture shock can occur when the remote borderland residents are into the middle of their own country compare to when they are mixed with borderland residents next to neighboring countries (David c. Thomas & Mark f. Peterson, 2015).

Borderland residents need to take the opportunities that exist as a result of the development of infrastructure developed by local governments and their respective countries. However the community at the borders are unreliable to take part without support services and guidance from the government. They need the exposure and opportunities for technical education and vocational as an option in addition to academic education. In addition, they are also need for training on small and medium business management, marketing, and networking/cooperation with external trade relations. The establishment of cooperative companies with guidance from government is important and can help for new community to explore trade with the outside world from their secluded spaces especially in terms of marketing their products. Borderland areas are rich in natural resources for ecotourism and too much to be explored. The efforts of agriculture and handicraft are also very potential.

Brunei Darussalam is not excluded. The remote population at the border side should take part in any opportunities grown from the government of both countries Brunei and the State of Sarawak development projects and infrastructure. Marketing activities would help the borderland residents sells the product they produce. Promotional activities and information centers can be organized by the government or cooperative as well as non-government bodies.

However, it should be noted that a balance of physical and mental development with the spiritual is crucial. If the development of information and communication technologies moving faster than the human development through education then the negative influences would give more impact. Information technology through the cyber corridor exposes the community in the interior to the outside world in all respects and in all forms. In addition to

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the positive effects, it can also bring negative impact on the community. The main way to filter these effects is through education.

For Brunei Darussalam, the government has in line with the ASEAN economic community 2015 programs taken initiative in developing infrastructure. However, at the same time government has to be careful and take precaution on the issue of safety and upholding the philosophy of the country.

Brunei Darussalam can become the door to the world for the traders from BIMP-AEGA. The economic infrastructure and trades facilities, international airport and port services are suitable for exporting the products direct to many destinations. Government should take this opportunity by providing efficient services and sufficient facilities with the right and easy policies to encourage the trading route through Brunei Darussalam.

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Eco-spirituality Values and Islamic Sustainable Development: Ethnographic Studies of Local Culture at Shrimp Farmers in Sidoarjo, East Java, Indonesia

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ABSTRACT

This study aims to describe the practice of eco-spirituality that are understood by the shrimp farmers, explain the practical of eco-spirituality in several dimension of local culture the Shrimp Farmer, and to reconstruct eco-spirituality concept within the framework of Islamic sustainable development. This study used an interpretative approach and ethnographic method within data analysis was performed with a description, interpretation and reconstruction. Result description and meaning on the ideological dimension was found that the meaning of ecosystem universality is equivalent to the concept of Allah as "One Universe", is conducted entirely by the informant with carrying out religious activities, give meaning reality sustainable nature as sign of God, as an expression on their faith. On the worship dimension found form of loyalty and fidelity that puts the spirituality of self-lowliness to harmony of the universe. And the transactional dimension as underpinning formed of ethical the informant to biologic diversity of miscellany of creatures on framework of sustainable development. At the reconstruction stage of the eco-spirituality concept, reconstruction is done by placing the basis of an Islam-oriented sustainable development as general principles. The implication of this study is to confirm the results of previous research that the environmental crises as a result of modern meaning and value as much as the implication of technological and economic actions. But there are main causes, moral and spiritual issues which founded on a spiritual sense of sustainable development on the role and place within the deeper and encompassing reality of nature from traditional shrimp farmers in Sidoarjo City, East Java, Indonesia.

Keywords: *Eco-spirituality; Ethnography; Islamic Sustainable Development; Traditional Shrimp Farmers.*

INTRODUCTION

In recent years many religious observers have taken an interest in ecology, particularly relating to role of environmental ethic and reality of degradation of nature (Saniotis, 2012:156; Setia, 2007:117; Khalid, 2005:101). Since the world faced with seriously crisis of environment in all dimensions of human life as far as a degradation of nature of complex. Several of them is opined a global proportions of the crisis as sees as biocide and geocide (Tucker, 2003), even that is a crisis of the entire civilization, which should be collective suicide slowly (Gottlieb, 1996), and some of them defining it as the challenge of modern century (Gardner, 2002).

And several of them today support ecological spirituality as an essential of human need, which protect a sustained source for human life (Kinsley, 1995; Van Schalkwyk, 2011; Spoon & Arnold, 2012). As they argued that the environmental crisis is seen as a moral and

spiritual issues, which founded in human attitude of greed and domination meanings and values with nature. As well as Gardner (2002) emphasized to see the important step of modern man to redefine progress from material gain to harmony with nature. And Gottlieb (2006) sees as replacing material goals with spiritual goals. Thus, all of environmental issues require both of ethical and spiritual consideration, with the kind of its reorientation, counterbalancing modern ethic and spiritual disorientation as alternative vision necessary to be constructed as a base of new ecological spirituality in modern perspective.

Of course, the reality of shrimp farmers business in Sidoarjo, with several individual experience and social movement of few of farmers have changed business orientation from economical oriented to sustainable one (Siregar & Hasanah, 2007). Some of them have maintained not to use chemical and bio-technological technologies, feed mill factory, chemical fertilizers, antibiotik and other drugs, which disrupted in a dangerous direction and manner in human life. As well as seen, that all of Industrial Revolution – since beginning from nineteenth century onward the spread of these new technologies – is resulting in the growth of its economic and military powers combined with the polution of its environment.

It is argued, therefore, that what is needed is a spiritual consciousness on environmental movement (Leiserowitz & Fernandez, 2008). Creating a higher awareness of and growing different access to the profound awareness of environmental crisis which prevails in the closing decade of the twentieth century, especially on shrimp farmers of Sidoarjo, Indonesia. With examining the major philosophical, ethical, scientific and economic roots of environmental problems and examining the ways that ecological spirituality movements can transform science, technology and society of shrimp farmers in order to sustain life of their business on this planet. As the shrimp farmers has a local culture as environmentally conscious culture movement from their ancestors who had inherited the tradition and shrimp cultivation.

The phenomenon above describes that the shrimp farmers trying to explore their attitude to preserve of nature and to form ecological wisdom by reconstructing the actualization of ecological values based on Islam-oriented sustainable development as general principle. As well as, that the environmental crisis faced by shrimp farmers today is a result of modern industrial revolution on fisheries, which has implicated to technological and economic action and even tend to override religious norms as spiritual dimension of religious-ecological idea in human life. And to address these problems, it has needed a description of divine spirituality which has been reflected on ecological spirituality values of shrimp farmers with a depth meaning and encompassing from the sustainable shrimp cultivation from traditional shrimp farmers in Sidoarjo City, East Java, Indonesia.

MATERIALS AND METHODS

In this research, I elected to use semi-structured in depth interviews. By a set of in-depth interviews and conservations, it was expected to obtain complete information from the first hand informant, such as descriptive data of speech, writing, and even the behavior of the people being observed, as quoted by Bodgan & Taylor (1992). And I have been conducting ethnographic research to study of human cultures by describing, understanding and explaining cultural processes from their perspective, customs and meanings within the context of their culture (Spindler & Hammond, 2000; Thornton & Garrett, 1995). As recent transformation in the ecological paradigm, the new field of ecology developed to trans-

disciplinary syntheses on socio-environmental conflicts. And the specific practices of multi-actor shrimp a farmer, which identifies and differentiates between their experiences, religious knowledge and action in response to environmental issues, are delineated. This research ends with several meanings and understanding of shrimp farmer's experiences, critical and spiritual ecology implications of Islamic perspective on sustainable development.

I conducted a total of 14 key informants, from the owner of embankment until the keeper of it *(pandega)*. The research conducted since March 2014 until March 2015, which each of which generally lasted one till two hours. These informants were found lived in Sidoarjo and its surrounding, which incorporated in four communities, namely CV. Mina Alam Lestari, CV Eco-Shrimp, CV Karya Makmur and CV Sumber Mina. These informants were a professional and environmental activist which has experienced more than ten years in shrimp cultivation. The interviews took place at the homes of the participants, or in a few cases, in a public space.

Interviews were coded according to the *grounded theory approach* (Charmaz 2006). In this approach, analyzing and coding partially takes place during the interview itself in order to identify themes as they emerge. This has the advantage that specific information can be explored in more depth and that the analysis can be directly veried and claried Interviews were coded according to the grounded theory approach (Charmaz 2006). In this approach, analyzing and coding partially takes place during the interview itself in order to identify themes as they emerge. This has the advantage that specific information can be explored in more depth and that the analysis can be directly verified and clarified with the participant.

To reconstruct of the attitude of shrimp farmers, ethnographic paradigm implemented through the eco-spirituality concept in their understanding based on holistic-integrative ideology. It has emphasized a critic on sustainable development concept of modern views as founded from frustrated phenomenon of global suppression with the new style of embankment cultivation. What has been described reflects the importance of ethnographical studies of shrimp farmers as qualitative research to penetrate the hidden meaning of relationship and dynamical interconnection of social phenomenon among growing culture and exist tradition from shrimp farmers in Sidoarjo city.

RESULTS AND DISCUSSIONS

In this section, I will describe the importance of interview results which has been conducted by ground theory approach which encodes from coding and expression of data. And then some of key themes are classified to following paragraphs below. Considering that the ethnography is not only describe the ecological growing of eco-spirituality, but critical analysis about discontent, racism, marginalization and patriotism behavior and culture, which emphasizes the structural changes positively regarding to religious traditions, values, religious thinking and action. The particular influential of suffering and oppression stressed, from each shrimp farmers analyzed, summing up what they say about nature and humanity and their relationship from Islamic tradition perspective. And so, with a view to exploring a possible convergence of view, suggested to analyze their ecological views of shrimp farmers which related to sustainable idea according to religious environmentalism. A comprehensive critical analysis is done in order to understand and find the hidden meaning of the principles and spiritual values of ecological growing dynamically towards ecological spirituality practices of shrimp farmers in Sidoarjo.

In order to give an understanding to the reader, divided some of key themes of shrimp farmers understanding about eco-spirituality values. Critical ethnographic reflection shows that to support the realization of sustainable shrimp farming and eco-friendly based on *maqashid syari'ah* required: (1) the new formulation of spiritual ecology in accordance with the will of God *(karepe Gusti Allah)*; (2) inseparable expression between the existence of God in spiritual *Tawhid* with the ecological movement; (3) the awareness of all stakeholders to balance and unity of natural ecosystems as a gift *(ke'kean)* of Allah Swt; (4) preservation of cultural values and local wisdom with *selametan* as proof of gratitude.

A. *The new formulation of spiritual ecology in accordance with the will of God (karepe Gusti Allah)*

The most of shrimp farmers has entered the third generation in shrimp cultivation in their embankment, it seems that their knowledge about eco-friendly ideas with nature started early in life. Some of them example, expressed their relationship to the nature started by the influences of cultural values that have been exemplified by their predecessors. Like how that the attitude and behavior in cultivation have been developed giving the benefit and based on religious ideology which united all of life with the concept of *Iradatul-Lah* (the will of God).

As one of the shrimp farmers has proved the philosophical principle of Java with *karepe Gusti Allah* (the will of God), which denoted that the attitude and action of human being in cultivation process was depend on the judgment of God in perfection of cultivation. Even there is the spreading of environmental crisis as the infancy of science and technology, by economic and technological action which has a potential detriment to the embankment, but the consciousness that God is dependent upon of all its creations is required. The consciousness to reach out and bring together a variety of diversity (multiplicity) in the frame of unity as quoted by Nasr (2000:6), has been asserted that *Tawhîd* played on two important points; *the firstly,* it has been stated the God is one, and *secondly* impacts to the source of all reality, beauty, goodness and positive in the universe.

In avoiding of exploitative attitudes and behavior towards nature, greedy, cupidity, and avarice, some of fish farmers develop the meaning of anything that exists in nature as part of the evidence of the power of God. Presence of water, fertile soil, shade trees, fresh air, showing the reality of life that God has created for the benefit of human life. And this is other shrimp farmer describes a community of brothers ecosystems, interconnected, not hurt each other, but mutual need between one and the other. As well as Mujiono (2001:154)) illustrates this as an integral part of nature and the environment, in which human and ecological environment is an integral part of divine creation which has a strong interdependence and inter-correlations.

Such view above, it is realized an awareness of the reality of God's creation, is reinforcing if the farmers are within the power of God, or in superintendence of God *(Muraqabatul-Lah)*. As well as some of them is seen an awareness force to change human behavior by understanding the message of Quran on philosophical context of *karepe Gusti Allah* (God's will). Because the God is watching, seeing, knowing God's entire creature, so that the consciousness to care and save the nature based on religious eco-spiritual values and Islamic proposition is required.

B. Inseparable expression between the existence of God in spiritual Tawhid with the ecological movement

In particular, religion is seen as able to challenge modern problems through (diversely, dynamically) of engaging crucial global issues in shrimp cultivation, like ecological crisis, that may be caused by or be unable to be redressed by the anthropocentric worldview on modern shrimp farmers. And several of scientific work of Nasr (1964; 1968; 1975; 1996) proves, if the role of religious spirituality – especially – authentic teachings of religion provides valuable policy in answering ecological crisis.

Schwencke (2009) addressed this policy to counter anthropocentric attitudes, materialistic and exploitative of modern shrimp farmers today. Based on the crisis in civilization and modern science, several traditional shrimp farmers attempts to express ecological movement of harmonious behavior in nature, encourage constructive assessment of eco-friendly. Given the nature or the cosmos is not an inanimate object, not being callous and without the value of anything, but it takes an attitude, behavior, consciousness called by *"dhomir"* for re-thinking and re-formulate spirituality *Tawhîd* based on religious values and sacred doctrines, self-spiritual expression and perennial wisdom with re-sacralization of nature.

In this sense, as much as self-spiritual expression gives inseparable expression, which taking place with religion prophetically addressing environmental issues, critiquing modern imagination of shrimp farmers and providing new revitalization of nature and humanity by taking the existence of God in spiritual *Tawhîd*. This expression encourages there may be a green religious revitalization in ecological movement based on the existence of God.

C. The awareness of all stakeholders to balance and unity of natural ecosystems as a gift (ke'kean) of Allah Swt

Looked from the modern perspective of shrimp farmers as an attempt to applied intensive cultivation, it seem that it was utilized the technological innovation which aims to achieve high output of global market requirements. All of the stakeholders in this scheme, more support for the substitution of manual labor characteristic with the mechanical project, like replacement and changeable of natural fertilizers and pesticides to fertilizer and agrochemical pesticides, till mangrove logging around shrimp embankment. The entire problem for this view is that religion is seen be in decline in modernity, lacking individual and social relevance and influence, challenge and overthrown by secularizing of modern worldview.

It was argued that the coalescing or being formed into new ecological spirituality, and new eco-cosmological and ethical accounts of how the world came into being, what its meaning and value is, and what humanity's relationship to it is, or should be, connecting ought to the balance and unity of all the natural ecosystems as a gift *(ke'kean)* of Allah Swt. But the question is how to enforce the balance of the whole of God's creation in the attitude and behavior of human awareness, if the unity of the creature describes the unity of the human ecosystem, as God has created His creation in the unity of ecosystem in nature as a divine gift *(ke'kean)* to human benefit.

Some of the shrimp farmers ideas expressed in their attitude to illustrate the meaning of balance of surah Ar-Rahman reflections, precisely in terms of *"allaa tathghau"*, or do not exceed the limit, as a prohibition to not damage existing ecosystem. Because several attitude and initiative expanded among intensive system from modern shrimp farmers creates environmental degradation, such some bacteria, disease of white spot and black one. So that, some of shrimp farmers associated an association namely by Ali Ridho Group (ARG) with more than 600 farmers with more than 6300 hectares of embankment, they move an

awareness of eco-spirituality, leading to balancing of nature by the way of inculcating environmental consciousness, able to re-conceptualize attitudes to nature, existentially engage their local culture with it. To engage environmental issues and stimulate environmental concern, they move their traditional attitude to nature (embankment) by *keruk caren, nggombeng, nglante, nglantak, nguklak,* etc, as well as the tradition and local culture inherited from their predecessors in the process of cultivation of embankment.

These idea needs awareness of all stakeholders to embrace an ethic of non-violence, respect for nature and harmonious use of natural resources as a gift *(keke'an)* from God. Reconsidering an attitude of balance for nature and unity of natural ecosystem is attitudes required of shrimp farmers today.

D.   Preservation of cultural values and local wisdom with "selametan" as proof of gratitude
In Javanese culture, '*selamatan'* or '*selametan'* interpreted as ceremonial food alms and prayers, which aims to invoke the safety and peace for families who held (Koentjaraningrat, 1984). *Selametan* ceremonies including spiritual activities aim to get satisfaction from the Lord. *Selametan* activities became a tradition almost all life in rural Java, especially in each important event of life. As the communal feast from Java with symbolizing the social unity of those participating in it, it also can be given relating to the crises of life; birth, circumcision, marriage, death, special events of the Islamic calendar, *'bersih desa'* or *'ruwah ndeso'* (cleaning of village), concerned with social integration of the village, as an expression of gratitude to God. Most of them believe that *'selametan'* is a spiritual obligation, and that if they violated it, they would be unsuccessful or might have an accident.

This feeling makes them looking for salvation from dangerous, with ceremonies, rites, offerings, prayers magical, etc. Although this culture is still developing in the shrimp farmers in Sidoarjo, but the ceremony is more emphasis on social and spiritual functions. So *'selametan'* ceremonial called as a social function because it can be used as social control in the communication of villagers. And it called as spiritual function, because it can be attributed with human effort (shrimp farmers) to ask the safety from the God and the ancestors.

E. Several Potential Pathways to a Sense of Eco-spirituality Reconstruction
Based on result interviews as gathered in these interviews, there seem to be three potential pathways to a sense of eco-spirituality reconstruction, as described at some point following:
Firstly, Tawhîd as an Ecological Dimension of Islamic Eco-theology. The results show how individual, through their more profound experience of nature, by their shrimp cultivation may be sensitized to the beauty, value, and importance of nature, thereby opening up to understand an attitude and action of human being to change human behavior by understanding the message of Allah on perfection of cultivation. Thereby also opening up to care and save the nature based on Islamic concept on sustainable of nature for sustain human life.

Secondly, Harmony with the universe as the worship dimension of religious ecological traditions. The research shows how understanding and cultivating a contemporary spirituality may lead to harmony with nature. It seem that they appear to evoke an increased awareness of and appreciation for the nature by re-conceptualize an attitude to nature, with extend their local culture with harmony attitude to nature, engaging their sense of being part of or connected to nature made the shrimp farmers frequently feel more responsible for and identified with the needs and interests of nature. The sense of self expansion appeared to

bring shrimp farmers in touch with their better side to continue and develop their attitudes to nature. Such as, move all modern side of cultivation system to traditional one, generally making them feel empowered and inspired to re-imagine the awareness of all stakeholders to embrace an ethic of non-violence, and respect for nature.

Thirdly, Responsibility for the Nature as transactional dimension of Islamic Ecology. Interconnectedness in nature by its resilience and capacity for renewal, and the creativity in its survival and evolution create their preservation attitude of cultural values to nature. Generally, the aesthetics of nature appeared to be a central theme in individuals' appreciation of nature. The shrimp farmers described the physical aspect of nature as a determinant aspect of their proof of gratitude.

By looking for salvation from dangerous, with ceremonies, rites, offerings, prayers magical, they hope that nature can give a sense of invigoration, well-being, and even healing from the ecological crisis. They expressed feeling that humanity is nature, it is 'made' of nature, emerges out of nature, and is the 'self-conscious' part of nature. Even basically some of farmers stated that human are part of nature, but some of them also articulated that humans have a special responsible to preserve their local traditions.

F. Islamic Eco-spirituality; Building Concept
From the dialectics of religion and cultural phenomenon, it can be concluded that religion *'considered'* as a result of human knowledge and experience , which institutionalized become a mystical force , so in this case, religion is understood as part of a cultural system. According to anthropologists, the dialectic of local culture in shrimp farmers with all of its manifestations, describing the shape of spiritual values on nature and the environment. A description of dialectic is believed to be 'obligatory ritual' to grow an awareness of shrimp farmer on nature. This shows the intense relationship between religions as a source of spiritual values and religion as a source of cognitive. Some Islamologist also argue, that diversity in public life will always adapt to the times, as the plural life. Its mean, the practice of religion in society describes 'compromise' between teachings of God with subjective human reasoning, which is a '*myth*'.

In establishing principles of Islamic eco-spirituality, at least develop a local culture that touches all aspects and dimensions of perspective, attitude to life and its actualization in human life. A culture that is not just a ritual and mystical without meaning, but the local culture is more emphasis on the meaning of harmony between human life and nature. The culture not only as symbols, but rather reflects the expression of Islamic values, containing the universal mission as '*rahmatan lil'aalamin*', as a manifestation of a systematic and comprehensive view about the correlation of God, man and nature. Here, the elaboration of Islamic eco-spirituality on environmental issues surrounding the study of universal ethics, where the intellectual creativity of the human being in general, and Muslim in particular is needed in the 'indigenization' of substantial values as the big agenda in response to the dialectics of religion and culture, as a manifestation of life and culture in attitude, perspective and actualization of human life.

CONCLUSIONS

And the end I summarize some values to a sense of ecological spirituality based on Islamic-oriented to protect a sustained source for human life. The sense of inter-cconnectedness

describe the unity of meaning in the frame of *Tawhîd*, as welll as it describe that *Tawhîd* as the center of all human activity in the oneness of God universally that covers the unity of humanity, the unity of man and nature, and the unity of knowledge and values. In another sense, *Tawhîd* plays the role of ecological human imagination by limiting freedom of activity and behavior in the frame of the Caliphate *(khilafāh)* and trustful *(amānah)*. The roles that cannot be separated between one and the other, as if separated, then *Tawhîd* may turn into unbelief ecological *(al-kufr al-bi'i)*, the Caliphate turned into tyranny or mass deception and betrayal turned from an ecological mandate.

The diversity of religious life in Indonesia, including the diversity of religious and cultural understanding into the internal religious body is a historical fact that cannot be denied by anyone. At the same time, in translating the concepts of the sky to the earth, as Islam has a dynamic character, elastic and accommodating with the local culture, during it does not contradict with the principles of Islam itself. As a deeper dimension to sustainability in a living world, the interpretation of eco-spirituality as a direct consciousness and experience of the sacred in the ecology need to rebuild based on concept of traditional Islam. Variety of reconciliation between religion and culture in Indonesia has long done and tracked the evidence. It is reasonable, when it appeared variety development of local cultures, to explore strategic development of Islamic culture, at least, pay attention to all aspects and dimensions of perspective, attitude to life and its actualization in human life.

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Production Optimization of Bacteriocin
by Lactic Acid Bacteria as Food Biopreservative

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ABSTRACT

This review discusses the possibility of controlling process food spoilage microorganisms using natural antimicrobial substances of lactic acid bacteria, especially in the aspect of natural ability and mechanism of action against other microorganisms and their potential application as biopreservatif. Processing and preservation of food are closely related to the fulfillment of public nutrition, so it is not surprising that all States constantly strive to provide the food supply, which sufficient, halal, safe, and nutritious. One of the efforts is by various means the processing and preservation of food which can provide protection against food before being consumed. Food damage usually caused by spoilage microorganisms and spore-forming bacteria, therefore necessary food additives that are preservative to prevent the damage caused by microorganisms but does not pose a danger to the health of consumers. Safe preservative compounds can be derived from microorganisms, such as bacteriocin that can be produced by lactic acid bacteria. The compound has the potential to be used as biopreservatif to prevent spoilage because it can inhibit the growth of pathogenic bacteria in food. Bacteriocin production of lactic acid bacteria starter cultures have an optimum production time between 15-18 hours, the optimum pH 2-4 and the optimum temperature of 50 - 70°C. Bacteriocins produced by the lactic acid bacteria starter culture has a higher sensitivity against gram-positive bacteria than Gram-negative bacteria. Availability of bacteriocin is expected to be a solution so that chemical preservatives that are harmful to health are not often used.

Keywords: Lactic Acid Bacteria, Bacteriocins, Biopreservative.

INTRODUCTION

One of the basic and fundamental needs for human life are food, for the fulfillment of physiological needs it preserves the stability and health of body. Therefore is very important to keep and pay attention to food, both aspects of adequacy and quality. Foodstuffs quality is very interrelationing with the processing and preservation.

Islam is a comprehensive religion which holds the principle of welfare as the goal, also regulate a variety of food suitable for consumption. Once the importance of food for life, so Allah regulate this issue firmly in the Qur'an and Sunnah. According to al-Asyhar (2002), that more than thirty verses of the Quran and Sunnah that discusses these issues in various contexts and meanings, when talking about the food eaten (the object of the order), always

emphasizing one of the properties of halal (allowed) and thayyib (good). In fact it has been found four verses that combines both of these properties, namely QS al-Maidah: 88; al-Baqarah: 168; al-Anfal: 69; and an-Nahl: 114. Consume foods not only in terms of halal but as well the quality of the food. Halal and good (qualified / nutritious and harmless) is a prerequisite feasibility of a food to be consumed (Shihab, 2007).

Halal and qualified of a food is strongly influenced by the processing and handling of foodstuffs, so it is not surprising if all countries commit a variety of ways of processing and preservation of food which can provide protection against food that will be consumed. The nature of perishable food is generally due to moisture content of as the main factors causing food damage, whether as a result of internal biological activity (metabolism) as well as the conditions that allow the growth of microbial spoilage and bacterial spore. To solve this problem, needs a food additive that is preservative to prevent the damage caused by microbes that remain viable and pose no danger to the health of consumers.

Additives as preservatives have can be distinguished into three main groups based on amount of doses that can be accepted by the body each day. First, preservatives belonging to the group Generally Recognized as Safe (GRAS), which generally is natural, so it is safe for consumption at a high dose (not to cause harmful effects). Secondly, preservatives classified as Acceptable Daily Intake (ADI), which is always set its daily usage limits (daily intake) to protect the health of consumers. Third, preservatives that are not suitable for consumption, such as formalin because it can cause cancer, disorders of the digestive tract and cardiac (Broughton, 1990).

Some cases of harmful preservatives that have occurred indicate that the use of biopreservatives is the absolute solution to be encouraged. Biopreservative derived from microbes, plants, and animals should have been put into use to replace the use of harmful preservatives. Preservative ingredients are safely and derived from microbes, among others, is bacteriocins produced by lactic acid bacteria. Results of previous studies mentioned that bacteriocins can inhibit the growth of Gram positive and Gram negative. Bacteriocins can also inhibit the growth of bacteria *Salmonella thypimurium*, *Bacillus subtilis* and *Eschercia coli* (Wiryawan, 2005). Availability of bacteriocins is expected to be a solution to the food products storage time may be extended so may increase food security and reduce the use of chemical preservatives that are harmful to health.

RESULTS AND DISCUSSIONS

A. Lactic Acid Bacteria as Producer Antimicrobial Compounds
Lactic acid bacteria are able to act as a producer of antimicrobial compounds, either through direct use in food in the fermentation process and through produces metabolites to extend shelf life, improve product quality as well as inhibit the growth of microbial pathogens and spoilage. Antimicrobial compounds are chemical or biological compounds that can inhibit the growth and microbial activity. Antimicrobial compounds can be bactericidal (killing bacteria), bacteriostatic (inhibit microbial growth), fungicidal (kills fungi), fungistatic (inhibits the growth of mold) and germicidal (inhibits germination of bacterial spores). Abilities an antimicrobial substance to inhibit the growth of microbes is influenced by several factors, among others, concentration of preservative, storage time, ambient temperature, the properties of microbes (type, concentration, age and state of microbes), physical and chemical characteristics food, including levels of water, pH, kind and amount of compounds.

Presence the antimicrobial component contained in foodstuffs can through one of a variety of ways, which are naturally in foodstuffs, intentionally added to foods and are formed during processing or by microbes that grow during the fermentation process. A preservative to extend the shelf life of food products, especially meat, must fulfill the the following criteria does not change the flavor, smell and texture of foodstuffs; safely for consumers and effective as a preservative or safe to take during a certain shelf life; preservative should be easily identifiable and levels are can be ensured accurately and must appropriate are allowed threshold levels of; economical and does not causes the emergence of strains resistant and preferably be kills rather than inhibit microbial growth (Heller, 2001).

Metabolites of lactic acid bacteria which serve as antimicrobial compounds include organic acids (lactic acid and acetic acid), bacteriocins, hydrogen peroxide, diacetyl, CO_2 and all metabolites that have antimicrobial activity (Ouwehand and Vesterlund, 2004).

- Organic Acid; Organic acids are natural substances of different types of food. The antimicrobial action of the organic acids based on its ability to lower the pH in food. Organic acids can serve as a food acidulant or preservatives, while its salt or ester can be an effective antimicrobial at a pH nearly neutral. Lactic acid is the main product of lactic acid bacteria, while acetic acid, propionic acid, malic and other acids at diverse concentrations as well produced, depends the type of product and microbes used.

- *Hydrogen Peroxide (H_2O_2):* Lactic acid bacteria produce hydrogen peroxide in aerobic growth conditions, and due to the reduced cellular catalase, pseudokatalase or peroxidase. Lactic acid bacteria excrete H_2O_2such as personal protective equipment which is able to be bacteriostatic nor bactericidal. Hydrogen peroxide is a strong oxidizing agent and can be used as antimicrobial substance against bacteria, fungi and even viruses. Bactericidal Abilities of H_2O_2 vary depends the pH, concentration, temperature, time and the type and the amount of microbes. Under certain conditions, bacterial spores are found most resistant to H_2O_2, followed at Gram-positive bacteria. The bacteria are most sensitive to H_2O_2 is a Gram-negative bacteria, especially coliform (Ouwehand and Vesterlund, 2004).

- *Bacteriocin;* bacteriocins produced by lactic acid bacteria is an antimicrobial compound that has been used extensively antagonistic properties, as biopreservatif food, nor its ability to inhibit the Gram positive and Gram negative or as a therapeutic (Ali *et al*., 1998).

B. Mechanism of Bacteriocins as Antibacterials
Employment targets bacteriocins of lactic acid bacteria is the cytoplasmic membrane of bacterial cells are sensitive because bacteriocins initial reaction is damaging the membrane permeability and eliminate the proton motive force (PMF) that inhibit the production of energy and biosynthesis of proteins or nucleic acids. Bacteriocin inhibitory activity requires specific cell surface receptors, for example in pediocin ACh. Moreover resulting in cell lysis. This is a secondary effect of ACh pediocin activity through depolymerization peptidoglycan layer, so it indirectly can activate cell autolysis system (Salvadogo, 2006).

Mechanism activities bakterisid bacteriocins are as follows: (1) molecular bacteriocins direct contact with the cell membrane, (2) the contact process is capable of disrupting the membrane potential in the form of destabilization cytoplasmic membrane so that the cells

become stronger, and (3) instability of the membrane is able to affect the formation of holes or pores in cell membranes through a process of disruption to PMF (Proton Motive Force). Leak caused by the formation of holes in the cytoplasmic membrane is indicated by the passing molecules of cellular activity. This leakage impact on the cellular pH gradient. Effect of the cytoplasm hole formation is the impact of the bacteriocins which leads to changes in membrane potential gradient and the release intracellular molecule well as the entry of extracellular substance (from the environment). The effect causes inhibited cell growth and spurring cell death processes of the cells sensitive to bacteriocins.

C. Bacteriocins as Food Biopreservatif
Food Preservation is one way of food processing is often done to prevent damage and preserve food quality. Generally, the biological preservation is a safe way in the preservation of foodstuffs to reduce levels of salt, sugar, fat, and acid in foodstuffs are the factors causing microbial growth. Bacteriocins that can be produced by lactic acid bacteria is very advantageous to be applied to food industry in general and especially foods fermented, caused its activity in inhibiting the growth of some bacteria contaminants causing food spoilage and disease transmitted through food (food borne illness) (Abdelbasset et al., 2008).

Applications bacteriocins as biopreservatif on foodstuffs does not alter the taste and texture but it can inhibit the growth of microbial pathogens. everal strategies are possible to be done in the application of bacteriocins for the preservation of food: 1) inoculation of lactic acid bacteria that produce bacteriocins into the food (in situ production) for example in food fermentation process; 2) Addition of bacteriocins as food preservatives, usually used in the preservation of fresh foods, such as meat, fish, and fresh fruit; 3) Use the product fermented with strains that produce bacteriocins as a food formulations. For example in the manufacture of cheese.

D. Production Optimization of Bacteriocins By Lactic Acid Bacteria

- *Production Bacteriocin*

Bacteriocins of lactic acid bacteria can be obtained through several stages. The first stage is the production of antimicrobial compounds in the media treptose proteose peptone yeast (TPPY) for 18 hours at a temperature of 37ºC. The second stage is the separation of cells with antimicrobial compounds. Cell separation was done by centrifugation at a speed of 10000 rpm for 30 minutes. Supernatant was taken and added to absolute ethanol, while stirring, in cold temperatures as much as twice the volume of the supernatant volume. The addition of absolute ethanol is done to precipitate the antimicrobial compounds are mostly composed by the protein, but it also is an early stage purification antimicrobial compounds from impurities present. The third stage is the separation outcomes the deposition. Separation is done by centrifugation at a speed of 10000 rpm for 30 minutes. The pellets were then dried in an oven to evaporate the ethanol absolute. The last stage or fourth stage is the dissolution returned drying results in Tris-HCl twice the weight of the dry pellets. Pellets that have been dissolved in Tris-HCl which is a crude extract of antimicrobial compounds to be tested activities. Tests conducted on a test bacterium S. thypimurium grown in NA medium and incubated at 37° C for 18 hours. The observed inhibition zone indicates the activity of the bacteriocins crude extract on the growth of test bacteria. The larger zone of inhibition was observed, the better the antimicrobial activity of the compounds of the starter culture.

- *Time Optimum Production Bacteriocin*

The determination of the optimum time of production of antimicrobial compounds from the starter culture was conducted to determine the best time of the production of lactic acid bacteria to produce bacteriocins. Bacteriocin production is done on media treptose proteose peptone yeast (TPPY) with an incubation temperature of 37° C. Some research production of bacteriocins is the optimum time on the hour to 15 and 18 hours.

Audisio et al. (1999), reported the in vitro inhibitory action against pathogenic bacteria in humans and poultry, namely *Salmonella* spp. (Galinarum, Pulorum, Enteridis and Typhymurium) obtained by combining with lactic acid bacteria bacteriocins, so the opportunity to serve as avian probiotics are expensive nowadays. Growth inhibition of *Salmonella typhymurium* FNCC 0050, *E. coli* and *Bacillus cereus* FNCC 0091 by bacteriocins also reported by Djaafar et al., (1995). Barriers to growth indicated by the extension of the lag phase or suppression population after 12 hours of incubation after the addition of bacteriocins metabolite, respectively at *S. thypimurium* phase lag of 1 hour to 6 hours, *E. coli* from 1 hour to 3 hours, and the *B. cereus* from 3 hours to 7 hours.

- *Optimum pH and Temperature Bacteriocins Activity*

Characterization of bacteriocins performed with pH and temperature treatment is different. At alkaline pH, bacteriocin activity showed the effectiveness of inhibitory zone which tends to decrease. This activity decreasing due to the reduced solubility of the antimicrobial compound used to buffer the resulting stability of antimicrobial compounds disrupted.

According Kurniawan (2007), the optimum activity of bacteriocins produced by starter cultures of lactic acid bacteria were identified as *Lactobacillus bulgaricus* has a range of only between pH 2 to 4. The increase in pH indicates decreased activity characterized by low power resistor is generated in the testing of *S.thypirium*.

Bacteriocins produced by *L bulgaricus* showed high activity against bacteria test until the heating to 80°C for 15 minutes with inhibition zone of 24 mm. At temperatures above 80°C the activity of the antimicrobial compounds decreased. The decrease in activity caused by heating with a high temperature, so that the protein is a major component of antimicrobial compounds, become damaged (denatured) and tend to settle.

According Suarsana (2005), Steven (1991) and Kurniawan (2007), decreased inhibitory ability occurs with increasing temperature. At a temperature of 90°C produced by inhibition zone of 15 mm, and at a temperature of 100°C inhibitory zone much smaller, 12 mm. Although the decreased inhibitory ability but this antimicrobial compounds can still perform inhibition at high temperatures, so it can be said that the antimicrobial compounds are thermostable (Kurniawan, 2007). This can occur as well as stability and good solubility antimicrobial compounds at low pH. Bacteriocins produced shows high solubility at low pH. The solubility of the antimicrobial compound at pH 2 was 57 mg / mL, at pH 6 is 1,5mg / mL and a pH of 8.5 is 0.25 mg / mL. This is in line with the stability of the compound solubility. Nisin in HCl pH 2.5 or lower, will remain stable even boil until temperature of 115°C for 20 minutes (Adam 2000).

Oyarzabal (1998), has stated lactic acid bacteria can produce bacteriocins which are antimicrobial to the growth of Gram-positive bacteria or Gram negative. This opinion has

been supported by several studies including Plantaricin C bacteriocins that can inhibit *Bacillus subtilis*, (Gonzalez et al., 1994), bacteriocins Pediocin L50, is "broad spectrum", of which inhibit *E. faecalis* (Cintas et al. 1995), and *Salmonella typhimurium* (Steven et al. 1991).

Gram-positive bacteria are more sensitive to antimicrobial compounds in comparison with Gram-negative bacteria. This may occur due to differences in the components of bacterial cell walls. The structure of the cell wall of Gram-positive bacteria is simpler than the Gram-negative bacteria. The structure of the cell wall of Gram-positive bacteria have more peptidoglycan, and does not have a protective outer membrane surface of the cell wall so as to facilitate the inclusion antimicrobial compounds directly into target cells. Whereas Gram-negative bacteria have a complex membrane structures, layered three, namely the outer layer in the form of lipoproteins, which form the middle layer of peptidoglycan, and a layer in form the lipopolysaccharide.

CONCLUSIONS

The compound has the potential to be used as biopreservatif to prevent spoilage because it can inhibit the growth of pathogenic bacteria in food. Bacteriocin production of lactic acid bacteria starter cultures have an optimum production time between 15-18 hours, the optimum pH 2-4 and the optimum temperature of 50 - 70°C. Bacteriocins produced by the lactic acid bacteria starter culture has a higher sensitivity against gram-positive bacteria than Gram-negative bacteria. Availability of bacteriocin is expected to be a solution so that chemical preservatives that are harmful to health are not often used.

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Current Trend for Food Safety and Halal Measures

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ABSTRACT

Food is one of the important aspects of halal. As global Muslim population increases, so does halal food demand. Although the concept of halal goes in tandem with food safety and quality, the infrastructure of both food safety and halal certification scheme is different. This paper intends to summarize briefly the food value chain scenario and describe the relationship between the food safety (hazard analysis critical control point (HACCP), and good manufacturing practices (GMP)) measures and halal certification in Malaysia. This paper will also elaborate the Malaysia's Ministry of Health strategy in ensuring food safety in Malaysia (via pre-requisite food safety certification such as MeSTI (Makanan selamat tanggungjawab industry) certification. Four suggestions were also given specifically to food processors and national agencies for improving the current food safety and halal measures.

Keywords: Food safety; Halal; Malaysia.

INTRODUCTION

Food safety and *Halal* goes in tandem in Muslim countries. This is because *Halal* demands safe, wholesome (*toyyiban*) and hygienic properties; similar with food safety objectives. As a brief description, *Halal* or its full term "*Halalan toyyiban*" merely means allowed and permissible for consumption with relation to Syariah law as long as they are safe and not harmful. Besides fulfilling the Syariah law, which is a must for Muslims, the food safety factor plays a significant contributor in determining the toyibban, such as wholesome (safe, clean, nutritious, quality) aspects of the food. Therefore, a *halal* food is a food for all regardless of religion.

One of the important aspect of *Halal* is the preparation and processing of the meat for Muslims. The demand for processed meat and meat products are becoming ever increasing. In 2018, the processed meat market is expected to be valued at nearly $800 billion USD ("Processed Meat & Meat Processing Equipment Market Report," 2013). From *Halal* market point of view, the estimation is supported by 2009-2014 market analysis that shows significant rises of fresh meat volume growth (increase by 30%) throughout the world with the exception of Western Europe (decrease by 1%). The two main channels that propel *Halal* meat industry are fast food restaurants and specialty butchery (Alieva, 2015).

As more countries are accepting *Halal* concept and Islam, *Halal* food market began to thrive. However, this also signals for more rigid maintenance of *Halal* certification procedures. This is because *Halal* process has been branded as assurance of a quality, safe and healthy products. Therefore it is imperative that it is being safeguarded by responsible authority. For this paper, we will discuss the issue of food safety measures and *Halal* perspective in meat and meat products.

RESULTS AND DISCUSSIONS

A. Overview of Malaysian Halal Standard, GMP and HACCP
Good manufacturing practices (GMP) have its roots originating from United Sates of America's pharmaceutical industry. In the early 1960's, a chemical named thalidomide was marketed as a drug to treat nausea in pregnant women. However, after world-wide distribution, it is apparent that the drug cause *phocomelia*; i.e. body part deformities in fetus. This create a global ban on the drug (Kim & Scialli, 2011). In America, the tragedy was averted due to Kefauver Harris Amendment or Drug Efficacy Amendment that requires the drug manufacturers to provide proof of the effectiveness and safety of their drugs before approval, required drug advertising to disclose accurate information about side effects, and stopped cheap generic drugs being marketed as expensive drugs under new trade names as new "breakthrough" medications (US Food and Drug Administration, 2006).

The amendments caused change in the current Good Manufacturing Practice regulations which set standards for plant facilities, maintenance, laboratory controls and any related facilities to prevent errors or accidents which could harm consumers. The idea was primarily aimed towards pharmaceutical sector and gradually improved upon for food sector purposes. In 1969 the first GMP's for food establishments were issued (Wallace Janssen, 1981). The effectiveness of the GMP during this tragedy has become an early model for a production and manufacturing quality system.

Hazard Analysis Critical Control Point (HACCP) was developed by the Pillsbury Corporation to the National Aeronautics and Space Administration (NASA) with the aim to ensure food safety for the first manned space missions back in 1960's. Due to its efficiency from the mission, the World Health Organization (WHO) issued the HACCP principles in Codex Alimentarius in 1963. The aim was then changed with the implementation into the Codex to identify and eliminate any potential hazard in processing food to ensure food safety and quality. Before 1996, HACCP was advisable but not mandatory for the industry to comply (HACCP for excellence, 2009). However, following an outbreak of *Escherichia coli 0157* in Scotland in 1996, the Pennington Report recommended that HACCP be adopted by all food businesses to ensure food safety (The University of Reading, 1997).

In Malaysia, the Standards Malaysia form a Technical Committee on the food safety system and the first revision was successfully published by the Malaysian Standard (MS) in 2007. The standard was named as MS 1480:2007. The HACCP contains 7 principals similar to any HACCP practiced elsewhere in the world. The 7 principles are listed sequentially as in Figure 2. Although HACCP is a food quality and safety system, it is not a stand-alone system according to the MS 1480:2007. Implementation of HACCP requires implementation of pre-requisite programs (PRP) such as Good Hygiene Practices (GHP), GMP or other systems similar in kind (Department of Standards Malaysia, 2007).

Islam being the official religion in Malaysia, where 61.3 % of Malaysian are Muslims (Department of Statistics Malaysia, 2010) resulted in the demand of *Halal* foods in the market. However, before 1972, there was no regulation about *Halal* in Malaysia. Only in 1972, the labels "*Ditanggung Halal*" (Guaranteed *Halal*) and "*Makanan Orang Islam*" (Food for Muslims) were introduced by the Trade Act 1972. The labelling was voluntary and production process inspections were minimal. As *Halal* awareness increases through time,

consumers began to demand *Halal* compliance from food producers. In 1994, the Government of Malaysia through the Division of Islamic Affairs (BAHIES; the previous name used before the Department of Islamic Development Malaysia or JAKIM) began issuing *Halal* certificates and *Halal* Logos as a sign of *Halal* compliance (Rahman, Rahman, Saleh, & Hashim, 2011).

After several years of dedicated hard work, the National Body of Standardization and Quality (SIRIM) has completed the "Malaysian Standard MS 1500, General Guidelines on the Production, Preparation, Handling and Storage of Halal Foods", which includes compliance with GMP and GHP. The Standard first published in 2004 and the latest revision (second revision) was published in 2009 (Muhammad, Isa, & Kifli, 2009).The definition of *Halal* according to MS 1500 is based on the *Shariah* Law. The *Shariah* Law according to the Malaysian Law is laws of Islam in the Mazhab of Shafie or any other Mazhab (Maliki, Hambali and Hanafi) that are approved by the Yang-di-Pertuan Agong (Malaysia's Head of State) or *fatwa* approved by the Islamic Authority. Table 1 summarize the scopes of the three food safety system.

B. Brief Food Value Chain scenario
The food value chain starts with farmers and livestock breeders. They are the lifeline of the food industries. To maintain a good quality of livestock and crops, they are required to understand and applied good practices. Therefore, responsible agencies are required to provide regulation or guidelines. The guidelines can come from various national standards such as the Livestock Farm Certification Scheme (SALT) by the Department of Veterinary Services (DVS) and the *Halal* Standard MS 1500:2009 by the *Halal* Development Corporation in Malaysia, or the Meat Industry Guide as provided by the Food Standards Agency in the United Kingdom. However, food industry can also apply their own standard quality. For the following example, a meat processing chain will be used as an example. Meat processors usually devise an agreement of meat supply contract between the farmers and the processors. But certain mega meat processors may have imposed a strict standard to these farmers. These strict processing standard may have led to deteriorating of livestock and meat quality (Lymbery & Oakeshott, 2014).

TABLE 1. SCOPES OF GOOD MANUFACTURING PRACTICES. (GMP), HAZARD ANALYSIS CRITICAL CONTROL POINT (HACCP) AND HALAL STANDARDS

| | **Standard Scopes** | | |
	GMP	**HACCP**	**Halal Standards**
Summary	Guides toward developing a safe food processing operation	Guides on the processing operation including setting parameter for safe food processing, maintenance and troubleshooting procedures	Introductory guides on *Halal* for food processors with emphasize on Islamic animal slaughtering methods
Scopes	Premises and facilities – locations, premises, facilities and processing machines	Analyze hazards – biologically, chemically and physically	*Najs* Terms Definition
	Operation control – developing standard operating procedure (SOP)	Determine critical control points	Define Management responsibility
	Sanitation and maintenance	Establish limits for critical control points	Premises and machinery hygiene

Personnel – Hygiene and training	Establish monitoring procedures for critical control points	Processing of *halal* food
Logistic – compartmentalization and maintenance	Establish corrective actions	Slaughtering process
Traceability system	Establish verification procedures	Storage, transportation, display, sale and servings of *halal* food.
Internal audit training	Establish a record system	Packaging, labelling and advertising

After collection from the farm, the meat will undergo processing and packaged for distribution. This channel of activities includes livestock slaughter, primary and further processing, packaging and wholesaling. This is the most crucial part in the meat industry. Any additives and dimensions should be according to the Food Act 1985. Meat for Muslim market should adhere to the slaughter ritual as according to the *Halal* standard. Processing of meat and meat products require perfect hygiene practices. It is also recommended that the processor adopt either HACCP and/or GMP.

From the processing line, the meat will be stored for wholesaling or further processing. At this stage, shelf life and hygiene maintenance are important. Again, a proper HACCP/GMP plan will ensure the safety of the food. The plan for this stage should include both microbiological and logistic factors. Microbiological factor could spoil the meat if not properly kept controlled and able to contaminate other food in the same compartment. Logistic failure will cause disaster if the temperature is not controlled or meat types are not properly segmented. Adherence of the 10 elements of GMP or the 7 HACCP principles will alleviate the problem.

However, the reality is far more complicated. For an example, let's review a specialty butchery supply chain. One of these abattoir activities is cutting process. Carcasses were cut into small standardized pieces, and in some cases further slice into fine cuts like sirloin, T-bone, etc. This is all tailored to serve different situation for further processing. To ensure meat safety and quality, each processing line should have its food safety plan (HACCP). Meaning, instead of generalizing food safety plan, a detailed description of each cutting line should have its own food safety plan. Although rather tedious, these steps can ensure the quality of all meat products.

C. Current Food Safety Measure and Halal Certification Infrastructure
Halal and food safety goes in tandem with each other. In Malaysia, as requirement to obtain *Halal* certification, a food safety plan in the form of HACCP or GMP is a requisition. Consumers around the world also start to realize the healthy and hygienic aspect of *Halal* food requirements. This can be seen via adoption of *Halal* certificates in Japan (Takemura, 2015) and China (Huang, 2015) and increasing *Halal* meat demand throughout the world (Emil Fazira, 2015b).

There are opinion that the current food safety certification such as HACCP burdens small food manufacturers (Taylor, 2001). Therefore, it is advisable that a pre-certification scheme to be devised for local small manufacturers. In Malaysia, the Ministry of Health (MOH) has

devised a pre-certification scheme called MeSTI (*Makanan Selamat Tanggungjawab Industri*) for food manufacturers and BeSS (*Bersih, Selamat dan Sihat*) for food services. As of May 2015, there are 388 food companies that have obtained HACCP certification from the MOH (Ministry of Health Malaysia, 2015b), 256 food companies for GMP (Ministry of Health Malaysia, 2015a) and 1643 small and medium enterprises that have obtained MeSTI certification (Ministry of Health Malaysia, 2015c).The pre-certification scheme serves as an entry point for all manufacturers into food safety certification. They will be advised to adopt HACCP/GMP certification two years after the pre-certification scheme.

However, obtaining a *Halal* certification is another matter. *Halal* certification were standardize according to country. Therefore there are many *Halal* certifying bodies such as *Jabatan Kemajuan Agama Islam Malaysia* (JAKIM), Islamic Food and Nutrition Council of America (IFANCA), The Japan *Halal* Association (JHA), Russian Islamic Research and Information Center in *Halal* Industry (RIRIC) and *Halal* Food Council of Europe (HFCE). Local meat manufacturers will find no issue, but this situation hinders multinational companies (MNC) entry to Muslim countries (Emil Fazira, 2015a). Penetrating meat markets in multiple Muslim countries will be costly.

For trading *Halal* meat and meat products in Malaysia, the Department of Standards Malaysia has published MS 1500:2009 *Halal* Food – Production, preparation, handling and storage - general guideline (Department of Standards Malaysia, 2009). This standard describes the methods of slaughtering according to *sharia* (Islamic law) with advices for meat processors to follow regarding cleanliness in context to *sharia*. To facilitate *Halal* certification and assurance of *Halal* compliance, *Halal* Development Center and partners have provide training through *Halal* Assurance Management System course and Professional *Halal* Analyst course. (IHRAM, 2014)

D. Mechanism and Maintaining Food Safety and Halal Assurance
Food safety and *Halal* certification is not a one-time process. After certification, food processors are subjected to scheduled audits. Scheduled audits mean both internal and external audits. Internal audits are audits conducted by internal audit team or partner audit team. External audits are done by local regulating auditor, usually by certification grantee authority (governments/private) (Lytton & McAllister, 2014).

For external audits, food processors must always be vigilant and keeping abreast with changing law requirements. Ignorance is not an excuse for food industry, and misconduct could lead to temporal closure of the food processing plant until the problem has been redacted. Therefore, it is advisable for food processors to maintain relationship with local regulatory inspectors. According to Tieman (2014), most food companies in Malaysia have "collaborative" relationship with *Halal* regulatory. This is shown from the evidence that more than 50 % of food companies are willing to invest for *Halal* requirement (Tieman & Van Nistelrooy, 2014). Should the food auditors give advice for better food safety implementation, food processors should follow the advice.

Internal audit always poses challenges for food processors. Several issues include lacking competent personnel to conduct internal audit, lack of communications and improper record keeping (Rahman & Shaarani, 2012). The best practice for internal audit is actually to form an internal committee team independent to the food safety implementation team prior to certification. This is based on the suggestion that both internal audit and food safety team should receive the same training (Kal-kausar, Rafida, Nurulhusna, Alina & Mashitoh, 2013)

E. Adoption and Improvement for Better Measures

However, what are not defined in the standards are the operational measures. Each meat processor prepares its own processing line along with their operational planning manual. To receive safety certification, the auditor is required to examine the operational line. Therefore to ensure total safety, it depends on the planning developed by the processor and the extensive experience of the auditor in detecting flaws in the operation. The following four suggestions can be made for improvement of meat safety and *Halal* measures in Malaysia.

Firstly, meat processor must be kept abreast with the latest techniques in food safety and quality research. In Malaysia, there is a local biotech company that manufactures rapid detection kit for porcine and meat detection such as Olipro ™Biotechnology Sdn. Bhd. Developing a meat species traceability system utilizing micro-array gene chip instead of polymerase chain reaction (PCR) will cut both operational cost and time (Norrakiah, Shahrul Azim, Sahilah & Abdul Salam, 2015). The same with the utilization of BIOLOG in detecting pathogens instead of selective microbiological agar. The rapid detection manufacturer shave provide evidence of compliance and reliability in their product, but sadly they are underutilized by the industry.

Secondly, meat processors should train their personnel to be more adapted on both *sharia* and food processing. Only trained personnel is able to analyze and make decisions regarding the safety and *Halal* of meat. Fortunately, Universiti Sains Islam Malaysia with cooperation from Technology Park Malaysia and *Halal* Development Council has developed certification programme called Profesional *Halal* Analyst. They are more trained than *Halal* Executive Officers, since they are trained in both food processing and *Halal* issues.

