

## Empowerment of the Muslim Community Development in the State of Selangor: The Role of the Selangor State Islamic Religious Council

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### ABSTRACT

Community development is an important aspect of a country's progress. In line with the main tenets of Islam, the development of a Muslim community should not be focused only on the worldly aspects, but needs to be balanced, taking into account the afterlife thus attaining holistic self-improvement (al-falah). An individual can contribute to the betterment of human development through the practice of good morals, but to achieve societal development as a whole, an entity should be given the responsibility of administrating community development. In Malaysia, the entity responsible for administration of the development of the society based on the Islamic Syariah is a state's Islamic Religious Council (MAIN). Thus, this study focuses on the responsibilities and role of the Selangor state Islamic Religious Council (MAIS) in the development of the community. A total of 275 questionnaires were distributed to the respondents who have had dealings with MAIS, where the results obtained indicated that the respondents have a deep understanding of the function of MAIS in the development of the community. Furthermore, the results obtained shed light on the fact that the efforts of societal and community development undertaken by MAIS are in line with the main tenets of the Syariah, namely the preserving of the sanctity of religion, property, life, lineage and intellect.

Keywords: development of the community, MAIS, MAIN, main tenets of Syariah, societal development

### Introduction

In this era of rampant globalization, a modern and developed country must feature a civilized and well developed community. In an Islamic country, the development of a community is to attain al-falah or success in social betterment specifically focused on the aspects of life and the afterlife (Fadillah & Sarina, 2008). This is an important aspect that must be cultivated and

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inculcated in the efforts of forming a balanced community. As such, to ensure the continual improvement in the development of a community, the five main principles of the Syariah can be ingrained into the efforts of human development in a micro and macro scale. The ultimate purpose of the Islamic Syariah is to protect and safeguard the interests and needs of the people. The five main principles that govern the Islamic Syariah, which are the preservation of the sanctity of religion, property, life, lineage and intellect, successfully contributes towards human development (Roslan & Siti Aisyah, 2010).

Human development is the spearhead which projects and leads to the overall development of the nation. The efforts of an individual towards self-betterment is equally important in the efforts of human development, however to achieve the overall development of a community, there must be an organization or entity that regulates the affairs of the Muslim community and society. Thus was established by His Royal Highness Raja Nazrin in the Malaysian State Islamic Religious Council Congress (2011): *The Islamic Religious Council was established through the provision of the state constitution as the main authority of the state on Islamic affairs second only to the state's royal patron. As long as the actions of the said Council are not in conflict with the Constitution, the State shall recognize the Council as a strategic institution that enhances the acquisition of knowledge (fardu kifayah) of the Muslim community which also functions as the crucial last bastion in the ensuring of the continuity and survival of Islam and the Islamic community and society notwithstanding the prevalent political scenario in the country.*

His Royal Highness Raja Nazrin also added that the Council must establish four (4) platforms that are to be given major focus to calibrate and make effective the Council's role in maintaining the welfare of the community, as follows:

1. The review and refinement of national policies and its implementation so as not to be in conflict with the Constitution and the will of the royal patrons of the state.
2. The Identification, monitoring, assisting and supplementation of the efforts of the State in developing the economic status, educational level and socioeconomic status of the community.
3. The propagation of efforts to develop human and social capital in the community so as to be up-to-date and competent through the introduction of software and training components that are relevant and in line with the current employment need in religious educational institutions at all levels, especially in rural areas.
4. Maximizing the usage of existing Islamic religious infrastructure, namely mosques and suraus, while diversifying its activities and developing them as a centre for the development of the community.

Moreover, among the objectives of the establishment of the State Islamic Religious Council is the administration of the development of the community in Malaysia (Hasliza 2011) and contributing towards the social development of the country. However, the framework of implementation and responsibility of each State Islamic Religious Council differs. In Selangor, the Selangor State Islamic Religious Council (MAIS) is the organization that is responsible for the management and administration of the development of the Muslim community under the leadership of His Royal Highness the Sultan of Selangor.

## Foundational Goals of Syariah and the Development of the Community

The foundational goals of the Islamic Syariah are crucial tenets that are to be achieved through the enforcement of Islamic law, by means of bans or the making compulsory of certain matters, all of which are beneficial (Jasser Auda, 2014). The main or foundational goals or principles of the Syariah as described by Al-'Alim (1991) are divided into five (5) aspects; the preservation of the sanctity of religion, life, lineage, intellect and property. These five aspects are crucial basic needs required by every human being in life (Rahimin et al. 2006). Thus, it can be concluded that if these five aspects are not properly maintained and inculcated, the development of a community will be affected as these are basal aspects of life.