Thirdly, adopting automation in non-critical processing line. Automation can reduced human error, optimizing operational rate and become a tracking unit in developing traceability system (Kondo, 2010). However, the automation machinery must also be examined before utilizing processing line. Ensuring *Halal* on all processing aids involve in the automation is must for all meat processors. Since there are cases of non-*Halal* processing aid being utilized in some automation (Al-Mazeedi, Regenstein & Riaz, 2013).

Fourth, the Malaysian HACCP and GMP can be improved further by referring and imitating other countries that have more experience such as the UK Meat industry Guide (MIG). Although the western countries are still adapting to the *Halal* concept (Alieva, 2015), they have extensive and wider aspects of food safety and quality assurance programs.

CONCLUSIONS

Meat market is ever expanding. The recent mass migration of Syrians refugees towards European nations could stimulate the *Halal* market in the European block and subsequently, changing the *Halal* market on the global scale. Therefore, it is imperative for all meat processors to equip themselves with appropriate food safety and *Halal* measures. This paper has served its objective in briefly summarizing the meat value supply chain and the issue of food safety and *Halal* measures. The given four suggestions can be used for all meat processors to prepare themselves for the rising of *Halal* global market.

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Transformation of Muslim Behaviour
towards Sustainable Environment Based on Islamic Values:
Perspectives of Malaysian Non-Governmental Organisations (NGOs)

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ABSTRACT

Man cannot depend solely on science and technology to solve environmental problems. In fact, scholars and environmentalists have observed that some of the causes of environmental deterioration are rooted in science and technology. It is clear that environmental problems need ethical solution. However, environmentally ethical behaviour (EEB) is often overlooked in the life of a Muslim. This behaviour is important, particularly, to ensure the future of civilization of the Islamic world and, generally, civilization as a whole. Given the fact that NGOs are more sensitive to the transformation of public behaviour compared to other groups, this paper discusses the perspectives of Malaysian NGOs on the transformation of Muslim EEB in Malaysia in three respects: (a) The type of EEB practiced by Muslims in Malaysia; (b) The transformation process of EEB experienced by Muslims in Malaysia; and (c) Whether or not the transformation of EEB of Muslims in Malaysia is motivated by the values advocated by Islam. The research adopted a qualitative research method of data collection, i.e., focus group discussions (FGD) technique. FGD's results illustrated that: (a) Pre-cycling, reusing and recycling are the common types of EEB practiced by Muslims in Malaysia; (b) The transformation process of EEB experienced by Muslims in Malaysia is not accelerating at the speed that we hoped for; and (c) The transformation of EEB of Muslims in Malaysia is motivated more by economic and social factors as well as level of educationand regulation enforcement compared to the values advocated by Islam.

Keywords*: Muslims; Environmentally ethical behavior (EEB); Islamic values; Sustainable environment; Non-governmental organizations*

INTRODUCTION

Behaviour towards environmental sustainability is often overlooked in the life of a Muslim in Malaysia (MashitohYaacob & Ismail Yaacob, 2012). For example, until 2011, there are still many Malaysian Muslims who refuse to buy products that are more environmentally friendly than conventional products and they also refused to contribute to the efforts of environmental protection (Ahmad et. al., 2011; Rahbar dan Abdul Wahid, 2010). Such behaviour does not secure the future of the Muslim world, in particular, and the future of civilization, in general. Man cannot depend solely on science and technology to solve environmental and ecological problems (Bakar, 2007). In fact, many scholars and environmentalists claim that science and

technology have partly contributed to the cause of environmental damage (Hance, 2010; Butler, 2010). Hence, environmental problems need ethical solution; and thusa Muslim should revert to Islamic values advocated by Islam and make a positive change in behaviour towards the environment.

Therefore, in order to accelerate the transformation process of such behaviour, it is important to study: (a) The type of EEB practiced by Muslims in Malaysia; (b) The transformation process of EEB experienced by Muslims in Malaysia; and (c) Whether or not the transformation of EEB of Muslim in Malaysia is motivated by the values advocated by Islam.

REVIEW OF LITERATURE

Literature reviewedindicate that only a few studies examine the transformation of Muslim behaviour specifically, and none of them study on whether or not the transformation of Malaysia's Muslim behaviour toward environmental sustainability is based on values advocated by Islam.

Muslim scholars such as Elham Rahbar and Nabsiah Abdul Wahid (2010), Jamilah Hj. Ahmad et al. (2011), Nabsiah Abdul Wahid et al. (2011) and Zamzul Rizal Zulkifli et al. (2014), measure influential factors, other than religion or Islamic values, on the transformation ofrespondents' behaviour towards environmental sustainability. For example, Rahbar and Abdul Wahid (2010) study on whether or not individual, government, industry and financial are significant factors in generating positive behaviour towards the environment and found that consumer attitudes toward the role of government and industry in environmental protection, significantly correlated with actual purchasing behaviour of consumers. Consumers believe that actions by government and industry through policies and product designs, pertaining to purchasing behaviour, are able to reduce environmental problems faster. However, consumers in Malaysia are not willing to pay higher prices for environmentally friendly products, and they are not willing to contribute financially to support efforts in protecting the environment.

Zamzul Rizal Zulkifli et al. (2014) measure the influence of individual factors such as the level of awareness, knowledge of the environment, the intention to act, and the confidence in the effectiveness of the act, onthe transformation of the behaviour of their respondents towards environmental sustainability. Zamzul Rizal Zulkifli et al. (2014) found that respondents were aware of the effects of air conditioners and automobile to global warming, but did not agree that eating meat and using washing machine are the causes of global warming, and additionally, they perceived that solid waste dumping caused global warming. Zamzul Rizal Zulkifli et al. (2014) also found that the relationship between 'knowledge of the behaviourto reduce global warming'and'intent to commit such behaviour' is weak. However, the relationship between 'confidence in the effectiveness of actions which reduce global warming' and 'the intention to act' is strong.

Nabsiah Abdul Wahid et al. (2011) measure social influence, i.e., knowledge (on the environment, green products, and waste), environmental attitude, environmental protection, and environmental awareness, on the positive and significant green purchasing behaviour of Penang green volunteers. Nabsiah Abdul Wahid et al. (2011) found that environmental awareness has a positive and significant relationship with the green purchasingbehaviourof Penang green volunteers (p <0.01). In terms of environmental knowledge, twodimensions of

knowledge, i.e., environmental knowledge and knowledge of green products,are found to have a positive and significant relationship with the green purchasingbehaviour of the respondents (p <0.01). The results of the study by Nabsiah Abdul Wahid et al. (2011) illustrate that volunteers who have high knowledge about the environment and high knowledge about green products, involved more in green purchasing behaviour. The results of the study by Nabsiah Abdul Wahid et al. (2011) also indicate that environmental knowledge related to waste (the third dimension) has a positive relationship but not significant with green purchasingbehaviour of Penang green volunteers (p> 0.05). Additionally, based on the results of the regression analysis, twodimensions of attitude on the environment (environmental protection and environmental awareness) have no significant relationship with green purchasing behaviour of Penang green volunteers (p> 0.05). This suggests that environmental protection and environmental awareness are not important factorsin affecting the Penang green volunteers to buy green products.

The findings by Elham Rahbar and Nabsiah Abdul Wahid (2010), Zamzul Rizal Zulkifli et al. (2014) and Nabsiah Abdul Wahid et al (2011) suggestthat the transformation of behaviouramongst the Malaysian public towards environmental sustainability occurs through a process that is in accordance with the current development in the field of environment. The findings by Elham Rahbar and Nabsiah Abdul Wahid (2010) and Zamzul Rizal Zulkifli et al. (2014) illustrate that the transformation of behaviour amongst the Malaysian public towards environmental sustainabilityis influenced by domestic and foreign policy decision-making. Unlike Elham Rahbar and Nabsiah Abdul Wahid (2010) and Zamzul Rizal Zulkifli et al. (2014), the findings by Nabsiah Abdul Wahid et al (2011) indicate that the transformation of behaviour amongst the Malaysian public towards environmental sustainability are more prone to the influence of non-governmental organizations in Malaysia.

On the other hand, studies by otherscholars such as Levine and Strube (2012), Baca - Motes et al. (2012), and the Aytekin & Buyukahraz (2013) measure the influences of social, demography, knowledge and individual on the transformation of behaviour of their respondents towards environmental sustainability. Levine and Strube (2012) found that knowledge is closely related to behaviour: Male students have higher knowledge than girls in this sample and those who are more knowledgeable behaving more environmentally friendly. Similarly, the role of age in which older students, with more experience in universities, showing a more environmentally friendly attitude. Attitude clearly influenced the intention, and the intention had a strong relationship with behaviour. Baca - Motes et al. (2012) found that attitudes and behaviours operate through separate routes to affect environmentally friendly behaviour. Therefore, this study suggests that interventions, using different mechanisms, targeting both knowledge and attitude will clearly link to behaviour change. The findings illustrate that attitudes predict intentions which consequently predict behaviour and help to explain how attitudes change behaviour. Aytekin & Buyukahraz (2013) found that people who have high knowledge about the importance of the environment, environmental sensitivity and environmental awareness are likely to buy environmentally friendly products. The relationship between environmental interests and environmentally friendly behaviour are also positive. In fact, environmental awareness affects the behaviour of buying environmentally friendly products. The most effective method to resolve environmental issues is by increasing the number of individual who has environmentalinterest and high level of awareness. To change the behaviour of individuals for the sake of the environment, they should be educated to get a positive attitude towards the environment. Only individuals who are concerned and sensitive about the environment, and have an interest in resolving environmental issues can make the change in their behaviour.

The findings of the literature reviewed, thus far, illustrate that very few studies were conducted on the transformation of Muslim EEB by Muslim scholars as well as other scholars.

MATERIALS AND METHODS

Research on the transformation of Muslim behaviour towards sustainable environment based on Islamic values employed a qualitative research method, i.e., focus group discussion. The focus group discussion (O'Neill, 2001) explores the thoughts and opinions of members of Malaysian non-governmental organizations. Nine informants from six Malaysian non-governmental organizations were involved in the focus group discussion (Table 1). The informants were asked on: (a) The type of EEB practiced by Muslims in Malaysia; (b) The transformation process of EEB experienced by Muslims in Malaysia; and (c) Whether or not the transformation of EEB of Muslim in Malaysia is motivated by the values advocated by Islam. Data from the focus group discussions were recorded, transcribed verbatim into transcripts, and analysed using thematic approach (Bernard, 2000).

TABLE 1: PROFILE OF INFORMANTS

Informant	Profession	Gender	Age	Education	Expertise	Malaysian NGO
Informant 1: Mrs. Z	Retiree	Female	55	*MCE	Environment	NGO 1 (WAS)
Informant 2: Mrs. N	Lecturer	Female	52	Master's	Law	
Informant 3: Miss N	Postgraduate Student	Female	26	Master's	Environment	NGO 2 (PEM)
Informant 4: Mr. N	Undergraduate Student	Male	21	*MCE	Zoology	
Informant 5: Mr. Y	Manager	Male	44	Diploma	Environmental Education	NGO 3 (GRA)
Informant 6: Mr. M	Training Executive	Male	29	Bachelor	Training and Development	
Informant 7: Mr. H	Secretary	Male	60	Bachelor	Social Welfare	NGO 4 (PER)
Informant 8: Mrs. M	Consultant	Female	41	Bachelor	Community Development	NGO 5 (RCO)
Informant 9: Mrs. A	Vice President	Female	52	Master's	Environmental Management &Waste Disposal	NGO 6 (IKR)

*Malaysian Certificate of Education

RESULTS AND DISCUSSIONS

The results of the FGD illustrated that, although pre-cycling or reducing, reusing and recycling are the common types of EEB practiced by Muslims in Malaysia but recycling activity is more popular amongst the Muslims in Malaysia. However, the transformation process of EEB experienced by Muslims in Malaysia is not accelerating at a favourable speed; and the transformation of EEB of Muslims in Malaysia is motivated more by economic and social factors as well as level of education and regulation enforcement compared to the values advocated by Islam– indicating how far Muslims have distant themselves from Quranic verses and Sunnah in their daily lives. The influence of Islamic values advocate by Islam on Muslim's EEB, if any, were found to be only as an afterthought.

A. The Type of EEB Practiced by Muslims in Malaysia

According to Informant 8, i.e., Mrs. M from NGO 5 (RCO), recycling, which involved proper waste segregation, is one of the types of EEB practiced the most by Muslims in Malaysia compared to other types of EEB such as composting which is the least practiced by the Muslim community, hence, Informant 8 claimed that 51% of organic waste gone to the landfills.Her statement is supported by the findings of Sharifah Norkhadijah Syed Ismail and Latifah Abd. Manaf (2013) who found that municipal waste in Malaysia contain around 48-68% of organic waste.

According to Informant 9, i.e., Mrs. A from NGO (IKR), focus in a campaign often centred on recycling and overlooked the two steps before recycling, i.e., pre-cycling or reducing and reusing. She added that recycling is at the lower level of waste management compared to pre-cycling or reducing and reusing. Informant 5, i.e., Mr. Y from NGO 3 (GRA), agreed with Informant 9 that efforts made are more focused on recycling and almost none on pre-cycling or reducing and reusing. He added that Muslims in Malaysia should emulate Muslims in Indonesia in terms of transforming solid waste into crafts, and organic waste into compost. He added that Muslims should change their views about waste; "it is not waste but it is a new resource" he said. Hence, he added, government approach in addressing the waste disposal issue should be changed accordingly, i.e., not to focus only on recycling but also on pre-cycling and reusing. As an example, the division called Urban Farming in Department of Agriculture Malaysia has been promoting the use of recyclables in urban farming.

However, Informant 8, was in the opinion that prior to pre-cycling or reducing, reusing and recycling, one should perform 5S, i.e., sort, set in order, sweep, standardise, and sustain (Figure 1). She believed that it is easier for people to do pre-cycling or reducing, reusing and recycling activities once they are used to 5S method. This opinion is supported by Informant 6, i.e., Mr. M from NGO 3 (GRA), and he added that teachers in schools also have to be a role model for their students. He added teaching module on environmental education must be established for schools and pre-schools.
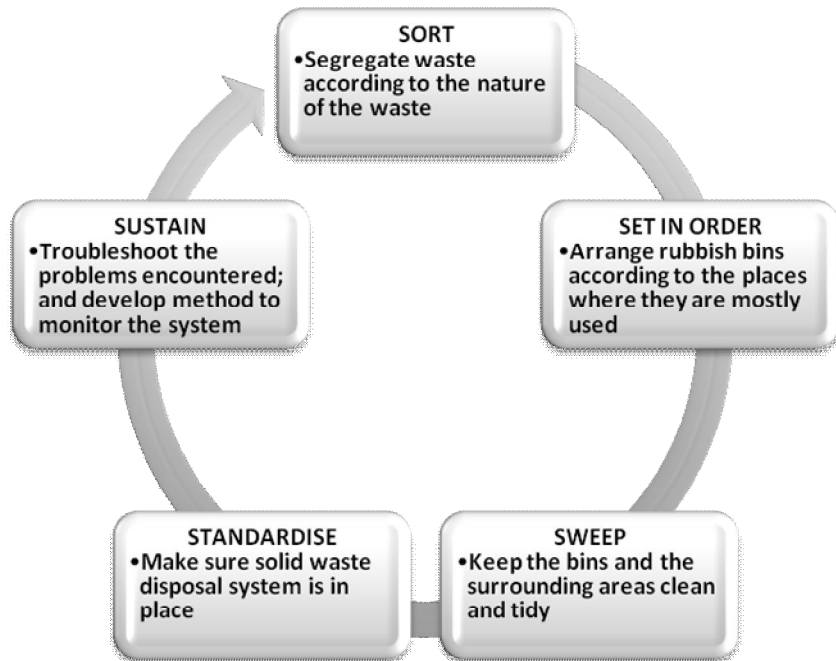
Figure 1: Solid Waste Disposal and 5S

The opinions of the Informants, i.e., Informant 8 and Informant 6, indicate that 5S should first be a culture amongst Muslims in Malaysia, and only then that pre-cycling or reducing, reusing, recycling and composting activities naturally follows (Figure 2). However, Informant 3, i.e., Miss N from NGO 2 (PEM), was in the opinion that the type of EEB practiced by Muslims in Malaysia is seasonal depending on whether or not there is a campaign such as campaigns on recycling, green campus, and 3R. The EEB activities performed by the community members are not sustainable and only last within the duration of the campaigns. However, a number of institutions, i.e., educational and commercial, has adopted 5S at their workplace under the institution's quality management system (QMS). But, how much this practice has continued into their homes and affecting the other types of EEB remains unanswered? Future research should answer this question.
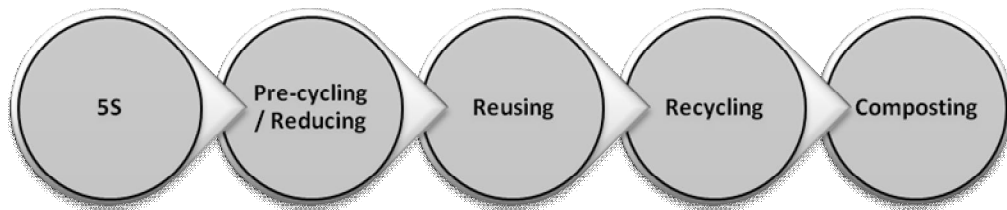
Figure 2: Levels of Waste Management According to Informants

B. The Transformation Process of EEB Experienced by Muslims in Malaysia
According to Informant 8, i.e., Mrs M from NGO 5 (RCO) and Informant 3, i.e., Miss N from NGO2 (PEM), the rate of transformation process of recycling activity performed by Muslims in Malaysia is still very low although increasing depending on residential areas. Composting rate is at the lowest compared to the other EEB activities. Her statement is supported byInformant 7, i.e., Mr. H from NGO 4 (PER), in that these activities are not widespread and still performed at the lower rate by our community members. He added that urban and sub-urban areas are different in terms of the type of neighbourhood and the community leadership of the areas, i.e., community leaders who are active would mobilise the community towards performing EEB, but many are not. He believed that this is rooted in the lack of actions by those who have knowledge and awareness on the importance of protecting the environment and on the teachings of Islam about environmental protection. Thus, they cannot be a model for the community.His opinion is supported by Zamzul Rizal Zulkifli et al. (2014) who found that 'the level of knowledge on the environment' is not a strong determinant for behaviour, meaning that those with a high level of knowledge on the environment may not necessarily translate their knowledge into behaviour. The findings by Nabsiah Abdul Wahid et al. (2011) too are supporting the views by Informant 7 in that'environmental knowledge related to waste' although related positively with 'green purchasing behaviour' but was not significant, i.e., $p > 0.05$ (Figure 3).

Informant 7 noted that the unfavourable rate of transformation process of EEB amongst Muslims in Malaysia is due to the community adopts a wasteful lifestyle (Figure 3). For instance, open houses in festive seasons and food prepared buffet style during Ramadhan in households and hotels or restaurants often created a lot of waste. On the other hand, findings

by Levine and Strube (2012) and Aytekin & Buyukahraz (2013) contradict the FGD's and Malaysian scholars' findings, i.e., respondents who are more knowledgeable behaving more environmentally friendly.The opposite findings by the western scholars, i.e., Levine and Strube (2012) and Aytekin & Buyukahraz (2013),compared to the findings by the current study, via FGD, and by the Malaysian scholars illustrate that although both Malaysians and westerners are knowledgeable on the importance of protecting the environment but the tendency of Malaysians not to act on it is more compared to the westerners.

Figure 3: Low Rate of EEB Performed and It's Factors According to Informants

According Informant 4, i.e., Mr. N from NGO 2 (PEM), the transformation of EEB amongst the Muslim youth in Malaysia is visible although it is not widespread and occurs at a slow rate. He pointed out an example of a youth, Mr. Izham (a UPM Horticulture Graduate), who initiates www.kebunbandar.com – an agriculture consultancy firm specialised in urban gardening. Mr. Izham has assisted an orphanage to gain income from growing chillies and supply them to supermarkets 20-30 kilograms in every two days. Informant 4 added that although at the moment efforts like this are concentrated at the individual and household levels (Figure 3) but the trend in using recyclables (such as wood pallets, drum barrels and glass bottles) amongst Muslim youth in Malaysia is getting popular as vintage style is back in fashion. These recyclables are considered as trendy by the youth for flooring, interior décor, furniture and many more, and gaining many followers. Informant 4 admitted that he is a product of campaigns on recycling during his school days, and in his case recycling behaviour last until this day, and he cannot bring himself to throw rubbish outside a rubbish bin, he would feel very guilty should he does that. He emphasized that recycling needs to be a lifestyle of the youth should we hope to have them embrace EEB (Figure 4).

According to Informant 9, i.e., Mrs. A from NGO 6 (IKR), women hold a lot of purchasing power, i.e., in decision makings of purchasing household items, thus we should focus on educating women to be smart buyers, purchase based on needs not desire, hence pre-cycled or reduced and reused. She noted that the transformation process of EEB amongst Muslim could be seen by Islamic NGOs such as Islamic Relief who has been performing reusing activities

for the past two to three years via opening charity shops selling old reusable clothes, booksand other articles donated by the surrounding community members. The money obtained is utilised to aid beneficiaries in need (Figure 4).

Informant 5, i.e., Mr. Y from NGO 3 (GRA) and Informant 2, i.e., Mrs. N from NGO 1 (WAS), were in the opinion that to transform Muslim behaviour towards environmental sustainability fatwa (edict) institution need to be involved. He noted that, at the moment, there is no single fatwa being issued for environmental protection in Malaysia. He was in the opinion that fatwa institution needs to issue such fatwa to state Islamic position on environmental protection, and consequently transform or mobilise the Muslims in Malaysia toward EEB. Informant 9 agreed with Informant 5 and added that a Muslim country like Indonesia has issued several fatwas on how environmental resources are managed including on mining issues.Informant 5 added that to transform Muslim behaviour towards EEBthe mosque should be sharia compliance in its designed, for instance the mosque should provide tank water like the old days and employ rain water harvesting method in providing water for ablution instead of pipe water for performing ablution because pipe water cause a lot of waste during ablution and costly to the mosque. He also proposed the mosque to employ green water harvesting in that the ablution water should be harvested for toilet flushing or for watering plants which has been done by one of the mosques in Singapore and received Green Building Index (GBI). This type of mosque is known as eco-mosques.
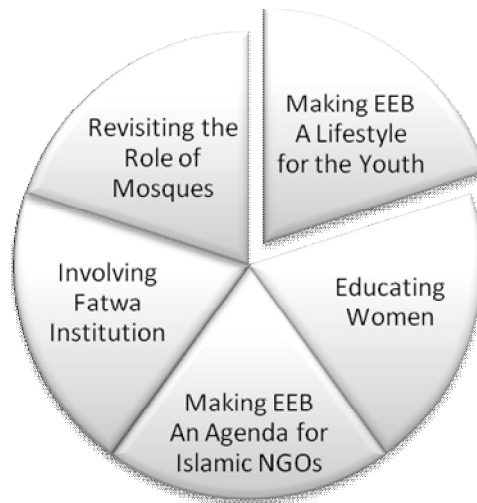
Figure 4: Approaches to Accelerate EEB According to Informants

C. The Motivational Factors in the Transformation of EEB of Muslim in Malaysia
Naturally, Islamic teachings should be the motivational factors for Muslims to perform EEB. However, the findings of the FGD tell a different story. The Informants relate that the transformation of EEB of Muslim in Malaysia is not motivated by the values advocated by Islam but by economic and social factorsas well as level of education and regulation enforcement.

- Economic factors:

Informant 8 noted that the community expects a return in terms of incentives from the recycling programs initiated by NGOs. Informant 5, i.e., Mr. Y from NGO 3 (GRA), agreed with Informant 8 in that the community expect personal gain in performing EEB. The

incentives and/or personal gain precede the sense of personal responsibility – the sense of personal responsibility is still very low amongst the Muslims. Informant 3, i.e., Miss N from NGO 2 (PEM), noted that the most logical explanation on the reason for the community members to question on incentives and personal gain was probably because the environmental benefits from their EEB are not directly visible and are not occurring fast enough for them to see (Figure 5).Informant 8 and Informant 9 observed that most people perform EEB because of economic factors and social obligations. Informant 5 agreed with Informant 9 in that economic factors influenced EEB the strongest. For instance, since the enforcement of Government Service Tax (GST), community garden with edible food, made use of recyclables as pots and composts as fertilisers, has become more popular because people can saveon their expenses.However, Informant 4 noted that for youths the gain is too slow and they do not have patience for it.

- Social factors:

Informants were in the opinion that the social factors such as residential areas and the role of community leaders as discussed in the previous section, i.e., opinions by Informant 8 and Informant 3 were amongst the dominant factors motivating the EEB practiced by Muslims in Malaysia. The role of local authority, resident associations, and neighbourhoods were amongst the factors believed by the Informants to contribute to the EEB of Muslims, i.e., the more active the community leaders, for instance in recycling activities, the faster the transformation of EEB process. Additionally, Informant 2, i.e., Mrs. N from NGO 1 (WAS), stated that one of the factors for people to perform EEB activities like pre-cycling is if it is convenient for them. She added that the biggest hurdle for the community to perform EEB is the attitude that "if others did not do it why should I do it." However, she believed that social pressure from friends, neighbours, and co-workers would coerce EEB of Muslims in Malaysia.

However, Informant 7, i.e., Mr. H, argued that not everyone submitted to social pressure. He relate that at one of the flats he visited, one of the flat residents has made used of recyclables as pots for growing all kinds of vegetables, but this does not influence his neighbours to emulate it – somehow his neighbours were not triggered by such environmentally exemplary behaviour. Informant 4 observed that at the moment social media were underutilised as a medium for environmental campaigns bythe Muslim youths(Figure 5).

- Level of education:

According to Informant 8, residents of urban areas are more responsible and did not expect incentives, but amongst the residents of People's Housing Project (PPR) this kind of ethics is rare because of their education level is lower, and we need more time to educate them to be more responsible. Hence, facilities such as bins for textiles had to be provided for free in these areas.Informant 7, i.e., Mr. H from NGO 4 (PER), agreed that education is one of the factors affecting people's EEB, and he believed that one should start with educating oneself and one's family. He believed that in doing so the values inculcated in the children at home will become a culture, and will be practiced until adulthood. Informant 1, i.e., Mrs. Z from NGO 1 (WAS) andInformant 6, i.e., Mr. M from NGO 3 (GRA), agreed with Informant 8 and Informant 7 in that environmental education should start from home (Figure 5).

Informant 9agreed with Informant 8 that the more affluent the society the more aware they are. However, she argued that the urban society generate more solid waste compared to other

communities. Informant 2 and Informant 3 also agreed that level of education on the importance of environmental preservation at the young age plays an important role in motivating EEB activities, and the enforcement of law and regulation on solid waste disposal alone is not enough. She believed that the awareness on the importance of environmental preservation at the young age would nurture Muslim's attitude towards EEB naturally without enforcement because they knew that Allah is All-Seeing.Informant 9 also argued that law and regulation would not solve the waste disposal problems but focus should be on education, and NGOs like hers should have a green policy and/or a guideline such as 'low carbon foot print' where Islamic values are embedded into the policy and/or guideline and put into practice in conducting events or programs, hence educate members of NGOs. The views by these Informants are supported by Nabsiah Abdul Wahid et al (2011) who their findings indicate that NGOs have a substantial influence on the behaviour of Malaysian public (Figure 5).

- Enforcement of law and regulation:

According to Informant 9, i.e., Mrs. A from NGO 6 (IKR), the contractors appointed to collect waste must also play their role to make sure that waste that have been segregated by residents not to be mixed up in the lorry by their workers. Informant 9 believed that the uniformity in law enforcement on solid waste disposal is important. Informant 2: Mrs. N, i.e., NGO 1 (WAS), argued that the enforcement of law and regulation on solid waste disposal alone is not enough. However, Informant 8, i.e., Mrs M, acknowledged that law enforcement on a proper waste disposal, such as the enforcement of household waste segregation on the 1st of September 2015 in a few States throughout Malaysia, is important, and she hoped that people will become more aware of the importance of household waste segregation (Figure 5).

According to Informant 9 believed that the lack of responsibility amongst the Muslims is because of they put the blame on others for the environmental problems, and that has been the attitude of Malaysians. She further added that the household waste segregation law should be firmly enforced, and household wastes that are not properly segregated should not be collected by the contractors. Informant 5, i.e., Mr. Y from NGO 3 (GRA), agreed with Informant 9 and added that government should also enforce restaurants to put charges on food left uneaten on customer's plate. These opinions are supported by Elham Rahbar and Nabsiah Abdul Wahid (2010) and Zamzul Rizal Zulkifli et al. (2014) in that consumers believe that actions by government and industry are able to solve environmental problems more effectively compared to other parties, and decision makings on domestic and foreign policies influenced the changes in consumer behaviour (Figure 5).

- Religious factors:

Informant 8, i.e., Mrs M from NGO 5 (RCO), added that sometimes event organizers from the community itself created more waste by using polystyrene, plastics et cetera, indicating that the values advocated by Islam did not seem to affect let alone accelerate the EEB transformation although Friday sermon and Imam in the mosques also talk about the environmental protection quoting many verses in the Quran regarding the environment. She further elaborate that Muslim community members depends on other people to solve their solid waste disposal problem in their own neighbourhoods, hence recycling programs initiated by NGOs were not continued by the community members (Figure 5).
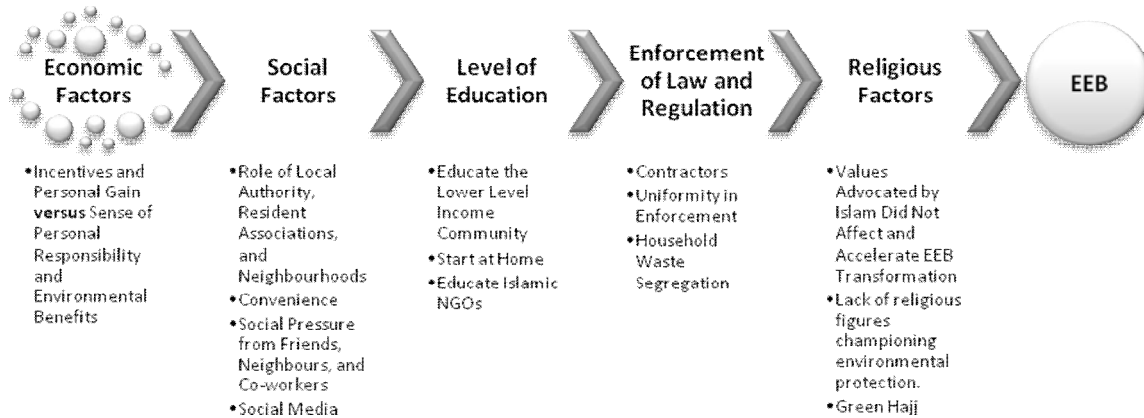
Figure 5: Motivational Factors in the Transformation of EEB

Informant 9 observed that EEB was influenced by universal values and cannot be related clearly with Islamic values and Muslims are not leading the transformation of EEB towards environmental sustainability. Informant 5agreed with Informant 9 in that no religious figures championing environmental protection in Malaysia (Figure 5). He added that even Tabung Haji should introduce Green Hajj in their Hajj and Umrah packages to promote environmental protection based on Islamic values (Figure 5).

CONCLUSIONS

The informants agreed that recycling activity is performed by Muslims in Malaysia the most compared to the other types of EEB, and composting activity performed the least. Additionally, the relationship between 5S method and the management of solid waste disposal should be studied by future research.The informants were also unified in that the transformation of EEB towards environmental sustainability exists but at a very slow rate due to factors such as residential areas, i.e., urban and suburban hence suburban may not have affluent society; lacking the role of community leaders; lacking the translation of environmental knowledge to action; wasteful lifestyle; and efforts that only centred at the individual and household levels. It is important to understand what motivate Muslims to perform EEB so that necessary measures would be able to devise to enhance such behaviour. However, the transformation of such behaviour of Muslims in Malaysia towards environmental sustainability was found not to be based on the Islamic values but economy, social, level of education and the enforcement of law and regulations. This indicates that Islamic teachings on the environment which stem from the Quranic verses and Sunnah are not the integral part of Muslim's daily routine. Hence, religious institutions such as mosques, Tabung Haji and Religious Departments; religious figures and scholars; and Islamic NGOs need to further enhance their roles in promoting Islamic values regarding environmental protection amongst Muslim in Malaysia, and may one day EEB amongst Muslims in Malaysia are triggered dominantly by Islamic values, hence achieved sustainable EEB amongst the Muslims.

ACKNOWLEDGEMENT

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Islamic Freedom in ASEAN:
A Challenge Not Confronted in ASEAN Community?

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ABSTRACT

ASEAN is very committed in realizing and deepening regionalization. The efforts shown by the member states in realizing the ASEAN Community have so far focusing on building greater economic cooperation and linkages to share common prosperity and enhance trade between ASEAN member states which is believed to be the most promising basis in order to develop a regional community. While economy is always considered to be the most contributing factor towards the success of a regional cooperation, the issue of multi religion and culture among ASEAN member states in the region are not confronted. Almost half of the 629 million people living within the ASEAN region are Muslims. Even though there are various efforts to develop peaceful collaboration in terms of economic and political in the region, ASEAN seems to remain silent on the question of Islamic freedom. Within the ten member states of ASEAN, three states namely Malaysia, Brunei Darussalam, and Indonesia contributes to a large number of Muslims in the region due to its majority number of Muslims. In the Muslim majority States of ASEAN, Islam provides a source of political legitimacy for government and its leaders. While centuries ago, Islam had promoted both an intellectual and socially progressive culture which brought many societies to the forefront of art, medicine, scientific discovery, philosophy and creative civilization, today it is obvious that a large proportion of Muslims are living in poverty, they are considered as backward, irrelevant and also are isolated from the rest of the world community. Religious freedom would have great impact towards the level of a society including the ability to solve the problems faced as a community in a socially and spiritually wise manner. Knowingly ASEAN as being diverse, there are in fact many issues regarding the freedom of religion and having a pre determine emphasis only on economic cooperation will contribute a great challenge is realizing the ASEAN Community.

Keywords*: ASEAN; ASEAN community; Islam; Islamic freedom; Regionalization.*

The Nusantara Model of Islam:
A Counter Discourse of Islamic State in Southeast Asia

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ABSTRACT

The impact of conflict in Iraq and Syria has stimulated the idea of Islamic State (IS) in Southeast Asia, even the governments in this region have become worried by the potential threat of Islamic State. The recruitment of the jihadist from Southeast Asia to involve in Syrian civil war predicted as high as 1000 people. The social media has facilitated the recruitment process of the jihadist from Southeast Asia to Iraq and Syria. As the governments in the region are facing the spectre of renewed terrorism inspired by trans-national terrorist group by using counter terrorist security approach would only create never ending fire with fire, how is the alternative response at the community level need to be developed as cultural approach. The alternative model that will be examined in this paper is "How is the potency of Nusantara Model of Islam as counter discourse against the Islamic State model of Iraq and Syria". This paper will discuss the mode of Islamization in Southeast Asia which is based on the cultural approaches historically. Then continue with the discussion of the emerging strategy such as "cultural Islam", "civic Islam", "political Islam" and khilafah whih is categorised categorised as "radical political Islam". The cultural Islam, civic Islam and political Islam are using cultural, civic, and democratic approach; meanwhile the radical political Islam is refusing democracy and considers cultural approach as against the Islamic teaching. The "Nusantara model of Islam" is within the range of cultural, civic, and political Islam that believe in peaceful process of Islamization. This model needs to be examined within the context of ASEAN Cultural Community 2015.

Keywords: Nusantara Model of Islam; Islamic State.

Ethnic Tolerance Practices in Malaysia:
A Preliminary Study

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ABSTRACT

Malaysia is a multi-racial country that consists of various religions.This variety leads to many differences. Failure in handling the differences may result in instability among the society. The most significant way to create a harmonious society is by recognizing similarities and celebrating differences between ethnics. As tolerance is a wide topic of study, therefore the researcher chooses to focus on a specific area. Hence, this study intends to investigate the ethnic tolerance practices in Malaysia by using aninstrument Inter-ethnic tolerance behavior. A total of 119 respondents among youth aged between 15 and 25 years in Serdang, Selangor were randomly selected for this study. The results show that the averageof respondents' ethnics' tolerance practices is at medium level. This indicates that the respondents' practices towards ethnics tolerance is at a good level for mostof them live in a tolerant society.

Keywords: *ethnic tolerance, tolerance practices, Malaysia*

Ayat Al-Mawaddah: Satu Analisis Mengenai Kehujahan Shaykh Muhammad Mar͚i Al-Amin Al-Antaki dalam Karyanya

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ABSTRAK

Ayat al-Mawaddah merupakan hujah yang digunapakai oleh Shaykh Muhammad Mar͚ī bagi membuktikan kebenaran mazhab ahl al-Bayt dan Syi'ah. Beliau mentafsirkan ayat tersebut bagi menunjukkan kewajipan untuk mencintai para ahl al-Bayt, iaitu Ali, Fatimah, Hasan dan Husain r.a. Kecintaan (al-Mawaddah) yang dimaksudkan oleh al-Qur'an bukanlah kecintaan yang bersifat emosi dan kecenderungan hati. Metodologi kehujahan beliau terhadap Ayat al-Mawaddah yang dijadikan sebagai dalil dan hujah bagi membuktikan kebenaran mazhab Syi'ah adalah permasalahn yang perlu dikaji dan dianalisis kepada maksud dan tujuan sebenar ayat kerana ianya melibatkan kalam Allah SWT. Adapun metode kajian penulis, terbahagi kepada beberapa langkah iaitu pertama, memberi pengenalan ringkas kepada ayat yang dijadikan hujah dan dalil. Kedua, menjelaskan bagaimana di dalam kitabnya beliau menjadikan ayat dan hadis tersebut sebagai hujah dan dalil bagi membuktikan kekhalifah Ali bin Abi Talib dan keturunannya, r.a. Ketiga, menganalisa kebenaran ayat-ayat al-Qur'an juga hadis yang beliau bina.

Kata kunci*: Ayat al-Mawaddah; Analisis kehujahan; Shaykh Muhammad Mar͚i; Karya Beliau.*

Prophet YaÑqËb's Main Principles in Parenting:
An Analysis from SËrah YËsuf

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ABSTRACT

In general, family problems arise from the phenomenon of ineffective parenting. In order to address these problems, the principles of the best parenting style should be adopted so that the family institution could function effectively as the heart of the society. Therefore, this paper analyzes the main principles in the parenting style practiced by Prophet YaÑqËb in dealing with sibling conflicts among his sons. Significantly, Prophet YaÑqËb is chosen as the focus of this study for his role model father characteristics. This study found that there are some main principles in Prophet YaÑqËb's parenting style until he managed to encounter the consequences of the sibling conflicts. Those principles are patience, forgiving, certitude, wisdom, great paternal instinct, continuous guidance and balance. It is hoped that this paper contributes ideas particularly in creating a formula that can build sustainable family institution from Islamic perspective.

Keywords: *Parenting style, Prophet YaÑqËb, Family conflict.*

INTRODUCTION

Parenting is a combination of performing responsibility and having good personalities as parents. The style of parenting implemented by parents greatly influences the development of children in the future. Parents' behaviour and actions are presented in their role as models for their children. The reason is that all the lessons and experiences perceived by the children through interactions with the parents start from conception and all the way until they grow up. Those lessons and experiences are treasured in the soul before they interact with other individuals.

Hence, it is important to apply an effective parenting style to the children. This is so because it is capable of developing good children in the aspects of physical, moral and spiritual. Moreover, a good parenting style will result in the developing and nurturing of human being who bring betterment to the religion, the society and the nation. Educationists agree that one of the most effective methods of ethical training is through the actions of the parents. Therefore, it is pertinent for the parents to demonstrate positive and proper actions to their children in their daily life.

With regard to the theme of parenting, Islam has provided the best method of parenting which is relevant and compatible for all times through the narrations of the Prophets and the righteous such as Prophets Ibrāhīm, YaÑqūb, NūÍ, Zakariyya, LuqmÉn and others. With regard to Prophet MuÍammad, parenting is more directed and focused on his wives – *ummahāt al-muʾminÊÊn*. It is also noted that the narratives of the Qurʾān on Prophet YaÑqËb are numerous. Hence, it will be worthwhile to focus on Prophet YaÑqūb's method

of parenting as he is recognized as one of the greatest fathers among the Prophets due to his remarkable perseverance.

A. *Problem Statement*

The increasing number of moral decadence and various social problems are the indicator to the collapse of the family institution. Parents' failure to execute their trusts, duties and responsibilities is the main factor for the collapse of the family institution. The collapse of this institution not only leads to the collapse of moral values but also to the increase of social problems.

In regard to this dilemma, there is a crucial need to refer tothe Qur´Én and the Sunnah, particularly on the issue of parenting. The Qur´Én, in Sūrah Yūsuf, has presented Prophet YaÑqËb as a role model of a father and his parenting method in dealing with his twelve sons. One may observe from those verses how Prophet YaÑqËb demonstrated his parenting skills in dealing with his children, the dream of Prophet Yūsuf, the news of the pseudo-death of Prophet Yūsuf, the telepathic relationship between Prophet YaÑqËb and his son, the perseverance of Prophet YaÑqËb with his other sons despite their double-dealer[72] acts and others.

B. *Research Objective*

This research aims to analyze the main principles of Prophet YaÑqËb's parenting style.

LITERATURE REVIEW

Robitoh Widi Astuti (2011) has done a more specific writings on the aspect of communication in parenting in her dissertation entitled *Komunikasi Orang Tua dan Anak Perspektif Kisah dalam Al-Qur´Én* (*The Communication of Parents and Children from the Qur´ānic Perspective*). The author narrows the scope of the study by focusing on the aspect of communications from several narrations in the Qur´Én including the one on Prophet YaÑqËb and LuqmÉn. The study emphasizes on the importance of communication in family in building a harmonious relationship amongst family members.

Further reviews found that there are a few writings on Prophet YaÑqËb's style of parenting. Manal Hatab (2013) has written an article entitled *Prophet Ya´qËb: A Role Model Father*. This article focuses on the role model of Prophet YaÑqūb as depicted in *Sūrat YËsuf* in the Qur´Én. The great qualities of a role model shown in the personality of Prophet YaÑqËb as a Prophet as well as a father are briefly summarized in this article. However, this article is lacking in term of its reference to Qur´Énic exegeses. Therefore, further study has to be done to enhance the content and delivery of the message of Prophet YaÑqËb as a great model for parenting.

In a dissertation written by Futikhatur Rohmah (2013) with the title *Kasih Sayang Nabi YaÑqËb Kepada YËsuf dan Saudara-saudaranya dalam Al-Qur´Én (Prophet YaÑqËb's Love towards YËsuf and His Brothers in the Qur´Én)*, the writer focuses on the love theme in the narration of Prophet YaÑqËb and his sons. Since love among family members is one of the

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[72]Double-dealer is a person who says one thing and does another. As the story narrates, Prophet YËsuf's brothers were acting as if they were saddened by the loss of Prophet YËsuf. In fact, they were the ones who planned the evil conspiracy to eliminate Prophet YËsuf from their father's sight.

principles in parenting, further study on the main principles of Prophet YaÑqūb's parenting style is significantly needed.

In conclusion, the above-mentioned works may be directly or indirectly related to this study. Nonetheless, a few writings that discuss Prophet YaÑqūb have focused on other aspects other than parenting.

MATERIALS AND METHODS

This study is a qualitative research based on the Islamic theoretical framework, whereby data are gathered from SËrah YËsuf in the Qur'ān, in particular the 20 verses related to Prophet YaÑqūb's parenting style. Selected exegeses or *tafÉsir* which are *TafsÊr al-ÙabarÊ* by Ibn JarÊr al-ÙabarÊ, *Tafsiral-ÑAẓīm* by Ibn Kathīr, *TafsÊr al-Azhar* by Hamka and *TafsÊr al-MiÎbÉh* by M. Quraish Shihab will be referred to so that the main principles of parenting of Prophet YaÑqūb could be analyzed and later be made relevant to today's context. Relevant *aÍādīth* of the Prophet will also be referred to so as to affirm the findings on Prophet YaÑqūb's parenting style.

RESULTS AND DISCUSSIONS

A. The Main Principles of Prophet YaÑqËb's Parenting Style

- Loving Approach In Parenting

The loving approach of Prophet YaÑqËb's parenting style can be identified in several occasions as mentioned in *SËrat* YËsuf. The first occasion is when Prophet YËsuf approached his father to share his dream, which there is something exceptional about Prophet YaÑqËb. Unlike typical father who are hardly to be approached by their children particularly to share their personal experiences, Prophet YaqÑËb was a different kind of father. Miller and Lane (1991) found that children prefer to approach their mother rather than their father to share their secrets and personal matters.

> "He said, O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy. And thus, will your Lord choose you, teach you the interpretation of narratives, and complete His favor upon you and upon the family of YaÑqËb, as He completed it upon your fathers before, IbrÉhÊm and IsÍÉq. Indeed, your Lord is Knowing and Wise."[73]

Furthermore, another aspect that can be highlighted in this occasion is the communication between father and son. The soft conversation between Prophet YaÑqËb and Prophet YËsuf represents a tight relationship between father and son. This kind of relationship attracts Quraish Shihab to delve further into the wisdom behind it. Prophet YËsuf started his conversation by calling his father with *YÉAbati*, and then Prophet YaÑqËb responded with *YÉBunayya*. In the Arabic literature, the words *YÉAbati* (O my father) and *YÉbunayya* (O my

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[73]Qur´Én12: 5-6

son) indicates endearment and love. Briefly, those words are used to potray intimacy between father and son in a family relationship.[74]

Subsequently, Prophet YaÑqËb gave consultation to Prophet YËsuf with highest wisdom by using the correct rhetoric and parenting style. He was aware of the significance of Prophet YËsuf's dream and he confirmed the dream by prompting Prophet YËsuf of Almighty AllÉh blessings upon him and his descendants. Then, he asked Prophet YËsuf to not relate the dream to his brothers, thus demonstrating depth of intuition into nature of human (Manal Hatab, 2013).

- Great Patience And Perseverance

As the story discloses, the Qur´Én describes Prophet YaÑqËb's ten sons as being jealous towards their younger brother, Prophet YËsuf, and accusing him as their father's favourite son. The fore, they planned to eliminate Prophet YËsuf from their father's sight. After asking for their father's approval, they took Prophet YËsuf on an outing with intention of getting rid of him. Eventually, they throw him in a well and return to their father to convey the fake news of his death.

> "They said: "O our father! We went racing with one another, and left (Prophet) YËsuf by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth. "And they brought his shirt stained with false blood. He (Prophet YaÑqËb) said: "No, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is AllÉh (Alone) Whose help can be sought against that which you assert."

Nevertheless, unlike typical parents' reaction, Prophet YaÑqËb calmly responded to the news of Prophet YËsuf's demise with great determination. Even though he knew that they had committed a sin towards his beloved child and were recounting fake news about the death, he still decided to respond with patience and calm. In spite of his total consciousness of their sinful actions, Prophet YaÑqËb represented a calm character that full of patience and wisdom. He was doubtful upon their actions as he saw the signs of lie in their speech as there were many questions hovering in his mind doubting the authenticity of their story. Ibn KathÊr explained the deception of Prophet YËsuf's brothers and Prophet YaÑqËb's suspicions over them:

> "They claimed that this was the shirt Prophet YËsuf was wearing, when the wolf devoured him, being stained with his blood. Nevertheless, they forgot to tear the shirt, and this is why Prophet YaÑqËb did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim."[75]

- Wisdom

As the Qur´Én narrates, Prophet YËsuf's brothers have plotted a conspiracy to eliminate their younger brother. Hamka believed that Prophet YaÑqËb already knew since the very beginning that the news of Prophet YËsuf's death is a lie. They were trying to explain on what has happened to Prophet YËsuf, while what they were trying to explain is a lie.

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[74]Quraisy Shihab, vol 6, page 382.
[75]Ibn Kathir, vol 5, page 146.

Therefore, there were confusions in their storytelling no matter how hard they tried to explain. In addition, the pure soul of Prophet YaÑqËb would not be easily tricked in the conspiracy. Hamka also claimed that they were using common words used by teller of tales in their storytelling. Even though they narrated the incident with a careful storytelling, they unconsciously threw out doubtful words at the end of their storytelling.[76]

Furthermore, another doubt disclosed when they presented Prophet YËsuf's bloody shirt to their father. Once again Prophet YaÑqËb was aware of the defect in their conspiracy. He was certain that the tragedy was made up as they forgot to tear Prophet YËsuf's shirt as the evidence. For this reason, Prophet YaÑqËb was calmly observing the behaviour of his sons while knowing that they were lying about the death of Prophet YËsuf. Even though he knew that his sons were relaying fake news, he had to accept the reality that his beloved son, Prophet YËsuf had gone missing. [77]

The wisdom of Prophet YaÑqËb successfully aborted the brothers' deception as they failed in their attempt to deceive their father since the beginning of the plot. Remarkably, their plan coincided with the concerns of Prophet YaÑqËb before he let Prophet YËsuf go. They were unable to create other stories to hide their evil conspiracy but they were influenced by their father fright. Instead, they are trapped with their own plan because of Prophet YaÑqËb's own fright.[78] His wisdom drives him to be certain and confident that his sinful sons would come into repentance to Almighty AllÉh in the future.

- Absolute Certainty

Even though Prophet YaÑqËb's sons have committed a huge sin towards his beloved son, he continued to call them to submission and repentance through a relationship lightened with patience for years. His rhetoric in the Qur´Én indicates a state of continuous reliance and hope on Almighty AllÉh, with the initiative to continue his responsibility to the people through *daÑwat*. In this case, the *daÑwat* was to his closest family members, his own sons. First and foremost, Almighty AllÉh instructed Prophet Muhammad to deliver *daÑwat* to his family:

"And warn your closest kindred." [79]

As a result of patience and continuous guidance by Prophet YaÑqËb, Prophet YËsuf's brothers eventually went through major moral changes starting from the change of heart and consequently evolved from wrong doers to regretful men who sought repentance from Almighty AllÉh. They even asked their father to supplicate to Almighty AllÉh for their forgiveness as a sign of total repentance. It was Almighty AllÉh's decree through all the occasions to reunite Prophet YaÑqËb's family with Prophet YËsuf in a beautiful sequence where the dream revealed into reality.[80] In instance, Prophet YaÑqËb's certainty was accompanied by providing them with continuous guidance as he hoped they will eventually realize their previous mistakes towards Prophet YËsuf.

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[76]Hamka,vol 12, page 209.
[77]Ibid.
[78]Hamka, vol 12, page 211.
[79]Qur´Én 26: 214.
[80]ibid

- Continuous Guidance

As the story narrates in *SËrat* YËsuf, Egypt and its surrounding regions had suffered from drought as revealed in the king's dream. In the meantime, Prophet YËsuf's brothers were slowly suffering from a spiritual change shown by feeling of hopelessness and regretful. By that time, Prophet YËsuf had achieved a high reputation as he was appointed as a financial officer in the government of Egypt where he was accounted to manage the crop supplies in the storages.[81]

As an officer, Prophet YËsuf had advantage over his brothers during the drought. As they ran out of food, they had to come over Egypt's government to exchange their merchandise with food supplies. It is under this condition that the brothers persuaded their father for permission to bring their youngest brother, Bunyamin together with them to Egypt as they hope to claim an increase of portions if Bunyamin came along. The Qur´Én describes Prophet YaÑqËb's response as follows:

> "He (Prophet YaÑqËb) said, 'Should I entrust you with him except (under coercion) as I entrusted you with his brother (Prophet YËsuf) before? But Allah is the best guardian, and He is the most merciful of the merciful.' And when they opened their baggage, they found their merchandise returned to them. They said, 'O our father, what (more) could we desire? This is our merchandise returned to us. And we will obtain supplies for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement.' (Prophet YaÑqËb) said, 'Never will I send him with you until you give me a promise by Allah that you will bring him (back) to me, unless you should be surrounded by enemies.' And when they had given their promise, he said, 'Allah, over what we say, is Witness'." [82]

In this communication between father and sons, Prophet YaÑqËb was giving instructions to his sons with the intention of correcting their mistakes towards Prophet YËsuf forty years ago. In the same time, he never forget to mention Almighty AllÉh as the Guardian, Merciful, and Witness. He reminded them of their betrayal against Prophet YËsuf as a warning that they should not repeat it with Bunyamin. Even though he realized Almighty AllÉh's attribute as the ultimate Guardian, they were accountable for their actions. Therefore, he asked for their oath for Bunyamin's safe comeback and reminded them that Almighty AllÉh is a Witness over their actions. In instance, Prophet YaÑqËb presented an outstanding spiritual rhetoric which stimulates feelings of repentance and watchfulness of Almighty AllÉh. Incredibly, this rhetoric is continued by a very practical advice as a precautionary measure (Manal Hatab, 2013). Consequently, this rhetoric encourages Prophet YaÑqËb to be remain hopeful of the favour Almighty AllÉh that he will eventually find his long lost son, Prophet YËsuf as he believed in Almighty AllÉh's mercy to his righteous servants.

- Hopeful

Even though he felt terrific sorrow over Prophet YËsuf, he was always hopeful of the mercy of Almighty AllÉh, and he conveyed that to his sons by asking them to remain hopeful of searching for Prophet YËsuf and Bunyamin as well.

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[81]ibid
[82]Qur´Én 12: 64 – 66.

"O my sons, go and find out about (Prophet) YËsuf and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from (Almighty) AllÉh except the disbelieving people." [83]

The hopefulness and positivity displayed by Prophet YaÑqËb indicates that he never despair on Almighty AllÉh's mercy for he believed that His decree will finally avail. For this reason, Prophet YaÑqËb never ignored his sons totally but continuously reminding them to return to Almighty AllÉh and giving them consultation. Moreover, he reminded himself and his sons that humans must be balanced between human efforts and the decree of Almighty AllÉh's will.

- Balance Between Human Effort And Divine Will

    "And he said, 'O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against (the decree of) AllÉh at all. The decision is only for AllÉh; upon Him I have relied, and upon Him let those who would rely [indeed] rely.' And when they entered from where their father had ordered them, it did not avail them against Allah at all except (it was) a need within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know." [84]

As a precautionary measure, Prophet YaÑqËb has ordered his sons to enter the city of Egypt from different gates in the hopeof preventing any possible calamity. As a human, he took precautious measure as a part of human's responsibility. However, he concludes by reminding them that Almighty AllÉh's decree will finally avail in spite of worldly causes.[85]

- Great Paternal Insticnt

    "Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allah that which you know not.""[86]

Prophet YËsuf acknowledged that Prophet YaÑqËb had lost his sight from excessive crying thus he asked them to bring his shirt back to their father. He also asked the whole family of Prophet YaÑqËb to his place. Miraculously, Prophet YaÑqËb said to his sons who remained at home that he felt the scent of Prophet YËsuf. It is narrated by Sufyan al-Thawri, SyuÑbah and the others that Prophet YaÑqËb found the scent from a distance of eight days of travelling.[87] When they arrived with the shirt, Prophet YaÑqËb casted it over his face and he became clear-sighted. This occasion represents Prophet YaÑqËb's strong instinct of fatherhood and *muÑjizat* granted upon him. Moreover, the paternal instinct also guided him to be reluctant to let Prophet YËsuf go with his brothers in the earlier occasion. As a father, Prophet YaÑqËb had an instinct of anxiety for he concerned that there was danger ahead.

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[83]Qur´Én 12:87.
[84]Qur´Én 12: 64-68
[85]Hamka, vol 12, page 42.
[86]Qur´Én 12: 96.
[87]Al-Tabari, vol 16, page 250.

- Forbearing And Forgiving Father

As the story of Prophet YaÑqËb and his sons nearly comes to the end, the sinful brothers admitted their mistakes to their father and younger brother, Prophet YËsuf as they finally realized their sinful actions and instantly seeking for their father's favour to ask for Almighty AllÉh's forgiveness.

> They said: "O our father, please sk forgiveness (from Almighty AllÉh) for our sins, indeed we have been sinners." He said: "I will ask my Lord for forgiveness for you. Verily He, only He is the All-Forgiving, the Most Merciful." [88]

Based on the verses, Prophet YaÑqËb have given his words to fulfill their request, but not immediately. According to al-ÙabarÊ, Prophet YaÑqËb purposely deferred to fulfill their request until the latter part of the night.[89] Meanwhile, Quraish Shihab stated that he only promised to ask for their forgiveness because he wanted to supplicate for them specifically at the best times for the acceptance of supplication; at the final third of the night which is the time when Almighty AllÉh opens the door of repentance to whoever asks for forgiveness sincerely.[90]

CONCLUSIONS

Prophet YaÑqËb's narrative offers one of the best examples of parenting as he held a few of ideal principles in encountering his children's behaviour. Remarkably, he gave the strongest attention on faith education as he always reminded himself and his sons that Almighty AllÉh's will and decree are beyond everything. His parenting style may propose an alternative to overcome the dilemma among parents in today's contemporary Muslim society.

ACKNOWLEDGEMENT

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[88]Qur´Én 12: 97-98
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The Finesse of Marriage in Buginese Society of Sinjai

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ABSTRACT

*The Bugines society of Sinjai are those who live in the district of Sinjai (South Sulawesi, Indonesia) and practice the Bugines customs and cultures in daily life. Some Bugines people of Sinjai practice various forms of finesse in marriage. Finesse in marriage is usually used as a strategy or tactic to get married because of the absence of an agreement from both sides or rejection from one side. Finesse in marriage is also used as a destination or special interest attached behind the will to mate. In this context, marriage is only used as a means or a tool to achieve certain goals. This research conducted in the district of Sinjai found that there are at least four types of cases involving finesse or tactic in an effort to realize the marriage. First, marriage for economic and political oriented. Secondly, remarried as a strategy to obtain offspring without prior permission from the first wife. Third, mating because it was already pregnant with another man without previously informing the condition of pregnancy on her future husband so concerned is willing to marry her. Fourth, eloping or joint strategy of dui menre between the two parties to be married without the knowledge of each family to customary terms can be met. In the perspective of Islamic jurisprudence, finesse in marriage is closely associated with the concept of **nawaytu** (intention) that implicates to the law of causation (**nazhariyyat al-sabab**). In response to this concept, scholars are divided into two tendencies. The first trend is emphasizing the objectivity or the outward side; and the second trend is more concerned on intention, inner urge or desire side. In the perspective of the Bugines customs and cultures, using finesse or tactics in the embodiment of marriage can be also considered in violation of customary rules for three reasons. First, it is because they do not heed the principles of **manini** (prudence in doing things). Second it is also very far from being lempu or honesty. Last, it is violated tongeng which is defined as correct wozrds that everything must start with the right intention or **sadda mappabati ada** which means that the sound of incarnating the word, in the sense as a clean conscience and a holy sadda mompok pole ri ati macinnongnge. Furthermore, the Bugines cultures also emphasized that the excessive obsession about something (**masero cinnae**) cannot be a justification for action because it can be misleading. However, the positive side play tactics in marriage is also crucial in related to the hassle of marrying Bugines women because the large amount of **dui menre** has to be prepared, which is in fact it turned out to be tricked. In an ethical perspective, a strategy also implies the possibility of a marriage that violates the purpose of the barriers of ethics. So in the case of marriage to anticipate the specific reasons both ethically less. Marriage is not just priority to welfare, but it also can avoid damage (**dar al-mafasid muqaddam 'ala jalb al-mashalih**).*

Keywords: The Marriage Finesse; Bugines Society; Sinjai.

INTRODUCTION

District of Sinjai is one of the districts in South Sulawesi Province, which is approximately 223 km from Makassar, the capital of South Sulawesi province. More than 50% of this region consists of land with the altitude 100-500 above sea level. District of Sinjai can be accessed by two transportation lanes. Those are by land or sea transportation. Land route connects cities of district or cities of province that become the center of economic activity. Sea route is used to connect the regions outside the province of South Sulawesi.

Territory of Sinjai government has administered having an expansion for several times. Thus, in 2004, Sinjai has been divided into nine definitive districts with 61 villages and 14 urban villages.

If viewed from the side of the religious affiliation, the number of Muslims in Sinjai reaches 251.419 people (99.96%), Christian has 77 people (0.03%), Catholic has 18 people (0.007%), Hindu has 7 people (0.003%), and no one is Buddhist and Confucianism. This shows that percentage of Muslims in Sinjai is higher compared to other religions.

The kinship systems among the Buginese community in this area is known as *asseajing*. *Asseajing* is a social unity that is formed on the basis of regional ties. While the kinship groups due to the marriage is called *siteppa*. The kinship system of Buginese Sinjai roots to principle of bilateral in which each individual within the group are taken into account through the paternal and maternal side. Therefore, every person has always been a member of the family and belong to the group of father's family and mother's family. The Kinship system in this area has a high solidarity, especially in upholding the authority and maintaining family honor. They always help each other in dealing with various problems in life, such as the economic problems and employment matters.

Natives of Sinjai are generally so religious or fanatics with the teachings of Islam that is showed in their daily basic. Islam is a religion which was hereditary embraced from the ancestors. Moslems are very enthusiastic in carrying out religious events held in mosques or prayer rooms (*Mushalla*). Obedience to the teachings of Islam can be seen from the number of places of worship that are scattered throughout the region of Sinjai (Hamid, 2002).

RESULTS AND DISCUSSIONS

E. Marriage In The Context Of Indigenous Buginese Sinjai
Buginese Sinjai society, just like other tribes of Bugis-Makassar in South Sulawesi, tends to choose a mate or spouse from relative either from father or mother side. If they do not find a suitable partner among the relatives, then they will find partner from outsider, even from outside of the region. The principle of sameness in choosing a partner in life is highly considered which is measured by the blood relationship or relationship of social structure (Nurnaga, 2001).

Mappasiampai Welareng is a term to illustrate the Buginese Sinjai community when they carry out a marriage for their children. This term refers to the process of binding their daughters and sons in marriage. According to Millar (1995), the sequence of the ritual of marriage prevalent in society of Buginese Sinjai implemented as follows:

- *Mappau Ribola* (Discussion in the family); *Mappau Ribola* is a family gathering to talk about the intention of the parents to marry their son. The consultation should be attended by the whole family and relatives who are expected to propose the prospective wife.

- *Mabbalawo Cella* (covert proposal); *Mabbalawo cella* is a process of proposing covertly. This is achieved if there is an agreement between two family members who will be married. Mabbalawo Cella is taken by surveillance or tracking the status of the girl and her family before making a proposal official.

- *Madduta* (proposal); Madduta means an official proposal made by man family to the family of the woman. When Madduta is held, the family of the man usually bring a betel leaf, areca nut, betel, cotton, tobacco and so on. All of these stuff become a sign for the woman family that they are coming for a proposal. If the proposal is accepted, both parties further will talk about dowry, money for ceremony, jewelry and any other events accompanied the wedding ceremony later.

- *Mappasiarekkeng/Mappettu ada* (agreement); When both parties agree for the wedding, then they will go to the next process which is called *mappasiarekkeng*. This process is done in the woman family attended by the close relative of man family and respected people from two parties.

- *Panok Pattang* (Invitation); *Panok Pattang* is the process of making invitations cards to distribute to invited people. this process is held after they come to the agreement about the good day to celebrate the wedding.

- *Cemme 'Dewata* (holy bath); *Cemme 'Dewata* or holy bath is one of the cultures of Buginese Sinjai people where groom is bathed and so does the bride. By having this process, it is expected that all evil spirits or bad behaviors of the groom or the bride are washed away by the water and also to rejuvenate their bodies before entering the marriage.

- *Tudang Penni/mappaci* (henna night); Tudang Penni or Mappacci is a series of activities carried out on the eve of the wedding. At this event, both the groom and the bride uses henna leaves as a symbol of their sanctity. The event is held by both parties at each other's homes that are attended by their relatives.

- *Manrulu/ Mappaenre 'Botting* (introducing the bridegroom); *Manrulu/ Mappaenre 'Botting* is one of the top traditional wedding Buginese Sinjai where the bridegroom is brought to the bride's home. The whole close family attends the event by wearing traditional Buginese clothing. One of the important activities in this event is to vow or in Arabic terms is called "Ijab kabul". This is also the process where the bride and the groom are met.

- *Mapparola* (visiting the bridegroom home); This process is done by the agreement of both parties about the time to take the bride to the bridegroom home which is normally done in the afternoon after the ceremony/reception or by the following day. The bride and bridegroom as well as the relatives who accompany the brides still wear traditional dress based on their agreement.

- *Mabbolo Kubburu/Massiara Kubburu* (going to the ancestor funeral); To end the entire wedding processions, it is usually held Massiara Kubburu or pilgrimage to the tombs of the ancestors performed in turn between the ancestors of the male and the female.

F. Identification of Strategy in a Marriage of Bugis Sinjai Society

In historical records of Sinjai kingdom, marriage as a mean of expanding the territory solemnly have become an integral part of the existence of each kingdom. Tellu Limpoe kingdom, one of kingdoms in Sinjai, calls the process of marriage as Passiajingeng or relatives bond. According to community leaders of Sinjai, Passiajingeng is at least determined by two factors, namely marriage and root. Through marriage, the tactic beyond the process of marrying a son or a daughter becomes identifiable. The fact is that, the marriage which occurred between the kings has implications, which is to expand the power or territory as a result of inter-marriage. This strategy has already been done during the reign of King Bone XVI, La Tenri Tatta, who establish alliance with other king through marriage.

The research result shows that in many cases of marriages that occurred in Sinjai, it is common to have tactics from one party or even both parties in their marriage. The following is the analysis of some cases of illegitimate tactics that became a discussion in the community.

- Marriage for political oriented

A boy from a village called Hamka (a fake name) has ambition to become the representative of people in his region. His willingness was obsessed by his admiration for Mr. Hans, a member of the legislative districts, who lives not far from his home in the district of Sinjai, Bulupoddo. To Hamka, Mr. Hans is a source of inspiration and motivation and he is the standard of success in his community. This obsession encouraged him to continue his study to higher education and actively involved in various organizations both extra and intra-campus.

To make it short, Hamka then decided to join one of the political parties in his hometown. Organizational experience and his political communication knowledge were applied in the political party where he belongs. His status as a single young man became his power to play important role in the party. In addition, his good figure made him easy to get along in society.

To boost the number of voters on the political party that he joined, Hamka tried to find alternative ways that have been learned. There is Marni, a widow for three times in his hometown, a daughter of the head of village, is targeted to satisfy his obsession to become one of the 30 board members of parliament in Sinjai. Although Marni has been married three times, Hamka thinks that she has promising position to be his wife as he wants to smooth out his intention to serve the people. Marrying Marni is a guarantee to gain full support from the village.

Finally, the decision was taken. He then ended up marrying Marni, a beloved daughter of the head of the village. This marriage soon becomes a talk in the society. Political constellation after his marriage was to heat up. Hamka, who was not taken into account from the beginning, has become one of the strongest candidates in his community. The charisma of his father in law is the main factor that boosted his electability for fanatics supporters.

This marriage suddenly became a talk in the community. His decision to marry Marni is considered improper. Some people think that their marriage is just for political purposes. One of the residents of his hometown named Saharuddin said that marrying Marni is just to smooth his step to the board.

Hamka's obsession to become a member of the board is one indicator that could strengthen the assumption that his motive to marry Marni is just for political interests. Hamka who originally was a nobody then turn into a powerful figure in politics after marrying Marni, the daughter of the Village Head.

- Remarried

Mr. Ahmad is a leader of a sub-section in a unit of where he works for living. Mr Ahmad was married to Mrs. Siti for nine years, yet within that time, they have not been blessed with a child. Mr. Ahmad is not given up to the situation, instead, he has done a lot of medical therapy, both treatments performed by a professional doctors and traditional medicine. Unfortunately, he hasn't got the expected results.

During the time of his sincerity to the situation, Mr. Ahmad asked his wife to speak from heart to heart. Mr Ahmad intended to ask the blessing of his wife to be allowed to remarry for the sake of having a baby that had been wished for a long time. Like hit by lightning, the request of Mr. Ahmad actually made Mrs. Siti shattered. She has refused to allow Mr Ahmad remarried.

Having no permission from his wife, Mr. Ahmad insisted to continue his plan to marry again although there is no written approval from his wife. Therefore, he met Mrs. Surti and then married her. As a result, Mr. Ahmad ended up having two wives who lived in different places and from his second marriage, Mr. Ahmad got a son.

- Marriage for *Passampo siri* (Marriage for disguise)

Bunga is a Buginese girl in Sinjai who didnt continue her study to university after her graduation from one of senior high schools in North Sinjai. While in high school, Bunga acquainted with Tahir, a young band man and a local radio announcer in one of the teenagers music festival that she attended in 2011. Shorten the story, Bunga got pregnant before marriage as a result of their relationship. Unfortunately, Bunga's pregnancy didn't bring a joy for Tahir. Instead, he asked Bunga to abort their baby. Bunga rejected his request and asked Tahir to marry her. However, Tahir left her without any information.

While the irresponsible man was not showing up, in the second month of Bunga's pregnancy, she was married to Imran. This marriage is held because Bunga's parents didn't want to see her delivered a baby without a father. Therefore, the marriage of Bunga and Imran are called a marriage for disguise. This marriage is expected to cover the family disgrace.

- Anticipate *Dui Menre* (Agreement on the money for wedding): joint the money or elope

Irma, a master in health sector, a civil servant, has a very intimate relationship with a young man named Sadli that she loves so much since a long time. These couple wanted the wedding can take place, but stumbled on the "refusal" by Irma's family due to inability of Sadli to meet the amount of money that is required by Irma's family without any negotiation.

The amount of money they asked for is about 50 million rupiah while Sadli is only able to provide 30 million due to financial problem of his family. This situation couldn't be enforced.

In solitude, Irma then came up with a crazy idea to run away with Sadli to another region far from home to have a simple married using her savings. Although this idea is actually an alternative way to unify their relationship, Sadli thinks that there is a big consequence that they have to deal with if they go for it. It's about a social sanction coming from the people or society.

Having this dilema, Irma then found and proposed her second solution to Sadli. She wanted Sadli to agree with the amount of money that her family had set. The remaining 20 million would be taken from Irma's savings secretly. Although Sadli had refused the offer because he thinks that it is taboo for a Bugis man, but the desire to get married was so big and to comply with such strict customs then Sadli agreed with his girlfriend to take the solution without being noticed by anyone other than them both. Marriage between Irma and Sadli finally took place with solemn and festive and the whole family and friends felt happy. Finally, Sadli and Irma officially become a couple – the husband and wife.

G. Analysis of Items: Case by Case

- Marriage for politics interest

The Case experienced by Hamka represent political context of marriage or marriage which is used as a tool to streamline a particular purpose. This marriage occurs solely because of the patronage of social, economic and political so that the marriage bond is not solid. This happens because the basic purpose of the marriage is the necessity for social, politic and economic. Therefore, when they got what they want, then there is no real effort to maintain their marriage. This is one of issues that trigger divorces that lead to the sacrifice of a weak party and easily manipulated.

According to our religion, a marriage should follow the pillars and the requirements that have been stated. As Muslims, we should not only establish jurisprudence formally. However, it is supposed to be total in implementing the religios teaching including holding the wedding based on Shari'a principles that have been established in order to set goals that build domestic marriage to establish a peaceful society based on love. The marriage should have implications for the next world, not just a momentary interest. The ultimate purpose is to be sakinah, mawadda, and warahmah in a marriage that is based on sincerity to each other.

- Remarried

What was done by Mr. Ahmad to marry again is a real portrait of the intersection of law and a strong desire that has long endured. On the one hand, Mr. Ahmad has made the maximum effort with his wife, Ibu Siti, to perform a variety of therapies to get a baby, so decision to get married again is to fulfill this purpose. On the other hand, the state law requires a husband who wanted to get married again to prove that she really cannot give him offspring by an official permission from the wife.

The decision of Mr. Ahmad to marry again even without the permission of Mrs. Siti as his wife, means that he had violated the state law in terms of polygamy. Although he eventually

obtains offspring from his second wife without a divorce. This is where the role of ethics is supposed to take place. They do not only need to understand each other but also should be able to behave well and wise.

- Nikah *Passampo Siri* (Marriage for disguise)

Imran who had married Bunga who is pregnant before marriage (due to adultery) without knowing it, is a dialectic in a wedding full of tactics. In this case, Imran is a "victim" for the sake of Bunga's family disgrace. The tactic undertaken by Bunga's family who prioritize the "shame" is considered wiseless yet need to be taken in order to maintain the "honor" of the family.

On the other hand, Imran was deceived and tempted by the social status of Bunga who is a daughter of a noble family so that he no longer seek to know the condition of his prospective bride. Whereas in the modern era, as now, the social status is no longer a guarantee for the preservation of the honor of a daughter.

Therefore the tactic of passampop siri ' or marriage for disguise adopted by the family of Bunga against Imran and his family is an option that is "forced" in the name of preservation of social status as well as a move that spared because of the attitude of Manini' (prudence) that is less manifested due to the high level of trust. Apart from all of that, social ethics should be something that need to be upheld in every religious and cultural ceremony that involves the wider community, including the wedding rituals.

- *"Dui menre"* or Agreement on the money for wedding: joint the money or elope

This case shows the decision in dealing with the customary consensus related to "dui menre" or money for wedding. The inability of a man to fulfill the money required by the woman's family, while the desire to unite in a marriage is so strong, ends up with two ultimate options, namely "elope" or "joint". The Joint of money undertaken by Sadli and Bunga as an effort to give an honor to Bunga's family so that they can celebrate a magnificent feast also showed the strength and readiness of Sadli as a Bugis man to marry. This step is of course much more "less" risky in keeping the "shame". It is because if they forced the marriage by eloping, it soon will reveal the family disgrace of both parties. In contrast, the confidentiality of choosing a joint tactic can be maintained.

Whatever the reason for the society to determine the amount of money for wedding in Sinjai as indigenous tradition, the more important is always to consider the benefits. Elopement is a real portrait in this study that can awaken us to be wise in determining the amount of dui menre (money for wedding). Prioritizing a social sense in the name of tradition to defense "shame", in fact sometimes lead to ripakasiri 'or humiliate to each other.

H. Tactics in Marriage in The Perspective of Islamic Jurisprudence
In the perspective of Islamic jurisprudence, tactics in marriage is closely associated with the concept of *nawaitu* (intention). Intentions become a major and crucial because it has the implication of *nazariyyatus sabab* (cause effect). Scholars, in response to this concept, divided their views into two tendencies. First is the tendency to emphasize the objectivity or the outer side. This view is supported by the Hanafi and Shafi'i mazhab that emphasizes outward side in the *aqad* (agreement), rather than inward. For them, the cause or supporting factor doesn't affect the agreement, unless the cause or supporting factor is clearly stated in

the statement (*shighat*) of agreement. Besides that, after the agreement, it would not necessarily be adultery. Therefore, the cause and the driver are not considered as a factor that could nullify the agreement. In other words, the agreement is legal in terms of outward law because they fulfill the principles and conditions which have been claimed by Islamic law and therefore does not need to examine the intention or purpose that is prohibited that lies behind the agreement. Second is the tendency that is focused on the intentions, motivations and desires of mind. This view is supported by Maliki, Hambali, Zahiri, and Shiah that consider the purpose, intention or drive in the agreement, so that they would cancel the activity that is driven by the purpose of which is prohibited by Islamic law. The group views that theoretical reasons or inner desire is meant to protect the moral dimension, deeds and religion. Therefore, if the drive of the agreement is justified by faith, then the agreement (*aqad*) is authentic. However, if the drive of the agreement was not approved by the religion, it is considered void and illegal. It is because if allowed, it means helping people commit sins and vices. Intention is the spirit and essence of all human actions (Az-Zuhaili, 2007).

Various cases have been identified in this study shows that the context of jurisprudence requires a wiser understanding and application. Jurisprudence is a law, and the law depends on how we carry it out, not carried it away. Jurisprudence must be executed fully, not partially and not only used as a means of justification.

In essence, the views of jurists on crucial issues related to marriage, all agree that marriage is intended for the benefit of (the good of) all parties concerned or involved. Therefore, the main thing that should always be the foundation are; first, whether there is an element of the benefit or whether there is a concern about the possibility of misuse of the purpose of marriage so that it can cause *mudharat*, damage or destruction in its continuity. In the end, the marriage between men and women is intended to maintain self-respect (hifzh al-'irdh) so that they do not fall into forbidden actions, to maintain the continuity of offspring (hifzh an-nasl) healthiness, to establish a household life filled with affection between husband and wife , and also to help each other to benefit together.

Family arrangement in Islamic teaching requires positive efforts in maintaining the harmony in family including the setting of goals and objectives of wedding that is oriented to the world and the hereafter. Sacralization of marriage will be well maintained if it is not mixed with other goals which is only oriented to the world, especially if it just to take advantage momentarily. A good family is a family built on their own, and take place in a balance of social and moral atmosphere.

CONCLUSIONS

This research revealed that in the district of Sinjai found that there are at least four types of cases involving finesse or tactic in an effort to realize the marriage. First, marriage for economic and political oriented. Secondly, remarried as a strategy to obtain offspring without prior permission from the first wife. Third, mating because it was already pregnant with another man without previously informing the condition of pregnancy on her future husband so concerned is willing to marry her. Fourth, eloping or joint strategy of dui menre between the two parties to be married without the knowledge of each family to customary terms can be met.

In the perspective of Islamic jurisprudence, finesse in marriage is closely associated with the concept of *nawaytu* (intention) that implicates to the law of causation (*nazhariyyat al-sabab*). In response to this concept, scholars are divided into two tendencies. The first trend is emphasizing the objectivity or the outward side; and the second trend is more concerned on intention, inner urge or desire side.

In the perspective of the Bugines customs and cultures, using finesse or tactics in the embodiment of marriage can be also considered in violation of customary rules for three reasons. First, it is because they do not heed the principles of *manini* (prudence in doing things). Second it is also very far from being lempu or honesty. Last, it is violated tongeng which is defined as correct words that everything must start with the right intention or sadda mappabati ada which means that the sound of incarnating the word, in the sense as a clean conscience and a holy sadda mompok pole ri ati macinnongnge. Furthermore, the Bugines cultures also emphasized that the excessive obsession about something (*masero cinnae*) cannot be a justification for action because it can be misleading. However, the positive side play tactics in marriage is also crucial in related to the hassle of marrying Bugines women because the large amount of dui menre has to be prepared, which is in fact it turned out to be tricked.

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The Culture of Love for Knowledge among Students of Higher Institution and its Relationship to the Personality of Mukmin

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ABSTRACT

Love for knowledge motivates human to achieve success in this world and hereafter. The aspect of love for knowledge needs to be given special attention in building a strong personality among university students in the face of globalization challenges. Students are often faced with conflicts and problems either in terms of the aspect of learning or personality. Their role as agents and pioneers for upholding knowledge seems to be diminishing. Thus, this study is designed to investigate the level of understanding and devotion to knowledge among university students, as based on individual's culture and practices in everyday life, and its relation to the personality of a Mukmin. This qualitative research focuses on students at several public and private higher learning institutions in the Klang Valley. The level of understanding and their love for knowledge and its relationship to the personality of Mukmin is measured using a Love for Knowledge Instrument and Muslim Personality Instrument developed from content analysis of interviews with outstanding individuals.

Keywords: Culture; Love for Knowledge; Personality of Mukmin.

INTRODUCTION

Islam strongly encourages its followers to equip themselves with knowledge (Syaidatun, 2013). Aminuddin & Jamsari (2012) described 'knowledge' as the ability to increase the prestige and standing of people and provide effective input for strengthening the faith and human spirit. This strength is capable of breaking the power of lust and desire to bring human beings close to God (Zakaria Stapa, 2012).

Love for knowledge, based on love of God and the Prophet Muhammad, is one of the factors motivating people to achieve success in life on earth and the Hereafter (Syaidatun, 2013). Love is one of the motivating factors that can move people toward specific goals and objectives in life. Out of love for learning, knowledge and wisdom, love for thinking, learning, for the individual who provides the knowledge such as the teacher (murabbi love), a love for reading and writing among others will develop (Syaidatun, 2011).

Therefore, to realize the concept of love for knowledge, students as intellectuals should play a role as active, proactive and caring individuals who are interested in knowledge as well as spiritual and mental development, leadership, self-management and time management skills (Baharin Mesir, 2006; Wan Zah et al., 2008). The culture of love for knowledge should be

enhanced in students' daily lives through activities such as studying, researching and reading (Zaini Ujang, 2009).

To ensure the continuity of love for knowledge culture among students in a sustainable manner, the student must undertake a process of self-transformation toward becoming a spiritual mukmin in an Islamic sense. The Holy Quran, as stated by Uthman Najati (1983), describes this kind of personality as the best to have, for people who have it will develop greater faith in God. The traits of a mukmin include remembering God at all times, embracing humility 'in prayer, fear of Allah for any wrongdoings, citing and understanding the verses of the Quran, trust, praise, adoration for God as well as behaving appropriately (Fariza et al., 2013).

Al-Ghazali (2000) stated that to build a good personality is to achieve happiness through knowledge development and acts of charity. In this context, al-Ghazali described knowledge as encompassing all knowledge that can benefit mankind and that the most precious is the knowledge of God's existence (Fariza et al., 2013). It has also been argued that knowledge has the power to instill strengths in the soul of individuals to take on the personality and behavior of a mukmin (Fariza, 2013). Knowledge helps people differentiate between truth and falsity of a matter, between right and wrong and good and bad. When level of knowledge is satisfactory the resulting wisdom will produce good personality.

The importance of knowledge and formation of personality as mukmins are mentioned many times in the Quran. It is clear that knowledge is a basic requirement of life. Through knowledge humans are able to get to know God better, and through acquaintance with God, man can become good, obedient and loyal Muslim by his own accord.

A. Operational Definition of Research
In this study, several terms are used to describe certain constructs and concepts. These will be defined and explained in the section that follows.

- Culture

Culture refers to a situation or phenomenon which involves a way of life, the advancement of the mind, the intellect, the way you think or how to behave (Kamaruddin, 1994) .This culture means there exists a situation where all levels of society are involved, either directly or indirectly in knowledge activities on any occasion. Culture also refers to the existence of a situation where all human action both at the individual level and at the community level is decided upon and implemented based on knowledge obtained either through research or shura (Wan Mohd. Nor, 1997). Thus, the culture in the context of this study means behavior, way of thinking and way of life as Muslim intellectuals.

- Love for Knowledge

Al-Ghazali (2009) in "The Alchemy of Happiness" defines love as an inclination for something fun. He also defines love as the lure of the mind towards something interesting and insightful. When love is stronger there will exist deep love (Syaidatun, 2013).

Love can also help people achieve self-actualization at the highest level of human civilization as attested by Abraham Harold Maslow. Maslow (1970) posits that the best man is the

individual who tries to achieve self-actualization in which the need for love, a sense of ownership and belonging, protection and basic needs are met.

According to Al-Ghazali (2002) the love that is main, as a slave to the creator, is the love of God. It is love that has earned the highest place in the heart; the feelings of overwhelming love to the point that should this not be the case, love of God should be the most dominant love above all other things. This means that if someone wants to love, he must love God. If someone loves knowledge more than any other, that love should be based on his love for God (Syaidatun, 2011).

Knowledge is defined as knowledge about the world, the afterlife, 'zahir' and 'batin' among others (Kamus Dewan, 2010). Al-Ghazali in his book Revival 'Ulum al-Din defined knowledge as the ability to make generalizations, conceptualization of abstract ideas and the ability to obtain intellectual truths (Hamid, 1990). Al-Attas (1978) in turn defined knowledge based on the definition given by Fakhruddin al-Razi - "When referring to God as the source of all knowledge, it (knowledge) is the arrival of a meaning into one's self. On the other hand, when referring to oneself as the interpreter, knowledge to a person is about reaching the meaning of things. "

In the context of this study, love for knowledge refers to students who have the passion for seeking knowledge, including new knowledge, and the ability to think based on knowledge of God.

- Personality

Personality comes from the English word *personality* that means *whole nature of character of person and distinctive attractive characteristic in a person.* Personality in English also means behaviour that has become 'tabi'ei' or habitual including those interesting behaviours in a person (John, 1991).

Personality from an Islamic perspective refers to the Arabic word 'personality' or 'morality' possessed by an individual (Fariza et. Al, 2013). Personality is also known in Malay as individuality. Individuality is defined as a characteristic, trait or behaviour normally exhibited by a person (Khairul et. Al, 2009).

Personality can be regarded as existing traits possessed by a person such as the way he thinks, his perceptions, and his emotions and others that can differentiate him from the rest. Personality is said to exist in such a way that the thought, perception, and emotions of individual can be differentiated from others. Personality describes the physical, emotional and cognitive development of an individual (Mahmod, 2001). Personality in this study is the personality, character, behavior and morals held by students that fit the personality characteristics of mukmins.

B. Problem Statements
Students are the generation that will inherit future leadership of the country. The group forms an important asset for ensuring the continuity of civilization, knowledge, nationhood and religion. Indeed, knowledge is an important entity in a civilization. Without knowledge, a nation and a civilization will not be recognized. Such is the role of students in the development of self obtained through knowledge and lifelong education (Mohd Taib, 2008).

Aspects that led to the construction of first class mentality and culture of knowledge among students and academic communities such as discourse, discussion, debate and a friendly intellectual environment are increasingly marginalized and are no longer a trend or important asset. In fact personalities of that nature are no longer prominent on campus (Zaini Ujang, 2009). According to Azhar & Zawawi (2009) youths are often labeled as having lost their idealism and fervor to fight, the charismatic leadership that is resilient and mature, and speech that is fluent and eloquent.

In this context, focus and commitment of most academically qualified students is academic achievement thus catapulting an increase in "degree disease" (or diploma disease) among graduates only interested in paper qualifications. Their goal at university is to get a job alone. Instead of knowledge acculturation and the development of first class mentality essential for humanity, there is growing weakness in soft skills. Students and graduates of public higher education institutions have often been said to be lacking the communication skills, the ability to think critically, lacking in teamwork skills andhaving no sense of the idea of continuous learning in life. They also lack entrepreneurial spirit, as well as questionable ethics and leadership ability (Zaini Ujang, 2009; Siti Nazilah et al., 2006).

These deficiencies have led employers to lose confidence in the competence of students (Mohamad Zaid et al., 2011) bringing about graduate unemployment. Many graduates are forced to work in fields that do not fit their qualifications. Unfortunately, graduate employability is now associated with graduates that have the soft skills (Shaharuddin Ahmad et al., 2011; Norazmi Anas et al., 2013) than can be used to apply the knowledge they have acquired during their study.

Along with advances in knowledge and technology, the problems plaguing the students are associated with the challenges of globalization and advances in communication and information technology, not to mention western ideology and secularisation (Ghulam, 2013; Khaidzir & Khairil, 2011). Students are said to be weak, crippled and lazy because of advances in technology. Graduates' tendencies for knowledge have switched to interest in social media and entertainment (Mohd Ridhuan, 2009) as well as hedonistic behavior that emphasizes the enjoyment of life and liberty in excess (Siti Raba'ah et al., 2013). Muslim communities are often exposed to inaccurate, false and deviant information that can corrupt their minds resulting in loss of identity and nobilty among a number of community members (Wan Norina et al., 2013).

Failure to deal with and manage relationships also cause teen and young adults to be caught up in social problems such as adultery, unwanted pregnancies, births outside marriage, abortion, and so on. Apart from that, mismanagement of love relationships often cause many students to experience school failure. Busy with entertaining their partner and being too caught up with their own feelings cause them to waste time, become lax and to neglect their responsibilities as students such as concentrating while studying, participating in class, completing assignments, preparing for exams or even interacting with the lecturer (Zainuddin et al., 2008). This finding is supported by Azhar & Zawawi (2009); Zeenath (2005) and Ahmad Redzuwan (2003) in that the Muslim community especially Malays is the group that is most involved in incest, murder, neglect of the family, baby dumping, rape, drug abuse and so on.

Zamzuri (2003) found that delinquent behavior involving entertainment is the most frequent followed by rude behavior, poor grooooming,violation of university rules, vandalism, sex and

crime. Included in this outrageous behavior is frequenting the disco, entertainment centers, dating to social parties, attending 'black metal' parties and singing in nightclubs (Zamzuri, 2003).

According to Wan Su Haron (2009), the percentage of youth in the universities involved in deviant behavior such as skipping college (89.5%), driving without a license (41.4%) and smoking (39.5%), who had been detained by the authorities due to offences (30.5 %), 18.1% were smokers. The study showed a significant correlation between the variables of personality and deviant behavior among youths. It was found that the higher the level of youth personality, the less they were to engage in deviant behavior.

In addition, there is a problem of plagiarism, which in the academic world is becoming more serious with the development of technology. There are many sites that allow students to buy completed projects papers on a diversity of subjects. This shows that on-line plagiarism is the biggest problem in universities and higher education institutions (Zamzuri, 2003). In a study conducted on the students' perception on the notion of plagiarism, their understanding regarding plagiarism was still vague and unclear, although the frequency of plagiarism was low (Arieff Salleh et al., 2008). Plagiarism is an academic misconduct taken seriously by most advanced universities. Included in this academic misconduct is fraud in writing a paper, copying information without acknowledging its author, and the repeated submission of papers to different lecturers (multiple submission) (Melati & Zaharah, 2006).

Lack of motivation and interest in learning prevented university students to deal with the challenges at university (Salasiah et al., 2011), giving rise to various problems such as deterioration of interest in learning, personality and moral deterioration, inconsistent academic achievement and academic adjustment problems. The repercussion has always been that these students left university without graduating, and involvement in various other social problems (Maria et al., 2006).

University students are also seen to pursue secular knowledge and objectives to the exclusion of subjective knowledge to obtain intellectual and material gain at the end of their studies. They lack individuality/personality, identity, good behaviors and strong spiritual values (Mohd. Yusof, 2013). Students and youth are also likely to be involved with psychological problems involving personality such as lack of patience, fear of making mistakes, difficulty in decision making and the difficulty in accepting failure causing the individual to lose control of his emotions and anger. They often become rebellious resorting to social behaviours as outlet to release the pressure (Fariza 2005 & 2013).

The problems mentioned above is the result of a lack of appreciation of Islam. Studies show that most students understand the demands of religion but does not practise Islam (Asmawati Buhid et al., 2013). In addition, the social problems facing youth today is closely linked to religious factor, namely, belief in God and in faith. According to Siti Syaznira (2014) religious beliefs and behavior in closely related to a person's character. The lack of appreciation for religious worship results in various forms youth decay of today. Therefore, it can be said that the inculcation of Islamic values, faith and spiritual practice has an influence on the development of Mukmin personality among university students (Salasiah et al., 2013; Ab Halim et al., 2013).

C. Research Objective
This study aims to assess the level of love for knowledge among students with the personality of Mukmin. The objectives are as follows:

1. To identify the culture of love for knowledge among students.
2. To study the characteristics of mukmin personality based on the perspective of Islamic Psychology.

MATERIALS AND METHODS

The research carried out at this early stage of the study has been qualitative. Data was obtained from expert interviews and references from the Quran and hadith, books, academic writing, journals, articles, papers, newspaper articles and the internet. The methodology used in collecting data for the analysis is content analysis. The data obtained from the interviews were analyzed thematically to uncover the views of Muslim scholars on love for knowledge of love and its relationship with the personality of mukmin. Data from these interviews were taped and transcribed verbatim. The respondents were selected through purposive sampling method that focuses on the acquisition of the 'information rich cases', where respondents were selected based on specific objectives of the study and their own ability to provide feedback based on their knowledge and experience related to the topic of study. A series of six interviews were held, involving respondents from academic leaders and experts in their respective fields, namely Prof. Dr. Muhaya (Lasik and Eye Specialist), Prof. Dr. Mohamed Amin Embi (Director of the Centre for Teaching and Learning Technology University), Prof. Dato 'Dr. Sidek Baba (Professor of Educational Institutions, the International Islamic University Malaysia), a student of Islamic School Al-Amin, Bangi 2013 Ruwaidah binti Mohammed Saadon and students who won the Royal University award in 2013 and 2014, Nurshazweena Kamarudin and Kamal Anuar Mohd Nurul Iman.

RESULTS AND DISCUSSIONS

A. Features of Knowledge Lovers
Ruwaidah (2014) who achieved excellent SPM student status in 2013 said that the features she believed characteristic of knowledge lovers included persistence (not easy to give up), interests in activities and functions dealing with knowledge and appreciation and respect for those who give knowledge, either in formal or informal ways. She had this to say:

> *"Do not give up if does not excel in studies, as a lover of knowledge, he will learn not because of exams but because of knowledge".*
> *"Lovers of knowledge like activities to do with knowledge".*
> *"He will respect and honor those who teach something new. Whether formal or informal education".*

According to Nurshazweena (2014), features of knowledge lovers are the ones who are committed to continued acquisition of knowledge and have a clear goal for acquiring knowledge for the good of this world and the hereafter.

"Istiqamah to get the knowledge right because in this world there is true knowledge and false, but he tries to seek for the truth. Second, he has a goal to acquire knowledge for the good of this world and hereafter. "

According to Nurul Iman (2014), the lovers of knowledge are people who work hard, are diligent and focused on getting knowledge.

"First, he has to seek knowledge diligently, earnestly. Which means whatever he does, he has to focus hard, play it all out until he is satisfied. If this means he can not do the normal things he wants tu, that is the challenge. This means we will strive until we can achieve yhings. But if we do not get that there may be virtue and wisdom behind it ".

B. Personality of Successful Mukmin

Prof. Dr. Muhaya (2014) states that personality of succesful mukmin is someone who has strong faith, are useful and often prays as 'jemaah'. She also stressed that outstanding mukmin seeks to develop themselves and others by adopting the concept of ummati.

"faith, someone who is useful, and often prays as jemaah"
"outstanding Mukmin develops her self and others. Practises the concept of ummati"

According to Prof. Dr. Mohamed Amin (2014), outstanding mukmins are those who fear Him and believe in the creator that none other is worthy of worship except Allah.

"Mukmin who is outstanding. .. maybe we can look at the few things that we discussed earlier. (Overlaps: taqwa is essential) Taqwa I think that goes without saying, because we are mukmin. Ok, so first the person has taqwa. I think the person who has taqwa does not only think of himself. How could one person .. who is aware of his creator believes that there is nothing worthy of worship except Allah. So people who are really devoted will not be comfortable if he sees those who do not worship Allah. "

He also believes that the outstanding personality of mukmin is a person who is not individualistic, has 'fikrah' for progress and the good of others and to make people knowledgeable.

"To me another characteristic of an outstanding mukmin is not only thinking of himself alone. He is not individualistic, that's the terminology. So, the mukmin is he thinks – worried – what about others? how are things with other people? So, first he wants other people to be good, to have taqwa, the second he is a knowledgeable person, and he wants people to be too. "

A successful mukmin is also someone who will strive for the best and work hard. The outstanding mukmin knows that he will be judged for his efforts and not on the outcome as he believes in Qada 'and Qadar of Allah swt.

"But mukmins will strive for the best, works hard, and knows that he will be judged not by the results he gets. He will be judged on the effort that made. Because he believes in Qada 'and Qadar. "

This is confirmed by Prof. Dr. Mohamed Amin (2014) who states that among the personality traits of a mukmin is a person who puts his trust in Allah after he has worked hard for what he wants to achieve:

> *"So I think mukmin put their trust in God. The person works hard but he believes that everything is to the will of Allah Ta'ala. With the permission of Allah Ta'ala, not his own, not the person's wisdom. "*

Prof. Dato 'Dr. Sidek Baba (2014) states that the outstanding mukmin is one who has a high degree of faith of those, knowledgeable and who applies knowledge. Normally an outstanding mukmins is an example to other and has the leadership:

> *"Outstanding mukmins have a high degree of faith. We can assume that the outstanding mukmin is one who is knowledgeable, and has the culture for knowledge and applieds this knowledge. And this outstanding individual mukmins will be an example to others. He is referred to name is referred to and mentioned his thinking talked about and used by others. An outstanding mukmin has leadership and exemplary characteristics. He leads the way.*

THE IMPORTANCE OF RESEARCH

The culture of love for knowledge and it's relationship to the personality of mukmin is a topic that has particular interest to policy makers and the Government, the University, lecturers, student groups, and the general public.

A. Policy makers and the Government
This study is important and is expected to contribute to policy. The outcome of the study is expected to produce a module of Love for knowledge and Mukmin Personality as a guide for youths and the community, in particular the academia. Findings of the study will be useful to the ministry and the authorities to develop and provide programs that can develop the culture for knowledge including the personality and individuality of Muslim youths in Malaysia. In addition, this research will help improve the capacity for knowledge and innovation and nurture first class mentality among the people.

B. The university
Creating better intellectual atmosphere at the universities is possible through a well-established culture of love for knowledge and a more conducive academic climate. The study could shed light and help universities produce the necessary human capital and the ideal graduates who have the skills to think, argue, communicate in various contexts and from various perspectives, who have good and noble personality and are sklilled at seeking and disseminating knowledge.

C. Lecturer
Love for knowledge is not only a concern for students but also lecturers. There is a need for lecturers who are knowledgeable and implements effective pedagogy that can strengthen strengthening the process of teaching and learning at the University important for producing the generation of students.

D. Student

Love for knowledge has an influence on competency and students' self-efficacy. They are more willing to come forward, be more confident to go out to the community and has good leadership capability. The study is also expected to help produce Islamic scholars who are competitive and who care about the problems facing the Islamic ummah today.

E. The Public

A love for knowledge culture can improve the standard of living and quality of life. The culture of love is global and trans-disciplinary, so is able to foster a spirit of volunteerism among the community members leading to a more harmonious society. Enhancing the love for knowledge culture could bring about a decrease in crime involving groups of students and scholars. The study is also expected to contribute to public awareness regarding the importance of knowledge and culture in terms of human development and infrastructure development. With a high degree of awareness of the importance of knowledge, the public will easily embrace and develop a love for knowledge and truth in their everyday lives.

CONCLUSIONS

The culture of love for knowledge and its relation to the personality of mukmin is a study to follow-up previous studies. This study emphasizes the concept of love for knowledge by taking into consideration the characteristics of mukmin personality outlined by Islam as guidance for students to excel in the world and the hereafter. It is hoped that this effort can help shift the paradigm among students toward becoming knowledge lovers who are not only outstanding academically but have good morals and personality. It is also hoped that the efforts taken by the researchers to conduct a study of this kind will receive the blessings from Allah swt.

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Women as Head of the State: An Islamic perspective

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ABSTRACT

Islam has honored women that make them governess of generations. Goodness of society depends on goodness of woman and corruption of society also depends on corruption of woman because they are doing a great job in their home, which is the child-rearing, who made up the community and the community is made up Muslim state. Islam had confirmed Women's rights unequivocally fourteen hundred years ago and clarified the legal rights and obligations in such a balanced waybut this position of women has been the subject to repeated controversy because of the misinterpretations of issues regarding women in the society. The women's going out to work and getting employed with high-level positions are contemporaryissue; it was not availablein the early Islamic period because women's outing to work and getting employed with high-level positionsin those times was on a limited scale individually. This era has produced this issue when Western traditions mixed with Islamic provisions which are calledthe emerging needs appropriate to the circumstances of contemporary life. In this paper I will try to touch the provisions of this contemporary issue by the conclusion doctrines of jurists applicants in this matter and representation of contemporary scholars looks with their evidence, then discussion about all their evidence to reach the most correct opinion Representative to the rule of Islamic low.

Keywords: *Women; Islamic perspective.*

Claims of Human Rights: A Challenge to the Nation of Islam in ASEAN Community in Addressing LGBT Issues

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ABSTRACT

Malaysia is an Islamic state in Southeast Asia and in the world. At the same time, Malaysia has always been a major driver in the most successful instrumental in developing the society through the appreciation and application of the teachings of Islam in moderation. This role includes developing basic economic, social and religious fairly even in a multireligious people. With this advantage, Malaysia had become a minority Muslim community in particular reference in Southeast Asia if there are any problems and conflicts that arise in the face of any challenge in their country. However, lately, the rights and interests of Islam try to be contested and challenged by non-Muslim communities that need to be addressed wisely. Not only that, many other challenges of life also revolves around the question circling the Muslim minority in economics, politics, culture and religion. The date of 9 March 2015 will mark a significant milestone for the lesbian, gay, bisexual and transgender (LGBT) in the United States. The insistence of minority movement that began in the 1950s have now managed to press the Federal Court to recognize the Nebraska law banning same-sex marriage in the state, as opposed to the constitution. The success of the LGBT movement in the United States is not something that happens overnight. Starting with the establishment of the Human Rights Association in 1924 in Chicago, LGBT associations have mushroomed to urge the US government to recognize LGBT rights on the basis of their claim for practicing unnatural sex. In fact, Malaysia is not a secular or liberal built on lust and desire of the majority, but it is a country that defines civilization according to the values of Islam as enshrined in the Federal Constitution. With the confluence of cultures allows people to be more likely to engage with LGBT culture and practices of Western countries sometimes weaken the existing culture in Malaysia alone. LGBT clearly have a negative influence which brings an adverse impact on the Muslim community. This is not to be underestimated by only one party, even every party must work together to find initiatives to address LGBT. Therefore, the strength of the Muslims in the region should be built to find unity among the Muslims to holy religion is seen as a religion of love and peace rather than practice that is contrary to the teachings contained in the Holy Quran. This paper produced for dismantling the challenges faced by Muslim countries in the Asean community pertaining the LGBT issues and to find the best solutions to address them.

Keywords: *LGBT; Human Rights Law; Islam Country; ASEAN Community; Challenges.*

INTRODUCTION

LGBT (Lesbian, Gay, Bisexual and Transgender) is the deviant agenda since the time of Prophet Lut. The highlight of this agenda is to fight so that they are recognized as normal and their rights protected by state laws. The road was not easy, but we can see that the normalization strategy used is very intensively and it was done by the activists who fight for LGBT.

In Malaysia, this fight has failed to be accepted by most members of society and they also rejected by the government of the day. However, they would not have stop by way applying pressure until they can reach to the main objective of their struggle.

In Australia and New Zealand for example, this level struggle has already begun and are beginning to show positive results. Politicians began to provide support and media also give a pleasant start. Politicians like Cory Bernardi who previously opposes these issues have been considered conservative until he received repeated attacks. Recently, Bernardi was finally forced to resign as parliamentary secretary to Tony Abbott due to the spiciness comment on the issue after receiving pressure from the media and other politicians. President Putin who was firm in LGBT issues also began to be pressed using a variety of strategies, including with a medium Winter Olympics. In Malaysia, as the government is still firm with LGBT, international pressure is used as a measure to force the government in accepting and recognize the LGBT people.

An alternative of sexual behaviour, orientation and lifestyle termed (LGBT) has become increasingly phenomenon visible among Malaysian people, raising serious issues related to religion, morality and ethics. *Seksualiti Merdeka* (Sexuality Independence) programme in 2012 had promoted the LGBT community and became the talk of the town and a hot topic in the newspapers and other mass media.

The National Fatwa Council, a prominent Islamic council in Malaysia, banned the LGBT community and *Seksualiti Merdeka* programme and declared those organisations as illicit (e-Fatwa, 2012), while several non-government organisations (NGOs) and a Member of Parliament suggested that the government categorise the LGBT activities as illegal in Malaysia (Utusan, 2012).

COMANGO documentation dated March 11, 2013 which is fundamental revision of its human rights record on October 24, 2013 is the latest step to continue to put pressure on the Malaysian government. In addition to placing the fight for human rights in one container with LGBT struggle and fight discrimination under the guise of a minority, they are also trying to claim that section 377A of the Penal Code should be abolished to allow same-sex marriages can be performed in Malaysia without any legal obstacles. Malaysians, particularly those who profess Islam have expressed objections and put pressure on the Malaysian government to continue resolutely refuse recognition of LGBT rights as before.

There is a lot of opposition from various quarters on on-going claims made by the LGBT group that they were creating an environment of sexual freedom in this country and that they felt that their action was proper and not against the law. However, in multicultural Malaysia, this issue is strictly contrary to the values, morals and culture; furthermore, this does not only involve Malaysian culture but other asean cultures as well. Clearly, this is an important issue that needs further and deeper analysis in order to provide an adequate overview and explanation of this social problem.

A.   *The Definition of Homosexual*
Word homosexual consist of two words, the first is the word "Homo" which means same, the second "Sexual" and it refers to sexual intercourse. So, homosexual is sexual activity performed by couples of similar or the same (sex). Friendly also means an interest in emotions and or the erotic, both prominent (predominant) or solely, to people of the same

sex, with or without physical contact. We can categorize that homosexuality has several kind or type such as LGBT. According to Holmes (2003) LGBT is defined as the following:

- Lesbian: Lesbian refers to female, woman or a girl who is physically, emotionally and sexually attracted to the member of the same sex.

- Gay: Gay refers to male, man or a boy that is physically, emotionally and sexually attracted to the member of the same sex.

- Bisexual: Bisexual is an individual who may be attracted physically, emotionally and sexually to emotional intelligence the member sex (man and women) or can be both.

- Transgender or transsexual: Transgender or transsexual is individual who rejects or desire to live permanently as the opposite sex form his or her birth or original sex.

B. The International Recognition of Human Rights Regulating LGBT: A Challenge to ASEAN Community?

The LGBT persons remain, in many countries, common criminals. Indeed, the globalized, individualized, and human-rights-world described above mobilizes strongly, as a first order of business, against enduring criminal prohibitions against LGBT sex. The Yogyakarta Principles—the so-called global charter for LGBT rights, launched in 2007 at the U.N. Human Rights Council—opens as follows:

- Principle 1: THE RIGHT TO THE UNIVERSAL ENJOYMENT OF HUMAN RIGHTS.

All human beings are born free and equal in dignity and rights. Human beings of all sexual orientations and gender identities are entitled to the full enjoyment of all human rights. States shall embody the principles of the universality, interrelatedness, interdependence and indivisibility of all human rights in their national constitutions or other appropriate legislation and ensure the practical realization of the universal enjoyment of all human rights; [and states shall further] amend any legislation, including criminal law, to ensure its consistency with the universal enjoyment of all human rights.