Maintaining the sanctity of religion in line with the foundational goals of the Syariah is divided into two categories, namely for Muslims and non-Muslims. In the category of Muslims, preserving religion involves keeping the faith and protecting the faith of Muslims from things contrary to the beliefs and tenets of Islam (Ibn 'Ashur, 1999), while for non-Muslims it involves the protection of their rights to practice religion and not be forced into Islam or be subject to Islamic law (Jasser Auda, 2014). The preservation of the sanctity of religion contributes to the development of the Muslim community, specifically the enjoining good and forbidding wrong (*amar ma'ruf nahi munkar*) through which all Muslims will be aligned to the true practices and teachings of Islam which is based on the Quran and the *Sunnah*, while indirectly introducing the pure and peaceful religion of Islam to non-Muslims.

Allah s.w.t. had ordained Muslims to preserve wealth in life through various forms of business and charitable habits (*mua'amalah*) in sales, given grants and endowments and so on. Furthermore, Islam forbids the elements of fraud, betrayal, usury and theft while making compulsory the compensation on damages (Arifin & Abdul 2012). These facts attest that Muslims are moulded through the Islamic Syariah and law to make sure that their source of wealth is clean and righteously earned while being tactful and responsible in their dealings with others.

Moreover, being aligned with the foundational goals of the Syariah that promotes the nurturing of intellect, life, and lineage to protect individuals and members of the community as a whole, Islam forbids and prohibits any and all things that could harm and corrupt the Muslim community (Azman & Mohd 2010). The preservation of property, life and intellect is an important aspect of the development of a community due to the fact that a well-developed and holistic community is formed by individuals of high calibre who live in a congregation with mutual love and respect.

## Selangor State Islamic Religious Council (MAIS)

The Selangor state Islamic Religious Council (MAIS), originally known as the Selangor state Islamic Religious and Malay Customs Council, was established under section 5 of the Islamic Law Administration Enactment of 1952. Its early purpose was to advise the Sultan in matters pertaining to Islam and Malay customs. In 2003, the name and identity of the body was changed and the organization known as the Selangor State Islamic Religious Council was formed (MAIS, 2014). (*Selangor state Islamic Law Administration Enactment, 2003*)-

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*"Hereby a body shall be formed, called 'Majlis Agama Islam Selangor (Selangor Islamic Religious Council)' to help and advice His Majesty, the Sultan, in matters relating to Islam".*

MAIS is a statutory body that runs the affairs of the State that relates to Islam in Selangor. The identity of MAIS as an organization well established and corporately structured is age old and still runs true. The slogan of MAIS "upholding trust" refers to the obedience and reverential respect towards the commands of His Royal Highness and compliance towards the rules and regulations in the state of Selangor to ensure economic progress and social welfare. Today, MAIS is responsible for, not only, in the advising of His Majesty, the Sultan, but also the promoting, encouraging, facilitating and undertaking of efforts to maintain and develop and economic and social welfare of the Muslim community in the State of Selangor in accordance with Islamic law.

**Vision** - *"Establishing MAIS an Islamic Organization (Corporation) which is strong, respected, visionary, and achieve the accolade of being the Model Islamic Organization of the Year 2025"*

**Mission** - *"Developing and establishing the Ummah through the formation of a society that is Knowledgeable, Charitable, Faithful and Morally Righteous; being Economical and carrying out effective Preaching Efforts, Efficient Property Management; and establishing a Religious Institution that is Proactive"*

## MAIS as an Agent of Community Development

The development of the Muslim community is crucial to uphold the sanctity of Islam. History has proven that past civilizations had been dwarfed by the glory of the Islamic civilization. Muslims of the glorious Islamic civilization were respected scientists, successful traders, brilliant administrators, accomplished statesmen and scholars of excellent distinction in addition to being renaissance men of high calibre that attests to the fact that they were the pioneers of social and communal development. In addition to the mission of MAIS to develop the Muslim community towards extolling Allah s.w.t. and gaining His approval, MAIS is committed to the efforts of moulding the people of Selangor into a faithful, knowledgeable and righteous community through effective preaching and becoming a proactive religious institution.

Consequently, various work movements, efforts and agendas have been designed and implemented by MAIS to realize the mission of establishing the development of Muslims in the state of Selangor. Among the various efforts carried out by MAIS is the establishing of the organization and the strengthening of the institution of zakat and property development (Funk, 2005). Furthermore, MAIS structured the proactive MAIS Transformation Plan agenda in 2011, which will effectively guide MAIS to move forward holistically along with the current global development. The emphasis placed on six specific crucial factors, namely reconciliation (*Islah*), change (*Taghyir*), reform (*Tajdid*), revival (*Ihya'*), replacement (*Tabdil*), and migration (*Hijrah*) will make MAIS the lead agency in the development of the community towards extolling Allah s.w.t. and gaining His approval (Mohd Affandi, 2011).