For example, the effect of the principles of Yogyakarta which is also a human rights organization that is influential in the United States, Human Rights Watch (HRW) argued that anti-sodomy law in force in Malaysia is outdated (archaic) as opposed to the right human. Therefore, an international human rights body has urged Malaysia to abolish legislation that supposedly anti-sodomy violates privacy rights and discriminatory and must be replaced with a new law that allowed sodomy.

According to HRW, the new laws must be consistent with the principles of Yogyakarta, the Commissioner for Human Rights The United Nations and the Vienna Declaration, which recognizes human rights including unnatural sexual activity is consensual. These principles have also started to gain ground among a handful of NGOs on Human Rights and several political parties in Malaysia. Organizing Sexuality Merdeka for example, clearly drew inspiration from the efforts at the global level to get "rights and recognition" for the LGBT community, supposedly on the basis of complaints or actions to drive these people deemed to be "discrimination" and "social pressure" on them. They also felt should have been allowed to

freely choose their sexual orientation, although the orientation is contrary to the nature of religion and human civilization perspective.

Malaysia should lead the fight against this devastating development. To date (November 2013), a total of 14 countries in the world have recognized and have legal same-sex marriage. As reported by Reuters, November 13, recently saw Hawaii became the latest country in the United States that recognize same-sex marriage when the governor Neil Abercrombie signed a bill to legalize such consent. It turned out that the United States is faced with a very serious problem that will destroy the remnants of humanity left in him.

As a country with Islam as a religion of the federation, Malaysia should continue to maintain its sovereignty by not fear to international pressure through acceptance of the principles of Yogyakarta and other instruments used to publish the rights of those who are fighting retrograde ideas behind human rights universal. The role of Islam as the state religion and duty Yang di-Pertuan Agong to preserve Islam by swearing in the Fourth Schedule, Article 37 of the Constitution, coupled with the acceptance of the principles rukunegara as far received the rights and activities as required by the inverse of the LGBT community, should disclose the uniqueness and ability of Malaysia to abide by the principles of universal human rights without compromising the religious, cultural and national reality. In fact, this is just like what has been agreed upon by the Conference on Human Rights in Vienna in 1993 on the importance of taking into account the factors mentioned in the claim of a country to comply with the fundamental rights of mankind.

By looking at the Asean Community such as Indonesia, Islam is one of several official religions in Indonesia (the others are Protestantism, Catholicism, Buddhism, and Hinduism: all globally recognized religions rather than lo- calized or "animist" traditions). In Indonesia, the world's largest Muslim nation, the semiautonomous state of Aceh is also adopting increasingly harsh interpretations of Shari'a. A draft by law announced would punish anal sex between men and "the rubbing of body parts between women for stimulation" with 100 lashes. The law would also apply to non-Muslims. Indonesian Ulema Council's (MUI) statement, which stigmatized the LGBT population by declaring them "deviant" and an affront to the "dignity of Indonesia.

Brunei also recently adopted a Shari'a penal code, with draconian sanctions such as death by stoning for adulterers and flogging or even death for homosexual acts. The code applies the death penalty to both Muslims and non-Muslims in the case of adultery and sodomy, and according to the International Council of Jurists, despite official claims that non-Muslims will not be subjected to Shari'a.

Were asean to endorse such (LGBT) rights in the final declaration, Malaysia and other Asean Country as a Muslim-majority country under OIC would have to reiterate their strong objections; as such a policy clearly contradicts the principles enshrined in the religion of Islam. Therefore LGBTs, pluralism, liberalism, all these 'isms' are against Islam and it is compulsory for us to fight these. The central dilemma of the Muslim pursuit is how to reconcile human rights derived from a legitimate process of Divine Revelation, with those agnostic formulations represented by the United Nations Universal Declaration of Human Rights 1948 (UDHR) including The Yogyakarta Principles. The challenge of our task is raised by the question of how human rights based on God-given law can face the secular challenge as the current foundation for expressing those rights. Secular thinkers represent the

majority of economic wealth on the planet, while religious thinkers represent the majority of human cultures.

However, it turned out that the principles of Yogyakarta is an agenda of continuous danger to the effort under the guise of universal human rights name. For the OIC countries in particular, the arguments set out in a letter dated February 14, 2012 reflected the deep anger toward aggressive efforts to publicly recognize the rights of nature which obviously contrary to human nature. This is because Islamic countries are aware that the demand for such rights beyond the normal line of humanity that will eventually lead to the destruction of human civilization.

There are several strategies that Malaysia and other Asean countries should follow, in leadership of the minority of other young nations, including and particularly the member states of the Organization of Islamic Cooperation (OIC) who are severely challenged by United Nations interpretations of human rights issues. For example, in respect of the LGBT debate, the Muslim agenda must contend that almost all human ethnic and culture groupings at the time of the writing of the UDHR, understood the term "family" to mean the normal, heterosexual basis of the nuclear family. Deviations from this norm were never intended to be included in the usage of the terms of the Declaration.

C. Understanding The Relationship Between Religion and Sexuality In Malaysia based on Shariah Law.

In addition, history has shown that Tunisia is absolutely refuse lifestyle LGBT. Review by Henrickson (2007) on 2,269 LGB in New Zealand found that many of them have been out of the original religion as a Christian religious grounds causing more trouble than support in their lives.

For the people of Islam, apostasy is a very sensitive and very rarely discussed openly. No doubt there may be isolated cases where a Muslim becomes apostate because he wants to choose a lifestyle as a transgender religion without any hindrance because the average Muslim communities around the world generally declined LGBT lifestyle.

Although Malaysia is a multi ethnic and religious nation, nonetheless, Islam is officially recognized as the religion of the state. Since the Islamic Law applies in the nation, the issue of LGBT is not allowed. In fact, the Shariah courts has the mandate to act against any individual or group who engage in any unnatural sexual relationship.

D. *LGBT In The Malaysian Context*

In Malaysia, men involved in transsexual activities are popularly referred to as transsexuals or '*Mak Nyah*'. Viewed through the lens of Malaysian culture, the activities by these transsexuals are labelled an unhealthy and improper phenomenon in Malaysia as they go against the norms of the local communities (Teh, 2001). Similarly, religious figures and groups view them as acts of sin that violate religious codes of conduct. However, for most Western societies, the concept and activities of transsexuals are acceptable and tolerable.

At the height of the Anwar Ibrahim sodomy trial in 1998, the Government formed The People's Voluntary Anti-Homosexual Movement (PASRAH), to combat homosexualism. PASRAH's Chairman, Datuk Ibrahim Ali, was also a member of the United Malays National Organization (UMNO) Supreme Council at that time, and the movement was heavily

supported by the then Prime Minister himself, Tun Dr Mahathir Mohamad. Actions by the State have included the following:

- In 1994, the government banned anyone who is gay, lesbian, bisexual or transsexual from appearing on state controlled media.

- In 1995, the Selangor Religious Affairs Minister praised the Islamic Badar vigilante groups who had, in 1994, assisted in the arrest of 7,000 people for engaging in "unIslamic" activities such as homosexuality.

- In 2001, the then Prime Minister Tun Dr Mahathir Mohamad stated that the country would deport any visiting foreign cabinet ministers or diplomat who is overtly gay. Tun Dr Mahathir also warned gay ministers from foreign countries not to bring along their partners while visiting the nation

- In 2005, the Royal Malaysian Navy chief, Tan Sri Dato Sri Mohd Anwar Mohd Nor, stated that the Navy would never accept homosexuals into the service.

- In August 2007, the Secretary for the Ministry of Higher Education said that "effeminate" men could not become teachers. He added that their applications for graduate studies at local universities will most probably be rejected, even if they demonstrate academic excellence. Furthermore, all candidates for teaching positions will be made to sit through the Malaysian Educators Selection Inventory, in addition to stringent interviews conducted by the Ministry of Higher Education, to ensure that they are not people who are experiencing "gender confusion".As a result, a number of institutes of higher learning now implement rehabilitation camps or training to make effeminate men more masculine, and encourage research to offer recommendations on how to rehabilitate effeminate men by distinguishing between males who suffer from gender identity disorder and males who "deliberately" become effeminate.

- In 2009, the Malaysian National News Agency, Bernama, in its article entitled *Uncoventional Methods to Prevent Influenza* quoted Dr V. M. Palaniappan, an ecologist that used to teach at the University of Malaya, that homosexuality and masturbation helped to spread the H1N1 infection.

- In 2010, the Malaysian Film Censorship Board announced it would not allow the depiction of homosexual characters, unless the characters repent or go straight (become heterosexual) at the end of the show.

- In 2011, Aleesya or his real name Farhana Mohd Ashraf Hafiz Abdul Aziz, aged 25, has failed in his bid to change the name in myKad of Mohd Ashraf Hafiz Abdul Aziz to Aleesya Farhana Abdul Aziz in the High Court of Terengganu. The failure of that case has caused Mohd Ashraf Hafiz been hit by extreme depression up and finally he died of heart problems and low blood pressure (Berita Harian Julai, 2011).

- Transsexual women and their lawyers in Negeri Sembilan state are seeking judicial review to challenge the constitutionality of *shariah* provisions that outlaw 'cross-dressing' (Equal Rights Trust 2011). This legal challenge addresses the substance of Section 66 of Syariah Criminal (Negeri Sembilan) Enactment, widely used to target Muslim trans women. There are also, however, abuses at the procedural level of law

enforcement. Muslim trans women from the state have testified that, after often violent and abusive detentions by state-appointed Islamic enforcers, they were made to appear in the *shariah* courts without adequate legal representation. There has previously been an outcry about the heavy-handedness of state-appointed Islamic enforcers in several states, and similarly lawyers have tried previously to defend trans Muslim women in *shariah* courts. But such attempts to seek judicial review on the constitutionality of *shariah* criminal laws are rare although significant.

RESULTS AND DISCUSSIONS

A.   Basic Recommendation for Asean Community

- Concept of One Ummah Should Remain Intact

Mawdūdī (Islamic Scholar) conceives that "the Muslim society was a united, cohesive polity; and the entire community owed allegiance to a various authority and held fast to one centre. The Ummah is not only ideologically united but it is united on all political, social, moral, cultural, and educational grounds. It is a tragedy that Muslims are divided into different sects. Differences on the basis of nationality, race, and tribal conflicts did crop up now and then. But the idea that the Muslims of the world constitute one Ummah remained intact.

- Universal Brotherhood, Common Sentiments and Mutual Sympathies

Mawdūdī emphasizes that the hearts infested with hatred can never unite; hypocritical associations can never produce real unity; friendship based on selfishness is the precursor of discord; and only a dry association of business purposes cannot become a basis for sympathy. In Islam, "a believer, whatever is his racial link, place of origin, mother tongue or color, is a brother to another Muslim. The world has witnessed the amazing performance of this unique idea for centuries. A Muslim from any part of the world could go to any Muslim land without any restrictions, more freely in that country, stay there as long as he wished, engage in any trade, secure the highest government post in that country and get married without any difficulty. Islamic history is replete with instances where a Muslim went out of his country and lived in other Muslim lands for decades.

It is true that to some extent, "this universal brotherhood of Muslims still remains a living force despite all inimical force and simultaneously a strong and deep relationship based on the common sentiments, mutual sympathies and good wishes" may pave the way of unity in the present. He contends that countries like USA are spending hundreds of millions of dollars to have the goodwill of other countries; whereas the Muslims belonging to different countries have abundance of this goodwill free of cost simply because of Islam.

- Strategic Geographical Location of the Muslim Countries

Geographical location has an enormous influence on the formation of any association or united front. Today's world witnesses the formation of various economic, political and military organizations based on their geographical location, such as NATO, European Union, ASEAN, Arab League etc. Mawdūdī notes that geographically Muslim countries, from Jakarta in the east, to Rabat in the west, from Aral Hill in the north to Mozambique in the

south, are mostly located in the same region. In fact, Islam with its wide landscape and various territories represents one country consisting of many parts.

Moreover, Islam with its wide landscape and various territories represents one country consisting of many parts. All political borders among its countries are artificial which were set by colonialists aiming to split the Ummah. This phenomenon may effectively tie Muslim countries culturally, politically, socially, and economically, as it was experienced centuries before. This important tool of unity has not escaped from the view of Mawdūdī. He points out that Muslim countries are situated in the same geographical area hence they can easily come to solve the common problems collectively, as they can back up one another in their development plans. Muslim countries can thus come closer and become interdependent among themselves which can be considered as a congenial tool for its unity.

CONCLUSIONS

In conclusion, my humble opinion is the organizers of the any LGBT activities should respect Malaysian culture and laws instead of promoting an event which celebrates homosexuality. In addition, publicizing one's sexuality in order to gain sympathy is a wrong way to help individuals with problems of homosexuality because it gives them false recognition and leads them even more astray and misguided. Malaysians couldn't digest this LGBT culture, therefore we must follow the majority point of view. In Malaysia, LGBT will be judged based on religion and obviously the LGBT culture is against religion.

Malaysia has a special challenge in satisfying the United Nations purview in that its Federal Constitution has language that specifically designates Islam as the religion of the Federation by virtue of Article 3(1), and even goes so far as to designate every child born to Malay parents as Muslim by definition. But for Malaysia, therefore, there is no way out. Therefore the LGBT question always be raised and brought into the political limelight.

However, by looking at our Federal Constitution, (LGBT) community is not protected by clauses in the Federal Constitution that protects Malaysians against discrimination. Article 8 of the constitution, which talks about equality, has never been interpreted to mean sexual preference and only applies to gender. "Article 8 of the Federal Constitution says there must be no discrimination of citizens in terms of religion or sex. 'Sex' has never been interpreted to mean sexual orientation; it has always been interpreted to mean either male or female, and they are [the only ones] protected by the constitution. While Clause 1 of Article 8 states that "all persons are equal before the law and entitled to the equal protection of the law". Clause 2 states that "there shall be no discrimination against citizens on the ground only of religion, race, descent, place of birth or gender".

Since Malaysia does not allow men or women who change their sex via surgical operations and also change their gender in registration documents as sex-change operations have been declared haram in syariah by the Fatwa Council in an edict. However there is still a social stigma towards the LGBT community as Malaysians are still very socially conservative in comparison to West. This is because most Malaysians still adhere to religious values and most of these religions condemn homosexuality.

Finally, there is an urgent need for Malaysia to initiate action to eliminate the 2006 Yogyakarta principles that are very dangerous to the survival of human civilization. In fact,

the movement is very urgent because such principles, without many people realized, was articulated in the world's largest Muslim country, including Indonesia which is also a close neighbor of the Malay-Muslim family and OIC member countries.

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Bringing Islamic Leadership, Unity and Tolerance into Reality for the Stability of ASEAN Community

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ABSTRACT

This paper explains about a leader of a family or a country who not only holds power to communicate goals which create an inspiring vision while engaging people. It attempts to enlighten leadership through managing the system by doing the right thing to promote a healthy norm highlighting a good leader as an end product of a good follower. But nowadays, the gen-Ys are causing worries to their elder ones. Therefore, to accommodate local contributions, it is suggested that leaders develop regular feedbacks at the same time improve leadership styles. Personal and professional changes create risk upon considering a successful plan though core beliefs in common practice is a combination of accepting unity and seeking room for tolerating individual differences. The complexity of responsibility truly depends on how a leader response towards an impactful scenario. The question is, what is causing social illness in the middle of Islamic Civilization? What are the qualities of a leader? Through a content analysis based research, the 5 element of Maqasid Syariah explores genuine guidelines toward understanding and recognizing religiosity while embracing and living with it leads a leader better. It tells about how a sustainable ummah relies solely on a knowledge-based society in order to enhance tolerance. Realistically, knowing alone is never enough. Upon that, this paper provides evidence that being mindful of other aspects of life reflects on the state of self actualization. Even then, gaining insights only blaze on facts rather than achievements. That rationalizes the reason and importance of being a creative and critical thinker as a Muslim leader. The implication of the findings are discussed through a list of agenda among the Muslim leaders that is to stabilize a culture of Taqwa in people's behavior with the hope of creating a better place for ASEAN community.

***Keywords**: Islamic leadership; Unity; Tolerance; ASEAN community.*

INTRODUCTION

It seems that civilization started since the day human exists on earth. There was a thought over the basic needs such as food and shelter. No matter how they did it, until today the progress has never stop. It continued to develop accordingly creating cultured norms by people who practice what they think is right and beneficial to be inherited.

Still, the process of change happened throughout the time constructing history and giving meaning to knowledge. Aspects of mind, belief system and morality became an argument resembling idea over an idea. People were so determined over their willpower and freedom which originated compatibility. Nevertheless, their intention represented consistency and transparency of consequences. However, the mind is most certainly one of the strangest and most wonderful parts of existance. Surely it plays a central role in what it means to exist as a person (Pete Mandik, 2014). Definitely there are problems arising about:

- Perception
- Other minds
- Artificial intelligence
- Consciousness
- Intentionality
- Free will
- Personal identity

Based on that, concerns grows out against philosophical theories and actual or possible multiple realization of argument presuming mental states differing to physical properties which includes pain. Being positive or negative towards functionalism and behaviorism contributes to the performance of defining a purpose in life.

According to Frank Krueger & Jordan Grafman who studies human social cognition, belief can be seen as forms of mental representations and belief is one of the building blocks of our conscious thoughts correlating a range of explicit and implicit behaviors ranging from moral decision making to the practice of religion. Plus, causal knowledge enables the formation of belief systems, representing dependency relations that structure and organize elements of human thoughts. Whereas, an intuitive 'feeling' of rightness is about the truth of a belief while an intuitive 'feeling' of wrongness is about the content of belief.

RESULTS AND DISCUSSIONS

A. Islamic Civilization - Islam As A Way Of Life
Islam is a system and a way of life which connects to every single activity in a human life. Islam provides certain rules and regulations from the first thing we are awaken from our sleep to determining the relationship among its people and nation in His world. In fact, whatever that comes out from a person has its own verdict. We do not simply do things without a reason. This is because Islam is fix and it has a set of measure for its strong value. It gives the same meaning to what is good in the past, present and future of the believers. As long as it remain that way, Islam will never be fooled by any other power (Haron Din, 2010).

The stability if Islamic value varies from Allah Subhanahuwwa Taala. He created a fixation of those values and He knows best over what is good and what is bad for His mankind. Human has limited thoughts to uphold goodness and wrong doings. Due to that, conflict of values always happen and is a trouble among the groups of people on earth. This is particularly upon measuring those values which accommodate every aspects of life. Furthermore, it simplifies most of the perspective in humanity and it gives no priority to a specific race or nation (Haron Din,2010). Perhaps, every contribution is seen from a good habit and from a perfect state of religious obligations toward Allah Subhanahuwwa Taala. Moreover, it is proven that application of Islamic regulation has build civilized society in most part of the world including Spain, Africa and India.

Islam always encourage its people to behave well, utter only good words and think for the betterment of the *ummah* which includes understanding the compatibility of peace and security between being ambitious and the state of reality.

B. Leadership - Creative and Critical Thinker
Western scholars believe that leadership ethics is crucial upon delivering decisiveness and efficiency. But more importantly is the basis of values and moral reasoning. Besides, leadership involves the use of authority to help followers uphold important values. Even Burn's theory of transformational leadership emphasizes the moral development of followers and maintaining high standards of ethical conduct. A common theme suggested by James McGregor Burns, Robert Greenleaf and Ronald Heifetz is the need for a leadership that is based on honesty, service to others and moral courage.

Nonetheless, nowadays problems arise upon determining what is the basis of a moral code. Is it whatever that will increase the sum of human happiness? Is it whatever that is necessary for the satisfaction and perfection of life? Despite of that, moral dilemmas usually relates to choosing between 'rights' or 'goods' such as honesty versus loyalty, individual versus group and justice versus mercy. Rushworth Kidder identifies 3 mind-sets for addressing moral dilemmas which is:

- End-based Thinking - doing what is best for the maximum number of people
- Rule-based Thinking - following the highest principle in delivering a task or duty
- Care-based Thinking - doing what you want others to do for you

A combination of the 3 is the best to be applied. Thomas Watson highlighted over Abraham Lincoln's statement, 'You must remember that some things are legally right are not morally right'. It is definite that character and leading by values requires courage - a super ordinary quality of the person which gives reality to all other virtues and personal values. Other than that, defining a character would be classifying a leader as what they say is important, what they do is more important but what they sacrifice for is most important. A leadership character is based on a value system that is stated, known, cherished and lived habitually.

C. Unity – Living in A Diversified Culture and Multiracial Society
Teamwork is essential in order to ensure group success. The task of a leader is to recruit and develop team members who can perform effectively through courage and effort. The first step of a good leadership is to be a good leader of a home. Parenting is an important aspect of leadership in families. It is an important institution in the society and the nation because if its root in developing a community such as ASEAN. Rafidah Aziz recently mentioned in her speech about how to think, act and manage time upon carrying out the responsibilities as the concepts of discipline every leader must have that can be an example to the followers.

Stages in the Life of a Group

Performing
Group Characteristics:
- Good communication and teamwork
- Individual commitment
- High morale and group pride
- High team performance
- Tension is low; trust is high

Norming
Group Characteristics:
- Agreement on roles and tasks
- Agreement on norms and behavior
- Increased cohesiveness and morale
- Increased productivity
- Tension is medium; trust is medium

Storming
Group Characteristics:
- Conflict over task
- Conflict over structure
- Conflict over influence
- Increased skills and knowledge
- Tension is high; trust is low

Development over time

Forming
Group Characteristics:
- Caution
- Excitement
- Anxiety
- Low performance
- Tension is high; trust is low

D. Tolerance – Respect, Resilience & Realistic

Principles of being tolerant as an individual of an *ummah* consist in openness, not fanatic, not selfish, realistic, give and take, patience and respect. Tolerance helps to bear pressure and to accept hardships, complaints or critics even sense of sacrificing for others. Nowadays, we live in a diversified culture and multiracial society. Like it or not, we have to understand well about the rights of other races and other religion which will create the spirit of healthy relationship and social ties in a community. Instead of finding fault and create fights, there is always a point of getting the *ummah* together.

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Facilitating resiliency might be one of the appropriate response toward generating tolerance in a person whom might be at risk of creating a problem on top of a problem. It conveys realistic hope by allowing initial reaction to a stressor. Obviously it includes a pattern of recovery to prior functioning and avoidance to long-term disability (Norah, Lori; 2014).

This will only happen if there is encouragement to spend time with family and friends to whom they are connected and have trust to. And these will be the effective support system as it provides space for an ability of coping with, adapting to diversity or even change and improving levels of functioning. Compressive stress maybe a great factor of many other health issues but by having the values of functional perspective, self-regulatory processes should be considered too whereby the role of social emotions such as shame, guilt and apology depends on the context of individual goals (Karen Caplovitz Barrett, 2014). For example, if one chooses not to continue a specific negative behavior, he/she will withdraw from it and redirect him/herself back to their positive ones. So, by zooming into the perspectives of resilience, self-regulatory and emotions, we should always be aware and focus upon the manifestation of refining peace and enhancement of success.

E. Maqasid Syariah - Amar Ma'ruf, Nahi Munkar

Islam is a religion for people. Islam cares for everybody. Therefore, Islam manages the *ummah* according to the syara'. It is the guidelines with an intention of administering and governing the people and it is called Siyasah Syar'iyyah which is the basic fundamental upon understanding the truth of Islamic governance. It includes of rules and regulations to ensure continuity of civilization. The word syari'ah in the Qur'an is telling about the do's and don'ts in the journey of a person's life. This is inclusive of every single of its teachings and aspects of eeman, law and behaviorism (Abd. Jalil, 2013). The implementation was divided into sections by Ibn Khaldun:

- Siyasah diniyyah - religion
- Siyasah aqliyyah - mind and thoughts

The purpose of siyasah syar'iyyah is to ensure maqasid al-syari'ah is being known among the Muslims,especially. The benefit is to make the *ummah* gain goodness (jalbal-mafasid) and harmfulness is being taken away (dar al-mafasid). Allah the Creator through His Al-Quran introduced Islamic Syar'iyyah to the mankind so that people will always take care of these 5 elements in their lives:

- religion
- soul
- mind
- ancestors
- belongings

F. Social Illness and Knowledge – Mindful, Awareness, Change and Appreciation

Social crisis reflects on a few orientation based on certain arena. Foremostly, those illnesses are from natural tendencies, attraction and lost of self-control. Corruption is a major conflict. People practice it over and over again without realizing the impact among the Muslims or non-Muslims. Whether it is within the political sight or even for the sake of winning an event of sports. Money causes a huge discrimination among the people who are under desperation

and eagerness (Mustafa, 1995). It tends to create many issues related to drugs and sexual freedom. Latest, everybody is talking about extremism that leads to war. It is as worst as those people on the streets trading their souls to someone who they do not even know. As a matter of fact, we have to also accept scenarios of blind dating which mostly leads to infidelity among our youngsters. Sadly, parents have no more control over them since money has again taken away their leadership of a home.

Eventually, conflict processes are being investigated by psychologist, communication researchers and scholars in related disciplines and they came up with a term called strategic conflict which may lead to positive consequences. It determines the quality of work associations and close relationships (Putnam, 2006). Stubbornness, defensiveness and withdrawal are considered conflicts of corporation and constructive interaction. So, when couples handle conflict together with a mutual intent to repair emotional damage, it is likely that they will leave the conflict feeling better. Burpee & Langer (2005) connected the dots between conflict management and relational quality. However, strategic conflict requires the consideration of ethical behavior (Cupach, Canary & Spritzberg, 2010).

> 'A man said to the Prophet, 'Give me advice.' The Prophet, peace be upon him, said, 'Do not get angry.' The man asked repeatedly and the Prophet answered each time, 'Do not get angry.'
> (Narrated from Bukhari & Muslim)

Mindful thoughts provide primary means for people to obtain their valued goals as per appropriateness of meeting the other person's expectations. Furthermore, competency during conflict are judged by considering other person's goal at stake (Lakey & Canary, 2002).

Mindfulness refers to a state of alertness that considers the current situation to determine an effective course of action (Langer, 1989). While, mindful people create changes in options that consider the situation, demonstrating adaptability, flexibility and creativity (Brown & Langer, 1990). According to Andersen (1986), there are cognitive gap between mindlessness and mindfulness which occurs at multiple level of consciousness:

- Minimal consciousness - being awake
- Perceptual consciousness - minimum awareness, equal to attention and perception
- Constructual consciousness - planning, direction and modelling actions
- Articulate consciousness - rare instances, can explain goals and action plans

Very often, creative change strategy can be used to help a working member to be mindful (Jacobs & Schimmel, 2013) and create sense of appreciation from counterparts. Indeed, the measure of thanks is contentment, frugality, being satisfied and grateful (Said Nursi, 1994).

CONCLUSIONS

A. *Tawakal, Taqwa, Tawadhu'*
ASEAN countries are among the Asian people. Most of them have high level of sensitivity toward what is happening around them. They are vulnerable of prejudism, racism and discrimination throughout the multiracial residence. Anyhow, leadership requires higher expertise and authority to overtake and cure such impression.

- <u>Tawakal</u> - As leaders of a community, Islam offers the true reliance of the heart on Allah Subhanahuwa Taala in the pursuit of acquiring those benefits and avoid harms in life and hereafter and leaving issues up to Him along with the true belief that no one gives, harms or benefit except Allah Subhanahuwa Taala for He ordered us to rely on Him yet strive for our objectives.

  'And whoever fears Allah Subhanahuwa Taala. He will provide him a way out and will provide for him from an unforeseen direction. And whoever relies on Allah Subhanahuwa Taala. He is sufficient for him'
  (Surah At-Talaq: 2-3)

- <u>Taqwa</u> - Establishing consciousness and fear of Allah is a protection and shield against wrongdoing. It ultimately develops one's love of Him. Taqwa ia a concept in Islam for Muslims to relate to one another in society and a mean of channeling actions for the pleasure of Allah Subhanahuwa Taala.

  'O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may attain Taqwa'
  (Surah Al-Baqarah: 183)

The above verse confirms that the development and attainment of Taqwa is essential to inspire tranquility and contentment of a person's heart. Taqwa is for the rich and the poor, the knowledgeable and the unknowledgeable, the leader and the follower, the ruler and the ruled, the old and the young, the man and the woman.

An ideal Islamic community is a Taqwa conscious community. Even though Taqwa is a state of the heart that we cannot judge, but aspects of Taqwa will be reflected in a person's character and behavior. Self-actualization may happen in the stretch of a person's life, but the Qur'an prohibits anyone from claiming self-purity as per stated:

  'Hold not yourself purified. Allah Subhanahuwa Taala knows best who has Taqwa.'
  (Surah An-Najm: 32)

Besides that, Islam promotes only one syari'ah and one scale of rightousness that is measured through a character of Taqwa.

- <u>Tawadhu'</u> - Tawadhu' is interpreted as one's awareness of his/her real position before Allah Subhaanahuwa Taala. Tawadhu' brings into realization guide to one's conduct toward Allah Subhanahuwa Taala and with people. It resembles modesty and humility. Those who realized of the nothingness in them are balanced in both religious lives and their relations with other people. They obey the commandments of religion, have no objection or criticize but are convinced over the authenticity.

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The Perception and Attitude on Islam among Malay students and workers in USA

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ABSTRACT

This paper reports the perception and attitude toward Islam as a way of life among Malay students and workers in USA. Respondents were 115 Malays (116% males and 34.3% females) of which 80% were students and 20% were workers in various parts of United States. A self-designed questionnaire was developed consisting of 22 items (13 items on perception, 4 items on attitude and 5 items on their religious practices). Data were collected during one of the Mid-Summer Games for the Malaysian organized by the Malaysian Student Department, Washington and Chicago based offices. Data analyses show that there was no significant differences on perception and understanding about Islam among both students and workers. In term of attitude, the Malay workers reported that they were not that concerned about the choice of halal food, were more self-conscious and very cautious in representing their identity as Muslims as compared to the Malay students. Nevertheless, the Malay workers reported that they were proud being Muslims. In term of practice, Malay students read Quran quite regularly, observe daily prayer (solat) consistently and make choice of halal food than the Malay workers. Despite those differences in attitude and practices, these findings suggest that Malay students and workers in this study generally have a firm belief on the truth of Islam as the religion and way of life. Necessary actions should be taken to help increase the knowledge and practice about Islam among Malays especially among Malay workers - so that they are stronger in faith, have higher self-esteem and feel free to practice Islam in USA.

Keywords: *Perception; Attitude; Islam; Malay student worker.*

Influence of Religiosity and Religious Acceptance on Attitude to Biobank

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ABSTRACT

Demand in biobanking for collection and maintainance of biological specimens and personal data from civilians to improve prevention, diagnosis and treatment of diseases has increased notably in recent times. Despite of its advancement, some issues such as public consent, privacy and data protection, and benefit sharing have always been critically discussed. The purpose of this study is to identify the relevant factors influencing stakeholders' attitude to biobank and to analyse their relationships using Structural Equation Modeling technique. Results of a survey on 509 respondents from various stakeholder groups in Malaysia showed that their attitude were highly positive towards biobank. This study also confirmed that the stakeholders' attitude towards biobank is a complex matter which should be seen as a multidimensional process. Attitude to biobank were determined predominantly by two direct predictors: the specific application-linked perceptions of their benefit and religious acceptance. Although benefit is the precondition of support for biobank, religious acceptance acted as a veto for its support. Religious acceptance also played a role as a mediator for religiosity and perceived moral concern on their influence towards attitude to biobank. Stakeholders' attitude to biobank also involves the intricate relationships between the above mentioned factors and other factors such as perceived risk, issue of data and specimen protection, engagement, trust on key players and attitude to technology. The research finding serves as a useful benchmark for the scientists and government regulators to understand public acceptance of biobank in conservative country.

Keywords: *Religiosity; Religious acceptance; Attitude; Biobank.*

A Sociocultural Perspective on Elderly Caregiving

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ABSTRACT

Elderly care giving has always been an issue in countries that is becoming an aged society. However, caregiving has always been the traditional and cultural role of the women specifically the daughters. Many studies locally and globally, have shown that when it comes to care giving, women have been playing an important role in ensuring the welfare of the children, family and elderly is taken care of. The role of caregiving has always been associated with the nurturing role of women. With more women in the workforce in recent times, the role of caregiving for the elderly has taken a turn in the form of services provided by the public and private sector like nursing and elderly residential homes. Issues like the lack of such homes to provide care and the role of other members of the family in the care of the elderly often arise. Contrary to the views in the western society, sending the elderly to be care for in nursing homes and residential care is still not widely accepted in the culture of the society in the east. Hence, the issue of who should care for the elderly is still a matter of concern for the Asian community. What role does the other members of the family play in care giving to the elderly? In Islam, the role of caring for the elderly is clearly specified in many Surahs and the role as describe in the surah does not differentiate between men or women in terms of care giving for the elderly.Hence, the aim of the paper is to highlight issues on caregiving as practiced in many communities, east and west, and discuss the role of men and women in caregiving for the elderly as outlined in Islam.

Keywords: Elderly, Caregivers, Aged society, Role in caregiving

INTRODUCTION

There is an old Malay proverb that can be translated as "a mother can take care of 10 children but 10 children cannot take care of one mother (*seorang ibu boleh menjaga sepuluh orang anak tetapi seorang anak tidak boleh menjaga seorang ibu*)". This proverb in a nutshell describes the issue of elderly caregiving in the current era. Elderly caregiving is a challenging role that is played by many spouses, children and family members at a time when life expectancy of many societies became longer. Caregiving of the elderly in the current situation has also given rise to the sandwiched generation, that is, the generation that is trapped into caring for the elderly as well as caring for the children and sometimes grandchildren. As people lived longer, it is not uncommon to find four generations in a household die (great) grandparents, parents, children and grandchildren. Caring for the elderly will not pose a problem if the elderly are generally healthy, but when the elderly becomes frail and sickly, taking care of them can provide challenges for the care givers, especially if the caregivers also have other matters to take care of, like their own family or their career.

Traditionally, and in many societies, care giving, including for the elderly has been the role of the female members of the family. This is true, even for the western societies where the women play more roles in caring for the elderly. It was not a challenge for women in traditional societies to play the role of the primary caregiver, but as more and more women join the formal workforce, the role of care giving became an additional role to an already established role of being a wife, mother, daughter, daughter in law and now employee. According to a study published by National Alliance for Caregiving United States (2009):

- The role of women in care giving has been associated with their nurturing role. An estimated 66% of caregivers are female [Updated February 2015]
- The average caregiver is a 49 year old woman, caring for her 60 year old mother who does not live with her. She is married and employed. [Updated February 2015]
- Although men also provide assistance, female caregivers may spend as much as 50% more time providing care than male caregivers.

Hence, it cannot be denied that the care giving especially amongst the women, is an important and challenging role. In Malaysia, more than 50% of the women are in the workforce. The female labour participation rate in Malaysia was 52.4% in 2013, which means, for every 100 women, 52 were in the labour force (Statistics Department, 2013). As workforce participation increases, caregiving could pose even greater financial challenges for many women workers, due mostly to lost wages from reduced work hours, time out of the workforce, family leave or early retirement.

RESULTS AND DISCUSSIONS

A. Caregiving

Who are the family care givers? Information retrieved from the American Psychological Association bulletin indicated that according to estimates from the National Alliance for Caregiving, during the past year, 65.7 million Americans (or 29 percent of the adult U.S. adult population involving 31 percent of all U.S. households) served as family caregivers for an ill or disabled relative. Estimates also suggest that the majority of caregivers are female. The percentage of family or informal caregivers who are women, range from 53 to 68 percent, according to the Family Caregiver Alliance. While men also provide assistance, female caregivers tend to spend more time providing care than male caregivers (21.9 versus 17.4 hours per week). Further, women are likely to assist with more difficult caregiving tasks, such as toileting and bathing, while men are more likely to assist with finances or arrange for other care (Family Caregiver Alliance, 2012). Many caregivers of older people are themselves older adults. Of those caring for someone aged 65 or older, the average age of caregivers is 63, with a third of these caregivers in fair to poor health themselves (Administration on Aging, 2004).

Caregiving is becoming more important due to the longer lifespan of the population. Many countries in the world are becoming aged society where more than 10% of the population are above 60 years old. Even in ASEAN, it is projected that Brunei Darussalam, Malaysia, Singapore, Philippines, Thailand, Vietnam and Indonesia will become aged society by 2025. With an increase in the number of aging population, the demand for care will also increase. At the moment, most of the caregiving for the elderly, especially among those who are no longer active are taken care of by the public or private funded nursing/residential homes and families. Demographically, a women lives longer than man, and this will give rise to more

elderly women at the top of the age pyramid. Women are generally less educated and more economically dependent on the spouses and being alone at the old age will require care by the family members to ensure that their welfare is taken care of.

In a modern and urbanized world, the family's ability to take care of the elders in the family is often challenged by the demands for better economic stability. The shift from extended family system to a nuclear form and changes in terms of residential location often results in the aged living apart from the children. A weakening family bond can have serious consequences of care giving of the elderly. One of the priority areas in the Madrid Plan of Action on Ageing is to ensure that the family plays an important role in creating an enabling and supportive environment for the elderly. Hence, strengthening the family relationships is important as an informal support to elderly caregiving.

B. Role of Children in Care Giving in Islam
Is there a gender differences in terms of caregiving? Many of the studies that were done on caregiving indicated that female members of the families tend to become primary care givers compared to male. This is true for both western and eastern societies. All societies promote respect for the elders as a core value amongst family members. In many societies, for example, the Confusion teaching of 'filial piety' prioritizes the family unit and values elders with the utmost respect. According to Wagstaff (2013) "Elderly Rights Law" in China states that adult children "should never neglect or snub elderly people" and should visit their parents "often," even if they live far away.

Karina Martinez-Carter in The Week (2013) wrote about how different cultures treated their elderly. According to her, Koreans not only respect the elderly, but they also celebrate them. For Koreans, the 60th and 70th birthdays are prominent life events, which are commemorated with large-scale family parties and feasts. As in Chinese culture, the universal expectation in Korea is that roles reverse once parents' age, and that it is an adult child's duty — and an honourable one at that — to care for his or her parents. Like the Chinese and the Koreans, the Japanese prize filial piety and expect children to dutifully tend to their parents. However, the case is not so in Western society whereWestern cultures tend to be youth-centric, emphasizing attributes like individualism and independence. This relates back to the Protestant work ethic, which ties an individual's value to his or her ability to work — something that diminishes in old age. Anthropologist Jared Diamond, who has studied the treatment of the elderly across cultures, has said the geriatric in countries like the U.K. and U.S. live "lonely lives separated from their children and lifelong friends." As their health deteriorates, the elderly in these cultures often move to retirement communities, assisted living facilities, and nursing homes.

However, according to Martinez-Carter, France did, however, pass a similar decree in 2004 (Article 207 of the Civil Code) requiring its citizens to keep in touch with their geriatric parents. It was only enacted following two disturbing events, though: One was the publication of statistics revealing France had the highest rate of pensioner suicides in Europe, and the other was the aftermath of a heat wave that killed 15,000 people — most of them elderly, and many of whom had been dead for weeks before they were found.

The culture in the Mediterranean and Latin countries however promotes strong family values where family is priority. The term *'la famiglia'* is very common in usage amongst the Italians and the culture of Italian Mafia can be attached to strong family relationship. In both cultures, it's common for multiple generations to live under one roof, (à la *My Big Fat Greek Wedding*)

sharing a home and all the duties that come with maintaining one. In the contemporary iteration of this living arrangement, the oldest generation often is relied on to assist with caring for the youngest, while the breadwinners labour outside the home. As such, the aged remain thoroughly integrated well into their last days.

Few articles discussed in depth about the role of male and female in care giving. How does Islam addresses the role of caregiving for the elderly and is there a gender perspective about it? Islam addresses the role of care giving for the elderly in a multitude of perspectives. Caring for the elderly has been written in many Surahs of the Quran as well as Hadiths. It has also been iterated that a person's duty towards his parents comes second only to his duty towards Allah. For example, in Surah Al Isra', (the interpretation of the meaning) Allah swt says:

> *"Your Lord has commanded that you worship none but Him, and that you be kind to your parents. If one or both of them reach old age with you, do not say to them a word of disrespect, or scold them, but say a generous word to them. And act humbly to them in mercy, and say, 'My Lord, have mercy on them, since they cared for me when I was small"* (Al Isra' 17: 23-24)."

In Luqman (31:14) (an interpretation of the surah) Allah says:

> *"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination* (Luqman 13:14)"

The emphasis on caring for the elderly was also stated in hadiths for example, a Hadith narrated by Al Tirmidhi stated that *"The Prophet (peace and blessings be upon him) said, "He is not of us who does not have mercy on young children, nor honour the elderly"* and another narrated by Abdullah ibn Amr ibn al-'As: *"The Prophet said: Those who do not show mercy to our young ones and do not realize the right of our elders are not from us"* (Sunan Abu Dawud).

There are many more examples of how Muslims should treat their elderly in the Surahs and Hadiths. According to an article byArafa and El Samanin Marq Elder's Advisor (2012), the elderly has several rights based on the Islamic law as prescribed in the Quran and sunnah that is rights to equality, rights to care, rights of parents after death, financial rights and inheritance and rights of older neighbours, friends and other companions. However, in all the teachings, there was no indication that care giving is the role of the female/daughters only. Hence, the role of care giving for the elderly should be the responsibilities of both sons and daughters. Therefore, the issue of whether the sons or daughters should be more responsible to care for the elderly has to be understood also in line with the Islamic law of inheritance.

In line with the Islamic law of inheritance, sons get the bigger share of the inheritance based on the faraid. The role of the Faraid is to provide a system or method of distribution of one's assets after death in accordance with Islamic principles. The principles are laid in the Quran in Chapter 4 Surah Al Nisa'.

The table below provides a summary of distribution of inheritance based on the Faraid.

TABLE 1 GENERAL RULES OF DISTRIBUTION AMONGST CERTAIN SPECIFIED HEIRS
BASED ON SIMPLE CASES

Heirs	
Husband	
If there is no child or grandchild surviving the deceased	1/2
If there is a surviving child or grandchild of deceased	1/4
Wife	
If there is no child or grandchild surviving the deceased	1/4
If there is a surviving child or grandchild of deceased	1/8
Son	
If there is no daughter	Residuary
If there is a daughter (he shares with his sister, but is entitled to 2 shares for every share given to her)	Residuary
Daughter	
If sole daughter	1/2
If 2 or more daughters (the daughters portion is shared equally among them)	2/3
If there is a son, (she shares with her brother, but is entitled to 1 share for every 2 shares given to him)	Residuary
Father	
If there is a child or grandchild surviving the deceased	1/6
If there is no child or grandchild surviving the deceased	Residuary
Mother	1/6
Paternal Grandmother (her portion is shared with maternal grandmother)	1/6
If Mother or Father survives	Nil
Paternal Grandfather	
If no father, child or grandchild survives	Residuary
If son or grandson survives	1/6
If father survives	Nil
Maternal Grandmother (her portion is shared with paternal grandmother)	1/6
If Mother survives	Nil

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Brother	
If father, son or grandson survives	Nil
If no father, son or grandchild survives	Residuary
Sister	
If father, son or grandson survives	Nil
If sole sister	1/2
If 2 or more sisters (they share equally)	2/3
If Brother survives (they share 2:1 with Brother)	Residuary

http://www.lawsociety.org.sg

While the issue of the Faraid is not under consideration in this article, the relationship to the role of the son in care giving is customary to be associated to the law of inheritance. Since the son will be getting a bigger share (twice to the daughter), then it is only fair that the primary care giving role to be undertaken by the sons in a Muslim family. However, for the sons, there is a need to be in consultation with his wives in terms of the role of primary care givers since it is most likely that the wives will also be playing the role of care givers to her own set of parents if she has no other siblings to share the role with.

In this sense, the nature of relationship between the daughters in law/sons in laws and the parents in law as a social relationship will determine if care giving can be accepted by the sons/daughters. In reality, this will not pose a problem if all parties understand their role towards the elderly. As it is, in Malaysia, most of the primary care givers are assumed by daughters rather than sons, simply because most parents prefer to be taken care of by their daughters. This is where the dilemma arises, especially, if the women is not financially independent and has to rely on the husbands for financial support for the family and the parents. For working women, the stress of having to manage many roles may create problems in playing the role of primary care givers.

The dilemma of women in care giving role in Islam can also be attributed to the role of the man as the head of the family. A man's major responsibilities lie outside the family. He is to support the family economically and materially, he has to look after the relations of the family with the rest of the society, economy and policy and he has to take care of the demands of internal discipline within the family. A woman's major responsibilities lie within the family. Here too, the eldest woman is regarded as the centre of the family organisation but within each circle and fold the relative central position is enjoyed by that woman who constitutes its core. A spectrum of mutual rights and responsibilities has been evolved in such a way that balanced relationships are developed between all (Kurshid Ahmad, 1980).

In a previous study on social support amongst the elderly conducted by Asnarulkhadi et al (2009), it was found that there are many kinds of support required by the elderly parents. The most important support is the emotional support. Financial support is also important especially for the lower income group. In many cases, the elderly parents preferred to be cared for by the daughters. Hence, it is important for families to share the responsibilities of caring for the elderly as stated by the Quran and Hadith. Sending parents to be cared for in residential or nursing homes are still a taboo although Islamic forms of residential home are

becoming a popular options for retirees and elderly. Mostly, those who opt for this kind of residential homes are those financially and physically independent. Those who are frail and sick still require home based and full time care givers support. Siblings should be prepared to shoulder the responsibility together and the sons should be ready to provide other means of support like financial if they are not able to shoulder the responsibility of becoming primary care givers.

CONCLUSION

The paper highlights a brief overview of important issues in care giving for the elderly especially in Islam. While there may be many social support services provided by the Government and private sectors to ensure the aged are taken care of, the role and responsibility of the family especially the children is still important in every communities and culture. Going back to the basic of what family is, should be the core of elderly care giving. Every child irrespective of whether there are sons or daughters hasa role to play in giving support to the elderly parents, whether it is financial, social or emotional support. Strengthening family values and teaching the young the qualities of filial piety and respecting the elders should be enhanced especially in the current era where priorities in life takes a shift from family to other material values.Elderly care giving should not be considered as a chore or burden but should be considered as an honourable role by Muslims and non-Muslim alike.

To quote Rosalyn Carter:

"There are only four kinds of people in the world.
Those who have been caregivers.
Those who are currently caregivers.
Those who will be caregivers, and those who will need a caregiver."

One day, we will all grow old and become dependent on other people, too. As the English says "as you sow, so shall you reap" or law of the Karma states that "what goes around, comes around". Hence, if you want to be treated well by your children later, it is only right that you treat your elders well now. Therefore, the dependency on external support for elderly care giving should just become a respite or complimenting rather than the main forms of support for elderly care giving.

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Healthcare for Migrant Workers in Malaysia: Challenges in Realizing ASEAN Community

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ABSTRACT

Migration however is not a new challenge for the ASEAN region especially for three decades ago. Southeast Asia has already become one of the world's most dynamic regions with a huge number of migrant workers moving both within the region and betweenASEAN from the sending countries even receiving countries. Each of migrant workers in Malaysia are required to be covered under the health insurance scheme and particular as compensation in the event of an accident either in working hours or outside working hours. Framework of existing law provides that any migrant workers in Malaysia must be protected under the Foreign Workers Compensation Scheme (Workmen Compensation Act 1952) and the Foreign Workers Health Insurance Scheme (SPIKPA) to work in Malaysia. However, the issue is they are not entitled for universal health coverage system comparing to Malaysian citizens, but Malaysia still need to give them treatment at government hospital particularly in healthcare.The question is whether existing laws that apply is enough in curbing unpaid hospital bills due to migrant workers in Malaysia? Does the insurance scheme implemented comprehensively in assist to compensate and protect migrant workers who rushed to the hospital for treatment due to an accident especially in emergency cases. Therefore, this article aims to propose healthcare framework for migrant workers in Malaysia and to improve legislation, policies and existing insurance scheme in governing the issue of hospital bills incurred by the government through the Ministry of Health. For the purposes of this study, the methodology used is the analysis of theory and interview the identified target groups in getting primary data in this study. Interim results showed that this problem was largely contributed by undocumented or migrant workers who are not covered (uninsured) by insurance schemes.

Keywords*: Migrant Workers, Healthcare, Migration in ASEAN, Unpaid Hospital Bills, Undocumented Migrant.*

ASEAN Migrant Workers and Its Impacts on Malaysian Society

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ABSTRACT

Malaysia aims to achieve the status of developed country by 2020. To realize this, each sector is accelerating their development progress, especially in the industrial, services and agriculture. To support this rapid development, problems related to inadequate number of human resources need to be solved and reliance on the migrant workers seem to be an effective solution. Although the migrant workers are providing strong support to the development progress in Malaysia, nevertheless, their presence in a big number are said to impact the local community. This paper aims to provide a conceptual understanding on the impacts of migrant workers on the Malaysian society. This paper relies on document analyses and reviews of literature as the main technique in collecting the required data. Based on the analyses performed, it can be concluded that albeit migrant workers huge contribution towards the country development especially in term of providing adequate number of human resources, their presence in a big number are found to results in several negative impacts in relation to the economics, social, health, safety and security aspects of the Malaysian community. Based on the findings, the paper highlights a number of recommendations and it is a hope that it can assist harmonise existence of the migrant workers in Malaysian community.

Keywords: International relations; Migrant workers; Community development; Human resources.

INTRODUCTION

Malaysia aims to be a developed country by 2020 and each sector is accelerating their development progress, especially in the industrial, services and agriculture sectors. Such acceleration has resulted in a higher demand for labor force which currently are not able to be matched by local human resources. Consequently, having this problem has led the government to opt for the supply of migrant workers as one of the effective solutions. Statistics produced by the Ministry of Human Resources (2014), shows that there are 5.8 million migrant workers in Malaysia and the number is expected to be greater if the calculations related to illegal migrant workers are included.

The influx of migrant workers in Malaysia has produced some impacts on the socio-economic landscape of the country. Although the government has taken many initiatives to reduce the impacts, several issues especially one related to the administration and management of migrant workers between the supply country (importers) and Malaysian authorities are said to be the main cause for the initiatives failure. Understandably, the impacts of migrant workers on the socio-economic landscape of the country are expected to worsen if appropriate actions are not taken by the concern parties.

Furthermore, the review of the literature found that the number of studies related to the issue of migrant workers, particularly in relation to the impacts of their presence is little that has led to a profound lack of understanding on the issue of migrant workers and lead to ineffective policy or program established by the concern parties.

A. Problem Statement
The development of this paper is based on two main research problems. First, although there are a lot of initiatives and measures taken by the concern parties, there are still many problems that arise mainly related to the presence of migrant workers who are deemed to be managed efficiently (Mohamed et al., 2012; Hassan, 2009).

Secondly, although there are increasing concern in the country, the number of studies on the issue of migrant workers, particularly in respect of the impacts of their presence is very little. At the global level, a lot of research on issues related to the impacts of migrant workers was conducted and this has contributed to a clear and comprehensive understanding of the impact of the influx of migrant workers (Blazek, 2014; Spinu 2013; Ounjit, 2013; Prayitno et al., 2013; Chunyan, 2011; Agunias and Agazham, 2012; Lee et al., 2011; Gu et al., 2007). However, unlike abroad, the same scenario cannot be found in Malaysia. Although some local studies have placed their focus on the impacts of migrant workers (NPFDB, 2000; Abdul Rahman et al., 2012; Mohamed et al, 2012; Hassan, 2009) nevertheless, the number is inadequate and this has led to a profound lack of understanding on issue related to migrant workers. This surface understanding eventually will lead to policies or programs established by the concern parties to be less effective and not in line with the ability of the executive.

Based on this research problem, the Malaysian Peace Foundation (YPM) and the Institute for Social Science Studies (IPSAS) has took the initiative to conduct a study regarding the problems and issues of migrant workers in Malaysia. This paper on the other side has presented a portion of this study which focused on the efforts to identify the impacts of migrant workers presence to the Malaysian society. Via this effort, it is a hope that it can provide opportunities to generate a better understanding and thus can help the concern parties to develop a strategic and effective planning that able to combat problems associated with presence of migrants workers in the country. In addition, having this paper will assist to unlock the following questions:

• What are the impacts that are resulted from the presence of migrant workers in Malaysia?
• How is the management and administration of migrant workers in Malaysia could be implemented more effectively to further reduce the impacts migrant workers presence to the local society?

MATERIALS AND METHODS

This paper focuses on the impacts of ASEAN migrant workers on Malaysian society (afterwards will be referred as migrant workers). To come out with the specific impacts, we first try to develop flows of taught that are associated with the aims of this paper whereby at the first stage of the development, the discussion on the arrival of migrant workers is constructed, followed by the drivers that gear migrant workers to work in Malaysia. Then the discussions come to its main objective whereby focus are placed on the negative and positive effects of migrant workers on Malaysian society. Furthermore, based on the discussions, a number of recommendations are highlighted. The development of this flows of taught is

based on document analyses and review of literature whereby suitable articles were sought by referring to several sources such as established database (Google Scholars, Science Direct and Scopus) and engine search (Google and Yahoo) and this effort was based on searching keywords such as ASEAN workers, impacts of migrant workers, social impact of migrant workers and economic impacts of migrant workers. Additionally, a number of printed documents were also referred.

RESULTS AND DISCUSSIONS

A. The Arrival of Foreign Workers to Malaysia
If you look at history, migrants began to enter the Federation of Malaya began in the 19th century at the time, Malaya is undergoing social and economic development of a vibrant. At that time, there was some push and pull factors that lead to the outside world, especially from China (mainly from Kwangtung and Fukien province) and India (mostly from Negapatam and Madras) came to work in Malaya. Among the major pull factors at that time was the development of some industries, particularly in connection with its tin and rubber. Demand for workers is increasing as a result of the Malays at that choose to work on their own land than to work with the British in the tin mines and rubber plantations.

The number of those from China and India who came to work in Malaya are keep increasing particularly during the arrival of British in the Malay states whereby the prevailing political stability enables the exploitation of economics and politics in full. Besides workers from China and India, there are also workers who come from Indonesia, Java, Sumatra, Kalimantan, Riau and other Indonesian islands to work in Malaya at that time.

Looking back at the history, migrant workers began to flood Malaysia in the 80s, mostly from ASEAN countries such as Indonesia, Filipina, Thailand and other Asian countries such as Bangladesh and Pakistan. In the 80s, the emerging mega projects as well as the economic boom has attracted many foreign investors. Consequently, this situation has resulted in a higher demand for labour force and due to inadequate number of local human resources by that time, it has forced the government to bring migrant workers to the country. Official figures show the number of migrant workers in Malaysia is increasing. Comparatively, in the 90s their number reached 0.6 million, however, after more than 20 years, the number has significantly increased to 5.8 million people and this number is expected to increase if the number of those who illegally entered the country are taken into account (Ministry of Human Resources, 2014)

An increasing number of migrant workers is due to several factors that will be discussed in the next section:

B. Factors Causing ASEAN Workers Coming to Malaysia
There are several factors that cause migrant workers coming to Malaysia. It can be divided into two main factors , namely the economic and the social factors. Economic factors are the main factors that cause migrant workers coming to Malaysia. Standard of living, low salaries and difficulty to get employed in their country has caused migrant workers to migrate either to a developed or developing countries for a better living of standards and a better income (Hassan, 2009; Mohamed et al., 2012). Most of them perceived Malaysia as "Gardens of the World" due to a big number of employment opportunities and higher wage rates (NPFDB, 2000).

One of the factors that led to the arrival of migrant workers to Malaysia is the choosy attitude of local people regarding selection of occupation (Abdul Rahman et al., 2012). Their refusal to work in certain sectors resulting in the dumping of the work in Malaysia especially in the construction, manufacturing and agriculture. Furthermore, consistent high demand from employers also attract migrant workers to Malaysia and it is driven by several factors such as low wage costs, positive attitude, disciplined and skillful . In addition, a better level of education possessed by Malaysian society nowadays has led to changes in the local employment trend and this scenario has opened up a lot of space for the non-professional jobs. In addition, government policies that open up greater investment opportunities for the foreign investors have created more job opportunities, thus, attract migrant workers to come to Malaysia (NPFDB, 2000).

As for social factors, among which are the main cause of migrant workers coming to Malaysia is political instability in their home countries. Such scenario sometimes causes chaos and led to their migration to a stable and peaceful country like Malaysia. Some of the migrant workers have family ties with people in Malaysia and if one look at the origins of history, indeed most of the communities in Malaysia come from neighbouring countries such as Indonesia and the Philippines (NPFDB, 2000). In addition, the majority of Malaysian society share the same culture and religion with the ASEAN community and this has positioned Malaysia as a premier destination to find work. The government's openness to accept the migrant workers has also caused migrant workers arrival to this country. Furthermore, available service such as medical examination and applications for grant work permits are among the main drivers for their migration.

Language and cultural factors that are more or less the same things also contribute to the mass entry of migrant workers in Malaysia, especially workers from Indonesia and the southern Philippines. These factors accelerate the process of adjustment which then results in their comfort despite being in a foreign country (NPFDB, 2000).

C. Effect of Foreign Workers Coming to Malaysia

National Council of Professor (2014) in their conference, entitled 'National dilemma: Issues and Challenges Migrant Workers in Malaysia' have emphasized the important role played by migrant workers in the country to ensure continuous development, however, they also stressed the problems arising from the uncontrolled arrival of migrant workers can cause negative effects on the socio-economic aspects of the local people. The next focus will be given to the positive and negative effects arising from the return of migrant workers to Malaysia with specific attention place on ASEAN migrant workers.

D. Negative Effect

From an economic perspective, ASEAN migrant workers can help fill the void in an industry that is less popular with local people. However, competition in the local labor force still exists for sectors other than manufacturing, farming, domestic helpers, construction, agriculture, manufacturing (eg tourism and services). In addition, there is also a high dependence on migrant workers for certain industries (eg construction industry / farming/maid) and this can have an adverse impact on the national economy (Marhani et al., 2012). The arrival of migrant workers also have an adverse impact on the value of the national currency in which it was reported that they had exported a total of RM20 billion annually to their country of origin (Azizah et al., 2013). In addition, managing migrant

workers placed in detention center or prison consume a lot of government money which supposedly to be invested in other development aspects (Ajis et al., 2014).

From a social perspective, the arrival of migrant workers has caused inconvenience to the local community (NPFDB, 2000). Their numbers are too many at one time (eg festivals) have led many local residents feel as if they are in migrant countries. The arrival of migrant workers has forced the local community to share public infrastructure and services related to health, toilets and sports facilities (Azizah, 2013). In addition, their arrival have resulted in problem of housing, including slums and illegal settlements (Ministry of Finance, 2006). The illegal settlements in turn causes the government millions of ringgit in losses because they get water and electricity illegally. There are also reports that the social problems that brought migrant workers in a relationship with a local girl (Ajis et al., 2014).

The arrival of migrant workers in large numbers can pose a threat to Malaysia. Tragedy in Lahad Datu, although is not caused by the migrant workers, can actually demonstrate their ability to create chaos in the country. Furthermore, previous studies had also reported the involvement of migrant workers in criminal activities such as prostitution, robbery, murder, arms trafficking, human trafficking, drug trafficking and forming alliances with extremist groups and they are said to contribute 2% of the crime rate in our country (Fair Labor Association, 2008; Azizah, 2013; Mohamed et al., 2012; Ajis et al., 2014; National Council of Professor, 2014).

In the context of health, the arrival of migrant workers into Malaysia have led to the rare and new diseases along with reappearance of some diseases that have been eliminated or. Among the diseases referred to is tuberculosis, influenza (Influenza A H1N1 or H5N1), malaria, HIV/AIDS, hepatitis and polio (Utusan Malaysia, 2011; Ajis et al., 2014). The presence of migrant workers in a big number has placed pressure to the health services in Malaysia where more hospitals and health workers are needed to accommodate the increasing number of patients (NPFDB, 2000).

In addition to the impact on the economic, social, health and safety, the arrival of migrant workers is also likely to impact the political aspect. Arrests and retransmission of migrant workers to their home countries for example, is expected to create conflicts between two countries (Azizah, 2013).

E. Positive Effects
Although presence of migrant workers in Malaysia has resulted in a number of negative impacts, nevertheless, there are some previous studies that discussed the positive impact of their arrival. National Council of Professors (2014) for example, have stressed the importance of the legal status of migrant workers to be treated as 'guest workers' as their positive contribution to national development.

Other positive impacts resulted from the migrant workers presence in the country is associated with their ability to fulfil the demand on human resources for sectors such as manufacturing, farming, domestic helpers, construction, agriculture and manufacturing whereby a majority of Malaysians are found to express their refusal and hesitance to involve in (NPFDB, 2000; Abdul Rahman et al., 2012). Moreover, their contribution to increase the productivity of the country especially in relation to manufacturer, agriculture and services cannot be denied (Abdul Rahman et al., 2012; National Council of Professors, 2014).

CONCLUSIONS

The overall finding suggests that the presence of migrant workers in the country is producing more negative effects than the positive effects. The document analysis shows that there are two ministries which play a crucial role in the recruitment / admission of migrant workers - the Ministry of Home Affairs and the Ministry of Human Resources. Hence it is vital for both ministries to work together and come out with a holistic solution for the existing issues related to migrant workers who is illegal.

With due respect to all migrant workers who has contributed to Malaysian development, there is a dire need for the Malaysian government to provide more systematic process of recruiting and repartition of the migrant workers. This is to ensure a win-win situation that will benefit both – the Malaysian society and the ASEAN community whereby at one side the Malaysian society will continue to experience and benefit from the rapid development in the country while at another side, the migrant workers, especially from ASEAN countries can enjoy the availability of wealth, peace and harmony in Malaysia.

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Obesity among young Malaysians, is it an ASEAN Lifestyle?

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ABSTRACT

For the past few decades, obesity became one of the most common chronic disorders among children and adolescents in the ASEAN region; and its prevalence continues to increase fast. This rapid increased obesity risks among young people can have detrimental effects on individual health and wellbeing and serious repercussions in terms of economic and social costs for developing society. This paper presents preliminary findings from a project on lifestyle, obesity and wellbeing among young people in Malaysia. The sample consisted of Malaysian secondary and university students and young workers (16 to 35 years old). The overall results indicate that 20.6% of the participants were overweight, 76.5 % were obese. The results also showed that male respondents exhibited higher BMI; spent more hours in physical activities and exercising, and engaged more in mood related eating behaviour than their female counter parts. Female participants were more weight conscious, relied more on their friends to avoid gaining weight and were more influenced by their friends eating attitudes and behaviour than the male participants. Furthermore, young people working exhibited higher BMI, reported less hours spent in physical activities and exercise during the week and weekends when compared with secondary and university school. Young worker also reported to be more weight conscious and influenced by their friends eating attitudes and behaviour more often than secondary school and university student. Secondary school student reported less frequently to eat their meals and/or snack while watching TV than did university student and young workers. These results suggest that the programs and policies designed to address increased risk of obesity among young people should be tailored to the appropriate gender and the current status of young Malaysians (i.e. secondary school, university students or young workers).

Keywords: lifestyle; obesity; youth; ASEAN.

INTRODUCTION

Obesity impacts people's social ecosystem (e.g. workplace and family), and impairs people's ability to work and perform efficiently in their daily. Thus, obesity among youth is potentially detrimental to the healthiness and progress of Society. According to the available data, in the ASEAN region, the prevalence of obesity in children and adolescents is rising and as a result there has been an alarming increase of obesity-related problems such as type 2 diabetes, high blood pressure, high cholesterol and cardiovascular diseases among youth. Eating behavior trends and patterns and sedentary life style among youth in developing countries have been associated with increase of obesity and. Based on the available data, there has been increasing interest in implementing health promotion and disease prevention programs for children and adolescences under 16 years old. However research on obesity and its impact on quality of life, health and wellbeing among youth at post-secondary education level (18-35 years old) is lacking. Similarly, health promotion initiatives for young people between 18 to 35 years old

are scarce in many ASEAN countries. This paper presents preliminary findings from a project on obesity and youth quality of life and wellbeing carried out in Malaysia. The main objective of the research project was to assess the risk of obesity and its related factors and impact among youth at secondary and post-secondary level (e.g. university and workplaces) in Malaysian.

A. Obesity among children and youth

Recent statistics show major shifts in morbidity and mortality trends among young people between 10 and 24 years old (Patton, Coffey, Sawyer, Viner, et al., 2009), and youth's eating behavior patterns is listed as one of the factors related to this increase of in mortality rates. The World Health Organization (WHO) reported that the prevalence of obesity in children and adolescents was rising rapidly. As result of this 'obesity epidemic', risk of type 2 diabetes, high blood pressure, high cholesterol and cardiovascular diseases in children and young people are becoming common health problems (WHO, 2012). That is, children and young adults are having health concerns that typically were observed in older adults in the past.

According to the statistics reported by World Health Organization, currently about 42 million children under the age of five are overweight; and approximately 74% of these children live in developing countries (WHO, 2012). In the ASEAN region, the rapid economic growth and marked socio-economic advancement has resulted in significant changes in the lifestyles and eating habits. An imminent and worrisome problem related to these changes is the increased prevalence of obesity among children and teenagers. For example, the prevalence of obesity among school children in the Philippines is around 30.7% (Florentino, Villavieja, & Laña, 2002) and in Singapore is about 22.5% (Sabanayagam, Shankar, Chong, Wong & Saw, 2009). In Thailand it was reported that 7.9 % of urban school children between 7 and 9 years are obese (Langendijk and colleagues, 2003); and in Myanmar the results from national survey indicate that the prevalence of obesity among children and adolescents is 7.6% (Latt, Ko, Aye, Thidar and Khin, 2011).

In Malaysia, according to the available statistics, 14% of Malaysian children under 18 years old are obese (Institute for Public Health, 2008). The Malaysian Society for the Study of Obesity has indicated that Malaysia ranks sixth in the Asia-Pacific region for obesity and first in in South-East Asia for both obesity and diabetes. This is alarming because not only obesity has detrimental impact on young people's health and wellbeing, but it can also have serious repercussions in terms of economic and social costs for a young, developing nation such as Malaysia. As the negative impact of overweightness and obesity among children and young people can spill over to society and derail the country's economic plans of becoming a fully developed nation.

B. Risk of Obesity and impact on youth wellbeing and health

Obese and overweight children are at high risk of suffering from hypertension, increased blood clotting; insulin resistance syndrome, cardiovascular diseases, liver or gall bladder disease, gastritis, reflux disease, sleep apnea, hypertension, breathing difficulties, joint and musculoskeletal problems (Rosen, Larkin, Kirchner et al. 2003; Must, Anderson, 2003; Tounian, Aggoun, B Dubern, et al. 2001; Srinivasan, Myers, & Berenson , 2002). Childhood obesity has also being associated with children and adolescents' high risks of being stigmatized as unhealthy, prone to failure, or as being socially incompetent (Teachman, & Brownell, 2001). Also studies have showed that children and adolescents that are either overweight or obese also suffer from negative self-image, depression, and as they get older

these young people are prone to develop eating disorders (e.g. anorexia nervosa, bulimia) and addiction to substance abuse (Davison & Birch, 2001; NOO, 2011 Strauss, 2000). As poor health and negative wellbeing at young age tend to progress into adulthood, the increasing prevalence of obesity and overweight in Asian youth can result in huge economic costs related to health and social security systems in the near future (Sherina & Rozali, 2004).

Being overweight or obese has detrimental effects on individual health and wellbeing and serious repercussions in terms of economic and social costs for developing nation. Children and adolescents who are overweight or obese face increased risk of type 2 diabetes, high blood pressure, high cholesterol and cardiovascular diseases, impaired glucose tolerance, decreased insulin resistance, liver or gall bladder disease, gastric reflux disease, sleep apnea, and hypertension, breathing difficulties, asthma, joint and musculoskeletal problems (Must, Jacques, Dallai, Bajema, Dietz 1992; Whitaker, Wright, Pepe, Seidel, Dietz, 1997; Must, Anderson, 2003); all of these health problems used to be considered exclusively adult diseases and health complaints.

The impact of obesity on young people's health status, wellbeing, satisfaction and happiness can spill-over their physical, emotional, social, functioning (Varni, Seid & Kurtin, 2001). The long term health related problems among overweight and obese children and adolescence include impaired psychosocial and social adjustment; low social competencies, poor self-worth and depressive symptoms (Varni &, Setoguchi, 1996). However, there is still little information about the quality of life of obese children and adolescents. And particularly in the ASEAN region, the quality of life of children and young people under 35 years old have not yet received much attention.

This conference paper presents the preliminarily descriptive results obtained from the study on lifestyle, obesity and wellbeing among young people in Malaysia.

MATERIALS AND METHODS

The research project consisted of a cross-sectional survey of life style and obesity risks among Malaysian youth between 16 and 35 years old who were studying or working in Klang Valley. Data were collected during January-July 2015. A total of 934 young people took part in the study; 42.2% of them were secondary school students; 26% were university students and 31.8% were young people working in government, public & private sector.
Body Mass Index (BMI) was used as indicator of risk of obesity; it was calculated in Kilograms divided by height in meter squared. For the porpoise of this paper a normal range BMI oscillate between 18.50 and 24.99; a BMI between 25 and 29.99 indicate risk of Obesity (Pre-Obesity) and a BMI of 30 and greater was indicator of obesity.

RESULTS AND DISCUSSIONS

Participants Body Mass Index ranged between 18.12 and 137.07; with a mean BMI of 36.83 $\pm$ 9.95. This result indicates that overall these young people are either pre-obeseor obese. More specifically 20.6% of the participants were pre-obese while 76.5% were obese (Table 1).

TABLE 1: BMI DESCRIPTIVE AND RANGE AS INDICATOR DISTRIBUTION

Body Mass Index	N	%
Normal range (BMI range 18.50-24.99)	27	2.9
Pre obese (BMI range >25-29.99)	190	20.6
Obese (BMI range >30)	705	76.5

Table 2 summarizes the demographic characteristics of the sample and the frequency distribution of BMI. The information presented in table 2 indicates that the prevalence of risk for obesity (pre-obese) and obesity are high for all demographic groups.

TABLE 2: DEMOGRAPHIC CHARACTERISTICS AND THE DISTRIBUTION OF BMI

	N	%	BMI indicator	
			Pre-obese	*Obese*
Gender			>25-29.9	>30
Male	338	36.2	15.3%	82.0%
Female	596	63.8	23.6%	73.3%
Age group				
16-18 years old	401	42.9	29.6%	65.3%
19-24 years old	253	27.1	20.1%	77.5%
25-30 years old	191	20.4	9.6%	89.8%
31-35 years old	89	9.5	-	95.5%
Ethnicity				
Chinese	71	7.7	33.8%	66.2%
Indian	78	8.4	16.9%	79.2%
Malay	742	80.0	19.4%	77.4%
East Malaysian	36	3.9	25.0%	72.2%
Type of participant				
Secondary School Students	394	42.2	29.7%	65.2%
University Students	243	26.0	21.6%	75.9%
Young worker	297	31.8	7.6%	92.1%

Overall male respondent exhibited significant higher BMI (39.12 +11.90) than female respondents (35.53 + 8.39) [t (921) =5.34; C.I.= 2.27-4.90; p <0.05]. The Analysis of variance results and post-hoc test indicated that male respondents exhibited higher BMI; spent more hours in physical activities and exercising, and engaged more in mood related eating behaviour than their female counter parts (p<0.05) . Female participants were more weight conscious, relied more on their friends to avoid gaining weight and were more influenced by their friends eating attitudes and behaviour than the male participants(p<0.05).

Table 3 and 4 summarize the mean differences in BMI by type of participant and age group respectively. Young professionals exhibit significant higher body mass index than secondary and university students [F (2) =19.31; p<0.001]. More specifically young professionals have higher BMI mean score than secondary and university students (p<0.05)

TABLE 3: MEAN DIFFERENCES IN BMI BY TYPE OF PARTICIPANT

	N	Mean	Std. Deviation	95% Confidence Interval for Mean		Minimum	Maximum
				Lower Bound	Upper Bound		
Secondary school students	392	35.18	11.01	34.09	36.28	18.12	137.07
University students	241	36.01	9.22	34.84	37.18	23.33	100.00
Young professional	290	39.73	8.26	38.78	40.69	23.38	74.53
Total	923	36.83	9.95	36.19	37.47	18.12	137.07

Young people between 31 and 35 years old exhibit significant higher body mass index than their younger counterparts [$F(3)=13.85$; C.I. 39-42.18; $p<0.001$]. The post-hoc analysis indicates that young people in the older age groups (25-30 and 31-35 years old) had higher BIM than the younger age groups (19-18 and 19-24 years old) ($p<0.05$)

TABLE 4: MEAN DIFFERENCES IN BMI BY AGE

	N	Mean	Std. Deviation	95% Confidence Interval for Mean		Minimum	Maximum
				Lower Bound	Upper Bound		
16-18 years old	399	35.21	10.97	34.13	36.29	18.12	137.07
19-24 years old	249	35.98	9.05	34.85	37.11	23.33	100.00
25-30 years old	187	39.64	8.75	38.38	40.90	23.38	74.53
31-35 years old	88	40.59	7.49	39.00	42.18	25.16	60.24
Total	923	36.83	9.95	36.19	37.47	18.12	137.07

Furthermore, young people working exhibited higher BMI, reported less hours spent in physical activities and exercise during the week and weekends when compared with secondary school and university students ($p<0.05$). Young worker also reported to be more weight conscious andmore often influenced by their friends' eating attitudes and behaviour than secondary school and university students ($p<0.05$). Secondary school student reported less frequently to eat their meals and/or snack while watching TV than did university student and young workers ($p<0.05$).

CONCLUSIONS

The potential implications of obesity related problems for youth quality of life and development are not fully understood. However, we know that young people with overweight related problems are at high risk of becoming unhealthy employees and contribute with a negative work environment. In turn, these negative consequences can spill over to society; and derail the national development plans that emphasize the need for a well-prepared and productive youth population. Therefore, obesity and overweight among youth in Malaysia and in other ASEAN countries posit an alarming trend that needs to be better understood and addressed. Thus working towards well-structured and systematic research and producing good quality and harmonized methods to assess and address obesity among youth across the ASEAN Nations is vital.

Obesity is not an individual problem, as it impacts the individuals and their social ecosystem (e.g. workplace and family). The health risks related to being obese impair people's ability to work and perform efficiently in their tasks whether these are at university or at work. Being overweight or obese has detrimental effects on individual health and wellbeing and serious repercussions in terms of economic and social costs for a country. Thus, the consequences of obesity can have a spill-over effect in the community/society. That is because the economic

burden as result young people's poor health and negative well-being can have negative impact on communities and the country development. We cannot expect young people to work towards the sustainability of their country's economy, when they are facing health issues, or battling with chronic illnesses. Obesity among youth is potentially detrimental to the healthiness and progress of developing societies. How could an unhealthy and fat human capital with a vulnerable self-identity contribute to the developing of a nation?

The preliminary results presented in this conference paper suggest that rather than investing time, money and effort in one-off awareness events, more effort should be deploy in developing effective and realistic ways to promote healthier living style among young people. Promoting healthier and well balanced individuals will reduce national and personal economic burden related to a poor quality of life and unhealthy choices. The programs and policies designed to address increased risk of obesity among young people should be tailored to the appropriate gender and the current status of young Malaysians (i.e. secondary school, university students or young workers). Weather the Malaysian lifestyle has anything to do with ASEAN community lifestyle; it is something that needs to be explored more in future research.

ACKNOWLEDGEMENT

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Trend of *Pesantren* in Indonesia: Challenges and Hopes

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ABSTRACT

The Institution of Pesantren or Islamic boarding school in Indonesia in the last decade becomes an interesting discussion among the scholars, because of increasing number of Pesantren in recent time, and as well as boarding schools as a private educational institution was able to compete with government schools and even has become a trend of alternative education for Indonesian community. However, the problem that arises is how Pesantren can continue to compete in an era of globalization and modernization is constantly evolving? This paper discusses the problems of contemporary Pesantren, the role of Indonesian government, and how the institution can maintain its existence and face the challenges of the global era. The results of the study showed that Pesantren as an indigenous education of Indonesia archipelago should be maintained and preserved, because the fact is able to participate in the development of the State and develop the religious culture. Indonesian government's role also is not enough to set up Pesantren in the legal constitution, it is very necessary to give them material assistance, including removing dichotomy of religious education and general science. On the other hand, the institution itself, Pesantren should prepare themselves to be ready to face globalization especially with the development of technology and information. At least he should continue to reform and innovation within four aspects: the renewal of the institutional aspects, the renewal management, and organization of institution, reforms in the areas of curriculum, and renewal of methods and systems of education. Thus the educational boarding schools in Indonesia can be a superior Islamic educational institutions and able to compete in the global challenges

Keywords: Pesantren; Islamic education; Globalization.

INTRODUCTION

Pondok Pesantren or Islamic Boarding School in the world of education in Indonesia is currently become interested topic to be studied, because of its unique pattern and independent system have been successful in out coming of figures, the cadres of the *ummah*, and leader of the country.

The research about *Pesantren* may notes some scholars such as Karel A. Steenbrink (1974) conducted a study dissertation entitled "*Pesantren*, Madrasah, Sekolah: *Recente Ontwikkelingen In Indonesisch Islamonderricht*" dedicated to the Catholic University of Nijmegen Leiden, Netherlands. This research has been published in Indonesian edition in 1986. His research is more highlighted development of *Pesantren* in the Dutch colonial period till the independence of Indonesia. With a historical approach Steenbrink pointed on

the development of schools as pristine with his trademark method *sorogan* and *bandongan*[91] until the development of modern models such as public schools and madrasahs.[92]

In contrast to Zamakhsyari Dhofier (1980), his dissertation at the Department of Anthropology And Sociology Australian National University, Canberra, entitled "The *Pesantren* Tradition: A Study of The Role of The *Kyai* In Maintenance of The Traditional Ideology of Islam In Java" he analyses *Pesantren* from within the anthropological approach to its conclusions deemed most appropriate by people who've been in the Islamic world.[93]

On the other hand, Manfred Ziemek dissertation (1983) for the Johan Wolfgang Goethe Universitat, Frankfurt Germany West, entitled "*Pesantren* Islamische Bildung in Sozialen Wandel and has been translated in Indonesia edition with the title "*Pesantren Dalam Perubahan Sosial*".[94] This study examines the role that *Pesantren* not only as an Islamic educational institution as such, but also as an institution of society, especially rural development in various spheres of life in social, political, cultural or religious. And many researchers about *Pesantren* as Hiroko Horikoshi (1976) through the work of his dissertation to the Graduate College of the University of Illinois at Urbana-Champaign, USA, entitled "A Traditional Leader in a Time of Change: The Kijaji and Ulama 'in west Java" and has been published with Indonesian "*Kyai dan Perubahan Sosial*" (1987).[95]

There are still many other writers from Indonesia, such as Prof. Dr. Mastuhu (1989) entitled "Dynamics *Pesantren* Education System" (INIS:1994),[96] Prof. Dr. M. Ridwan Nasir titled "Looking Format Typology Ideal Education; Boarding School In Central Flow Change",[97] Prof. Dr. Azyumardi Azra entitled "The Transmission of Islamic Reformism to Indonesia : Network of Middle Eastern and Malay - Indonesian in the seventeenth and Eighteenth Centuries" Department of History Columbia University in New York in 1992.[98]

Research shows that there is agreement that *Pesantrens* are educational institutions of Islam productive and successful. And for further research about what about *Pesantren* academically it will become unattractive. But when *Pesantrens* are placed in the middle of the contemporary global issues of community, it becomes attractive.

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[91] In most Traditional *Pesantren*, classical methods of teaching and learning activities consist of two forms: *sorogan* system refered to the individual system (individual learning) and *bandongan* system (Sunda; in Java known as wetonan) referred to the collective system (collective Learning or learning together).

[92] Karel A Steenbrink, *Pesantren Madrasah Sekolah*, (Jakarta: LP3ES, 1994) p. 24.

[93] Zamakhsyari Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, Jakarta, 1994).

[94] See Manfred Ziemek, *Pesantren dalam Perubahan Sosial*, Translated by. Burche B. Soendjojo, (Jakarta: P3M, 1986) p. 2.

[95] His dissertation state the role of *Pesantren* with Kyai and its entire element are the actors of development of social changes. See Hiroko Horikoshi, *Kyai dan Perubahan Sosial*, Translated by Umar Basalim & Andi Muarly Sunrawa, (Jakarta: P3M, 1987).

[96] Mastuhu, *Dinamika sistem pendidikan Pesantren*, (Jakarta: INIS, 1994) p. 43.

[97] See Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal: Pondok Pesantren Di Tengah Arus Perubahan*, (Yogyakarta: Pustaka Pelajar, 2005)

[98] Azyumardi Azra, *The Transmission of Islamic Reformism to Indonesia*, (Canberra: AAAS & Allen Unwin, Fortcoming, 2003).

RESULTS AND DISCUSSIONS

A. Pesantren and its typology
In the context of modernization and globalization, the study of *Pesantren*s is very interesting to see the extent to which model of *Pesantren*s are able to adapt and evolve with the recent era and what should the government and the relevant institutions can be expected to develop the future of Islamic education.

Pesantren is a community of civilization which has its own characteristics boarding schools to be a place for the formation of moral-spiritual, piety, and learning of sciences of Islam where *Kyai* as a central figure and the mosque as the central of activities. The characteristics and values of *Pesantren* basically are five spirits of live: sincerity, simplicity, independence, brotherhood, and freedom.[99] *Pesantren* as an intrinsic part of Muslim-majority in Indonesia can be traced from the historical aspect of *Pesantren* whose existence is relatively long. It was already present in the archipelago along with the spread of Islam in this country. There is mention, *Pesantren* have emerged since the end of 14th century or early 15th, was first founded by Maulana Malik Ibrahim who later well known by Sunan Ampel. However, based on data which more accountable, *Pesantren* in the sense that the real growth and development since the end of the 18th century. In this case, Tegalsari[100] regarded as the oldest boarding school. Regardless when it first appeared, *Pesantren* considered to history of Indonesia is the indigenous of Indonesian Islamic education.

*Pesantren*s with based on Islamic values are able to make sense of the local culture in a frame and Islamic perspective. Thus, Islamic boarding schools developed for growing up as something familiar in the archipelago. Islam is not just goods patches, but fused with community life. Patterns and approaches it seems to be very promising not only for the development of Islam in the archipelago, but also for the existence of the archipelago that will metamorphose into Indonesia. Based on *Pesantren* also, the community-students during the early and middle stages themselves as pious-led transformative community; society that emphasizes piety with social transformation. Regardless of the shortcomings and weaknesses that they are natural, they always try to be in the forefront for the empowerment of the community of their environment, and develop life no matter where they are located. *Pesantren* -until able to deliver a certain extent Nusantara Muslim community (and later Indonesia) as the caliph of God be commitments to develop a life as possible where and when they live.

Pesantren _etymologically_ derived from the word "*santri*" or student who gets the prefix and suffix "pe – an" which means abode of the *santri*/student. Professor Johns argues that the term is derived from the Tamil language "shastri", which means tutor. While CC Berg argued that the term is derived from the term Shastri which in India means a person who knows the sacred books of Hinduism. Shastri said Shastra which comes from the word meaning holy books, religious books or science of knowledge.[101]

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[99] For more comprehensive understanding see book *Pekan Perkenalan dan Khutbatul Arsy Pondok Modern Darussalam Gontor*, (Ponorogo: Darussalam Press, 2000) p. 5-15.

[100] Tegalsari is historical village located in 10 KM south of district Ponorogo in east of java island, in 18th century Kyai Ageng Hasan Besari was founded *Pesantren* Tegalsari. This historical *Pesantren* may note as the largest and most influenced Islamic institution at that time. Both of Indonesian heroes like HOS Cokroaminoto were graduated from Tegalsari. Most of *Pesantren* in East Java like Pondok Modern Darussalam Gontor Ponorogo and Tebu Ireng in Jombang still have strong relationship with Tegalsari family.

[101] Zamasyari Dhofier, *Op.Cit*, p. 18.

In the ministerial regulation of Religious Affair of Indonesia said boarding school is the Institute of Islamic religious education as both a community-based education unit and/or as a forum for education providers.[102] *Pesantren* also has two meanings in terms of the physical and cultural understanding. In physical terms *Pesantren* is an educational complex that consists of building blocks that are equipped with the infrastructure to support education. While culturally *Pesantren* covering a broader sense the typical values ranging from systems that are intrinsically embedded in the pattern of community life of students, such as compliance with the clerics as the central figure, sincere attitude and *tawadhu*, and religious traditions that are passed from generation to generation. There also interpret boarding the sense that boarding school is an educational institution of traditional Islam to learn, understand, explore, appreciate and practice the teachings of Islam by stressing the importance of religious morals as a code of conduct day-to-day.[103] When we want to explore further about what it actually is boarding, it will appear so many meanings and opinions about *Pesantren*.

The above understanding here I try to draw conclusions that *Pesantren* is an educational institution of Islam traditionally has special characteristics that have developed themselves and participate in nation building as well as a role in the spread of Islam in Indonesia since before independence until today.

So far, there has never been written about the formulation of educational goals of *Pesantren*. Mastuhu formulate that the purpose of schools is to create and develop the Muslim personality that personality faithful and devoted to God with noble character, beneficial to society or serve to the community by becoming a servant or public servant as an apostle is a servant of society as well as the personality of the Prophet Muhammad (following the *sunnah* Prophet) is able to stand alone, independent and steadfast in personality, proselytizing or uphold Islam and the glory of Muslims in society (*'Izzul Islam wal Muslims*), and love Sciences in order to develop the personality of Indonesia which *muhsin* not just Muslims. [104] Various basic education of *Pesantren* are formulated in above, would be the basis of every *Pesantren*, because without the basis of a *Pesantren* would lose its uniqueness as the traditional Islamic educational institutions oriented *tafaqquh fiddin* and shaping Muslim personality.[105]

The total account of *Pesantren* based on the Department of Religious Affairs shows a steady increase in the number of institution and students enrolled in them. In 1977, there were 4,195 *Pesantren* with 677,384 students. In 1981 total *Pesantren* numbering 5,661 with a total of 938,397 students. In 1985, this number increased to 6,239 *Pesantren* with 1,084,801 students. In 1997, the Department reported 9,388 *Pesantren* a total of 1,770,768 students. And finally, 2003-04, the number of *Pesantren* reached 14,647. A similar trend is also evident with madrasah.[106]

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[102] See DEPAG, *Pedoman Pondok Pesantren* (Jakarta: 2002), and PERMENAG No.3 tahun 2012, tentang Pendidikan Keagamaan Islam, BAB I, 6.

[103] Mastuhu, *Op. Cit*, p. 55.

[104] *Ibid*, p. 56.

[105] Prof. Dr. Babun Suharto, SE., MM., *Dari Pesantren Untuk Umat*, (Surabaya: IMTIYAZ, 2011). P. 15.

[106] Amin Haedari, *Panorama Pesantren Dalam Cakrawala Modern* (Jakarta: Diva Pustaka, 2004), p. 78, and Mahpuddin Noor, *Potret Dunia Pesantren* (Bandung: Humaniora, 2006), p. 36.

In reality there are some differences, especially from the process and the substance being taught. The typology is declaring there are two categories: First, the *salafi Pesantren* that still maintain the books of Islamic teaching as the core Classical Traditional Education in schools. Madrasah system applied to facilitate *sorogan* systems in use in institutions recitals old form, without introducing the teaching of general knowledge. Second, Modern *Pesantren* that has entered general lessons in Madrasah developed or open types of public schools in a boarding school environment.[107]

Ridwan Natsir classify *Pesantren* into five, namely:

- *Salaf Pesantren*, in which there is the education system of the Salaf (*wetonan* and *sorogan*) and a classical system.
- Semi *Pesantren* developed, namely *Pesantren* in which there is the education system of the *Salaf* (*wetonan* and *sorogan*) and madrasah system with a curriculum of 90% religious curriculum and 10% general curriculum.
- Thrive *Pesantren*, namely the boarding school as semi growing only more varieties namely 70% general science and 30% religious science.
- The modern *Pesantren*, as schools evolve a more complete with educational institutions to colleges and equipped with specialization in Arabic and English.
- Ideal *Pesantren*, modern boarding schools as just a more complete education institutions in the field of skills that include engineering, fishery, agriculture, banking and others who really do not shift the attention to quality with the hallmark of schools.[108]

The Government regulations in this case the Minister of Religion classify *Pesantren* into four types, not a necessity for the boarding school. However, the government is addressing and respecting the development and the changes that occurred in the boarding school itself, although the change and development of the boarding school is not just limited to four types of course present, but will be more diverse. Of the same type there will be certain differences that make each other will be different.

Boarding school population is increasing from year to year, both modern and traditional *Pesantren* type that is now scattered across the country. The rapid growth of these schools will secant encourages the government to institutionalize it specifically. So get out the decree of the Minister of Religion of the Republic of Indonesia Number 18 of 1975 on the organizational structure and working procedures of the Ministry of religion then modified and enhanced by the decision of the Minister of Religious Affairs No. 1 in 2001.

With the decree, the adult education schools have been getting the same attention from the government, especially the Ministry of Religion. Nowadays it has become a separate directorate, namely the Directorate of Religious Education and *Pondok Pesantren* which aims to improve services optimally boarding school to the community.

Data obtained from the office of the Department of Education, Ministry of Religious Affairs and Local Government, a large part of school dropouts, graduates of primary schools and madrasah, they do not continue their education to a higher level, but they are scattered in

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[107] Zamasyari Dhofier, *Op. Cit,* p. 41-42

[108] Dr. H Babun Suharto, SE., MM., *Op. Cit*, p. 19, Amin Haedari and Ishom El Saha, *Peningkatan Mutu Terpadu Pesantren dan Madrasah Diniyah*, (Jakarta: Diva Pustaka, 2006), p. 57.

pesantren in a relatively large amount. Conditions such boarding schools that eventually responded to by the government. Thus was born a mutual agreement between the Department of Religion and Education departments with the number 1 / U / KB / 2000 and MA / 86/2000 on guidelines for the implementation of the *pesantren salafiyah* as a pattern of basic education.

In explicit for its operations, a year later exit decree Institutional Director General of the Islamic religion, number E / 239/2001 concerning the technical guide implementation of compulsory education program at the *pesantren salafiyah*. Birth of Act No. 02 of 1989, which is refined into Law No. 20 of 2003 on the national education system in article 30 paragraphs 1 and paragraph 4 mentioned religious education, boarding schools, including part of the national education system.

Following the publication of *Peraturan Menteri Agama* (PMA)/the Regulation of the Minister of Religious Affairs No. 13 of 2014 concerning Islamic Religious Education and PMA No. 18 Year 2014 concerning Muadalah Education Unit at the boarding school, there are at least two aspects that need to be considered. When viewed from the positive side, institutionally and graduate of *Pesantren* have a great opportunity for the equivalent of a formal school with the publication of this PMA. In terms of the budget will also get the same rights as formal education so as to teachers, the facilities, infrastructure of the government.

However, the reality has not happened schools have institutional systems and organizations that organized enough so it will be difficult for schools in terms of administration. PMA is also a follow up of the Law No. 20 Year 2003 on National Education System, which is followed by the issuance of Government Regulation (PP) No. 55 Year 2007 on Religion and Religious Education.

B. Strategy of Pesantren in Global Era
According to Azyumardi Azra, that globalization[109] is actually not a new phenomenon at all for Indonesia Muslim community, and the formation and development of the Muslim community in Indonesia even coincided with the arrival of various global waves constant over time.[110]

Globalization affects the cultural traditions, religion, philosophy, politics and law. Furthermore, the impact of globalization of the west at a later stage leads to a new paradigm in the world of primary education in a *Pesantren* education. Development of boarding schools (*Pesantren*) is a necessity in the face of globalization.[111] For achieve progress

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[109] JA Scholte divides of globalization into five categories: 1) globalization as internationalization, namely growth in national exchange and interdependence; 2) Globalization as liberalization which refers to a process of elimination of obstacles created by the government to the mobility between countries to create a world economy that is "open" and "no limits"; 3) Globalization as universalization that the process of "global" and "globalization" is the process of spreading various objects and experience to everyone all over the world; 4) The globalization as westernization or modernization is a dynamic, where the social structures of modernity (capitalism, rationalism, industrialism, bureaucratic, and so diffused throughout the world; 5) Globalization as the deletion of the territorial boundaries that encourage reconfiguration geographically so space Social is no longer merely mapped by territorial region. See Zubaedi, *Isu-Isu Baru dalam Diskursus Filsafat Pendidikan Islam dan Kapita Selekta Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2012) cet. ke-1, p. 97.

[110] Azyumardi Azra, *Pendidikan Islam; Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos Wacana Ilmu, 1999), p. 43.

[111] Amin Haedari, *Panorama Pesantren Dalam Cakrawala Modern,* Op. Cit, p. 130.

Pesantren must conduct a review. With such development, it will make a significant contribution to improving the lives of future education.

To face the challenges of globalization, *Pesantren* should have strategy to developed in many aspects: [112]

- The Curriculum

The development of curriculum is very necessary, because *Pesantrens* are not enough for transferring knowledge, but more than that develop higher the learning ability (learning capacity). The draft of curriculum was adjusted developed knowledge of the present and the future. There are four pillars of knowledge that must be given to the learners:

> a. religious sciences
> b. natural sciences,
> c. social sciences,
> d. Humanities.

The fourth pillar of science subjects elaborated in the form given in the form of subjects given in the form of intra, curricular and extra-curricular.

- Learning Process

The learning process includes quality of educators. Quality educators are unusual circumstances in order to improve the quality of education offered. Therefore, teachers must have a competency certificate. And it should be noted also learning facilities.

- Developing the character building

The most important mission of education is the development of personality, not only transferring of knowledge. Perhaps the one hand we have succeeded in the field of knowledge transfer, but we have not fully succeeded in the developing of character. Among the characters that need to be built is, motivation, work ethic, passion competent, honest, disciplined, tenacious, and various other positive character.

Character development as expected is not at all dependent on knowledge transfer, must be designed in our educational value transfer. The student needs to education motivated, disciplined, honest, hard-working, competent, and so forth. These are all programmed by the educational institution is part of the curriculum.

- Establishment of human religious and moral

Most of the religious values and morals have been described in the formation of character. Religious values are aware of someone that he is a servant of God that he should obey Him. He is not a creature superman leaving arrogance, although he has a privilege, he was being weak before God because he always needs affection HIM because he was always working to

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[112] Abdullah Syukri Zarkasyi, *Managemen Pesanten: Pengalaman Pondok Modern Darussalam Gontor*, (Ponorogo: Trimurti Press, 2006), p. 35-66.

attract divine love to him so he tried to get closer to him, And after that he came to trip him that God is always with him.

Morals not only in character mentioned but more than that, If the above mentioned character, character is a lot to do with personal responsibility (self-esteem) as a man who wanted to set up the moral of this is in addition to his responsibilities, as well as God, human beings and other creatures. Here is located the functioning and actualize himself as caliph of God and as a servant of God.

- Establishment of humans as social beings

Globalized world make everyone must accept the fact that this world is not he just living. There are still many others who differ with him, a different place of residence, ethnicity, race, language, religion, culture, and customs. How he could live in the midst of society such. Therefore the education also need to be designed multicultural education.

- Establishment of the nature of work

Working is the basic human needs; human works is not just purpose, but to demonstrate the existence. If we may borrow the words of Descartes' cogito ergo sum " I think therefore I am " then " I work, therefore I am ". Humans must be given early work orientation, and working orientation is not the same as making job training. The most overlooked here perceptions and their responses about the work.

C. Modernization of Pesantren: Study of Gontor Experience
One modernization movement of *pesantren* in Indonesia leads by Pondok Modern Darussalam Gontor or Darussalam Gontor Islamic Boarding School. It was established in 1926 by "TRIMURTI" or three siblings KH. Ahmad Sahal, KH. Zainuddin Fannani, and KH. Imam Zarkasyi at Gontor village, Ponorogo, East Java. The idea behind the establishing of Pondok Modern is the awareness that it is necessary to modernize educational systems and institutions of Islam; do not adopt the modern education system and institutional Dutch style, but with the modernization of Islam indigenous systems and institutions are '*pesantren* or boarding'.[113]

Establishment of Pondok Modern Gontor inspired by the modern notion of Sumatra Thawalib and 'Islamic Normal School' in West Sumatra. It was not because KH. Imam Zarkasyi, one of the founders of Darussalam Gontor was completed his studies there. However, no major changes occurred in Gontor namely the application of modern teaching systems '*al-Tariqah al-Haditha*'. It should be underlined that what did by KH. Imam Zarkasyi not entirely 'copy and paste' ideas from the concepts of Sumatra Thawalib and Normal School. The influence of his teacher, noted Al-Hasyimi - a scholar, political figures and writers from Tunisia who was exiled by the French government in the area of Dutch colonization - when he studied at Madrasah Arabiyah Islamiyah in Solo, contributing to design changes in *Pesantren* that were previously managed by his grandfather KH. Sulaiman Jamaluddin. The difference also as what was raised by Lance Castles[114] that Gontor very condemned the public school system derived from the colonial, which is directed learners too many if not to say the main goal on employee printing without instilling a love of learning. The other different, to borrow the

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[113] *Ibid*, p. 10-12.

[114] Dr. Lance Castles, *Gontor: sebuah catatan lama)*, (Gontor: Trimurti, Cet. I, 1991), p. 8.

phrase of former Minister of Religion, Mukti Ali[115], if al-Zarnuji more stress to the science of religion, then Imam Zarkasyi stressed to general science and theology.

Gontor cover several aspects of education. In this article the authors try to explain its modernization in three aspects: (1) the renewal of the institutional aspects, management, and organization of institution, (2) reforms in the areas of curriculum, (3) renewal of methods and systems of education.

The renewal of institutional aspects, management and organization in Gontor begins with *waqf* and was had been expressed publicly by the three founders of the *Pesantren* Gontor. With the signing certificate endowments surrender it, then Pondok Modern Darussalam Gontor no longer be private property or individuals as is generally found in traditional institutions. In this way, the institution belongs to Muslims, and all Muslims responsible for all of affairs.

The institution of *waqf* board then became the highest board in Pondok Modern Darussalam Gontor which is responsible lifted *Kyai* or leader/headmaster for a term of five years. Thus, *Kyai* acting as the mandatory (mandated) and is responsible to the agency endowments. *Waqf* Board has five programs with regard to education and teaching, equipment and building, development and sources funding, regeneration, and welfare, all of which are summarized in the Five Term of Gontor.

With a management structure that is so, then *Kyai* and the family did not have any material rights of Pondok Modern Darussalam Gontor. *Kyai* and teachers did not take and manage the money or any student finance of the students, so they never differentiate between the students of the rich and affluent. Financial affairs are the responsibility of the administration office personnel consisting of several senior students and teachers periodically may be replaced. Thus, setting their nets into dynamic educational organizations, open and objective.[116]

Renewal areas of curriculum are very involved in Gontor. The curriculum is integration between religious knowledge and science. By other terms, there is no dualism of knowledge in *Pesantren*[117]. In addition, those subjects are much stressed and must be characteristic of this institution, namely teaching Arabic and English. Arabic language lessons with more emphasis on the mastery of vocabulary, so that the students have been taught the first class writing in Arabic with a vocabulary of its repertory. Arabic grammar namely *Nahwu* and *Sharaf* does not given to students currently in second grade, when they are already fluent speak and understand the structure. While *adab* and *al-Balaghah* in the fourth grade and above. Likewise with the English language, a new Grammar is taught when students in the third grade, while the material of language taught from the first grade.

Arabic language is taught by direct method directed to the mastery of language actively by multiplying the exercise, both oral and written. Thus, pressure was focused more on fostering children's ability to operating the sentence perfectly, and not in tools or grammar without being able to speak. In teaching this language lesson, Gontor apply the motto "one of word in thousands of sentence is better than thousands of word in one of sentence".

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[115] Prof. Dr. H. A. Mukti Ali, *Ta'lim al-Muta'allim versi Imam Zarkasyi,* (Gontor: Trimurti, Cet I 1991) p. 53.

[116] Dr. H. Abuddin Nata, MA, *Pemikiran Para Tokoh Pendidikan Islam (seri kajian Filsafat Pendidikan Islam),* (Jakarta: PT. Raja Grafindo Persada, 2000), Cet. I, p. 205-209.

[117] *Ibid*, p. 206-207.

To support the creation of morality and personality, the students are also given social and civic education that they can use to carry out socio-economic life. For this the students are given practical exercises in observing and doing something, to give the students a realistic picture of life in society. The students are trained to develop a love that puts the common good rather than personal well-being, consciousness devoted sacrifice for the welfare of the community, particularly Muslims.

Gontor taught a lesson on etiquette or manners form of courtesy and politeness including gestures, mannerisms, even the clothes worn. Specifically that sustains the viability of the students in the fields of economics, given also teaching life skills as printing and advertising, typing, handicrafts, and speech/lecturing.

Renewal of the methods and systems are implemented by Pondok Modern Darussalam Gontor which regulate the guided classical education system is organized in the form of an extension of the class in a defined time period. The classical system is implemented in the public schools belong to the government. This is taken in order to implement efficiency in teaching, in the hope that with time and cost relatively little can produce a great product and quality. Gontor also introduced in extracurricular activities outside of school hours, such as sports, arts, skills, training speech in three languages (Arabic, English, Indonesia), scouts and students organizations. All these activities serve as extra-curricular activities in the system of boarding schools run by the students themselves. In doing all of the activities, students are required to stay in boarding school, which is governed by strict discipline. Discipline processed becomes part of quality consciousness, mind and instinct or *dhamir*, guiding students to build a social life in the boarding school.

The dormitory system supports the creation of integration tri-education centers, namely: education (formal), family education (informal) and public education (non-formal). Three elements can be combined as illustrated below. They are family caregivers, teachers and fellow students. They are entered grade school located on campus; the community is a community of students. The dormitory system strongly supports the implementation of the curriculum for 24 hours.

With the above reforms, Gontor has played a very vital role in preparing the civil society through the modernization of *Pesantren* education system.

D. The Future Expectation Role of Pesantren
The most challenge in the face of globalization and modernization is the empowerment of human resources (HR) and economy. In life there has been a transformation in all aspects of social and cultural mainly very fast and fundamental to all aspects of human life. These changes require strong mental attitude, efficiency, productivity of life and community participation. Two things (human resources and economic growth) should be directed to the formation of personality, ethical and spiritual. So there is a balance between the secular and the religious. In other words, *Pesantren* should be able to contribute to realize human faithful and devoted, knowledgeable and charity, and modern humans also sensitive to the social reality of the present. And it is in accordance with the rules of "*al muhafadotu 'ala wal qodimish Salih akhdu bi jadidil ashlah*" (maintaining a good old case and taking new cases better). The first step that needs to be done in schools is its commitment in implementing the "Tri Dharma *Pesantren*" namely: education, research, and community service. This is a step in the integration of its *Pesantren* play its function in the wider community. So that *Pesantren*

are not only gave life to the *Kyai*, but *Kyai* become flexible inclusive, has a socio-civic spirit, independent personality, and entrepreneurship.

And now it seems *Pesantren* have shown its role in society and dismissed the notion - the notion that as *Pesantren* education cornered in this case people assume that madrasah graduates or alumni of madrassas simply can giving religious order and teach al-Qur'an only, and now an assumption that has shifted. *Pesantren* alumni are used to "adapt" to the outside world, began dabbling in the world of education, politics, social-cultural, entrepreneurial and others. Even in the world of education today many are adopting from education schools including full day school, Dressed Muslims as well as character-based education, education schools teach exemplary, as the saying goes "an exemplary more meaningful than a million directives". Now it became graduates of the schools or madrassas become a pride for parents and the community as a mature soul independency and role in society. In reality today many unemployed are mostly filled by educated middle class fecklessness educated class is actually in result by the system as learning structures that have an impact on the alienation learners to the world within the framework of traditional. Alienation understood that learners have had the perception of the school or educational institution has been considered to be promising work directly. However, developments in the world of work so quickly exceeded reasoning science who taught in educational institutions. So, when it happened something like this decision will appear.

CONCLUSIONS

The success of *Pesantren* in developing a system of Islamic education in Indonesia should be given more appreciation. It was not just graduated the students, but give them the life provision to return the community and become agents of change. Many *Pesantren* have sprung up in the corners of the country of Indonesia with a wide range of diversity and characteristics. Thus, it was no wonder that *Pesantren* currently in a great demand by parents and the Indonesian people, because they know that the Indonesian education system managed by the government yet provides peace of mind for parents.

However, the challenges of the times do not stop till this line. Boarding schools must continue to develop and carry out the creativity that can answer all global challenges. But also to remember well, *Pesantren* must be able to color the community, because otherwise it will be influenced by their environment.

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Belief and Religious Thought Contentious Study of Social Movement on Carok Tradition in Bujur Village of Pamekasan Madura

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ABSTRACT

Religion is far from being a major of political, industrial and intlectual revolution that have so profoundly tranformed modern civilization. Also, religion normatively leads human dignity to step upon modernity and reach a high civilation. In some cases, religious people tend to grow incrisingsly to defend their dignity and identity on social part of scociety, yet it is kind of effort to keep the religion its self from outside attact for the seck of religion. In the field of modernism studies, modernism primarily is not exclusively as an aesthetic phenomenon. As Roger Griffin argues in Modernism and Fascism (2007), however, there are also philosophical and political forms of modernism, and if one wishes to move towards a more comprehensive understanding of the movement, then one has to analyze all three forms in a manner that takes account of their relation to one another. The second major claim made by Griffin in his work on fascism is that modernism in this broader sense is to be understood as a reaction against a modernity that is seen to have passed from a revolutionary, progressive phase in the late eighteenth and first half of the nineteenth century, to a decadent and ultimately nihilist phase in the later nineteenth and first half of the twentieth century. In short, modernism is a 'revolt against decadence', an attempt both to destroy that which, in the realms of philosophy, politics, and aesthetics, no longer effectively bestows shape and meaning on experience, and to find 'new sources of meaning, spirituality, and communality' (Griffin 2007: 52). At their most fundamental level, all forms of modernism, be they philosophical, political, or aesthetic, are committed to the idea of palingenesis, to the rebirth of culture in a form that is uncontaminated by the spiritual sickness besetting modernity. Islam is known in a bewildering diversity of ways in an increasingly inter- connected world. What one knows about Islam, one knows, inevitably and inescapably, with reference to the ways in which other people come to know about Islam. How one goes about constructing an argument, or articulating a point, about the Muslim world increasingly relies on a knowledge of how other people might use the same facts to construct another kind of argument, or articulate another kind of point. Islamist arguments thus increasingly demand familiarity with the terminologies and procedures of secularist arguments. For religious people the movement and action labeled to the how Islamic view is understood. Then the contentious and crash of people take part as result of the force of one's view of understanding of Islam. It is why many interpretation come in various ways according to field of knowledge of one and the milieu where the one live. Moreover, the act and the believe rises in how Islamic interpretation and the view point of seeing of religion frame. In the contrary, people who live the area where offer single religious interpretation tend to force some other to believe what he believes and kinds of violence come true among them. In the case of the research that I have designed and organized in Bujur village where people do believing of Islam religion the interpretation come in the single one and force all members of people and as if no space to them to have another view the humble and contentious rise as an effect of the single view. Finally, the contentious movement in the name of religion is come and followed the violence which ended making the escalation of social class of people. The escalation of class of people is becoming new fact as the impact of forcing single interpretation of Islam and it is also

become the beginning of social crash and contentious. My research is focusing how the escalation of class takes part as the impact of the single interpretation of religion. This at list shows how religious doctrin rise the double standard thought in interpreting Islamic view point, and the social conflict rises huge confrontation among them, the usually called Carok. Carok in some cases take part in religious confrontation rised by mis-mistaken interpretation. Once religious people used the power of political in some other cases to force another to be in same perseption in what they see and do colouring socially attamped. The research is profess to draw the relation of religious people element specially construct social order. The main view of Carok is religious factor according to the research result, although, I am as the researcher need sustainable work to proof the deepest of final and more believable of datas. After doing mini research of the people who live in the single view such in Bujur village, the writer concludes that there are many kind of conflicts found dealing with the various character of people living in the village. And of course the conflicts may influence their harmonious life. Therefore, the writer can illustrate the objective of the study into four objectives. First, to find out the demand of the conflict with take place in village. Second, after analyzing various complict how the description of class escalation come after the single interpretation forced to the people , the writer tries to find out the conflicts dealing with them, either internal or external conflicts. Then third, the writer will try to elaborate all the fact as beginning of conflict that folled by people contentious caused of class escalation. And finally, the writer will try to find out how far the influence of the main conflict caused of class escalation risen by the single interpretation of Islam.

Keyword: *Social contentious; Carok; Social escalation class; Modern political form.*

Learner and Teacher Perceptions of Quality in Learning and Teaching in Indonesian Islamic University: A Case Study at UIN Alauddin Makassar

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ABSTRACT

This paper presents research on the enhancement of quality learning and teaching in an Islamic university in Indonesia. The aim is to canvass university learners' and teachers' espoused conceptions of the notions of quality in learning and teaching and from this, it can be used as a basis to generate an educational quality framework by which the quality of learning and teaching in Indonesian Islamic universities can be systematically enhanced. Data were generated from individual interviews and focus group discussions with 30 university learners and 14 university teachers at UIN Alauddin Makassar. Data generated from the participants were analysed using inductive and deductive approaches. The findings indicate several key features of quality in learning and teaching. These include focusing on transformative learning over reproductive learning; student centred learning in contrast to teacher centred learning featured with student active engagement, independent learning, and self-regulated learning, good student-teacher relations, and mastery of the subject matter and teaching skills. This paper will also describe the implications of these findings for university governance and issues that this Islamic university will need to confront in developing institutional systems for the quality assurance and enhancement of learning and teaching.

Keywords: Learner; Teacher; Quality in Learning and Teaching; Islamic University.

INTRODUCTION

Universities around the world claim to aspire to quality learning and teaching as one of their core businesses. This has led university to set strategic agendas to enhance the quality of learning and teaching. This paper presents research on the perceptions of quality learning and teaching in an Islamic university in Indonesia. The aim of this research is to generate a set of framework of quality learning and teaching in Indonesian Islamic higher education context.

The key features of learning and teaching in an Islamic university in Indonesia were generated from two major university stakeholders, which are university learners and teachers. They were engaged as the focus of this research since they are two main figures within university learning and teaching process. Thus, it is essential that this research gain and appreciate their perceptions, understanding, and related concerns regarding the conceptions of quality learning and teaching in higher education. Participants' espoused perceptions of quality learning and teaching can be used as a basis to generate a framework by which the quality of learning and teaching in Indonesian Islamic universities can be systematically enhanced.

A. Islamic Higher Education in Indonesian Context
Islamic Higher Education Institution (Perguruan Tinggi Keagamaan Islam, PTKI) in Indonesia is coordinated under the Ministry of Religious Affairs (MORA). Investigations on

the quality of educational provision within Islamic higher education in the Indonesian context have indicated several issues of concerns. The first concern is the quality of Islamic higher education institutions, particularly those private ones, is still often considered second to that of public higher education (See for example, Farida, 2009; Muqoyyidin, 2012; Thoyib, 2012). This concern seems to be in line with the global trend of Islamic universities worldwide, in which among the top 500 universities included in the Shanghai Jiaotong Index, only one, the University of Istanbul, is included in the lists (Welch, 2012).

PTKI is also featured with limited funding received from the government. It is publicly known that PTKI which is coordinated under the Ministry of Religious Affairs (MORA) received limited funding in comparison to the Public Higher Education (Farida, 2009; Saadi, 2011). This condition contributes to low capabilities of the institutions to provide better resources and facilities to support the teaching and learning (Saadi, 2011). Other issues associated with PTKI which is also inherent to other public higher education include low graduate employability (Abdul Rozak, 2009; Mardia, 2011; Nia'am, 2009; Puteri, 2012), and low relevance of education and response to the needs of market (Farida, 2009; Idri, 2011). Ni'am (2009) indicates that the difficulties the graduate to find employment relevant to their expertise caused by the failure of the institutions to equip students with necessary skills required after graduation, and this also might be related to student motivation to study in higher education which is mainly for getting graduate certificate used to find employment.

In addition to these concerns inherent to PTKI, investigation within available literature indicates limited research publication on the issues of Islamic higher education quality. This line of thought parallels with Kinoshita's (2009, p. 2) argument that there are plethora of literatures on Islamic educations in the Indonesian contexts, but very few elaborate on its Islamic higher education. It is evident from the descriptions above that research on the enhancement of educational quality in Indonesian Islamic higher education context is required. It is, therefore, important to understand espoused conceptions of quality in learning and teaching as perceived by university learners and teachers to establish framework on the enhancement of quality learning and teaching in Islamic higher education context.

MATERIALS AND METHODS

A. Research Study: Exploring University Learners' and Teachers' Perceptions
To address the need to gain a grounded understanding of what constitutes quality learning and teaching in Indonesian Islamic higher education context, a study was conducted in one of the largest state Islamic universities in Indonesia, UIN Alauddin Makassar. The participants of this study included university learners and teachers.

The study involved 30 university learners. These students were divided into ten individual interviews and four focus group discussions. These students were recruited from diverse discipline background and also signifying all levels of students' academic year in the university. In addition, the study involved 14 teachers which were divided into four individual interviews and two focus group discussion. They also represented various academic disciplines and teaching experience.

Data generated from both groups of participants were analyzed using inductive and deductive approach. This decision is based on Patton's argument (2002) that a qualitative study can involve the elements of both inductive and deductive analysis. Similarly, Bryman's

statements (2012, p. 27) indicate that 'inductive and deductive strategies are possibly better thought of as tendencies rather than as a hard-and-fast distinction'. An inductive approach was aimed at discovering categories and themes emerged from the data. In this study, the data were read and reread for several times to become familiar with it and get a general sense of the data. A deductive approach was undertaken through reading the extant literature regarding the conceptions of quality learning and teaching. From these two approaches, several key themes related to quality in learning and teaching was identified.

RESULTS AND DISCUSSIONS

A. University Learners' and Teachers' Perceptions of Quality Learning and Teaching
The results of the analysis indicate several aspired conceptions of quality in learning and teaching. Participants' conceptions of quality learning and teaching encompassed several key themes as described in the following subsections.

B. What constitutes quality learning

- Learning for understanding, not memorisation and to pass

Many students in the interviews and focus groups described that high quality learning was about understanding what was taught. It was not about memorization in order to be able to pass examinations and got high grades at the end. Students argued that learning was not high quality when students still adopted rote learning or when students still learnt for the purpose of facing examinations via last minute cramming system.

> *Students' goal is aimed not at gaining grade. [The important thing] they understand. (TL.08.5)*

> *Students focus on lecturer explanation or understanding lecturers' explanation rather than on memorizing it through Whole Night Learning System [Sistem Kebut Semalam]. (TGL.01.11)*

Similar to the theme raised by students, the theme of learning for understanding was also strongly believed by all teachers in the interviews and focus groups. They perceived that learning was high quality when students understood what was taught.

> *Students do it just for the purpose of facing examination. As the results students tend to memorize the facts with the expectation that by doing that they can pass the examination with good marks. They then forgot it several days afterwards. (TT.03.15)*

> *Students still employ what so called the power of being under pressured. That is learning something because of examination. (TGT.01.16)*

- Engaged and active learning

Several students in the interviews and focus groups also perceived high quality learning in terms of student engagement and active in learning. Students' description of engagement and

active learning included students' preparation before a class such as staying focus during the class; being active to ask questions and give responses; and reviewing the materials at home.

> *Students have willingness to know the teaching contents. They have willingness to know. This means they stay focused in joining the teaching and learning process. (TL.08.3)*

> *We have to get information related to the teaching materials that are going to be discussed before the class. So, during the teaching and learning process, we do not just wait for being fed by lecturers. But we can give feedback and responses on the lecturers' materials. (TGT.04.9)*

In line with the students' comments, the majority of teachers also depicted high quality learning in relation to the student engagement and active learning. The description that they used was by and large similar to the ones expressed by students.

> *Students are active in the class. They are active to ask questions and read literature before the class. (TT.03.13)*

> *Students are expected to be active. ... They are able to be active in the class to express their ideas, to critique, and to evaluate what is being discussed in the class. (TGT.02.24)*

- Independent learning

Many students in the interviews and focus groups conceived that quality learning was about independent learning. They described that learning was high quality when students were independent in learning. They were not reliant on the lecturers to provide them with knowledge or information but they themselves strived to look for it.

> *Students are independent in their learning. They themselves look for and explore the available materials for their learning. They do not depend very much on the attendance of lecturers to stimulate their learning. They can go to the library or discuss with their peers to share ideas. They always strive to explore the literatures looking for additional information (TL.03.3)*

> *We are university students, not primary school students who must be fed by others [teachers] with knowledge and information (TGL.04.12)*

Similarly, teachers in the interviews and focus groups raised the notion of independent learning. In line with the previous students' opinion, the indications of independent learning raised by these teachers were students looked for additional references to support their learning, students discussed with peers or other people with expertise, and students had study groups.

> *Students are independently active to look for resources for their assignment. (TT.01.2)*

> *Quality of learning can be seen from two aspects. The first one, which I agree with the previous speaker, is how student can learn independently. Through*

independent learning, students can be more creative and innovative to develop the learning materials. (TGT.02.23)

- Self-regulated learning

Several students in the interviews and focus groups perceived quality learning in terms of how students were able to organise their learning, including how they could identify when the best time for them to learn effectively. It was argued that learning was high quality when students were effectively able to manage their learning, when students were able to make the best use of their time in learning, and when students were able to set learning targets and set key strategies to achieve it.

Students recognise when the best time to study in which they can stay focus. Thus, they can learn well and effectively despite the limited time. (TL.01.3)

In my mind, learning is high quality when we have targets to achieve. So, we need to make a kind of target map containing our targets from learning. At this stage, I should know this and this. (TGL.02.14)

The feature of quality learning that can be labelled 'self-regulated learning' was also described in the teachers' discussions. The teachers held similar viewpoints to the students. One teacher argued that it was essential for students to be able to manage their time to study independently.

Students are able to manage their daily activities … in which the percentage of doing academic activities are higher than of doing other non-academic activities. (TT.04.9)

- Higher order thinking

In the interviews very few students perceived that learning was high quality when it involved the process of analyzing to identify the key points from certain reading and it ended up with the stage of synthesizing what they learnt from it by using their own words.

When students involve the process of analysing the reading materials, note down the important points or the outlines and then being able to synthesizing it [in their own words]. (TL.05.1)

Similar to students' comments, teachers in the interviews and focus groups also raised the notion of higher order thinking in their depiction of quality learning. They described high quality learning by using the words 'reflecting' to the real life, 'associating and relating' the teaching materials to the current knowledge development.

Students are able to associate and relate their materials with the current developing knowledge. (TT.03.13).

Students are able to be active in the class to express their ideas, to critique and to evaluate what is being discussed in the class. (TGT.02.24)

C. What Constitutes Quality Teaching

- Teaching for learning and understanding

Many students both in individual interviews and focus groups described high quality teaching as teaching for understanding. They raised the necessity for lecturers to focus on helping students understand what was taught, not simply on transferring the information or even being ignorant of whether or not the students understood.

> *Lecturers understand what they need to adopt [in their teaching] in order to make students understand the teaching contents. (TL.08.3)*

> *Lecturers are able to make their students understand the materials. Lecturers are generally able to deliver their teaching to students but not all of them can make student understand the delivered materials. (TGL.01.1)*

The themes of teaching for learning and understanding was also explicitly raised by teachers in the interviews and focus groups. It is highlighted in her description that high quality teaching was about helping students understand the teaching contents. She further argued that teaching was not simply a matter of transferring knowledge to students' brains.

> *The purpose [of teaching] is how to make students understand the materials. ... the teaching is not merely transferring knowledge to students. As some lecturers just do the teaching. Whether their students understand or not is not a big issue (TT.03.11)*

> *What is most important is how to make our students understand the materials delivered to them. It this case, it can be meaningful for them. (TGT.02.21)*

- Promoting Independent learning

The notion of promoting independent learning was largely present when students described quality teaching both in interviews and focus groups. The depiction of promoting independent learning involved encouraging students to actively participate in the class by for example adopting discussion technique and providing wider opportunities for students to get involved in the class activities such as allocating enough time for them to ask questions.

> *Teaching is high quality when it involves all students to participate for example through discussion technique. (TL.10.2)*

> *Lecturers challenge the students to learn more and develop more. This means the lecturers do not just spoon feed the students but they make them think and more creative in developing their capabilities. (TGL.01.5)*

One teacher within the focus group raised this concept. It was explicitly argued that lecturers should stimulate student independence learning through for example giving tasks leading to it.

> *It is important for lecturers not to make the students dependent on them. So, the lecturers provide tasks which also stimulate their independency. So, quality*

learning is about independent learning. This aspect cannot be pulled apart from the lecturers approach to teaching. (TGT.02.23)

- Demonstrating Content and Pedagogical Knowledge

The theme of demonstrating content and pedagogical knowledge was among those most talked about in the interviews and focus groups. Most students raised the necessity for lecturers to be competent in their subject matter. In addition to knowledge competency, students also did explain the importance of pedagogical knowledge, which involved the ability to manage the classroom, the ability to attract students' attention, the ability to effectively use teaching media, and the ability to use various teaching methodologies.

Lecturers are competent in their field and use effective teaching methodology. (TL.05.1)

Lecturers are competent in their teaching areas. This is important because if they are competent they will be most likely able to satisfy the student curiosity. (TGL.01.1)

Similar to students' perceptions, the notion of demonstrating content and pedagogical knowledge was also largely raised in the interviews and focus groups with teachers. It was also argued that teaching was high quality when lecturers have content and pedagogical knowledge.

Lecturers are good at both the knowledge of the subject matter and the teaching methodologies. (TT.04.1)

Lecturers have good methods, and good media to help students understand the materials. (TGT.02.21)

- Respectful and Reciprocal Relationships

The theme of building respectful and reciprocal relationships between and among students and lecturers was largely voiced both in interviews and focus groups. Many students expected lecturers to be friendly with them. They could be friends for the students in which they could help students to grow professionally and personally. Lecturers welcome any complaints and critiques from the students and treated students' opinion with respect. This kind of learning environment was essential for them to learn effectively.

Lecturers can become learning partners for their students. They can be problem solver for the students' problems. It is also expected that students and lecturers can work together. (TL.06.5)

The theme of enabling good, respectful student-teacher relationships was commonly evident in the interviews and focus group discussions with teachers. One teacher argued that teachers and students should respect one another. It was important for teachers to show respect to students by, for example, not treating them as subordinates who could be instructed to do whatever teachers wished:

There is a good interaction between students and teachers. (TT.03.16)

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- Recognition of student learning needs

A large number of students in the interviews and focus groups raised the theme of recognition of student learning needs when they talked about quality teaching. There was a strong agreement among students on the needs for lecturers to recognise and understand the students' conditions and adapt the teaching accordingly.

> *Lecturers are able to accommodate students' needs in their teaching by adapting their teaching strategies. In other words, lecturers must be able to see the condition of the students. Lecturers do not only expert in content knowledge but they can understand the psychological condition of the students. (TL.10.6)*

> *Lecturers understand the condition and the characters of their students in order to suit their teaching methods. (TGL.02.2)*

Similar to the common agreement on the notion of recognition of student learning needs, most teachers described this theme when they described high quality teaching. The teachers also argued that the recognition of students' needs could be done through the adaptation of teaching strategies.

> *The delivery of the materials also needs to consider the students' condition as their condition will be different in the morning, at noon, and in the afternoon. If the lecturers are not creative and dynamic to identify the condition of the class and selecting the good teaching media, they will not achieve the desired teaching and learning targets. (TT.03.2)*

> *Lecturers communicatively deliver the teaching contents and they consider the suitability of their teaching with the students' characters. So, students are interested in joining the class. (TGT.02.21)*

D. Discussion of the Key Findings

The concept of 'learning for understanding, not memorization and to pass' is one of major concept perceived as feature of high quality in learning. This is evident in the discussions across the two groups of participants. This finding indicates how fundamental this concept in participants' viewpoints to describe high quality in learning. The participants' conceptions indicate that high quality learning is about transformative learning for long term understanding and application over knowledge reproduction for short term goal of passing the examination and getting high marks. The finding is in line with the concept of Biggs (1994) and Killen (2005), in which they believe that quality learning is about achieving conceptual understanding and change.

Another feature of quality learning commonly described across the two groups of participants was student active engagement and independent learning. The descriptions participants used to describe this concept includes: internal classroom focus and attentiveness to teachers' explanation, active participation during the teaching and learning activities, actively exploring other sources of knowledge to enrich knowledge and information without being dependent to teachers, outside classroom allocation of time for review, and well-preparation prior to attending the class. Thus, high quality learning in participants' viewpoints is essentially about students being in charge of their own learning. Kirby and Lawson (2012, p.

366) suggest key features of quality learning in which most educationalist agree with. This includes students being in charge of making knowledge their own and proactive.

Another key feature of quality learning espoused by the participants is about self-regulated learning. Although this feature was not largely shared by the participants, several key points were identified. This includes the ability of learners to intentionally manage when the best time for them to learn most effectively, to set goals for their learning and define key strategies to attain the desired goals, and to manage the learning styles to get the most benefits of it. This finding parallels with literature which describes that high quality learning is featured with learners, who are capable of managing their learning process in terms of the selection, implementation, and monitoring learning strategies to achieve the goals of learning (See for example, Kirby & Lawson, 2012, p. 4). This attribute fundamentally relates to learners' capability to set learning plan, control the implementation of the plan, and reflect on the results for designing further learning plan whether it needs adaptation (Kirby & Lawson, 2012, pp. 367-368).

With regard to participants' conception of quality teaching, the possession of in-depth knowledge of the subject matter and knowledge of pedagogy were perceived as critical features of the quality in teaching. This concept is evident in participants' responses in which they were in a general agreement that high quality teaching was about teachers' in-depth mastery of subject matter and pedagogical skills, and participants had strong concerns about this. This finding is in line with an empirical study conducted in Croatia by Ledić, Rafajac, & Kovač (1999) examining students' and teachers' image of quality teaching using survey which included 15 features of quality teaching. Their study revealed that teachers and students were similar to put the feature of being experts in subject matter as top two attributes of quality in teaching.

Quality teaching is perceived as establishing good student-teacher relations. This theme is strongly argued across the two groups of participants. It was described that the presence of good student-teacher relations would assist reducing the tension, feeling of anxiety, discomfort and threatening during the teaching and learning activities and interactions with the teaching staff, and this later could contribute to the quality of student learning experience. Dunkin (1991; 1992) argue that establishing interpersonal relations among students and teachers conducive to learning is one of the essential components of quality teaching.

Another key feature of quality teaching is teaching for understanding in contrast to teaching for content transmission. This is evident in participants' discussions across the two groups in which it was stated that high quality teaching was about facilitating student attaining conceptual understanding, and this was considered one of the most fundamental attributes of the quality in teaching. Braskamp (2000, p. 23) explain that quality teaching is about transformation of learners' understanding. This is in line with Boyer's (1990) argument stating that teaching is not mere transmission of knowledge but transformation and extension as well.

Quality teaching is also perceived as promoting active and independent learning. This feature was strongly articulated in the participants' responses, in particular students. Teaching was considered of high quality when teachers served as facilitators and guides to support and stimulate student learning and encouraged students to be independent and active learners during the teaching and learning activities. The concept of promoting active and independent learning has been widely discussed in the theoretical and empirical research, and

acknowledged essential to promote quality student learning experiences. Dunkin (1991; 1992), for example, in the two studies examining teachers' conception of effective ways to facilitate student learning which involved novice and experience teaching staff, revealed that one of the identified dimensions of quality teaching was promotion of student activity and independence in learning. Increasing opportunities for learners to do more activities is considered important to encourage meaningful learning (Moses & Trigwell, 1993, p. 28).

E. Challenges and Implications for the Governance of UIN Alauddin
The findings above have significant implications for the governance of learning and teaching at UIN Alauddin Makassar in terms of university policy and practice, the ways the curriculum is to be designed, the ways the instructions is delivered, and the ways the assessment of the student learning is practiced. It is important that institution administrators and teaching staff hold this orientation to learning, and understand that high quality learning is about deep learning and this disposition is shared among stakeholders at this Islamic university. It is essential that UIN Alauddin Makassar designs the curriculum and assessment of student learning that encourage deep approaches to learning since these institutional components have been indicated to contribute to the quality of student learning experience (Knapper, 2001).

The finding has important implication for teaching practices at this Islamic university. It indicates that teaching is not simply a matter of instruction design and delivery through the use of diverse teaching methodologies or with the use of the latest technologies in teaching. However, it is also about establishing good relationship with students featured with the propositions of friendliness, helpfulness, approachability and respect. This implies that a quality teacher is not simply about being knowledgeable and experts in pedagogical skills, it is also about being sensitive in interacting with students personally and professionally. A challenge for teachers at this Islamic university is to demonstrate these qualities in interaction with students inside and outside the classroom contexts.

The findings indicate the awareness of the participants in this present study regarding the pedagogical paradigm, where teachers serve as facilitators of student learning through the implementation of active and independent learning activities, such as case-based teaching and problem-based learning approach. The questions are whether this teaching paradigm has been widely shared, whether all teaching staff conceptually and practically are ready for the new roles, whether they have knowledge and skills required to implement this teaching paradigm, and most importantly, whether the infrastructure at UIN Alauddin Makassar, such as teaching evaluation criteria, value or discourage this teaching practices. These might be possible areas of further research that could be undertaken in this Islamic university.

Finally, another major challenges for this Islamic university might be to ensure those espoused conceptions of quality in learning and teaching are shared by all the university communities. In this case, how the university ensures that the stakeholders share similar understanding of what it takes to evaluate and enhance the quality in teaching and learning. This university is challenged to find effective ways and programs that disseminate these conceptions of quality in teaching and learning. Trigwell, Prosser, and Taylor (1994, p. 83) argue 'in the process of improving teaching …, the intentions and conceptions of teachers need as much attention as strategies if any improvement in student learning is anticipated'. Furthermore, UIN Alauddin Makassar is challenged to find effective institutional strategies and systems that increase stakeholders' commitment to implement changes that would seem necessary for achieving the aspired quality teaching and learning.

CONCLUSIONS

Having discussed the key findings and its implications regarding participants' conceptions of what constituted quality in teaching and student learning, it can be seen that much can be learned and needs to be taken into account when it comes to features of quality in teaching and learning. The discussions have demonstrated key features of quality in teaching and learning derived from participants' discussions at UIN Alauddin Makassar. Those key attributes are: focus on conceptual understanding and application for longer terms over reproductive learning; student centered learning in contrast to teacher centered, featured with student active engagement, independent learning, and self-regulated learning; good student-teacher relations inherent in the academic atmosphere; and teachers' mastery of the subject matter and pedagogical skills.

These reported key attributes of quality in teaching and learning add to the existing theoretical and empirical literature on features of high-quality in learning and teaching espoused in the Indonesian Islamic university context. This includes things related to teachers, teaching, students, and learning. Those key features present this Islamic university with challenges and at the same time opportunities to design policy and practice for better quality in teaching and student learning. UIN Alauddin Makassar needs to consider the presence of infrastructure and resources to support the implementation of these features of quality in teaching and learning. The very first essential step might be ensuring this teaching and learning features is shared among the stakeholders within this Islamic university. When this concept is widely shared and valued then the next challenges might be overcome relatively easier.

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**Nilai-nilai Murni dalam Pendidikan Keluarga Sakinah
Membina Peradaban Ummah di Malaysia**

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ABSTRAK

Kepincangan dan keruntuhan nilai-nilai murni dalam keluarga dan masyarakat sering menjadi isu perbincangan di media massa seperti berlaku peristiwa pergaduhan dan pembunuhan, penderaan kanak-kanak dan wanita dan sebagainya. Banyak faktor penyebab masalah ini berlaku antaranya ialah faktor dalaman seperti hilang nilai jati diri berpandukan nilai-nilai murni, ketidakstabilan sesebuah institusi keluarga yang tidak memiliki ciri-ciri keluarga sakinah menurut Islam, perpecahan masyarakat dan sebagainya. Hakikatnya individu yang sejahtera terbentuk dari memiliki nilai-nilai murni menerusi pendidikan dalam keluarga sakinah yang kukuh dari sudut penghayatan dan matlamat hidup keluarga muslim, peranan dan sumbangan untuk membangunkan keluarga dan masyarakat sejajar dengan kehendak agama untuk membina peradaban ummah. Kertas kerja ini menghuraikan punca kepincangan dan keruntuhan nilai-nilai murni dalam keluarga dan masyarakat dan menghuraikan nilai-nilai murni menerusi pendidikan keluarga sakinah yang berperanan untuk membina peradaban ummah dari aspek pembangunan jati diri manusia dari aspek pengetahuan, akhlak dan budaya bangsa di Malaysia. Pengukuhan nilai-nilai murni dalam diri individu mampu menangani kepincangan dan permasalahan di dalam keluarga dan masyarakat. Sehubungan dengan itu akan membentuk ummah yang terbaik dan dicontohi di peringkat kebangsaan dan antarabangsa.

Kata kunci*: Nilai-Nilai Murni; Pendidikan; Keluarga sakinah; Peradaban; Ummah.*

Factors of Malay Socio-Cultural Belief
Regarding the Hysteria Phenomenon

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ABSTRACT

The hysteria phenomenon in Malaysia still persists. Most of hysteria victims comprise of Malays, whether in Malaysia or in the Asean region. Typically, hysteria occurs in schools, hostels or dormitories and in Malay villages, whether to individuals or groups. Each incident which occurs is related to Malay belief in spiritual beings such as demons, satan, genies and so on. This situation is of grave concern and anxiety to many parties as it not merely involves psychological and emotional aspects but threatens the physical safety and life of the indivdual. The objective of this research is to study the contributory factors and the factors of change to the Malay socio-cultural belief regarding the cause of hysteria. This research uses a qualitative method involving literature review and document analysis. Research results find that the contributory factors to this Malay belief involve education, technology, environment and culture as well as religion. While the factors of change for the Malay socio-culture comprise of factors of social values, education and culture applied in the society of that time. In addition, Malay belief regarding the hysteria phenomenon is related to belief in the existence of spirits. The implication of this research shows that factors of change in thinking, beliefs and attitude may have an effect on Malay belief regarding the hysteria phenomenon.

Keywords: socio-culture; hysteria; factors of change; Malay belief.

INTRODUCTION

The Malay race is rich in culture and tradition. Diverse races which arrived since the golden age of the Maritime Empire of Malacca had influenced Malay customs of that time to become uniquely mixed with other cultures, including Chinese and Indian cultures. As the old Malay adage says '*Biar Mati Anak, Jangan Mati Adat'* (Let the young die rather than tradition). This saying clearly proves how strongly upheld Malay traditions were. However, a minority among the Malays state that Malay customs which contradict Islam come from Islamic tradition, one of which is the belief regarding the hysteria phenomenon.

The present Malay society has faced socio-cultural changes in various aspects. Change after change has occurred until today's modernity and progress are materialized. Similarly, the arrival of Islam had brought a big change in Malay politics, law, economics and culture of the Malay society. World development towards rapid modernization has also given rise to new problems in human life. Stress, mental disturbance and inner conflict are some of the problems faced by modern man. Various problems have complicated human life as a result of rapid development and technology without the spiritual balance which should serve as a defence mechanism and control for man. (Fariza et al., 2013: xi).

Hysteria is a type of mental disorder said to be caused by factors of emotional disturbance, spiritual disturbance by unseen beings such as jinn and demons, as well as psychosocial stress. Some in society also regard hysteria as a psychological phenomenon due to stress and unstable emotions (Fariza, 2015: 1). And others consider hysteria as being possessed by unseen beings (Amran Kasimin & Zulkarnain, 1994: v). Hysteria is also said to be due to uncontained protracted emotional stress and lack of social support from family and the surrounding community (Nasron Sira Rahim, 2007: 12). In addition, etiology or theory of the causes of hysteria states that it may be caused by various triggering factors depending on culture, moral values and beliefs of a society (Sapora Sipon, 2008: 11).

It is reported that hysteria in Malaysia mostly occurs among Malay school teenagers, giving rise to various speculations and questions regarding it. This phenomenon which seriously affects schools causes grave concern and fears on the part of many parties because it involves not merely psychological and emotional aspects but also threatens the physical safety and life of students. This situation also disrupts the teaching and learning system as well as activities, sometimes forcing temporary school closure to deal with the occurrence.

According to a newspaper report (Sinar Harian, 07 February 2015), there was a commotion at a school in Raub district when some students had a hysteria attack immediately after a firedrill in its netball schoolfield and upon entering the schoolhall to attend the next school program. According to school staff involved, there were approximately 10 students affected by the hysteria, "Immediately upon entering the schoolhall, a girl's scream was heard and then some other students followed suit."

A recent incident happened in a school in Terengganu. A group of school girls had a sudden hysteria attack in class, disrupting the learning session. It was said to happen at about 10.30 a.m. causing parents to make a decision to take their children home. It was also understood that there were increasingly repeated hysteria attacks during the last two weeks before this incident, and most of them involved the same students (Sinar Harian, 09 April 2015).

The Malay society differentiates between religion and belief. They consider as religion the religions recognised by the government such as Islam, Christianity, the Catholic sect, Hinduism and Buddhism. In contrast, they do not consider religion as including beliefs which include worship of deities *(dewa-dewa)* and belief in the magical strength of spiritual beings (jinn, ghost and demon).

Ghosts are believed by Malays as bad spirits which exist in this world. This belief has existed since even the time of animism. At that time, all big things such as trees and rocks were considered as the habitat of jinn or spirits which require taking care of them to avoid their rampage and harming the surrounding inhabitants. These spirits are offered food *(acak)* prepared by an experienced person known as a pawang to ensure that the spirits do not harm humans but instead help the inhabitants by preventing epidemics and pests which destroy crops (Haron Din, 2011: 5). However, this socio-cultural belief is difficult to erase because parents have a tendency to frequently scare their children with the existence of ghosts and bad spirits so that their children really fear and believe that these spirits have the power to harm them.

This matter includes the Malay belief towards hysteria which persists in society today. This belief, deep-rooted in the Malay mind may only be erased gradually. Beginning from the

aspect of Malay belief regarding the hysteria phenomenon, this article submits the Malay socio-cultural factors which contribute to the belief regarding the hysteria phenomenon.

A. Research Objective
1. To study the contributory factors for the Malay belief regarding the hysteria phenomenon.
2. To identify the factors for change in the Malay socio-culture regarding the hysteria phenomenon.

B. Research Issue
1. What are the contributory factors which influence the Malay belief regarding the hysteria phenomenon?
2. What are the factors of change for the Malay socio-culture regarding the hysteria phenomenon?

LITERATURE REVIEW

A. The Concept of Hysteria
The Arabic term for hysteria is *histiriya* (هستيريا) or hara' (هرع) (Fakhir Aqil, 1985: 54). It means functional disorders with anxiety without good cause. The symptoms shown are disassociation and conversion such as amnesia, loss of sensation function, paralysis, and multiple personality. Kamus al-Mawrid (2006) also translates hysteria as the term *al-hara'*. *Al-hara'* means a state of pain unconsciously converted into physical, psychological or sensory pains of physical disorders. The physical symptoms are paralysis, blindness or deafness whereas the psychological symptoms are loss of memory and sleep walking. The sensory symptoms are loss of sense of touch, taste and so on. Some researchers also refer to the term *raham* (رحام) which means uterus, which describes the meaning of the word hysteria itself (Amran Kasimin & Zulkarnain, 1994: vi).

Hysteria according to the perception of Western medicine is a type of psychological disorder. The WHO concept on health and disease is too general to accurately explain the comprehensive meaning of hysteria. Mental disorders are due to some factors such as depression and emotional stress. This stress disturbance has a negative mental and physical effect on hysteria victims. Briefly, the Western definition of hysteria is a form of reaction by a person or a group of individuals to stress experienced which the victim is unable to cope with. Hysteria also comes from the English word which originates from the Greek term, *hystron* or *hysteron,* meaning wandering uterus (Chodoff, 1982: 545). This is because the position of the uterus not functioning well in the body causes disorder symptoms ('a woman ill in seeing'). The *American Psychiatric Association* (APA, 2009: 540) and *Dictionary of Psychology* define hysteria as a form of personality disorder and neurosis with emotional instability symptoms, a state of depression, self-withdrawal and impressionability.

The Malay society considers hysteria as being possessed by ghosts because of the belief that this abnormal disorder is caused by ghosts *(hantu),* elves *(bunian)* or other unseen spirits. In addition, the Malays frequently term hysteria as a ' disturbed', 'tranced', 'reprimanded' or 'interrupted' state (Amran Kasimin, 1990). Hashim Awang (1990) in Amran Kasimin (1994) held the view that Malays do not differentiate between the concepts of the terms hysteria and being possessed by ghosts, and both terms refer to individual or group hysteria. This situation

could be due to the different etiological concept of disorders according to cultural understanding.

This situation is due to the values which arose from the historical or original Malay culture which was the basis of the Malay worldview before Islam arrived (Haliza, 2000). Even though assimilated with Islam, the concept of animism, the spirit of nature and soul in Malay culture still exist in elements of customs and traditional belief such as taboos, community culture, belief in the unseen, supernatural and spirits.

The difference lies in the Malay belief that hysteria is due to disturbances by the supernatural and ghosts, whereas Islam considers ghosts as non-existent except for jinn, satan and devil which are part of the unseen world created by Allah S.W.T. Hysteria is disorder of the physical functions caused by an individual's inner state of anxiety or disturbance related to the individual's psychology, spirituality, environment, psychosocial factors, culture or beliefs.

B. Concept of Socio-cultural Change
Humans as Allah's creation live as a society which goes through changes known as socio-cultural changes. These changes occur due to population increase and changing times with corresponding changes in thinking, socio-culture, social desires and requirements. Society goes through modernization due to many social changes which occur.

The socio-cultural life of society is not static but dynamic because the process of change frequently occurs from time to time. Nevertheless, changes which occur in society are not the same. Changes may be clear or unclear, rapid or gradual and good or bad. Social changes in a society usually occur because the structure of society undergoes change which encompasses aspects of thinking pattern, technology, economy, biology, geography and culture. According to Macionis (1987) in Sidi Gazalba (1983), social change is a transformation in the society's organization, in the thinking pattern and behaviour at a certain time.

Socio-cultural change is change in aspects of social structure which include behaviour pattern, character, attitude and values at a certain time. The term "social change process" refers to the transition from one social condition to another. In current context, social change is something which is produced, formed or influenced by ideas, views, beliefs, traditional culture and ethical values when societies interact.

Western scholar, William F. Ogburn in Sidi Gazalba (1983) defines social change as the scope of social change which covers elements of culture, whether material or non-material. On the other hand, Kingsley Davis in Sidi Gazalba (1983) held the view that social change is a change in the structure and function of society. Mac Iver (1965) argues that social change is change in social relations or balance of social relations. Gillin and Gillin in Sidi Gazalba (1983) held the view that social change is an accepted deviation in lifestyle due to change in geographical condition, material culture, population composition, ideology or occurrence of diffusion or new discoveries in society.

There are specific principles of social change referred to in al-Quran and al-Sunnah in Islam. The principle of social change begins from the concept of man based on Surah al-Hijrverse 28 and 29. Man is Allah's honourable creation. Man has the option to be bad or evil, to choose the bad or good and have faith in Allah.

In summary, social change is ongoing and covers all aspects of life. The concept of social change is seen as an important process in society to become a civilized and innovative society.

C. The Concept of Malay Beliefs
Malay traditional culture in Malaysia has been practised by the people long ago and passed down as heritage to succeeding generations. Traditional culture and customs are practised consistent with Islamic values, but at times conflict with Islamic values. This is due to the erroneous or obsessive way certain superstitious beliefs and taboos are observed.

Before the arrival of Islam, the Malay society had a primitive system of beliefs known as animism and dynamism. This belief was heavily influenced by the environment of the society then. According to Ibnu Khaldun (Translation) DBP, 1999:7-38) in his book, Muqaddimah:

> *Environment, climate, air and the like have a great influence on the character and behaviour, and man's worldview.*

The Malays believe that each thing has a soul or spirit with its own character, whether it has a good or bad effect. According to Nik Safiah Hj Abdul Karim (1963), the society of that time lived by spirituality. They revered the powers of the unseen. Thus, medicine men, diviners and healers (b*omoh, pawang, dukun* were respected members in old Malay society for their strong inner spirits sufficiently powerful to be intermediaries with the unseen.

The most notable socio-cultural change in the Malay World is their faith based on *Tawhid* or Monotheism in Allah SWT. Prior to Islam, they believed in animism, Hinduism and Buddhism, now they worship only the One God.

With the belief in *Tawhid* as the basic Islamic doctrine of faith by society in the Malay World was born religious practice consistent with Islamic tenets, especially specific *ibadah* practices such as prayers, fasting *(solah),* charity *(zakah),* pilgrimage *(hajj),* reading al-Quran and so on. Their views of life also became truly for the sake of Allah. In addition, the Malay society was also widely introduced to the question related to morals and Islamic worldview *(tasawwur).* The influence of *aqidah, ibadah* and Islamic *tasawwur* permeated the life of society in the Malay World to become the solid core of belief still preserved until the present. The Malay and Islamic identity have become inseparable, as if they are interchangeable.

Any belief which is observed in daily life will influence the setting of a values pattern by a society. Ismail Hamid (1998) stated that animism was one of the main characteristic Malay beliefs inherited from pre-Islamic times. Animism is based on the belief that besides humans, spirits also inhabit this world. Spirits are not visible with the naked eye except by people who study knowledge of the unseen such as medicine men, healer and diviners. The different spirits are also known by names such as *semangat, penunggu* and *hantu*. This animist way of belief in the existence of spirits is still held by Malays even though they have embraced Muslims. This is due to Islam itself affirming the existence of spirits known as jinn which share this world with humans. In al-Quran (surah Az-Zariyaat 51:56)

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلاَّ لِيَعْبُدُونِ ٥٦

Meaning:
I have only created jinns and men, that they may serve Me (Az-Zariyaat: 56).

This verse explains that jinn and mankind are created to worship Allah. There are at least 39 verses in al-Quran which discuss the spirits called jinn created by Allah SWT.

In the hadith, the Prophet (pbuh) also spoke about the existence of Prophet Adam (pbuh) who was created by Allah from clay, whereas jinn are created by Allah from fire. Humans are within the category of creatures visible with the naked eye. Jinns and angels on the other hand cannot be seen with the sense of sight. In this regard, belief in the power of nature's spirits to harm humans still persists in Malay society. Medicine men and diviners still play a role because of their energy and knowledge.

MATERIALS AND METHODS

This research adopts a qualitative approach using literature review as research method. Data is collected from books, journals, conference articles, theses, working-papers and other sources. Data is then descriptively analysed. The purpose of this article is to gather data to help the resarcher make a comprehensive review on the literature relevant to the topic and field of research.

A. Data Collection
The researcher used two methods for data collection in order to obtain satisfactory findings. The first method is document analysis of the main reference sources such as al-Quran and the Prophet's (pbuh) Hadith. The second method used is examining authoritative materials on Malay socio-culture and belief regarding hysteria.

RESULTS AND DISCUSSIONS

Society comprises of individuals who form a complex social organization. In this social organization are found social values and norms which function as rules of behavior and interaction within society. Each individual undergoes changes in his life. Change is a consequence of his interaction with other individuals and between groups. As a result of group interaction, there is a process of mutual influence which causes social change including the beliefs of the Malay society regarding hysteria.

A. Factors Contributing to Belief
The concept of mankind is constantly going through the process of change and development. This change is known as socio-cultural change in the life of society, which includes change of values and way of life from traditional to modern. Basically, this change stems from experience, knowledge, findings, perception and new technology necessitating society to adapt to a way of life in new conditions. This change has an impact on the structure of society itself, whether for the better or otherwise depending on the way of implementation. Islam very much encourages change for its community. This is proven by the words of Allah s.w.t in Surah Al-Ra'd verse 11 which means as follows:

> For each (such person) there are (angels) in succession before and behind him:
> They guard him by command of God. Verily never will God change the condition
> of a people until they change it themselves (with their own soul). But when (once)

God willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect (Ar-Radd 13).

- Customs and Beliefs

The term *adat* originates from Arabic language which means habit or custom. When it became a Malay term, it was given a wider and deeper meaning so that traditionally it is equated to culture. The Malay concept of custom does not mean only ceremonial or ritual, but the whole system of life including social systems, beliefs and law. Tradition is a racial symbol. Each race in Malaysia has its own varied traditions. And each race has its own love and zeal for practising its own tradition, so much so there is a Malay adage "Biar mati anak jangan mati adat" (Rather let the young die than tradition). The value of a tradition is very high causing any issue which arises from misunderstanding concerning a traditional practice to threaten racial disharmony. Traditional practices display the image of a nation and the people themselves.

Custom and habits which have been passed down the generations are difficult to change in a society. There is concern that if a custom is changed, there will be damage or harm to the society. Usually, a traditional society holds on strongly to its traditions. Daily life is regulated by customs which depend on the structure and organization of nature, for example, each phase of paddy planting is attended by various rituals.

Malay beliefs, taboos and mores generally represent influence from various elements including animist beliefs, Buddhism, Hinduism, Islam and other matters related to local assimilation as well as Western influence. Even so, all taboos which are acceptable to rational thinking and related to tradition not contradictory to Islamic *aqidah* (doctrine) as well as for the purpose of educating are appropriate to be observed. However, due to some interrelated factors and conditions, certain confusing traditions and beliefs have been abolished.

Likewise, with belief regarding hysteria. Generally, Malay belief in the cause of hysteria originated since long ago. Malay ancestors regarded hysteria as disturbance by spirits because spirits and satan love humans. When humans do not entertain the spirits and satan, they take revenge by causing hysteria. Allah says in surah al-A'raf verse 16-17,

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ۞ ثُمَّ لَآتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ١٧

Meaning:
Iblis said: Because Thou hast thrown me out of the Way, lo! I will lie in wait for them on Thy Straight Way: Then will I assault them from before them and behind them, from their right and their left: Nor wilt Thou find in most of them, Gratitude (for Thy mercies) (Al-A'raaf: 7).

A society which strongly observes customary practice is usually unable to accept change because it will contradict their customary beliefs. At times custom is so deeply entrenched that it is almost impossible to change. This becomes a form of obstacle to cultural development and change. Thus a community or society will have great difficulty in adapting to world changes due to strict adherence to tradition.

- Education

In Islam, education or knowledge can bring change in society. Knowledge is very important in Islam. With knowledge, man may become the best *khalifah* (vicegerent) of this world. Education and knowledge are also included in aspect that can be change in Islam. The higher the level of education or knowledge of a society, the more developed life is for the society. If before this education was only at the level of a m*adrasah* or *pondok* (informal traditional Islamic education), there are now many educational institutions such as schools and institutes of higher studies, both public and private.

The system of education has also undergone many changes, become more effective and efficient using the latest technology to raise the standard of education in order to produce excellent students in all fields of studies. Disciplines of study have also increased and developed according to the times and current requirements even if a discipline may come from the West such as technology studies. Furthermore, each field of study is inserted with Islamic elements including those fields of studies taken from the West.

Malay beliefs are also influenced by the education factor. Education is a basic requirement in life to communicate information or to acquire information together. Likewise with Malay beliefs which fully depend on education. This is because education is the place and centre of spreading knowledge, new or ancestral knowledge. The Malay belief regarding hysteria is part of ancestral knowledge and is passed down to succeeding generations through education.

There are many studies on hysteria by scholars which stress on the education factor as playing an important role in dissemination of traditional stories about the unseen world. Such stories in the education syllabus generally have an impact on society. Stories which state that hysteria is the result of disturbance by ghosts are frequently touted until there is an effect on students, even though these stories are exaggerated and passed down through successive generations to scare students regarding hysteria. Thus, teenagers need to be exposed to good education so they will not be influenced by scary exaggerated stories.

- Technology

The latest scholarly research on factors of social change in this era of globalization finds that advanced information technology speeds up social change (Fariza Md Sham, 2000:5). Technological development with the appearance of various social media has shaped and influenced society's lifestyle today. Education and new discoveries in knowledge and research are factors which lead to social change in society (Fariza Md Sham, 2000: 5). Reference to scholars' discussions shows various factors lead to social change from a simple life to a more complex and cultured society, and advance on to building a civilization.

The role of technology also has a big impact in contributing to Malay belief regarding hysteria. The former and fourth Prime Minister of Malaysia, Tun Dr. Mahathir Mohamad stated that opinions stated in his book regarding hysteria explain that mystic and ghost stories are one of the reasons hysteria cases occur. He said that such stories were made up and shown to society and indirectly affects society (Mahathir Mohamad, 2011).

Dumping of ghost stories broadcast on television and through films encourage superstitious belief which are not helpful in building a productive society, including solving problems through a scientific approach. For example, print and electronic media which like to screen

superstitious mystic and ghost stories do so with the purpose of attracting the interest of society to be more open to stories like these. In fact, the film entitled 'Hysteria' was screened to overwhelming response from society. This clearly shows that the technology factor plays an encouraging role for society in giving meaning and understanding about hysteria.

- Social Interaction and Environment

Muamalah or social (civil and commercial) dealings are the vehicle of culture. *Muamalah* are acts involving human interaction and exchange among people. It is an important aspect for the survival of humans on this earth. Man is unable to live in isolation apart from society or he will lose his human nature. According to Sidi Gazalba (1983) society consists of a community of families. The formation of society begins with a family unit produced through marriage and this further develops and expands until there is a community of many family units.

By living as a society, humans create and develop culture. Without a community group, culture cannot be created. Among the effect or change which results from human interaction is the change in Malay belief regarding hysteria in the aspect of treating it.

According to Fariza et al., (2014: 118), although it is not certain that the Malay society will continue to give priority to traditional treatment, it is certain that they will definitely believe in it. The reason is that the Malays will continue to relate hysteria to supernatural powers and believe strongly in it. Therefore, the method of traditional treatment continues to be needed. This reinforces the fact that the social and environment factors influence belief regarding hysteria from the treatment aspect of dealing with the problem.

The Malays considers hysteria as treatable only with traditional treatment because this matter involves spirits from the supernatural.

- Religion

Islamic law and tenets may not be altered even against soaring socio-cultural change for what is contained in Islam is decreed by Allah s.w.t. Each commandment is obligatory to be practised except in matters of independent reasoning by scholars based on certain situations and reasons (Sidi Gazalba, 1983: 31). Matters relating to Islamic *aqidah* (doctrine of faith) of Muslims may not be changed. A Muslim is required to have a firm and deep conviction in Allah s.w.t, angels, scripture, apostles, day of resurrection, divine decree and predestination (*qada' and qadar)*. Allah says in surah al-Baqarah: 275which means:

> Those who devour usury will not stand except as stands one whom the Evil One
> by his touch hath driven to madness (Al-Baqarah: 2).

This verse explains the sign or proof of ungodliness and the erroneous opinion of those who refute that man may be possessed by jinns. They think that satan is incapable of infiltrating/entering a man, disturbing him or causing him to be possessed. Hence this misunderstanding has to be corrected through the role of religion by explaining that jinn and satan exist and are capable of controlling man, and not ghosts as in the context of Malay belief. So, religion plays an important role in contributing to the Malay socio-cultural belief regarding hysteria.

Social change of a phenomenon suits the nature of a society which constantly desires change. The change is usually related to the life system and culture of a society. That is the reason Sidi Gazalba (1983) stated that social change is closely related to cultural change in a society. In the history of the world and Muslim society, it is found that changes occurred until a cultured society was formed which became the foundation for building a civilization.

CONCLUSIONS

The arrival of Islam taught that there are no ghosts, but spirits not visible to the naked eye. These are named as jinns and are belived to exist in a separate dimension from humans. Islam teaches that these spirits cannot harm humans except with the permission of Allah. However, deeply entrenched Malay culture still confuses some people between Islam and Malay cultural belief leading them to think that Malay cultural practices are Islamic.

However, Malay belief regarding hysteria is increasingly changing toward a more relevant direction. This is due to the current socio-cultural change which is leading towards intellectual modernization and progress, which enable people to think more systematically and relevantly. Change will also usually move from something which needs to be changed because it is no longer suitable or beneficial towards something which is relevant and hoped for.

There are some customs which remain deeply entrenched in Malay society. In fact, some of these are demonstrated in cultural shows. Thus many of the young generation also practise some Malay customs, beliefs and taboos in their daily life. Thus, even though many taboos are increasingly abandoned in today's society, from the perspective of spiritual, intellectual and scientific thinking, some of the old culture are still preserved not just for the benefit of living as a society but also to shape a more balanced human soul.

Based on the discussion above, it may be stated that the system of socio-cultural change is an important aspect and needs to be emphasized in daily life so that it is consistent with the Islamic guidelines. This awareness is required of every individual to ensure that Islam is observed in all aspects.

It is essential to understand the forms of social change because they frequently have to happen in society and form part of the inevitable law of nature . In addition, there are positive and negative effects from forms of social change which cover various aspects in life. Socio-cultural change is an element which requires appropriate attention at all levels of society in facing increasingly rapid development and progress in this world. The hysteria phenomenon is a matter related to Malay beliefs. Belief regarding it is already showing change due to factors of education, technology, religion and socio-cultural change itself.

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The Doctrine of the Trinity from Eastern and Western Churches Perspectives

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ABSTRACT

The doctrine of the Trinity is foundational to the Christian belief. There is one God who eternally exists as three Persons - the Father, the Son and the Holy Spirit. The scope of the Trinity will be discussed based on several elements; God is one in substance, God is three in persons, each person is fully God and equally God, three are distinct Persons and three are related to one another eternally. Qualitative content analysis is used for summarizing any form of content related to the issue being studied. It refers mainly to primary and secondary sources. Perspective of the early Churches is very crucial in understanding the development of the Trinity. The Eastern Church based originally on the Eastern Empire at Constantinople and was known as the Orthodox Church. It was influenced by Greek theology. Some of the early Church Fathers and theologians who have been most eminent in explaining the Trinity were Irenaeus (130-200 AD), Tertullian (160-220 AD) and Origen of Alexandria (185-254 AD). Athanasius (293-373 AD) and the Cappadocian Fathers had dominant influences in Eastern Church. While, the Western Church was centered on the city of Rome and based largely on the Latin theology. It also called as the Roman Catholic Church. The transition to the Latin theology of the Trinity was the work of Augustine (354-430 AD). Western theologians have never departed from the main lines which he laid down. Furthermore, the orthodox view of the Trinity was developed by theologians all over the world, including Asian countries. One of the prominent contemporary theologians who tried to introduce the Trinity from Asian worldview is Jung Young Lee. He viewed the principles of Yin-Yang in the Trinity.

***Keywords:** Doctrine of the Trinity; Eastern Church; Western Church; Asian*

INTRODUCTION

Trinity derived from the Latin word 'Trinitas'. It was first used in the 2nd century by Berber ethnic theologian named Quintus Septimius Florens Latin Tertullian (160-220 AD). In his time, he debated the 'nature of Jesus' and became the one who defended the divinity of Christ. He wrote the first book of Christian theology in Latin and he was the first theologian who developed the concept of the Trinity in details (Barners, 1985).

Perspectiveof Eastern and Western churches are very important in understanding the basic ideas of the Trinity. According to Letham (2004) & Night (2008), in the Roman Empire the Eastern and Western churches had their origins in the ethnic and linguistic division. Communion between the East and West was ruptured in 1054, and the rupture was officially confirmed after the collapse of the Byzantine Empire in 1453. A number of serious disagreements had occurred, there were connection with the jurisdiction of the Roman church and the authority of the Pope (papal authority), clerical marriage allowed by the Eastern

church and other theological issues such as the addition of the clause "and children" *(filioque)* by the Western church.

RESULTS AND DISCUSSIONS

A. Early Trinitarianism
Some of the early Church Fathers and theologians who contributed in developing an orthodox doctrine of the Trinity were Irenaeus (130-200 AD), Tertullian (160-220 AD) and Origen of Alexandria (185-254 AD).

Irenaeus (130- 200/125-202 AD) originally from Asia and became bishop of Lugdunum in Gaul, which is now Lyons, France (Letham, 2004). Irenaeus's idea on the Trinity can be seen in the church's 'Threefold Rule of Faith'. The discussion began with the issue of God the Father, is uncreated, uncontained, invisible, one god, the Creator of the universe. Secondly, the Son is the Word of God, the Son of God and Jesus Christ our Lord. Then, he states about the Holy Spirit, through whom the prophets have prophesied and the prophets have learned the things concerning God (Coppedge, 2007).

Irenaeus looked at the triune nature of God from two aspects. First, he identified God as He makes himself known in relationship to the universe. Next, Iranaeus also described God as a God who exists in his on intrinsic being which known as the ontological Trinity. In the ontological view, the focus is on the Father, who from all eternity contains within himself which are his Word - the Son and his Wisdom -the Spirit (Letham, 2004 & Coppedge, 2007).

Second, Irenaeus referred to the Word and Wisdom coexisting with the Father for all eternity, suggested the eternal generation of the Son and eternal procession of the Spirit. He clearly saw all three as divine and constituting who God is. He stated "His Word and his Wisdom, his Son and his Spirit, are always by Him". Hence, the Son is fully divine. The Father is God and the Son is God, whatever is begotten of God is God (eternally begotten) (Letham, 2004 & Coppedge, 2007).

Although he does not refer explicitly to the Spirit as God, the Spirit clearly divine in Irenaeus's eyes. He gave explanation that the Spirit as welling up from within God's being. Therefore, in second century we have the most explicit Trinitarian thinking from Iranaeus' thought. However this is not fully developed concept of three equal persons. He is more focuses on the Father as a single person who has a mind and wisdom. He also focuses on economic way of thinking at the Trinity in terms of all three persons related to the creation. Stressed on by him that Father created the world with His Son and His Spirit. Both the Son and the Spirit described as the Father's "two hands" (Letham, 2004; Coppedge, 2007 & Night, 2008).

Letham (2004) stated that Tertullian (160-220 AD) was born in North Africa, working in Latin. He was a layman who received a thorough education in the knowledge of the Romans and the Greeks, and he apparently practiced law in Rome. He classified as one of the early church fathers and in his writings indicates that he did not become a Christian until he was in his thirties or forties.

Tertullian developed Irenaeus's dual approach to the Trinity. When questioning how God exists in his own eternal being (ontologically)? He equates both the Word and the Wisdom of

God with the Son of God. The identification of the Word with the Son is connected with the work of creation. The specialized meaning of God as the Father of the Son arose at creation. Thus, the Word or Son is a "person" *(persona)*, who is 'a second in addition to the Father'. The Spirit then becomes the representatives or deputy of the Son. The Spirit issues from the Father by way of the Son, being 'a third from the Father and the Son'. The Spirit like the Son is a 'person' so that the Godhead is a 'Trinity' (Coppedge, 2007 & McGrath, 2011).

According to McGrath (2011), Tertullian introduced the term *persona* in Latinto translate the meaning of the Greek word *hypostasis*. Scholars have debated at length over what Tertullian meant by the Latin term *persona* which is invariably translated in English as 'person'. The literal meaning of the term *persona* means 'a mask' such as that worn by an actor in a Roman drama. At this time, actors wore masks to allow audience to recognize which of different characters in the drama they were playing. Thus, the term *persona* came to have a developed meaning, along the lines of 'the role that someone is playing'. It is quite possible that Tertullian wanted his readers to understand the idea of 'one substance, three persons' to mean that the one God played three distinct functions, such as related roles in the human redemption.

Second approach is God as he reveals himself in the process of creation and redemption. He built on the concept of 'economy' in Trinity. In Greek term is *oikonomia* and in Latin term is *dispensatio*. The meaning of this term in both languages changed from 'the divine plan' to indicating the goal of the 'divine purpose' as seen in the incarnation. Originally, the notion of economy included elements of distribution, organization and the arrangement of the number of factors in some regular order, but came to be used to distinguish God's redemptive plan as worked out through the Son and the Spirit. For Tertullian the three persons of the economic Trinity compatible with the God's basic unity, which means the Father, Son and Spirit are one in substance. They are not divided but 'extended' (Coppedge, 2007).

Thus, the Son as being of 'one substance' with the Father. They share the same divine nature or essence, which helps maintain the unity of God. For the distinctive persons of the Trinity the use of the terms *persona* is used to talk about the otherness or independent subsistence of the Three. Hence, Tertullian was the first to use the term Trinity *(trinitas)* and the Trinitarian formula 'three persons, one substance' (Coppedge, 2007 & McGrath, 2011).

Origen of Alexandria (185-254 AD) was born near Alexandria, Egypt and was an important Eastern theologian and biblical scholar of the early Greek Church. Origen characterized the Trinity to two important components. First, he focused on the threeness of the triune God. The Father, the Son and the Holy Spirit are three hypostases. Originally the terms *hypostasis* and *ousio* were synonymous and had the meaning of 'essence' or 'real existence', that is, what a thing really is. In Origen, *hypostasis* carried more of a sense of individual subsistence, so the distinction between the persons was identified by *hypostasis*. This concept is a key element to the further development of the Trinity (Letham, 2004 & Coppedge, 2007).

Secondly, although Origen emphasized on the distinction between the persons, but at the same time, the unity of the three is maintained. This is because the Son as the Father's offspring is eternally poured forth from the Father's being and therefore is an extension of his Godhead. Origen said a community of substance between the Father and the Son, thus, can be seen through the *homoousios*, (of one substance with) which both share the same divine essence. Here, the use of *homoousios* as a way to describe the oneness of God along with a focus on the three hypostases of God. So, three persons in terms of separate *hypostases*, while

maintaining the unity of God by focusing on the unoriginate (existing from all eternity) Godhead concentrated in the Father (Coppedge, 2007).

Then, it seems that Origen's idea of Trinity is strongly subordination. It is because the Father alone is ungenerated while the Son is begotten by an eternal act of God, his deity is derivative. While the Holy Spirit exists through the Son. The ultimate ground of the Spirit's being is the Father and mediated to him through by the Son. Hence, the Son and the Spirit are transcended by the Father, and they in turn transcend the realm of inferior beings (Coppedge, 2007 & Night, 2008).

B. Trinity from Eastern Church Perspective
The Eastern Church led dominantly by Church Fathers such as Athanasius (293-373 AD) and the Cappadocian Fathers. They were developed the ideas or concept brought by earlier scholars.

Athanasius (293-373 AD)was born in Egypt. In the young age barely thirty years old at most, he attended the Council of Nicene (325 AD) in the entourage of Bishop Alexander of Alexandria (226-313 AD). He was elected to replace his mentor Alexander as bishop in 328 AD after the death of him. Then, from that leadership position Athanasius became the champion of Nicene orthodoxy for the next half-century. In the Nicene Creed,[118] it clearly stated that the Son was "begotten not made", explicitly countering the claim that Jesus was a man. It also insisted that the Son shares the same substance *(homoousios)* as the Father. [119]The council used the *consubstantiality* (Latin) or *homoousios* (Greek) of the Son to express the unity of the Godhead. So, it is a conviction that the Son shares completely in the divine nature of his Father (Letham, 2004; Coppedge, 2007 & Khaled, 2011).

There are two aspects put forward by Athanasius to prove the divinity of Christ. The first is articulation of *homoousios*. *Homoousios*is derived from two basic words – *homo* and*ousia*; *homo* means same and *ousia* means substance or essence. Accordingly, a combination of both *homoousios* implies as same substance or essence (Fisher, 1901). The Christ is *homoousios* with the Father signifies that he shares the identical essence *(ousia)* of the Godhead. This shown that what Jesus revealed about God to the world is exactly what God is like in himself. With *homoousios*, Chirst's divinity is guaranteed and therefore his capability to mediate between God and human is secured. Since the Son is *homoousios* with the Father and shares the same *ousia* with God, the unity of God in his being is joined with the unity of his work through the concept of *coinherence*in English or *perichoresis* in Greek. *Perichoresis* is the mutual indwelling of each person with the other (Letham, 2004 & Coppedge, 2007).

Furthermore, the concept of *perichoresis* relationships within the one God means that when one member of the Trinity acts, the whole Godhead is involved. Hence, because Christ is *homoousios* with the Father and shares his divinity, when Christ comes in redemptive work

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[118]*We believe in one God, the Father Almighty, maker of all things, visible and invisible, and in one Lord Jesus Christ, the Son of God, the only-begotten of the Father, that is, of the substance (ousia) of the Father, God from God, Light from Light, true God from true God, begotten not made, of one substance (homoousion) with the Father, through whom all things were made, those things that are in heaven and those things that are on earth, who for us men and for our salvation, came down and was made man, suffered, rose again on the third day, ascended into heavens and will come to judge the living and the dead. See Armstrong, K.(1993).pg.111.*

[119]*The generation of the Son is an internal and therefore an eternal, act of God. The Son is not 'from the non-existent', but from the essence of the Father. He is of the same substance - homoousios with the Father. See Fisher, G.P. (1901).pgs.136-137.*

through the incarnation and the atonement, the whole Godhead is involved with him in this redeeming work. Athanasius does not see the Father as the origin of the other members of the Trinity. The concept of *subordinationist* is rejected by Athanasius. There is a mutual indwelling, one with the other. The Son being Son of the Father and the Father being Father of the Son in such a way that their mutual relationships are what constitutes their substance (Letham, 2004 & Coppedge, 2007).

Second aspect to prove the divinity of Christ is the eternity of the Son relates to the Father's generation of the son. Athanasius explains the relationship in terms of the eternal generation of the Son. By being the Father's offspring, the Son must be distinct from the Father. Instead of his generation is eternal, he must share the same nature as the Father. Here, the Athanasius's basic position is that the divine substanceis infinite, simple and indivisible - is at once Father and Son. For this phenomenon, Athanasius brings his favorite analogy of the light and its brightness, which two things to be distinguished when they are really one and the same substance (Letham, 2004 & Coppedge, 2007).

In the Council of Alexandria (362 AD), the thorny issue of the difference between the language of *ousia* and *hypostasis* were discussed in details. Before this, these two terms were synonymous as defined by Origen. But, in this council the term *hypostasis* was clearly defined as referring to a person. So, they made the case that three persons (*hypostases*) could exist consubstantially *(homoousios)* within the Godhead.

Then Athanasius again led the way in clarifying a theology of the Spirit as fully divine, consubstantial with the Father and the Son. The Spirit who comes from God, bestows sanctification and life and he could not do that without being fully God. Second, since the Trinity is eternal, homogenous and indivisible and since the Spirit is a member of Trinity, he must therefore be consubstantial with the Father and the Son. Third, the close relationship between the Spirit and the Son specifies that he belongs in essence to the Son exactly as the Son does to the Father. Finally, the Spirit is fully divine because he belongs to the Son and to the Father by sharing with them the same substance *(homoousios)*.

Hence, Athanasius's approach of the Trinity was a triad of persons who share one identical and indivisible substance or essence *(homoousios). S*o that, the Father accomplished all things through the Word in the Spirit because all three persons share in one and same activity. Whatever the Father does, he effects through his Son and whatever the Son does, he carries out through the Spirit. This made possible then the formula became the badge of orthodoxy, '*one ousia, three hypostases'* (Letham, 2004; Coppedge, 2007 & Night, 2008).

The Cappadocian Fathers are Basil (329-379 AD) who was a pastor at Caesarea, Gregory of Nyssa, the younger brother of Basil, was born between 335 AD and 341 AD and was a pastor in Nyssa and Gregory of Nazianzus (325-389 AD) was Basil's close friend (Coppedge, 2007 & Khaled, 2011).

The Cappadocian Fathers played essential role in establishing the full divinity of the Holy Spirit. This was formally endorsed by the Council of Constantinople (381 AD). On the issue of divinity of the Holy Spirit, Basil took the lead for the Cappadocian in discussing it. Such as in his treatise - *On the Holy Spirit* (375 AD), he insisted that the Spirit must be a part of the same glory, honor and worship as the Father and the Son. Basil also claimed that the relation of the Spirit to the Son similarly as the relation of the Son to the Father (Letham, 2004 & Coppedge, 2007).

While the issue of distinctiveness of each of the person, which they treated in terms of the persons' mode of origin. God the Father distinguished by the fatherhood which being ingenerate (not being begotten) or not deriving from any sources. The Son of God distinguished by the sonship, whereas the Son issues from God by way of generation (he is eternally begotten). The Holy Spirit proceeds from the Father and like the Son's begottenness the Spirit's procession is eternal. This means that the Father is the source of origin and cause of the Son and the Spirit. Because there is no temporal beginning, the Son and spirit are eternally caused by the Father. They are not subordinate to the Father, but the Son and the Spirit are begotten and proceed from the Father in terms of their internal relationships (McGrath, 2011 & Coppedge, 2007).

Therefore, Cappadocian Fathers emphasized on the internal relations of the Trinity to reject subordination. Gregory of Nazianzus simplified that the Father, Son and Holy Spirit should be regarded as eternally and subsistently existing as God. The relations between the divine persons were personal and unique. Thus, Cappadocian Fathers also using the term of *perichoresis* similar to Athanasius for showing mutual indwelling of each person of Trinity. This 'shared life' of the three persons mean that they shared an identical nature in the three *hypostases*. The exclusion of all ontological subordinationism can be possible through the concept of *perichoresis*. Although the Son was begotten of the Father and the Spirit proceeded from him as the fountainhead of the Godhead. However, they were equal because of the same *ousia*, which means they were consubstantial (Coppedge, 2007).

The Cappadocian approach to the Trinity is best understood as a defense of the divine unity. They promoted the formula 'one ousia in three hypostases', which was already stated by the Council of Alexandria (362 AD). Their focus is on the three hypostases in order to give full separate existence to the Father and to the Son and to the Spirit, they hold the three together in unity. Thus, there is One God who simultaneously exists in three different modes of being – Father, Son and Holy Spirit (Coppedge, 2007&McGrath,2011).

C. Trinity from Western Church Perspective
According to Letham (2004) and Coppedge (2007), the Western Church has been influenced more by Augustine's theology of Trinity. He has exerted an overpowering influence in the Western church up to the present day. Augustine's adaptation of classical thought to Christian teaching created a theological system of great power and lasting influence.

Augustine (354-430 AD) was born on 13 November, 354 at Tagaste (now in Algeria). He was a bishop of Hippo and also called Saint Augustine of Hippo. He was one of the Latin Fathers of the Church, one of the Doctors of the Church, and perhaps the most significant Christian thinker after St. Paul (Night, 2008).

Augustine sacrificed almost thirty years of his life to focus his study on the Trinity. *De Trinitate* (in Latin) was the major contribution of Augustine in the context of Trinity. Augustine affirms with the tradition of the Catholic Church and the Nicene Creed that one God is triune. The Father, Son and Hoy Spirit are coessential, distinct and yet numerically one in substance (Coppedge, 2007 & Khaled, 2011).

There are four key elements of Augustine's contribution to the doctrine of the Trinity. He starts the discussion with the unity and equality of the Trinity. Augustine emphasizes on the 'divine nature' compared to the Eastern Church who made God the Father the beginning

point of discussion. This focuses on the unity or oneness of God. They are not as three separate persons. Each of divine persons is identified with the others and with the divine essence itself (Letham, 2004 & Coppedge, 2007).

Augustine insists the divine nature as prior to the personalities. In Latin theology thought, the nature is the first point and only subsequently on the persons. Personality is viewed as being and it is the final complement of the nature, thus, the nature is regarded as logically prior to the personality. In term of nature of God is one, He is known to us as one God before He can be known as three persons. Hence, when theologians speak of God without special mention of a Person, conceive Him under this aspect (Night, 2008).

In addition, the concept of *perichoresis* makes it possible to pay attention to their shared life and unity. Since the focus in One God, whatever belongs to the essence of God's nature should be expressed on the singular. The Triune God has a single will and thus has a single indivisible action. God's work is inseparable. Each person possesses the divine nature in particular manner, therefore, in the external operation of the Godhead it is proper to attribute to each of them that function which is appropriated to him by virtue of his origin. For instance, regarding for the work of creation, Western theologians clarify that creation is the work of an external divinity, which is the function of God as the One and not a separate entity (Coppedge, 2007 & Night, 2008).

Second, as a result of the distinction between the three persons of the Trinity, Augustine focuses on the mutual relations of the persons within the Godhead. So difference arises because the Father begets, the Son is begotten and the Spirit is bestowed by them as a common gift. These phrases distinguish them by begetting, begotten and breathed/spirated/proceeding. He tends to minimize the 'persons' within Trinity because he begins with the unity of the Trinity. This is because he is not comfortable with the Greek use of the term *hypostasis* for person. So, Augustine attempts to describe the three members of the Trinity in terms of subsistent relations. He used relations in describing how one entity connected to another and the members of the Trinity having relationship in terms of begetting, begotten and proceeding (Coppedge, 2007 & Night, 2008).

Third element is the procession of the Spirit. He describes the Spirit as the mutual love between the Father and the Son. The analogy that he uses is that of the Father as the lover, the Son as the beloved and the Spirit as the love that joins the two together. In one side, this idea reinforces the concept of the relation within the Trinity. In other hand, it seems to reduce the Spirit to a mere connection between the Father and the Son without giving the Spirit the same status of personhood. However, for Augustine the relations are eternal (Coppedge 2007, Night, 2008 & McGrath, 2011). A consequence to the perspective of the Spirit as love between the Father and the Son; Augustine implies more clearly than anyone else among Western Fathers through the concept of 'double procession of the Spirit' which is from the Father and the Son (*filioque*). This is a starting point for the issue of *filioque* among Eastern and Western theologians (Coppedge, 2007).

Moreover, in Western theologya question point out for the discussion of Holy Spirit - why the Third Person of the Trinity is termed the Holy Spirit? Augustine's answer is because of the Holy Spirit proceeds from both the Father and the Son, and hence he rightly receives a name applicable to both. Holy Spirit proceeds from the Father and the Son as the term of the love by which God loves Himself. Here, it is necessary to safeguard a point of revealed doctrine. It is of faith that the procession of the Holy Spirit is not generation. As stated in the Bible, "the

Son is the only begotten of the Father" (John 1:14). And the Athanasian Creed expressly lies it down that the Holy Spirit is from the Father and the Son, neither made, or created, nor begotten, but proceeding (Night, 2008).

Final element is an analogy of the Trinity by Augustine. The most significant indication of the Trinity is throughout creation especially in human persons, who are made in the image of the triune God, which means the triune nature of God, can see within a single individual. Augustine perceives these reflections of the Trinity in three different ways, in terms of trinity of mind, knowledge and love. He argues that the mind has knowledge of itself and love of itself. Next is the trinity of memory, understanding and will. Then the third, views the mind as memory, understanding and love. It is apparent that love and will sometimes interchangeable in his thinking (Coppedge, 2007).

So, Augustine's analogies have had significant effect on Christian thought especially in the Western church. His thought is the basis for a 'psychological understanding of the Trinity'. It defines the Trinity as the relationships of three persons as well as a mental process within the intellect of a single individual. The impact of this analogy is the internal analogies of the human psyche focus on the individual a reflecting the triune God, not the three persons in relationship to one another. This is stresses when Augustine looks to the 'intellect' as the basis for understanding the image of God. Thus, he emphasizes on the 'rational components' that make up the intellect rather than the totality who relates to other persons (Coppedge, 2007).

Indeed, analogies of the Trinity should clarify with care and is aware of their limitations. While valid in itself which based on the idea that humanity is created in the image of the Triune God, but it can end up being a Trinitarian theology 'from below'. There are not only similarities but also differences between the Trinity and humanity should be considerate (Kärkkäinen, 2007). According to Night (2008), Augustine's psychological analogy in developing the Trinity shows a very general way to clarify the unity of triune God.By indicating the analogy between the two processions within the Godhead and the internal acts of thought and willin the human mind, Augustine became the founder of the psychological theory of the Trinity. His idea mostly accepted by every subsequent Latin writer.

D. Filioque Controversy
The *filioque* debate is essential from both sides as a theological issue itself, and also as a matter of some important in contemporary relations between Eastern and Western churches. We should therefore explore the issues in some detail.

In the Constantinople Council (381 AD) indicated that the Holy Spirit was 'proceeds from the Father'. Eastern Orthodox churches adhere to the creed until today. The fuller explanation of the role of the Holy Spirit as stated in the versions, such as the first version said "I believe in the Holy Spirit", while the final version expanded the belief "And (I believe) in the Holy Spirit. The Lord and Giver of life, who proceeds from the Father, who with the Father and the Son together worshipped and glorified". Thus, the original Nicaea Creed had a Holy Spirit proceeding from the Father alone (Ngien, 2005; Coppedge, 2007; Sylvester & Abdullah, 2009).

Afterwards, in the Western churches they tried to extend the creed and claimed the Holy Spirit was 'proceeds from the Father and the Son' (in Latin word known as *filioque*). This appeared first in the Latin versions of the creed. Finally, in 589 AD, the term *filioque* (and

son) was included officially by Spanish bishops meeting at Toledo. Then, in the West, the latest version of Nicaea Creed became popular and was formally endorsed in 1017 AD. However, the Eastern churches protested to the addition of the clause. Therefore, this controversy was the reason that led to the separation of the Orthodox/Eastern church and the Western church in 1054 AD and it remains an issue of dividing between these Christian churches until today (Ngien 2005; Coppedge, 2007; Sylvester & Abdullah, 2009).

McGrath (2011) noted that in defending the term of *filioque*, Augustine (354-430 AD) who was the earliest theologian and philosopher in the West argued that the Holy Spirit proceeds 'from the Father and the Son'. One of his main argument was based on the Bible:

> "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22).

Augustine's argumentation lied in his distinctive understanding of the Spirit as the 'bond of love' between Father and Son. God the Father was the Father of the Son, and Son of God was the only Son of the Father. However, the Holy Spirit was the Spirit of both the Father and the Son, binding them together in a bond of love.

According to Kärkkäinen (2007) and McGrath (2011), Augustine developed the idea of relation within the Godhead. Each entities of the Trinity was defined by their relations to each other. He conceived of the Spirit as communion (of the Father and the Son), their shared love and a gift. Therefore, the Holy Spirit as a binding love and fellowship between God the Father and Son of God. He developed his idea of the Trinity with the idea of loving relationships in terms of obedience and fatherhood. Father was a Lover, Son was the Beloved Son and the Holy Spirit was mutual love that connected the two.

Meanwhile, Eastern Christian strongly opposed addition of the *filioque* clause in the Nicaea Creed. They claimed that it was biased because it was modified without any consultation involving ecumenical opinions. The adding of the *filioque* clause seemed to place the Holy Spirit subordinated to the Father and the Son and was given a lesser position. Therefore, an alternative formula proposed by Gregory of Nazianzus which the Holy Spirit as the result of the 'Father *through* the Son' (the Spirit proceeds from the Father *through* the Son). This idea makes the Eastern churches understand the Holy Spirit proceeds from the Father through the Son compared with the Father and the Son. Hence, both had legitimate concerns theologically and the issue has never been resolved between the two branches of the church (Coppedge, 2007 & Kärkkäinen, 2007).

E. Trinity from Asian Perspective
There are distinctively different between Asian context and orthodox view of the Trinity. The cultural and history context of the West is very distinct from the East that they seem contradict to each other. Similarly, in discussing the doctrine of the Trinity, Asian theologians introduce this doctrine from different aspects based on community's belief. One of them is Jung Young Lee who introduces the new concept of Trinity. Lee built his vision of the Trinity in the Yin and Yang.

Jung Young Lee is a Korean-born Asian theologian who viewed Trinity from the concepts of Yin and Yang. Both of them are principles in Taoism. This religion is the oldest philosophical thought from mainland China, which still flourishes to this day. The founder was Lao Tze, who was born in 604 BC (Kärkkäinen, 2007 & Ghazali, 2013).

According to Lee (1996), in discussing of East Asia philosophy, Lee uses the term 'cosmos-anthropology' to express the relations between humanity and the universe. The relationship cannot be separated because cosmology is the basis for understanding human nature. According to the cosmos-anthropology assumptions, our thought process is subject to the cosmic order. For example, if the cosmos (universe) operates through the concept of Yin and Yang, then human activity also follow the same principles. Thus, the Yin and Yang symbol are crucial to the East Asian worldview.

Based on Tao understanding of the cosmos, initially the cosmos is a 'void' called as *Wu Chi*. Everything in the world is composed of two entities or opposing forces. The negative force known as Yin and positive force called as Yang, both come from *Wu Chi*. Then, the interaction between these two forces producing *Tai Chi.* Yin represents the earth and material, while Yang represents the heavens or spiritual. *Tai Chi* is a result of the linkage between Yin and Yang, which is regarded as a manifesto of Tao.

Tai Chi is depicted with a circle formed by the two forces of which are Yin and Yang. Black part with the white dot (○) represents Yin, while the light part with the black dot (●) represents Yang. Different 'dot' respectively opposite of the body, both will be neutral. Therefore, the role of Yin and Yang is to be balance and harmonious. Yin is negative, passive and vulnerable to destruction while Yang is the positive energy, active and constructive (Ghazali, 2013 & Mohd Rosmizi et al., 2011).

Lee worked on an idea by presenting the principles of Yin and Yang as Trinitarian thinking. If we observe the symbol of Yin and Yang, it notifies that Yin has a Yang dot (○) in it and Yang has a Yin dot (●) in it. These dots represent 'in', which become the inner connecting principle and can also be associated with the Trinity.

In understanding the principles of Yin and Yang, Lee examines the interpretation of the term 'in' in the Bible.

"Believe me that I am in the Father and the Father is in me" (John 14:11).

This statement shows that when Yin and Yang include and are included in each other, they create a relationship of the Trinity. Since Yin and Yang are relational symbols, Yin cannot exist without Yang and vice versa. Furthermore, Yin and Yang are related to each other because they include each other. This inclusiveness can be simply symbolized by the preposition 'in', the inner connecting principle of Yin and Yang. Hence, God the Father and Son of God are one, by the term 'in' (Lee, 1996).

Other statements in the Bible that can be associated with the Yin and Yang such as:

"The Father and I are one" (John 10:30)

Interpretation leads to the point that Yin and Yang cannot exist without each other because the concept of relationship is given priority than individuality. This is because the principle is based on "both /and" rather than "either /or ". So, 'and' denotes a statement indicating Trinity is interdependence and unification. In relation to the Trinity, both God the Father and Son of God are One because of the principle 'and'.

In addition, how the principle of Yin and Yang can be attributed to the Holy Spirit? Lee gives the solution by referring to the principle of 'both/and'. In his view, 'and' is not only a principle that connects between the two but also the principle of 'between' that exists between both. When the 'two' existence, the third will exist between them. Based on this idea 'middle' represents the connecting element between two, which contributes for the existence of the Third. Accordingly, the Spirit is the third element in the Trinity relationship (Lee, 1996).

Lee reviews the relations between Yin and Yang symbolic thinking with Trinity as follows:

> When there are two there will be three because the Third is a mediator. Yin is Yang because it is included in Yang, just as Yang is included in Yin. Hence, Yin and Yang (both) is One and One is Two. They are also Three because they contain the 'Mediator' that connects between them. Consequently, in symbolic thinking of Yin and Yang, One in Three and Three in One is for Two. Without the Two, the concept of Trinity will not occur because understanding the concept of two (two-ness) is important to comprehend the relationship between One and Three (Lee,1996 & Kärkkäinen, 2007).

CONCLUSIONS

The Eastern Church emphasized on the 'threeness of the persons' is held together in the oneness of God. They solved the unity problem with the concept of *homoousios*. Then, the unity of the three persons was made clear through the concept of *perichoresis*. This term used by the early church is to balance the three in one, which is the concept of 'shared existence'. Each member of the Trinity shares fully in the life of the other two; each permeates and participates in the existence of the others.

The next theological development was the historic formula describing the Trinity in terms of 'one essence and three persons'. The problem of differentiating the three within the one God was accomplished by distinguishing the persons according to 'the relations to one another'. So the Father is understood as unoriginate, the Son is eternally begotten and the Spirit eternally proceeds from the Father and is sent by the Son.

The persons of the Trinity also can be distinguished by their 'functional relationship the creation', describing the Trinity in its relations to God's plan for the world. Thus, the Father is more fully identified with the work of creation, the Son with the provision of redemption and the Spirit by the ability to sanctify.

Furthermore in Western church, obviously Augustine was not comfortable with the concept of persons within the Godhead. He emphasized on God's unity (oneness) over his diversity. So, in West an analysis of the existence and the being of the one God are foundational. Thus, the discussion of the triuness of God received less attention. The tendency is to downplay the distinctness of the persons in the Trinity and the focus more on the monarchy (oneness) of God.

His analogy of the Holy Spirit as the love bond between the Father and the Son seems to depersonalize the Spirit. Some believe this lack of attention to the Spirit accounts for the poor development in the Western church. Instead, he clearly described this analogy by giving more

impact to Holy Spirit through the 'double procession of the Spirit' from the Father and the Son (*filioque*).

In sum, the article illustrates the writings of key Christian thinkers of the second until early fifth centuries. They developed orthodox views of the Trinity from both sides neither the unity nor the distinctions among the Trinity, in order to grasp Trinitarian doctrine, because it reveals What and Who God is.

Instead of traditional, the Trinity has been discussed from Asian perspective which is seems to be contradicting to the original concept. However, their difference should be regarded not as a source of conflict but as a basis for mutual fulfillment. Their contextual difference will enrich a holistic understanding of the Christian faith.

ACKNOWLEDGMENT

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Spiritual Intelligence: It's Importance to ASEAN Community Wellbeing

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ABSTRACT

Social problems are some of the issues that need to be faced by ASEAN countries. Problems involving adolescents such as missing their studies, discipline, free sex and pregnant out of wedlock. This situation can affect the well-being of society. Therefore, this study aims to discuss spiritual intelligence as a mechanism to solve the problem. This study is conducted using the method of content analysis by examining previous studies regarding on the current problems that occur and the study on constructing spiritual intelligence from Islam and Western scholars view. The study found that each ASEAN country face similar problems. The study also found that, aspects of spiritual intelligence are important for adolescents to help solve the problems faced. The implication of this study is related agencies need to be concerned about spiritual intelligence as a mechanism for addressing social issues towards a prosperous life.

Keywords: *Spiritual Intelligence; ASEAN community; Wellbeing.*

INTRODUCTION

In the Islamic perspective, spiritual aspect is the inner dimension of human beings that cannot be expressed by the human's senses. Spirituality is within the religious dimension. The relationship between spiritual and religion was explained by Yusuf Al-Qardawi (2001). From the Islamic psychology, human being was created with two interdependent aspects which are spiritual and physical (Fariza Md Sham et al., 2015). Therefore, a peaceful individual is the one who has the balance between the spiritual and material aspects.

This research was carried out with the aim to study the importance of spiritual intelligence aspect in tackling human life problem and consequently achieving life wellbeing. The ASEAN community has common sociocultural, economy, political and problem characteristics, thus they would be able to share the strategy of achieving life wellbeing through the mechanism of increasing spiritual intelligence.

Malaysia as the chairman of ASEAN 2015, has taken the initiative to form an ASEAN Community on 31 December 2015. The formation of the ASEAN Community is based on three main aspects which are Political and Security Community, Economic Community and Socio-Cultural Community (Mohd Azizudin, 2015). The purpose of the community formation is to achieve the increase in life quality towards the ASEAN Community life wellbeing. However, there are many challenges and problems in achieving the ASEAN community life wellbeing. Some of the problems are the issues on human trafficking as mentioned by Shairul Amin (2011) and Ahmad Shaher (2011). Human trafficking in the ASEAN countries is viewed as critical based on the sharp increase in the number of arrest.

How could this occur when there are various efforts being done to free ASEAN from human trafficking crime by 2020 (Ahmad Shah Pakeer Mohamad et al 2011).

Meanwhile Cheah Wuiling highlighted the endless issue of sex trafficking despite having the Palermo Protocol 2000 which has been framed to combat the human trafficking crime. On the other hand, Foong Kin (2009) proved that smoking addiction issue among female teenagers and young women in big city areas is on the rise.

Next, there is an attempt to promote and legalized the lesbian, gay, bisexual and transgender (LGBT) lifestyle among the East Asia region including ASEAN via a program called '*Being LGBT in Asia*'. Through this program, the United Nation Development Programme (UNDP) and the United States Agency for International Development (USAID) have encouraged the network between LGBT groups in the entire Asia-Pacific; developing knowledge, expanding the understanding on the capacity of LGBT organizations to participate in dialogues and mobilizing the society to take part and promoting the understanding of human rights towards LGBT, the stigma and discrimination they face in each country in the Asian region.

All these problems would interfere the society wellbeing especially in ASEAN. Therefore this research highlighted the mechanism in confronting and dealing with such problems – that is by increasing the spiritual intelligent among the ASEAN society to achieve life wellbeing.

MATERIALS AND METHODS

This is a content analysis qualitative study. The researcher examined the previous studies related to the problems that have occurred and faced by some ASEAN countries. Next, it discussed the concept of spiritual intelligence based on the perspective of Muslim and Western scholars as a mechanism in handling the problems faced.

REVIEW OF LITERATURE

There are several studies conducted based on the social-cultural aspect regarding the problems that occur in the ASEAN countries. Among the social-cultural and security issue of the ASEAN community is the problems related to human trafficking.

This issue is a challenge that could interfere and endanger the security and sovereignty of a nation. This is based on the fact that human trafficking is one of the reasons for the rampant crime which is currently active worldwide. The study conducted by Shairul Amin (2011) found the social impacts caused by the increase of human trafficking cases are: firstly, as a threat to security, stability and peace of the country and the emergence of a sense of resentment by the locals. Secondly, the influx of human trafficking victims is capable of affecting the demographic profile of the population especially in large cities. Finally, the increase in human trafficking cases could also threaten domestic security as a result of the increase in criminal cases involving foreigners (Khairul Amin 2011).

In a study conducted by Ahmad Shaher (2011) found that this organized crime usually involves certain individuals and influential party to mobilize their agenda. Therefore, the society, NGOs, religious bodies, families and various individuals have to work hand in hand

with the government to address this crime. Thus, this study would suggest that each agency to adopt a spiritual approach to tackle the problems faced.

In an article written by Cheah Wuiling (tt) entitled *Assessing Criminal Justice and Human Rights Models in the Fight Against Sex Trafficking: A Case Study of the ASEAN Region* focused on the responses from the countries in ASEAN in fighting against sex trafficking crimes that have spanned for a long time. He explained that although in the Palermo Protocol 2000 the international community has pledged to combat human trafficking, however the issue of human trafficking still remain in the third place after drug and illegal weapons sales in the international criminal activity. The study examined the implementation of criminal law, human rights and a framework that was developed by the international community in combating sex trafficking. He further explained that sex trafficking crime victims should be protected by the country of destination, the repatriation to their home countries should be guaranteed and well-organized rehabilitation program should also be provided. Therefore, this study would suggest the application of spiritual intelligence aspect as the mechanism to handle this problem.

Among other problems that occurred in the ASEAN region is the practice of smoking among teenage girls and young women. In 2007/08, Foong Kin (2009) conducted a study on the practice of smoking among female teenagers and young women in ASEAN. The survey was conducted on 3000 respondents in each ASEAN capital city and it showed an increase in the number of smokers from this group. The respondents were from secondary schools, colleges and universities in each capital city involved. Several factors were identified contributing to the increase in the number especially in developing nation. One of them is the role of Tobacco companies that have targeted female teenagers and women with relatively high investment and promotional campaigns. They portrayed smokers being a symbol of liberation, emancipation, slender and glamor. Thus this study provided the need for a more unbending policy to preserve the generation of female teenagers and young women from the danger of death due to smoking. The study is also expected to deliver a call to action on health care for the wellbeing of female teenagers and women in the ASEAN region.

In another study conducted by Hazizan Md Noon et.al (2003) on 2869 youths from various religious secondary schools in Johor proved that religion plays an important role in instilling good values and preventing social problems in Malaysia. Therefore, currently in Malaysia the role of religion need to be strongly emphasized in the effort to increase the society morality as emphasized in the Vision 2020. The study also showed that youth with higher internalization of religion will be less involved in social problems (Hazizan Md Noon et.al 2003). Spiritual intelligence is usually associated with someone's faith towards religion. Firm religious faith will result in higher spirituality which in turn gives birth to life wellbeing within the society.

RESULTS AND DISCUSSIONS

A. Spiritual Intelligence Concept
Spiritual intelligence has been widely discussed by Eastern and Western scholars. In modern psychology, the theory of intelligence began in the late 19th century. In fact, the concept of human intelligence heavily influenced the field of modern psychology. Among the early theory of human intelligence was pioneered by Francis Galton (Cohen & Swerdlik, 2010). Later, the theory of emotional intelligence emerged and popularized by Goleman (1995).

Goleman showed empirical evidence from his research that success is not guaranteed among people with high IQ. However, someone who possesses Emotional Intelligence (EQ) holds most positions in the executive world. Nevertheless, it is considered inadequate in answering the questions and solving the problems of the human life as they are getting more and more complicated which seems to be increasingly losing the judgment value.

Shortly after, The Model of Spiritual Intelligence emerged and pioneered by Zohar and Marshal (2000) who stated that meaning and value come from the human's conscience. According to Zohar and Marshall (2000), Spiritual Intelligence (SQ) is intelligence used to resolve the problem of meaning and value. Intelligence makes someone's life broader, richer and meaningful. According to it, Spiritual intelligence includes the characteristics of self-awareness, idealism, capacity to confront and institutionalize difficulty, open-mindedness, encourages perseverance, diversity, perseverance, tendency towards asking "why", capacity to re-plan and responsive.

Furthermore, according to Zohar and Marshal (2000) spiritual intelligence is more comprehensive compared to emotional intelligence where the latter is only based on psychological and neurological development which study the fact and the position of emotion in the human brain and its role and impact in human life. Spiritual intelligence according to them is broader because apart from the emotional base alone, spiritual intelligence is also based on human sociology and spiritual. They believe spiritual intelligence is the intelligence to deal with the issue of meaning or value that is an intelligence to position our behaviour or life in a broader and richer context; an intelligence to evaluate whether someone's act or path is more meaningful when compared to others. Spiritual intelligence is the needed intelligence to effectively functionalize the mind and emotional intelligence. It is the highest form of intelligence that one should acquire in the context of undergoing daily life. Thus, according to them Spiritual Intelligence is the intelligence of the soul. It was the result of the Western society's soul crisis which led them searching for meaning in their life. One could attain the highest spiritual intelligence once he or she has successfully cracked the question of meaning and value to the extent able to position his or her behaviour in a broader and richer meaning context. And it has the association with one's intellectual intelligence and emotional intelligence.

The works of Emmons (2000) and the partner of Zohar and Marshall (2000) undeniably have become the encouragement in further introducing the construct of spiritual intelligence in the field of modern psychology. Ever since, various theories, conceptions and suggestions were put forward by the Western and also Eastern scholars to combine the spiritual concept and intelligence in confirming these constructs as human intelligence; one of them is Amram 2007. It was found that Amram has identified seven main theme related to spiritual intelligence which are meaning, consciousness, grace, transcendence, truth, peaceful surrender to self and inner-directed freedom (King & DeCicco 2009: 69).

In Islamic context, there is a direct relationship between spiritual or spirituality and Allah. The Muslim scholars have debated that the concept of soul is regarded as spiritual in nature, unseen and is believed to be the God's business which is concealed from the human knowledge. Therefore in Islam, the spiritual intelligence could be attained when one has successfully submitted his whole life to Allah SWT with acceptance and surrender without any complaint and reiteration.

The construct of spiritual intelligence is a combination of four elements which are the heart, soul, mind and spirit (Salasiah Hanin et. Al 2012). Fariza (2013) said that spiritual intelligence is an idea of four elements consisting of the heart, soul, mind and spirit; these components are internal in nature that is influential in the appearance of one's personality.

Apart from that, there are several hierarchy of human spiritual development where in the Qur'an it was explained through the stages of the soul beginning from *al-nafs al-ammarah*, *al-nafs al-lawwamah* until the highest stage that is *al-nafs al-mutmainnah* (Langulung, 1987). This spiritual development hierarchy itself implies the definition of spiritual intelligence (see Bensaid et al., 2014).

Likewise, spirituality in Islam is compatible with the human conscience and intuition which originates from the spirit that God breathed into human (Nasr, 1979). However, human was given very little knowledge about it (Qur'an, 17:85). Doi (2008) explained that Islamic spirituality seeks to ensure spiritual activity or experience is in line with what was projected by the Sunnah of the Prophet Muhammad (peace be upon him) as an example of the superior spirituality.

The concept of intelligence in Islam could be linked to the human intellect and cognitive ability in terms of its spiritual dimension (Crow, 2006; Utz, 2011). In other words, spiritual is strongly linked to one's intelligence (Nasr, 2012). Indeed, human intelligence is based on the Divine viewpoint because according to Yahya (2000), when a person engages in spiritual activities, he or she should exercise the sanity of his or her mind with wisdom and also based on the Divine revelation.

According to the perspective of the Muslim scholar al-Ghazali (1994) in elaborating the spiritual definition, he explained that there are four elements that form one's spirituality which are *al-qalb* (heart), *al-ruh* (spirit), *al-nafs* (soul) *and al-'aql* (mind). Imam al-Ghazali classified *al-nafs* into several stages beginning from *al-nafs al-ammarah* until the stage of the most pure and tranquil that is called *al-nafs al-mutmainnah*. At this stage, the love for Allah motivates him to always do good deeds and to invite others towards goodness. His desire to save mankind from sins and Allah's wrath is so high that it pushes him to become a preacher who always strives to uphold the words of Allah. It is at this stage, spiritual is regarded as intelligent.

Najati (1988) began discussing about spiritual intelligence in his book *al-Qur'an wa 'Ilm al-nafs al-Hadith al-Nabawi wa' Ilm al-nafs* and interpreted it as emotional and social maturity. It refers to the ability to adapt to the surrounding environment, able to bear responsibility and meet various problems, and to live a life with full acceptance, blissful and meaningful. Najati also equated this spiritual intelligence as *al-nafs al-Mutmainnah* (Najati 1988).

Mujib and Mudzakir (2002) said that spiritual intelligence is related to one's inner qualities. This intelligence directs someone to perform even more humane until he reaches the noble values which may have not yet being grasped by the human mind. It is about the growth of a human being. It relates to shifting in life. It relates to determining the direction of life and healing ourselves from all the pains that we carry. It is a form of thought that thinks for ourselves as an expression of a higher reality. It is also about how we see the resources available to us. Finally, we will find freedom from the sense of just being a regular human being and attaining higher spiritual stage when we return to our original nature which is human nature.

Aliah (2006) argued, to live humans need to breathe and having to breathe meaning humans have spirit. Therefore, the word spiritual means to have a closer bond to spiritual or psychological things compared to physical and material ones. Spiritual is self-awakening or enlightenment in attaining the goal or meaning of life, where the foundation of one's happiness and wellbeing comes from his or her upright spirituality. Among the spiritual aspects is having the life direction which encourages someone to increase the wisdom and strength of will to achieve his or her wish and dream; and strive for even closer relationship with God and to understand the nature of the universe.

Iskandar (2012) to some extent was able to describe spiritual intelligence using the thematic interpretation approach from the Qur'anic perspective. According to his understanding, spiritual intelligence is the functionality of the human heart or soul which is used to the maximum. It involves the sense of sight, hearing and the human comprehension capacity in the scope of Divine revelation understanding.

Tasmara Toto (2001) defined spiritual intelligence as someone's ability to listen to his conscience or the whisper of truth which is god-inspired in his way of taking decision or making choices, empathizing and adapting.

Adz- Dzakiey (2004) made a comprehensive framework by presenting several mainstream intelligence models as the subset to the prophetic intelligence. The book suggests a rather long explanation about how the guidance of the Qur'an and the wisdom of the Prophet Muhammad (peace be upon him) were able to develop the potential of human nature through human spiritual development. Prophetic intelligence emphasizes the concern for the purity of heart and emotion that can resist the influence of spiritual diseases such as idolatry (*shirk*), hypocrisy, and disbelieved (*kufr*). Spiritual intelligence was placed in the framework of the prophetic intelligence and it proposed eight indicators which are knowing and feeling closer to Allah SWT; constantly feeling the presence of Allah SWT; transcendental exposure and experience, *siddiq* (honesty), *amanah* (trustworthy), *tabligh* (preach), *fatanah* (wisdom) and *istiqamah* (consistent).

According to Bensaid et al. (2014) point of view, spiritual intelligence is resulted from the manifestation of deep faith and belief in the oneness of Allah SWT which give birth to emotion, thoughts and positive actions. Meanwhile Zainab et.al (2001) defined spiritual intelligence as someone's ability to have excellence level within oneself in terms his relationship with Allah SWT and his relationship with other human beings especially in the aspect of *al-amr bi al-ma'ruf wa nahy 'an al-munkar*. Furthermore, according to Elmi (2013), spiritual intelligence in Islam refers to those who attain the degree in the form of soul tranquillity, intelligent mind, possess spirit wellbeing, *al-nafs* that is *mutmainnah* and contented heart with faith and piety towards Allah SWT. Therefore the characteristics and the nature will establish the perfect personality, moral and lifestyle in their life.

CONCLUSIONS

Conclusively, the Eastern and Western scholars unanimously said that spiritual intelligence is the key towards life happiness and wellbeing. Spiritual intelligence would encourage someone to do the best for him or herself whether in his or her relationship with God and also with the surrounding community. Every person who wants to attain the wellbeing in life

should place their spirituality in the state of being lively and intelligent. Scholars unanimously agreed and said that life happiness and wellbeing, the meaning and the value of life come from within the human conscience.

This proves that spiritual intelligence is extremely vital in addressing the problems faced by the people of ASEAN. Each agency either government, private or even NGOs should pay attention in emphasizing spiritual intelligence within the society through the programs structured, as a mechanism in dealing with social problems in order to achieve life wellbeing.

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Peranan dan Sumbangan Allahyarham Pehin Dato (Dr) Haji Ismail Bin Omar Abdul Aziz dalam Pengukuhan Pendidikan Agama Islam di Malaysia dan Negara Brunei Darussalam

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ABSTRAK

Kajian sejarah membuktikan peranan penting ulama dalam melestari syiar Islam di Nusantara melalui pelbagai manhaj terutamanya pentadbiran kerajaan, pendidikan, ekonomi dan sosial. Justeru, kertas kerja ini bertujuan mengkaji peranan seorang tokoh ulama nusantara iaitu Allahyarham Pehin Dato (Dr.) Haji Ismail Bin Omar Abdul Aziz dalam memartabatkan syiar Islam melalui pengukuhan pendidikan agama Islam. Objektif kajian ini adalah bagi menjelaskan peranan dan sumbangan beliau dalam mengukuhkan pendidikan agama Islam di Malaysia dan Brunei Darussalam. Kajian ini juga meneliti hubungan kerjasama antara ulama dan umara dalam usaha menjayakan matlamat tersebut. Metodologi kajian ini adalah berdasarkan pendekatan kualitatif merangkumi kajian kepustakaan dan temu bual. Hasil kajian ini mendapati peranan dan sumbangan signifikan beliau dalam mengukuhkan dan memajukan pendidikan agama Islam di Malaysia dan Brunei Darussalam. Di Malaysia, beliau memainkan peranan dalam pembangunan sistem pendidikan aliran Arab melalui penyusunan sukatan pelajaran, penubuhan institusi-institusi pengajian tinggi aliran Arab dan penulisan. Manakala dalam konteks pendidikan Islam di Brunei Darussalam, beliau berperanan dalam pembangunan pendidikan agama dari peringkat asas dibuktikan melalui penubuhan sekolah agama formal yang pertama pada 1375H/1956M dan seterusnya penubuhan sekolah agama aliran Arab. Fatwa beliau turut memainkan peranan signifikan dalam pembangunan pendidikan Islam sama ada dari segi pembangunan fizikal mahupun dasar pendidikan negara. Melalui kajian ini juga, pendidikan Islam di Brunei dilihat telah berjaya diperkukuhkan melalui hubungan diplomatik antara kerajaan Johor Darul Ta'zim dan Brunei Darussalam. Dedikasi dan usaha gigih beliau memperlihatkan pendirian beliau terhadap kepentingan pendidikan yang holistik sebagai asas bagi mempersiapkan generasi ulama yang berkualiti pada masa hadapan.

Kata kunci: Pengukuhan; Pendidikan Agama Islam; Malaysia, Brunei Darussalam.

PENDAHULUAN

Kedatangan Islam di rantau Nusantara telah mencorak tamadun masyarakatnya baik dari segi akhlak, pemikiran, spiritual, budaya mahupun berbentuk fizikal. Jelasnya Islam menjadi tonggak segenap aspek kehidupan. Kajian sejarah membuktikan ulama memainkan peranan penting dalam menyebarkan dakwah dan meneguhkan syiar Islam. Ulama tidak terbatas menyampaikan dakwah secara tradisional bahkan lebih meluas melalui proses Islamisasi pentadbiran kerajaan, pendidikan, ekonomi dan sosial. Justeru, kertas kerja ini akan mengenengahkan peranan seorang tokoh ulama iaitu Allahyarham Pehin Dato (Dr.) Haji Ismail Bin Omar Abdul Aziz dalam memartabatkan syiar Islam melalui pengukuhan

pendidikan agama khususnya di Malaysia dan Brunei Darussalam. Kertas ini akan turut meneliti hubungan kerjasama antara ulama dan umara dalam usaha menjayakan matlamat tersebut.

A. Bingkisan Peribadi Allahyarham Pehin Dato (Dr) Dato Haji Ismail Omar Abdul Aziz
Allahyarham Pehin Dato (Dr) Haji Ismail Omar Abdul Aziz merupakan seorang tokoh ulama di negeri Johor Darul Takzim[120], Malaysia[121] dan Negara Brunei Darussalam[122]. Nama dan gelaran lengkap beliau ialah Pehin Datu Seri Maharaja Dato Seri Utama (Dr.) Haji Ismail bin Omar Abdul Aziz. [123] Beliau juga dikenali dengan panggilan *Mu'allim* dan *Faqeh* kerana ketokohan dan kepakarannya dalam bidang agama Islam yang meliputi bidang Lughah al-'Arabiyah, Usuluddin, Syariah, dakwah dan fatwa serta bersifat wara' dan dermawan. [124]Beliau memahami kitab-kitab agama yang muktabar, berkeupayaan mengajar dengan kaedah yang sesuai serta beramal dan berilmu dengan penuh takwa dan keimanan.[125]

Allahyarham Pehin Dato Haji Ismail dilahirkan pada 1329H/1911M[126] di Kampung Rengit, Batu Pahat, Johor. [127]Kedua ibu bapanya terdiri daripada keluarga yang kuat agama. Bapa beliau, Omar bin Haji Abdul Aziz bin Haji Ahmad, dikenali oleh masyarakat Johor Darul Ta'zim sebagai 'Faqeh Omar'[128], merupakan salah seorang guru agama yang bergerak aktif di Johor Darul Ta'zim pada akhir abad ke-19.Manakala, ibunya, Hajah Mariam binti Haji Yusuf, dari Pulau Riau[129] berketurunan Bugis, Sulawesi.[130] Beliau mendapat pendidikan

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[120]Allahyarham Pehin Dato Haji Ismail adalah antara 40 tokoh ulama kelahiran negeri Johor. Lihat Abd Latif Juffri @ al-Jufri, Masnorindah Mohd Masry, *40 Tokoh Ulama Johor (Siri Pertama),* Johor Bahru: Majlis Agama Islam Negeri Johor, 2012.

[121] Menerima anugerah 'Tokoh NADI' daripada Yayasan Nadwah Akademi Islam (NADI) atas sumbangan beliau dalam bidang dakwah dan penulisan Islam, yang telah disampaikan oleh Perdana Menteri Malaysia, Tun Dr. Mahathir Mohamad pada 18 Jamadilakhir 1408H/ 6 Februari 1988M di Pusat Islam Malaysia.Lihat, Majalah NADI, *Sedikit Mengenai Tokoh Pertama NADI: Giat Menulis Sejak dari Bangku Sekolah,* hlm. 7.

[122] Allahyarham Pehin Dato Haji Ismail telah dianugerahkan 'Tokoh Ugama Negara Brunei Darussalam' sempena sambutan Awal Tahun Hijrah 1413 oleh Kebawah Duli Yang Maha Mulia(KDYMM) Paduka Seri Baginda Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah pada 1 Muharam 1413H/ 2 Julai 1992M di Pusat Persidangan Antarabangsa Berakas. Lihat, *Tokoh Ugama Tahun Hijrah 1413*, Pusat Da'wah Islamiah Brunei, cetakan Kerajaan, Kementerian Undang-Undang, Bandar Seri Begawan, 1420H/1999M, hlm 35-36.

[123] Gelaran diterima daripada KDYMM Paduka Seri Baginda Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, Sultan Brunei selari dengan pengurniaan bintang kebesaran diraja. Pengurniaan pingat dan bintang menjadi pengiktirafan beliau sebagai pembesar Negara Brunei Darussalam, sekaligus seorang negarawan. Lihat, kertas kerja Seminar Tokoh Antarabangsa Pehin Datu Seri Maharaja Dato' Seri Utama (Dr) Ismail Omar Abdul Aziz sempena Kemahkotaan Duli Yang Maha Mulia Sultan Johor pada 17-18 Rejab 1436H / 6-7 Mei 2015M di Pusat Konvensyen Antarabangsa Persada Johor, hlm. 20-23.Perbincangan selanjutnya akan menggunakan nama Allahyarham Pehin Dato Haji Ismail .

[124] Temu bual dengan Haji Awang Muhammad bin Damit di Universiti Brunei Darussalam pada 2009. (Meninggal Dunia pada 1432/2010).

[125] Syarat yang digariskan bagi mengenali ulama tokoh, Lihat, resolusi Ijtimak Ulama Se Malaysia di Kota Bharu, Kelantan pada 15 Muharam 1403.

[126] Hanya terdapat catatan mengenai tahun kelahiran Allahyarham Pehin Dato Haji Ismail dalam dokumen peribadinya. Temu bual dengan Dr Nurol Huda binti Haji Ismail, anak ketiga beliau, di Kampung Madang, Brunei Darussalam pada 15 Rejab 1433H/ 5 Jun 2012M dan 1 Syaaban 1433H/ 21 Jun 2012M.

[127] Haji Ismail bin Omar Abdul Aziz, Sejarah Hidup Sahibul Fadhilah Awang Haji Ismail bin Omar Abdul Aziz Mufti Kerajaan Brunei, *Majalah Jabatan Hal Ehwal Ugama Brunei*, Bil. 12, tahun ketiga, 1385H/1965M, hlm. 29. Lihat juga, Haji Ismail Omar Abdul Aziz, *Sejarah Hidup Yang Dimuliakan Pehin Datu Seri Maharaja Haji Ismail bin Omar Abdul Aziz,* Bandar Seri Begawan, 1412H/1992M, hlm.1.

[128] Record of Service 541, 1st. Appointment 1/6/1886. Sumber: Arkib Negara Malaysia Cawangan Selatan, Johor. Lihat, Haji Ismail Omar Abdul Aziz, Sejarah Hidup, *Majalah Jabatan Hal Ehwal Ugama Brunei*, hlm. 29.

[129] Haji Ismail Omar Abdul Aziz, Sejarah Hidup Sahibul Fadhilah Awang Haji Ismail bin Omar Abdul Aziz Mufti Kerajaan Brunei,*Majalah Jabatan Hal Ehwal Ugama Brunei*, hlm. 29.

formal dari Sekolah Melayu Dumpar, Johor[131], Sekolah Melayu Pontian Johor, Sekolah al-Quran Kerajaan Johor,[132] dan kemudian di Madrasah al-Attas dan Kuliah al-Attas di Johor Bahru dan seterusnya di Universiti al-Azhar dan Universiti Kaherah di Mesir atas biaya kerajaan Johor. Beliau mendirikan rumahtangga bersamaanak al-'Allamah Kiyai Syeikh Haji Muhammad Fadhlullah Suhaimi, seorang ulama Singapura iaitu Datin Seri Setia Hajah Kamaliah Suhaimi binti Muhammad Fadhlullah Suhaimi[133] yang merupakan tulang belakang dalam perjuangannya.

Dalam aspek kerjaya, jawatan-jawatan rasmi yang disandang beliau menyaksikan penglibatan beliau dalam arena pendidikan agama dan pentadbiran agama di Johor Darul Ta'zim dan Negara Brunei Darussalam. Penglibatan beliau dalam bidang pendidikan bermula sebelum beliau melanjutkan pengajian di Mesir sebagai guru di Madrasah Al-Attas dan Kuliah (Kolej) Al-Attas, Johor Bahru (1348-1356/1929-1937). Setelah tamat pengajian di Timur Tengah, beliau berkhidmat dengan Jabatan Agama Johor sebagai Pemeriksa Sekolah-sekolah Arab Johor (1368-1372H/1949-1953M) dan sejurus selepas itu dilantik juga sebagai Pengelola Majalah Warta Jabatan Agama Johor (1369-1373/1949-1953) dalam masa yang sama. Beliau kemudian terlibat dalam bidang pentadbiran apabila dilantik memegang jawatan Kadi Daerah Segamat, Johor (1373-1374/1953-1954), Pemangku Timbalan Mufti Johor (1376/1956), Kadi Daerah Pontian Johor (1377/1957), Pemangku Kadi Besar dan Kadi Besar Johor (1378-1381H/1958-1961M), Timbalan Mufti Kerajaan Johor (1385-1386/1965-1966) sehingga bersara pada 1386H/1967M.

Perkhidmatan Allahyarham Pehin Dato Haji Ismaildengan kerajaan Brunei bermula dengan penglibatan beliau sebagai anggota peninjau bagi cadangan mendirikan sekolah agama kerajaan Brunei pada 1375H/1955M. Pada 25 Syawal 1381H/1 April 1962M, beliau telah dipinjamkan oleh Kerajaan Johor kepada kerajaan Brunei Darussalam untuk menjadi Mufti Kerajaan Brunei yang pertama[134] sehingga 1385H/1965M. Setelah bersara daripada kerajaan Johor, beliau telah dipelawa oleh kerajaan Brunei untuk memegang jawatan Mufti Kerajaan Brunei secara berkontrak dari1386H/1967M sehinggalah meninggal dunia pada 11 Syaaban 1413H/3 Februari 1993M. Sebagai mengenang jasa beliau, Sultan Haji Hassanal Bolkiah telah berkenan agar beliau dimakamkan di Kubah Makam Diraja di Brunei. Antara legasi beliau ialah fatwa dan tulisan yang masih menjadi rujukan masyarakat sehingga kini.

KEPUTUSAN DAN PERBINCANGAN

A. *Peranan Allahyarham Pehin Dato Haji Ismail Dalam Pengukuhan Pendidikan Agama Islam di Malaysia*

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[130] Temu bual dengan Haji Muhamad Nazar bin Haji Abdul Karim dan isteri Asiah binti Ibrahim, sertaProf. Dr Mohd Najib bin Ibrahim di Subang Jaya, Selangor, pada 2 Safar 1433H/27 Disember 2011M.

[131] Haji Ismail Omar Abdul Aziz, Sejarah Hidup Sahibul Fadhilah Awang Haji Ismail bin Omar Abdul Aziz Mufti Kerajaan Brunei,*Majalah Jabatan Hal Ehwal Ugama Brunei*, hlm. 29.

[132] Salinan Rekod Surohanjaya Perkhidmatan Awam Brunei, 28 Jamadilawal 1402H/24 Mac 1982M dan Haji Ismail Omar Abdul Aziz, *Sejarah Hidup Yang Dimuliakan Pehin*, hlm. 2.

[133] Lulusan Kuliah al-Mualimin lil Banat (perguruan) di Mesir pada 1373H/1954M, ialah antara tiga pelajar Melayu wanita yang terawal melanjutkan pelajaran di Mesir pada 1369H/1950M. Lihat, *Al-Qalam*, 6 Januari 1951M, terbitan Abdullah bin Hamid al-Edrus, Singapura, hlm. muka hadapan.Beliau aktif dalam kegiatan dakwah di kalangan wanita di Johor dan Brunei.

[134] Pelita Brunei, 4 April 1962 dan Pelita Brunei, 18 April 1962.

- Peranan Ketika Menjadi Pemeriksa Sekolah-sekolah Arab Johor dan Pengelola Warta Jabatan Agama Johor (1368-1372H/1949-1953M)

Sesuai dengan kelulusan diperolehi dalam bidang perguruan dan pengalaman sebelumnya sebagai guru di Madrasah al-Attas dan Kuliah al-Attas (1348-1356H/1929-1937M), Allahyarham Pehin Dato Haji Ismail dilihat merupakan orang tepat menyandang jawatan Pemeriksa Sekolah-sekolah Arab. Ilmu dan pengalaman dimanfaatkan sepenuhnya dalam menyusun, memperkemas dan merangka pembaharuan dalamsistem pendidikan aliran Arab.

Sebelum 1370H/1950M, sistem pengajaran di Sekolah-sekolah Arab Rendah (SAR) menggunakan sukatan pelajaran dan buku teks masing-masing, sama ada yang disusun sendiri atau didapati dari sekolah Arab negeri-negeri lain. Melalui tugasnya sebagai Pemeriksa Sekolah Arab, Allahyarham Pehin Dato Haji Ismail telah menyusun dan menyelaras sukatan pelajaran bagi seluruh SAR negeri Johor. Sukatan pelajaran yang disusunberciri holistik menggabungkan agama dan akademik, dengan menumpukan kepada pelajaran agama dan bahasa Arab antaranya *nahu, saraf, tauhid, fiqh,insya', akhlaq, al-Tarikh, al-Tafsir, al-Hadis, al-Quran, al-imla'* dan *mahfuzat.*Manakala pelajaran akademik diajarkan dalam bahasa Arab seperti *al-Hisab, al-'Ulum (sains)* dan sebagainya.[135] Dalam hal yang sama, beliau juga pernah dilantik menganggotai Jawatankuasa Menyusun Kitab-kitab Sekolah-sekolah Agama Kerajaan Johor bagi menyusun dan memperkemas sukatan pelajaran sekolah agama.[136]

Dalam bidang tugas beliau juga ialah mengendalikan peperiksaan *Shahadah Ibtidā'iyah* bagi murid yang berada di tahun empat ibtida'i, di mana pemegang*Shahadah Ibtidā'iyah* inidiiktiraf oleh pihak al-Azhar untuk memasuki mana-mana *Ma'had Thanawi al-Azhar* di Mesir.[137] Sebagai pemeriksa, beliau kerap mengadakan lawatan dan tinjauan kesemua SAR di bawah seliaan beliau. Tumpuan diberikan kepada meninjau keperluan infrastruktur dan bahan sumber sekolah, disamping mengadakan muzakarah dan perbincangan mengenai peningkatan pembelajaran murid-murid dan kaedah pengajaran dan pembelajaran yang berkesan. Pengurusan sesebuah SAR tidak ditampung sepenuhnya oleh kerajaan, sehubungan itu Allahyarham Pehin Dato Haji Ismail memainkan perannya dalammenyalurkan dana zakat, mendapatkan peruntukan Jabatan Agama Johor dan mengutip derma bagi membantu pentadbiran sekolah, khususnya bagi SAR yang tidak mempunyai infrastruktur yang sempurna dan kekurangan sumber.

Di samping itu, beliau juga menggunakan medium penulisan bagi memupuk kesedaran masyarakat akan kepentingan pendidikan di samping turut menyumbang idea bagi meningkatkan mutu pendidikan Islam di negara ini. Sebagai Pengelola majalah Warta Jabatan Agama Johor (WJAJ) dan salah seorang kolumnisnya, beliau telah mengkhususkan satu ruangan 'Didikan' bertujuan bagi menyalurkan pandangannya berkaitan pendidikan Islam. Antara tajuk-tajuk rencana tulisan beliau yang pernah dimuatkan dalam ruangan tersebut ialah *Didikan dan Persekolahan,*[138] *Tujuan-Tujuan Didikan,*[139] *Tingkatan Umur Kanak-*

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[135] Mohd.Hairudin Amin dan Kamarul Azmi Jasmi, *Sekolah Agama, Penjana Generasi Berakhlak*, hlm. 65.

[136] Buku Aturcara Seminar Tokoh Antarabangsa Pehin Datu Seri Maharaja Dato' Seri Utama (Dr) Ismail Omar Abdul Aziz sempena Kemahkotaan Duli Yang Maha Mulia Sultan Johor pada 17-18 Rejab 1436H / 6-7 Mei 2015M di Pusat Konvensyen Antarabangsa Persada Johor, hlm. 16.

[137] Ibid, hlm. 65-66.

[138] Warta Jabatan Agama Johor, Bil. 13, 15 Muharram 1370H/27 Oktober 1950M, hlm. 17-19.

[139] Warta Jabatan Agama Johor, Bil. 14, 15 Safar 1370H/26 November 1950M, hlm. 17-19.

Kanak (Siri 2),[140] *Kedudukan Sekolah Melayu dalam Penyata BARNS,*[141] *Sekolah Melayu Dahulu, Sekarang dan Akan Datang,*[142] *Harga Bahasa Arab di Tanah Melayu,*[143] *Tidakkah Ada Medan yang Luas bagi Sekolah Melayu Selain dari Medan Sekolah Agama?,*[144] *Ilmu Bidan dan Sekolah Melayu,*[145] *Pelajaran Guru,*[146] *Dasar Pelajaran Kita Orang Melayu Sayugia Dipetik dari Dasar Agama Islam*Bahagian 1,[147] Bahagian 2,[148] Bahagian 3,[149] dan Bahagian 4.[150]

Pemikiran beliau yang kritis dalam isu pendidikan terserlah dalam persoalan dan kritikan yang diutarakan.Contohnya dalam rencana *Didikan dan Persekolahan,* beliau menyatakan:

> "Dikatakan bahawa kanak-kanak Melayu di seluruh Malaya sangat sukar hendak melepaskan peperiksaan Darjah Enam di sekolah Inggeris. Pada Darjah Enam inilah anak-anakMelayu gugur dalam peperiksaan dan gugur daripada sekolah Inggeris. Pada hal darjah pelajaran Inggeris di Tanah Melayu lebih ringan daripada negeri-negeri asing. Perkara ini menarik perhatian, di sana tentu ada penyakit-penyakitnya dan di sana ada ubatnya. Kita tiada dapat menafikan kecuaian ibu bapa pada mengatur darihal anak-anaknya …berserta dengan lain-lain sebab yang datang daripada sekolah dan madrasah, yang datang daripada adat resam orang Melayu dan perasaan tiada gembiradan percaya kepada pengetahuan… Kelemahan-kelemahan ini boleh ditangkis bila perasaan gembira danbersungguh-sungguh dan yakin pada pengetahuan dan hendak kebajikan pada anak-anak dan ada perasaan berlumba-lumba dengan orang yangdi sekeliling kita".[151]

Di dalam kesibukan melaksanakan tugas rasminya, fitrah ulama yang gemarkan kegiatan keilmuan, Allahyarham Pehin Dato Haji Ismail tetap giat mengajar dan mengadakan ceramah[152] di samping juga mengikuti majlis-majlis ilmu anjuran ulama lain.[153]

- Penubuhan Kolej Islam Malaya, Klang, Selangor (1374H/1955M)

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[140] Warta Jabatan Agama Johor, Bil.17, 15 Jamadilawal 1370H/22 Februari 1951M, hlm.15-18.
[141] Warta Jabatan Agama Johor, Bil.26, 15 Safar 1371H/16 November 1951M, hlm. 18-22.
[142] Warta Jabatan Agama Johor, Bil.27,15 Rabiulawal 1371H/15 Disember 1951M, hlm. 14-18.
[143] Warta Jabatan Agama Johor, Bil.28, 15 Rabiulakhir 1371H/14 Januari 1952M, hlm. 14-15.
[144] Warta Jabatan Agama Johor, Bil. 29, 15 Jamadilawal 1371H/12 Februari 1952M, hlm.15-17.
[145] Warta Jabatan Agama Johor, Bil. 30, 15 Jamadilakhir 1371H/13 Mac 1952M, hlm. 22-23.
[146] Warta Jabatan Agama Johor, Bil. 31, 15 Rejab 1371H/ 11 April 1952M, hlm. 18-20.
[147] Warta Jabatan Agama Johor, Bil. 33, 15 Ramadhan 1371H/9 Jun 1952M, hlm. 18-21.
[148] Warta Jabatan Agama Johor, Bil. 34, 15 Syawal 1371H/9 Julai 1952M, hlm. 19-21.
[149] Warta Jabatan Agama Johor, Bil. 35, 15 Zulkaedah 1371H/7 Ogos 1952M, hlm. 18-21.
[150] Warta Jabatan Agama Johor, Bil. 36, 15 Zulhijjah 1371H/6 September 1952M, hlm. 17-21.
[151] Warta Jabatan Agama Johor, Bil. 13, 15 Muharram 1370H/27 Oktober 1950M, hlm.19.
[152] Temu bual dengan Dato'Syeikh Murtadza bin Syeikh Haji Ahmad, mantan Mufti Negeri Sembilan pada 16 Safar 1435H/19 Disember 2013M (Khamis). Beliau adalah anak murid Allahyarham Pehin Dato Haji Ismail ketika menuntut di Kuliah al-Attas, Johor Bahru pada 1370H/1950M. Menurutnya, ketika Allahyarham Pehin Haji Ismail menjadi Pemeriksa Sekolah-sekolah Arab, beliau kerap datang ke Madrasah al-Attas untuk berceramah dan mengajar.

[153] Antaranya, beliau belajar daripada al-Syed Alwi bin Tahir al-Haddad, Mufti Kerajaan Johor *Kitab al-Naṣāiḥ al-Diniyah*tulisan al-Habib Abdullah bin Muhammad al-Haddad di kediaman rasminya.

Kolej Islam Malaya (KIM) lahir hasil aspirasi ulama lepasan Timur Tengah yang melihat keperluan sebuah institut pengajian tinggi Islam.[154] Ia dilihat sebagai suatu anjakan paradigma yang diperlukan bagi memartabatkan pendidikan Islam dalam arus modenisasi dan persaingan dengan pendidikan sekular. Ia bermula dengan pertemuan pertama tokoh-tokoh ulama Singapura dan Johor yang diadakan di Singapura pada 9 Rabiulawal 1368H/9 Januari 1949M.[155] Resolusi pertemuan itu antara lain menekankan keperluan pendidikan agama di Tanah Melayu dengan penubuhan sebuah institusi pendidikan agama peringkat tinggi yang diberi nama Kolej Islam Malaya (KIM).[156] Hasrat ini mendapat sokongan jitu institusi raja-raja Melayu terutamanya Sultan Pahang[157] dan Sultan Selangor[158] yang amat sukacita dengan rancangan tersebut. Namun maklum balas sebaliknya diterima daripada pihak British yang menguasai pejabat Peguam Agung. Alasan yang diberikan adalah kerana tidak mahu menanggung perbelanjaan pembinaan KIM serta tidak mahu terlibat dengan istiadat orang Melayu dan hal ehwal agama Islam. Namun begitu pihak kerajaan pusat tiada halangan menyokong penubuhan kolej tersebut.

Allahyarham Pehin Dato Haji Ismail berperanan besar dalam penubuhan KIM sejak dari peringkat awal cadangan penubuhannya hinggalah institusi ini dapat direalisasikan dengan jayanya. Beliau memikul tugas penting sebagai salah seorang ahli jawatankuasa penaja yang berperanan mencari, mengutip dan mengumpul dana. Permohonan dihantar kepada Kerajaan bagi bantuan dana sebanyak $12,000.00 pada tiap-tiap tahun dan sebuah jawatankuasa ditubuhkan bagi memungut derma di seluruh Johor Darul Ta'zim[159] dan seluruh tanah air.

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[154] Hasrat yang sama pernah disuarakan oleh Zaaba dalam *Utusan Melayu*, 20 September 1946: "Penubuhan Kolej Islam Malaya merupakan kemuncak inspirasi perjuangan pendidikan agama orang-orang Melayu. Oleh itu semua mesti menyokong dalam apa bentuk sekalipun untuk menjadikannya sebagai satu kenyataan bagi kepentingan anak cucu kita di masa hadapan."Abdul Latif Juffri @ al-Jufri, Syed Muhammad Dawilah Al-Edrus, *Tinta Emas Ulama Dua Negara Pehin Datu Seri Maharaja Dato' Seri Utama (Dr) Haji Ismail bin Omar Abdul Aziz*, Majlis Agama Islam Negeri Johor, Johor Bahru, 1436H/2015M, hlm. 41.

[155] Haji Ismail Omar Abdul Aziz, *Sejarah Hidup Yang Dimuliakan Pehin,* hlm. 16.Lihat juga, *Restu,* Majalah tahunan Kolej Islam Klang, 1395H/1975M, hlm. 23.

[156] *Kalender*, Majalah Kolej Islam Kelang, 1395H/1975M, hlm. 33.

[157] Rombongan Ahli Jawatankuasa Penaja telah menghadap Duli Yang Maha Mulia Sultan Pahang sebagai wakil Raja-Raja Melayu pada 10 Safar 1369H/1 Disember 1949M untuk menyembahkan laporan penubuhan KIM di istana baginda di Kuala Lumpur. Tuan Syed Ibrahim Omar al-Sagof selaku ketua rombongan telah mempersembahkan surat bertulis dengan perada emas bersama-sama ringkasan penyata KIM. Tuan Syed Ibrahim Omar al-Sagof menyatakan antara lain: "Inilah patik sembahkan surat dan penyata berkenaan dengan cadangan Kolej Islam Malaya yang telah diusahakan dengan bersungguh-sungguh oleh Jawatankuasa Penaja sebagaimana yang patik katakan dahulu. Dengan ini tamatlah langkah pertama bagi Jawatankuasa Penaja dan terserahlah kepada perhatian dan timbangan Yang Maha Mulia Sultan Negeri-Negeri Melayu akan bagaimana cara bagi menyambung langkah yang kedua yang agak cita-cita itu tercipta kelak menjadi hakikat wujudnya". Akhbar Majlis, *Raja-Raja Melayu Berwakil kepada Sultan Pahang Berkenaan Kolej Islam, Ringkasan Penyata Kolej Islam Se-Malaya,* 13 Safar 1369H/4 Disember 1949M. Lihat, Buku Cenderamata *Majlis Sambutan Jubli Emas Kolej Islam Sultan Alam Shah, Klang 1955-2005*, Kolej Islam Sultan Alam Shah (KISAS), Selangor, 1426H/2005M, hlm. 20.

[158] Sultan Selangor, Sultan Sir Hisamuddin Alam Shah al-Haj memberikan sokongan padu terhadap penubuhan KIM. Baginda bertitah: "Perkara Kolej Islam Malaya ini memang ada dalam cita-cita kita semenjak dahulu, tapi belum dijalankan kerana memandang kepada perkara-perkara yang lebih jauh. Pada fikiran saya, hari ini sudah sampai masanya dan saya percaya jika dipikul beramai-ramai dengan sepakat daripada peringkat raja-raja dan rakyat perkara ini dengan mudah berhasil, tetapi jika dipikulkan kepada seseorang atau kepada raja-raja sahaja tidak ada banyak harapan, tambahan pula masa ini di dalam keadaan darurat.Saya berharap perkara ini mudah-mudahan berjaya.Akhbar Majlis, *Sultan Sir Hisamuddin Alam Shah Alhaj,* 13 Safar 1369H/4 Disember 1949M. Lihat, Buku Cenderamata *Majlis Sambutan Jubli Emas Kolej Islam Sultan Alam Shah, Klang 1955-2005*, Kolej Islam Sultan Alam Shah (KISAS), hlm. 20.

[159] Warta Jabatan Agama Johor, *Majlis Agama Negeri Johor: Mendirikan Rumah Melayu di Kaherah, Menubuhkan Sebuah Kolej Islam di Malaya Mendapat Sokongan dan Tulisan Rumi Ditentang dengan Keras*, Bil. 26, 15 Safar 1371H/ 16 November 1951M, hlm. 4.

Rombongan khas mengadap Duli Raja-raja Melayu dan mendapat sambutan menggalakkan. Bantuan dan sumbangan derma juga diterima daripada kerajaan Kuwait, Iraq, Mesir, Saudi Arabia dan Bahrain dan usaha gigih ini telah mengukuhkan dana kewangan untuk membina kolej tersebut. Sultan Selangor, Sultan Hishamuddin Alam Shah al-Haj, telah berkenan mewakafkan istana baginda di Jalan Kampung Jawa, Klang[160] sebagai bangunan institusi tersebut. Pada 15 Syaaban 1374H/8 April 1955M, KIM berjaya dibuka,[161] dengan dirasmikan oleh Sultan Hisamudin Alam Shah al-Haj, Sultan Selangor. Upacara perasmian tersebut dihadiri lebih 2,000 orang terdiri daripada raja-raja Tanah Melayu, wakil raja, pembesar negeri,ulama tanah air, wakil rakyat dan orang ramai.

Perjalanan KIM dimantapkan dengan memastikan pemilihan pelajar dan tenaga pengajar yang berkelayakan.Kumpulan pertama pelajar KIM adalah seramai 43 orang yang datang dari Tanah Melayu, Singapura dan Brunei.[162] Bagi memantapkan pengurusan KIM kerajaan Johor bermurah hati meminjamkan Allahyarham Pehin Dato Haji Ismail yang ketika itu menjawat jawatan kadi di Segamat bagi memegang jawatan Pengetua pertama KIM, dengan dibantu oleh Ustaz Mohammad Zulkifli bin Mohammad sebagai setiausaha KIM. Manakala Kerajaan Mesir menghantar dua orang tenaga pengajar mahir, iaitu Profesor Dr. Muhammad Abdul Rauf dan Profesor Dr. Zaki Abu Khir untuk menjadi pensyarah di kolej tersebut. Pengalaman dan pengetahuan beliau sebagai pemeriksa dan guru sebelum ini membantu dalam mentadbir institusi yang baru dirintis ini. Ini ditambah dengan kewibawaan beliau yang telah bersama-sama merealisasikan penubuhan KIM dari proses perancangan lagi. Beliau menjalankan tanggungjawabnya sebagai Pengetua KIM untuk tempoh setahun dari 1374-1375H/1955-1956M. Jawatan pengetua KIM kemudian dipegang oleh Profesor Dr. Muhammad Abdul Rauf dari Mesir.

- Penubuhan Maahad Johor (1380H/1960M)

Komitmen Allahyarham Pehin Dato Haji Ismail dalam memajukan pendidikan agama Islam dapat dibuktikan melalui penglibatan beliau dalam penubuhan sebuah lagi institusi pengajian tinggi Arab iaitu Maahad Johor. Penulis melihat penubuhannya sebagai satu langkah agresif dalam menyelamatkan pelajar-pelajar lepasan *Ibtidāʻi* yang tidak berpeluang memasuki KIM atau melanjutkan pelajaran di dalam negara mahupun Timur Tengah sama ada kerana kelulusan yang tidak mencukupi atau ketiadaan tempat. Di samping itu, penubuhannya juga dilihat menggantikan kekosongan setelah KIM dibina di negeri Selangor.[163] Dalam hal ini, Duli Yang Maha Mulia Sultan Ibrahim ibni Almarhum Sultan Abu Bakar turut bertitah agar didirikan sebuah Sekolah Tinggi Arab di Johor Darul Ta'zim:

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[160] Buku Cenderamata *Majlis Sambutan Jubli Emas Kolej Islam Sultan Alam Shah, Klang 1955-2005*, Kolej Islam Sultan Alam Shah (KISAS), hlm. 20.
[161] Siti Adnon Haji Abdul Wahid, *Tokoh Ulama 1435H: Dato' Haji Ahmad Soffian Bin Haji Mohd Ariff,* Jabatan Mufti Kerajaan Negeri Sembilan, Negeri Sembilan Darul Khusus, 1435H/2013M, hlm. 24-25.
[162] Ibid, hlm. 25.
[163] Pada peringkat awal, KIM dicadangkan didirikan di Johor namun rancangan tersebut terbatal apabila Sultan Selangor berkenan mewakafkan istana baginda sebagai bangunan KIM. Lihat juga, Sufyana Maaruf, *Kolej Islam Kelang:Sejarah Penubuhan dan Perkembangannya (1955-1980)*, Latihan Ilmiah Jabatan Sejarah, UKM, Bangi 1406/07H/ 1986/87M, hlm. 58.

"…supaya didirikan sebuah sekolah tinggi Arab di negeri Johor agar nanti yang lulus sekolah tinggi Arab itu boleh menjadi orang alim, menjadi mufti, kadi dan lain-lain…".[164]

Pembukaannya telah dirasmikan oleh Dato' Raja Haji Omar Chik,Yang Dipertua Jabatan Agama Johor pada 26 Rabiulakhir 1380H/17 Oktober 1960Mdengan kumpulan pelajar pertamanya seramai 51 orang.Guru Besar Maahad Johor yang pertama ialah Ustaz Ariffin bin Awang dari Kelantan,lepasan Universiti Al-Azhar. Objektif penubuhan Maahad Johor sebagaimana dinyatakan dalam undang-undang tubuhnya ialah:

    i.   Meninggikan pelajaran agama Islam, bahasa Arab dan yang berkaitan dengannya.
    ii. Mengeluarkan penuntut yang layak melanjutkan pelajaran ke kolej dan universiti.
    iii. Mengeluarkan penuntut yang layak menjadi bakal-bakal guru di sekolah Arab dan langsung bertanggungjawab kepada agama, bangsa dan tanah air.[165]

Haji Ismail selaku ahli jawatankuasa penaja berperanan menyusun sukatan pelajaran Maahad ini.[166] Sijil kelulusan Maahad Johor diiktiraf setaraf dengan Sijil Empat Thanawi yang melayakkan pelajar-pelajar lepasannya melanjutkan pengajian ke Universiti al-Azhar. Pada 1383H/1964M, Maahad Johor telah berjaya mengeluarkan kumpulan pertama pelajarnya dengan kelulusan *Shahadah Thanawiyah*.[167] Ini secara tidak langsung menjadi sumbangan penting beliau keranasijil kelulusan Maahad Johor diiktiraf oleh Universiti al-Azhar, sekaligus menaikkan taraf pendidikan agama di Johor Darul Ta'zim.

B. Peranan Allahyarham Pehin Dato Haji Ismail Dalam Pengukuhan Pendidikan Agama Islam di Negara Brunei Darussalam

- Peranan dalam Penubuhan Sekolah Agama Kerajaan Brunei yang Pertama

Senario selepas Perang Dunia Kedua memperlihatkan impaknya kepada keadaan pendidikan agama yang turut terjejas. Sebagai sebuah negara yang mengamalkan falsafah Melayu Islam Beraja, Sultan Haji Omar 'Ali Saifuddien Sa'adul Khairi Waddien, Sultan Brunei ke-27, yang dikenali sebagai "Arkitek Brunei Moden" melihat pendidikan sebagai aspek penting dalam mengilhamkan masa hadapan negara yang tersusun. Justeru, Sultan Omar 'Ali Saifuddien telah mengambil inisiatif membuat rundingan dengan Sultan Ismail Ibni Almarhum Sultan Ibrahim, Sultan Johor ketika itu bagi mendapatkan tenaga pakaruntuk meninjau sistem pendidikan agama sedia ada dan merancang sistem pendidikan agama yang teratur di Brunei. Hasilnya, Sultan Johor bersetuju untuk menghantar dua orang pakar, iaitu Haji Othman bin Mohamad Said, Pemeriksa Sekolah-sekolah Agama Johor dan Allahyarham Pehin Dato Haji

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[164] Buku Cenderamata Penyampaian Sijil Maahad Johor,Maahad Johor,Johor Bahru, 1402H/1982M, hlm.14.Lihat, Mohd. Hairuddin Amin dan Kamarul Azmi Jasmi, *Sekolah Agama, Penjana Generasi Berakhlak*, hlm. 19.

[165] Buku Cenderamata Penyampaian Sijil Maahad Johor, Maahad Johor,hlm. 12.Lihat, Mohd. Hairuddin Amin dan Kamarul Azmi Jasmi, *Sekolah Agama, Penjana Generasi Berakhlak*, hlm. 21.

[166] Haji Ismail Omar Abdul Aziz, *Sejarah Hidup Yang Dimuliakan Pehin,* hlm. 16.

[167] Temu bual dengan Prof. Dato'Dr. Haji Mahfodz bin Mohamad pada 12 Safar 1435H/15 Disember 2013M (Ahad) di Ulu Kundang, Muar, Johor Darul Ta'zim.Prof. Dato' Dr. Haji Mahfodz adalah penuntut kumpulan pertama Maahad Johor pada 1379-1383H/1960-1964M dan lepasan Universiti Al-Azhar, Mesir. Lihat juga, Mohd. Hairuddin Amin dan Kamarul Azmi Jasmi, *Sekolah Agama, Penjana Generasi Berakhlak*, hlm.19.

Ismail yang ketika itu merupakankadi daerah Segamat, Johor untuk membuat tinjauan dan mengkaji keperluan mewujudkan sekolah agama yang bersistem di Brunei Darussalam.

Pada akhir 1373H/1954M dan awal 1374H/1955M, Allahyarham Pehin Dato Haji Ismailbersama-sama al-Fadhil Tuan Haji Othman bin Haji Mohammad Said telah melawat Negara Brunei Darussalam sebagai anggota peninjau cadangan mendirikan Sekolah Agama Kerajaan Brunei Darussalam. Tinjauan dilakukan ke atas sekolah-sekolah Melayu dan Inggeris yang mengajar mata pelajaran agama di seluruh negara. Laporan hasil tinjauan tersebut dibentangkan ke hadapan Sultan Haji Omar 'Ali Saifuddien di mana beberapa kelemahan telah dikenal pasti, iaitu:

i. Pelajaran agama yang diajarkan di sekolah-sekolah tersebut adalah terlalu lemah dan tidak berkesan, di mana kebanyakan murid-muridnya tidak tahu mengucap dua kalimah syahadah dan tidak tahu rukun Islam.
ii. Masa belajar terlalu pendek, iaitu hanya setengah jam seminggu.
iii. Guru-guru yang mengajar adalah tidak terlatih dan tidak mempunyaikelayakan profesional, justeru tidak mempunyai kemahiran mengajar.[168]

Oleh itu, beberapa cadangan diusulkan, iaitu:

i. Sesi pembelajaran pelajaran agama diadakan di sebelah petang, berasingan daripada sesi pembelajaran sekolah Melayu pada sebelah pagi.Ini bertujuan agar murid-murid dapatmenumpukan perhatian kepada pelajaran agama serta dilatih dan dididik dengan lebih sempurna.
ii. Sesi pembelajaran bagi darjah rendah diperuntukkan selama satu jam sehari manakala bagi darjah tinggi satu setengah jam.
iii. Guru yang diperlukan bagi melaksanakan rancangan ini ialah 100 orang,berdasarkan bilangan kanak-kanak Islam yang telah patut dan wajib diajarkan pengetahuan agama Islam.Guru-guru terlatih boleh didatangkan dari Johor.
iv. Gaji guru agama adalah samaseperti gaji guru-guru sekolah Melayu seperti mana dilaksanakan di Johor Darul Ta'zim.[169]

Setelah meneliti laporan kedua-dua pakar tersebut, Sultan Omar 'Ali Saifuddien berkenan menubuhkan Sekolah Agama Kerajaan Brunei pertama pada 11 Safar 1376H/16 September 1956M. Baginda bertitah sempena pembukaan sekolah agama tersebut:

> "Sudahlah patut masanya tiap-tiap Sekolah Melayu dan Inggeris yang ada dalam Negeri Brunei ini diadakan Pelajaran Ugama di sebelah petang oleh kerana menolakkan berbagai-bagai bencana dan fitnah yang didatangkan oleh pihak yang tidak sukakan atas ketenteraman dan keelokan akhlak anak-anak bumi putera puteri negeri ini, khusus dalam Pelajaran Ugama. Adalah Pelajaran Ugama faedahnya dapat menjauhkan daripada desakan pelajaran diayah-diayah dan ilmu-ilmu yang palsu, maka dengan adanya Pelajaran Ugama itu untuk memperkukuhkan tali muhibah di antara satu dengan lain serta bersatu padu,

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[168] SCRWO 11/55, Penyata Lawatan Pegawai-pegawai Agama Johor ke Sekolah Melayu dan Agama Negeri Brunei Pada Tahun 1955 bertarikh 12 Jamadil Akhir 1374H/5 Februari 1955M, laporan yang disediakan oleh Haji Othman bin Haji Md. Saad dan Haji Ismail bin Omar Abdul Aziz.
[169] Ibid. Lihat juga, Dato' Seri Setia Awang Haji Abdul Hamid bin Mohamad Daud, *Perkembangan Persekolahan Agama Di Negara Brunei Darussalam dari tahun 1956-1984 Masihi*, hlm. 5.

mudah-mudahan keluaran Sekolah Ugama ini kelak untuk menyiarkan pelajaran ugama Islam di merata-rata ceruk rantau negeri ini".[170]

Sistem sekolah-sekolah agama tersebut adalah bermodelkan sistem sekolah-sekolah agama di Johor Darul Ta'zim. Sistem tersebut termasuklah peraturan, sukatan pelajaran, buku teks, bahkan guru-guru dan pegawai-pegawai yang mentadbir juga pada mulanya didatangkan dari Johor Darul Ta'zim.[171] Selari pembangunan negara dan pertambahan penduduk, bilangan sekolah-sekolah yang dibina bertambah dari setahun ke setahun bagi menampung bilangan murid yang meningkat.

Dengan tertubuhnya sekolah agama kerajaan ini, maka tercatatlah detik permulaan perkembangan pendidikan Islam dalam sejarah Negara Brunei Darussalam.Hakikatnya, penubuhan sekolah agama kerajaan ini telah menjadi perintis kepada penubuhan sekolah-sekolah Arab, maktab perguruan agama, institut Tahfiz al-Quran dan institut-institut pengajian tinggi agama di Negara Brunei Darussalam pada tahun-tahun berikutnya.

- Ahli Jawatankuasa Penaja Penubuhan Sekolah Arab (1374-1375H/1955-1956M)

Di dalam pertemuan dengan anggota peninjau penubuhan sekolah agama kerajaan, Sultan Omar Ali Saifuddien telah turut menyampaikan hasrat bagi penubuhan sekolah Arab.[172] Menyokong hasrat tersebut, Allahyarham Pehin Dato Haji Ismail telah menyediakan satu kertas cadangan bertajuk 'Syor-syor di atas Mendirikan Sekolah Arab di Negeri Brunei'.[173]

Perancangan menubuhkan sekolah Arab telah dibuat dengan teliti yang mana melibatkan peranan secara langsung Haji Ismail dalam projek mendirikan Sekolah Arab bersistem yang pertama. Sebagai langkah permulaan, beliau telah membentuk dan melantik Ahli Jawatankuasa Penaja Penubuhan Sekolah Arab yang berperanan menjalankan penyelidikan mengenai sumber kewangan, lokasi bangunan sementara dan kekal, pengambilan penuntut, kurikulum pelajaran, tenaga pengajar, asrama dan rumah guru yang didatangkan dari luar negara, struktur organisasi pentadbiran Sekolah Arab dan kelengkapan-kelengkapan lain. Sekolah Arab yang dirancang ini adalah di peringkat menengah.

Pada 8 Zulkaedah 1385H/1 Mac 1966M, sekolah Arab pertama dikenali sebagai 'Sekolah Menengah Arab Laki-Laki Hassanal Bolkiah'dibuka. Kumpulan pertama penuntutnya ialah seramai 46 orang murid lelaki yang dipilih dari Sekolah Agama Kerajaan Brunei.[174] Bahasa pengantar yang digunakan dalam pembelajaran ialah Bahasa Arab, Melayu dan Inggeris.

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[170] Titah Begawan Sultan Omar Ali Saifuddien dan dimuatkan di dalam penyata sekolah Agama Kerajaan Brunei bagi tahun 1376, 1377 dan 1378H/1956, 1957 dan 1958M.

[171] Dato' Seri Setia Awang Haji Abdul Hamid bin Mohamad Daud, 1425H/2004M, *Perkembangan Persekolahan Agama Di Negara Brunei Darussalam Dari tahun 1956-1984M*, Bandar Seri Begawan: Dewan Bahasa dan Pustaka Brunei, hlm. 9.

[172] SCRWO 11/55, Penyata Lawatan Pegawai-pegawai Agama Johor ke Sekolah Melayu dan Agama Negeri Brunei bertarikh 12 Jamadil Akhir 1374H/5 Februari 1955M. Dalam pertemuan itu, Haji Othman mencadangkan Haji Ismail yang arif mengenai perkara tersebut berdasarkan pengalaman beliau yang menuntut lama di Mesir. Beliau juga pernah memegang jawatan Pemeriksa Sekolah-sekolah Arab Johor.

[173] Ibid.

[174] Fail BA/1163/1988, SUK AP. 23/280/71, Sekolah Menengah Arab Hassanal Bolkiah. Pada peringkat permulaan pengajian, murid-murid ini ditempatkan sementara di Bangunan Madrasah Jabatan Hal Ehwal Ugama, Bandar Brunei. Pada bulan Zulkaedah 1386H/Mac 1967M, pelajarnya berpindah ke bangunan khas. Pada tahun itu pelajarnya bertambah 13 orang lelaki. Lihat juga Abdul Aziz bin Juned, *Buku Kenangan Berpuspa*, hlm. 62.

Keluaran sekolah ini yang lulus 'Peperiksaan Sijil Pelajaran Ugama Brunei' layak menjadi guru, pegawai Jabatan Hal Ehwal Ugama dan lain-lain, di samping yang terpilih dihantar melanjutkan pelajaran ke luar negara.

Kesinambungan dari penubuhan sekolah tersebut, sekolah Arab bagi pelajar perempuan, Sekolah Ugama Arab Menengah Perempuan Raja Isteri Pengiran Anak Damit ditubuhkan pada 1387H/1967M dan Ma'had Islam Brunei, maktab Arab lelaki berasrama, pada 23 Zulhijjah 1410H/17 Julai 1990M. Penubuhan sekolah-sekolah ini telah berjaya menyediakan sumber tenaga manusia yang konsisten, dedikasi dan berkualiti bagi memenuhi keperluan negara, selain menjamin perkembangan Islam di masa hadapan.[175]

Beliau turut berperanan memastikan mutu pendidikan berkualiti di sekolah-sekolah Arab tersebut melalui penglibatannya sebagai Ahli Jawatankuasa Peperiksaan Sijil Am Sekolah Menengah Arab, Ahli Jawatankuasa Peperiksaan Sijil Tinggi Sekolah Menengah Arab dan Ahli Lembaga Peperiksaan Pelajaran Agama. Ini jelas apabila 'Sijil Pelajaran Ugama Brunei' diiktiraf sebanding dengan sijil-sijil lain yang melayakkan lulusannya melanjutkan pelajaran di dalam dan luar negara termasuk Universiti al-Azhar.[176] Ini sekaligus mengangkat taraf pengajian agama sebanding dengan pengajian akademik yang dianggap lebih menjamin masa depan. Beliau juga berperanan sebagai penasihat dalam perkara-perkara berkenaan pembangunan sekolah Arab, menerusi fatwa-fatwa yang dikeluarkan beliau.

- Penglibatan dalam Pelbagai Jawatankuasa berkaitan Pendidikan

Ketika memegang jawatan Mufti Kerajaan Brunei, Allahyarham Pehin Dato Haji Ismail terus komited mengukuhkan sistem pendidikan agama Islam di Brunei. Lantaran kewibawaan dan karisma beliau sebagai pemimpin dan pentadbir, pandangan beliau dihormati dan diterima oleh Sultan, menteri dan pegawai-pegawai kerajaan. Beliau diberi kepercayaan menganggotai pelbagai jawatankuasa berkaitan pendidikan sejak dari era pemerintahan Sultan Haji Omar Ali Saifuddien hingga ke era pemerintahan Sultan Haji Hassanal Bolkiah. Antara jawatankuasa-jawatankuasa tersebut ialah:

   i.   Ahli Jawatankuasa Buku-Buku Teks Sekolah-Sekolah Ugama.
  ii.   Ahli Jawatankuasa Pembelian Buku-Buku.
 iii.   Ahli Jawatankuasa Peperiksaan Sijil Rendah Sekolah-Sekolah Agama.
 iv.   Ahli Jawatankuasa Peperiksaan Sijil Am Sekolah Menengah Arab.
  v.   Ahli Jawatankuasa Peperiksaan Sijil Tinggi Sekolah Menengah Arab.
 vi.   Ahli Lembaga Peperiksaan Pelajaran Ugama
 vii.   Ahli Majlis Maktab Perguruan Ugama Seri Begawan.
viii.   Ahli Majlis Tertinggi Institut Pengajian Islam.
 ix.   Ahli Majlis Tertinggi Universiti Brunei Darussalam.
  x.   Ahli Jawatankuasa Peraduan Tilawah al-Quran Peringkat Kebangsaan.[177]

C. Kerjasama Ulama-Umara dalam Pengukuhan Pendidikan Agama Islam

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[175] Ulasan Haji Ismail dalam Pehin Orang Kaya Amar Diraja Dato Seri Utama Dr. Awang Muhammad Jamil al-Sufri, *Chorak Pendidekan di Brunei Pada Masa Hadapan*, Majlis Pelajaran Brunei, 1402H/1982M, hlm. 131.
[176] Jabatan Pengajian Islam Brunei, *Pendidikan Ugama di Negara Brunei Darussalam,* hlm. 169-171.
[177] Haji Ismail Omar Abdul Aziz, *Sejarah Hidup Yang Dimuliakan Pehin,* hlm. 22.

Kajian tokoh ini memperlihatkan bahawa golongan ulama dan umara (pemerintah) sama-sama memainkan peranan penting dalam mengukuh dan memajukan pendidikan agama Islam.Hakikatnya, peranan ulama dalam institusi kesultanan Melayu telah lama wujud.Mereka dilantik sebagai penasihat Sultan dalam hal-ehwal agama.Ilmu dan keperibadian yang tinggi serta karamah dan hikmah yang dimiliki melayakkan mereka mendapat kedudukan yang tinggi dalam masyarakat.Justeru, pandangan mereka dihormati dan mudah diterima.

Ulama berperanan memastikan sistem pentadbiran kerajaan adalah berasaskan polisi-polisi yang mengikut Syariat Islam dengan pegangan akidah ahli Sunnah Wal Jamaah sebagai pilihan yang sederhana dan diterima oleh masyarakat. Dalam masa yang sama, sokongan pemerintah dan pentadbir baik dari segi material, kewangan, penguatkuasaan dan sebagainya, diperlukan bagi merealisasikan polisi dan program yang telah dirancang. Oleh yang demikian jelas kerjasama antara umara atau pemimpin dan ulama penting dalam membentuk tamadun dan peradaban masyarakat agar tetap mengikut landasan Islam.

Perkara ini dapat dilihat dalam proses menubuhkan Kolej Islam Malaya (KIM) yang mampu dijayakan hasil gandingan sokongan raja-raja Melayu. Begitu juga dalam konteks perkembangan pendidikan agama di Brunei yang dapat dicapai hasil permuafakatan antara sultan kedua-dua kerajaan Johor dan Brunei, dan kerjasama Sultan Brunei kepada anggota peninjau cadangan menubuhkan sekolah agama Kerajaan. Ketika memegang jawatan Mufti, penasihat Sultan dalam hal-ehwal keagamaan, beliau menggunakan platform ini bagi menyampaikan nasihat, cadangan dan buah fikiran dalam meningkatkan sistem pendidikan Islam di Brunei. Lantaran kewibawaan dan karisma beliau sebagai pemimpin dan pentadbir, pandangan beliau dihormati dan diterima oleh Sultan, menteri dan pegawai-pegawai kerajaan dan diberi kepercayaan menganggotai pelbagai jawatankuasa penting.

Fatwa-fatwa beliau menjadi rujukan bagi membentuk dasar pendidikan negara.[178] Contohnyasaranan beliau agar ditubuhkan lebih banyak institusi-institusi pengajian Islam, bagi menyaingi kuantiti sekolah sekular yang dilihat banyak terutama sebelum tahun 1970an dan sekitarnya, sebagai langkah membetulkan pendidikan generasi muda kepada pendidikan cara Islam dan menolak gejala-gejala dan arus yang datang dari Barat. Beliau menegaskan dalam fatwanya bahawa wajib atau menjadi fardu kifayah bagi kerajaan Islam, pertubuhan-pertubuhan Islam atau individu Muslim untuk membuka sekolah-sekolah yang bercorak Islam dengan mengajar bahasa asing dan mata pelajaran moden, bersama-sama dengan pelajaran-pelajaran Islam dan didikan serta asuhan menurut segi Islam dan tidak bercampur gaul lelaki dan perempuan.[179] Ini membawa kepada penubuhan dan pembentukan kurikulum sekolah-sekolah agama, sekolah-sekolah menengah Arab, Maktab Perguruan Ugama Seri Begawan, Institut Pengajian Islam dan Universiti Brunei Darussalam.[180] Oleh itu jelas fatwa-fatwa beliau turut memainkan peranan signifikan terhadap pembangunan dan pembentukan

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[178] Pehin Orang Kaya Amar Diraja Dato Seri Utama Dr. Haji Awang Mohd. Jamil Al-Sufri, *Chorak Pendidekan di Brunei Pada Masa Hadapan*, hlm. 131. Juga bertepatan dengan Bab 43 Undang-Undang Majlis Ugama Islam dan Mahkamah-Mahkamah Kadi No: 20/1955 yang memperuntukkan bahawa tugas Jawatankuasa Undang-Undang ialah mengeluarkan fatwa (yang mana Haji Ismail sebagai Mufti merupakan pengerusinya), yang mana apabila disahkan akan berkuatkuasa sebagai undang-undang yang mesti diikut oleh orang-orang Islam seluruh Brunei.Lihat,*Jabatan Hal Ehwal Ugama Brunei 1954-1979*, hlm. 6.

[179] Fail Bil (34) dalam MKB/13/1967 Pt. 7 dalam Fatwa Berturut-turut Bil (65) dlm (117) MKB/2/1971 bertarikh27 Jamadilakhir 1408H/15 Januari 1988M.

[180] *Tokoh Ugama Tahun Hijrah 1413*, Pusat Da'wah Islamiah Brunei, hlm.61. Lihat juga, Fail Bil (7) dalam MKB/35/1979, 4S/61/50/78/28/79 bertarikh 6 Ramadhan 1399H/31 Julai 1979M.

corak pendidikan Islam di Brunei Darussalam. Kerjasama rapat beliau dengan pemerintah dan pentadbir negara dilihat telah memudahkan proses Islamisasi pendidikan di Brunei, sekaligus mengukuhkan konsep Melayu Islam Beraja.

KESIMPULAN

Dilihat dari sumbangan-sumbangan beliau, tidak dapat disangkal lagi bahawa Allahyarham Pehin Dato Haji Ismail telah berperanan besar membentuk landskap pendidikan agama di Malaysia dan Negara Brunei Darussalam.Di samping itu, hubungan diplomatik antara kerajaan Johor dan Brunei telah diperkukuhkan melalui kerjasama dalam bidang pendidikan agama Islam.

Bagi meningkatkan lagi usaha melebarkan Islam dan tamadunnya di Alam Melayu umumnya dan di Borneo khususnya, adalah dicadangkan agar pihak berwajib mengambil perhatian dalam memikirkan untuk ditubuhkan *Sekretariat Memajukan Pendidikan Islam*. Matlamat penubuhan sekretariat ini adalah bagi memantapkan lagi penghayatan Islam di dalam negara ASEAN dalam segenap aspek kehidupan muslim.

Selain itu, saya juga mencadangkan agar diwujudkan Kerusi Pengajian Islam ASEAN bagi mengenang jasa tokoh-tokoh ulama yang berjuang demi kemajuan umat Melayu Islam umumnya dan di Brunei khususnya. Kerusi itu mungkin boleh dinamakan "Kerusi KDYMM Sultan Hassanal Bolkiah" atau mana-mana raja atau pembesar negara yang sanggup mengeluarkan dana khas. Cadangan penulis kepada nama sultan Brunei adalah berdasarkan kecenderungan baginda dan keakraban baginda kepada Allahyarham Pehin Dato (Dr) Haji Ismail bin Omar Abdul Aziz , terbukti dengan perbelanjaan khas yang dikeluarkannya bagi seminar 'Tokoh Ulama Antarabangsa di Johor' pada 7-8 Mei 2015 yang lalu di PESADA, Johor Bahru.

Sejarah bangsa Melayu Islam tidak akan dapat dihayati tanpa adanya sebuah muzium tamadun khusus bagi umat Melayu Islam. Dengan itu, saya juga mencadangkan agar sebuah muzium khas bagi memuatkan semua artifak, bahan sejarah, maklumat dan kemajuan yang telah dicapai oleh masyarakat Melayu.

Saya yakin usaha yang murni ini jika dilaksanakan akan dapat menyerlahkan lagi kepada masyarakat Islam di seluruh dunia bahawa dunia Melayu memiliki ketamadunan Islam yang tinggi dan terpelihara sehingga kini. Saya yakin dengan keupayaan dan kesungguhan yang ditunjukkan oleh pemimpin dan para ulama di Brunei, semua usaha di atas akan dapat dilaksanakan dengan jayanya. Semoga Allah mengurniakan rahmat dan berkatNya kepada segala usaha-usaha murni bagi memartabatkan Islam. Amin

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