Reconciliation (*Islah*) refers to the preaching efforts carried out to persuade Muslims to improve on their daily life (Ab. Aziz 2005), whereas Change (*Taghyir*) refers to the efforts of change made to overcome the weaknesses of the community and the Islamic country (M Asrar & Badlihisam 2012) in meeting the requirements of progress in the aspect of knowledge, faith, morals, earning a living through business, economic development of the community and so on. Reform (*Tajdid*) refers to the reformation of the understanding of all Muslims and non-Muslims towards the practices and teachings of Islam back to as it was in the first place when revealed to the Prophet Muhammad s.a.w. (Wan Adli & Mohamad Kamil, 2012). As explicated by Mohd Afendi (2014) through an interview in the *Sinar Harian*, Revival (*Ihya'*) is the concept of flourishing, reigniting or propagating a certain matter of which the matter focussed on by MAIS is a set code of ethics (Mohd Affandi, 2011). Replacement (*Tabdil*) refers to the replacement of a certain matter into something more appropriate to the current situation, just as that described by Rahimin Affandi et al. (2010) where these principle brought about the replacement of *wudu'* (ablution requirements) to *tayamum* (minimal ablution requirements) based on circumstances.

The concepts mentioned above, namely reconciliation, change, reform, revival, replacement and migration, have been implemented in the aforementioned Transformation Plan agenda to spur the transformation efforts of MAIS. Wan Mohd Allwee (2011) stated that a transformation carried out in an organization means to provide space to innovate, improve, enhance, modify, change, develop and move important elements of any sector in MAIS; this includes the humanitarian aspects, the aspect of leadership, strategy, policy, core business and services, systems, structures, culture, legislation, plans and activities. Accordingly, this study aims to identify the level of understanding towards the role and function of services provided by MAIS in the community development effort.

## Research Methodology

This research which intends to study the public perception on the role of MAIS in the Muslim community development was done through the use of questionnaires. The data was obtained through the breakdown of the questionnaires circulated to 275 respondents who have had previous dealings with MAIS (MAIS customers). The sample selected for this study consisted of Muslims of the state of Selangor above the age of 20. Being a study on a large population, only three districts in the state of Selangor was chosen, namely Petaling, Hulu Langat and Gombak. In addition, this study also discusses some secondary data which was used to obtain information about the relationship between the mission of MAIS to develop the Muslim community and the five foundational goals of the Islamic Syariah; namely preserving the sanctity of religion, property, life, intellect and lineage.

## Study Result and Discussion

**Table 1: Demography of Respondents' Occupation**

Sex	Public and Private servants	Others (Housewives, Students, Self-employed)
Male (149 -54.2%)	131	18
Female (126 - 45.8%)	98	28
<b>Total</b>	<b>229</b>	<b>46</b>

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**Table 1** shows the gender demography of the respondents. It was found that from the 275 respondents, 54.2% were male and 45.8% were female. Table 1 also show the demographics of the respondents' occupation, where 181 male respondents and 98 female respondents are private sector workers. The study found that some sectors of the institution seeks to ensure that the activities carried out by MAIS runs smoothly and thus contribute to the social development of the society and the state. Among them are the *Mualaf* (converts) development division and the *Intisyar* division, the Baitulmal division and the *Ar-Riqab* management and rehabilitation division.

**Table 2: Mean Value of Respondents' understanding of the Function of MAIS**

Respondents' understanding of the Function of MAIS	Mean
Organizer of the high impact Purity of Islam program.	3.38
Administrates the affairs of His Royal Highness the Sultan of Selangor as well as being his advisor.	3.44
The Baitulmal offers property management services.	3.28
Manages the rent services, i.e. land and other related items.	3.14
Manages the Asnaf Riqab and Asnaf Muallaf charitable trusts.	3.28
<b>Total Average</b>	<b>3.30</b>

**Table 2** shows the results, in the form of mean values, obtained from the respondents who have had previous dealings with MAIS. The results show that the understanding of the respondents on the function of MAIS as a contributor to the development of the community boasted a mean value of 3.30. This value shows that as a whole, the respondents have a thorough understanding on the role of MAIS in the development of the Muslim community.

**Table 3: Mean Value of Respondents' understanding of the MAIS Baitulmal services**

Variables of understanding on the MAIS Baitulmal	Average
I am aware that the Baitulmal is managed by MAIS.	3.30
I have heard and learned about the Baitulmal through the media and the Internet (MAIS official web portal).	3.08
I am aware that the Baitulmal offers lost and found property management, hereditary management and management of will services.	3.10
I am aware that the Baitulmal offers financial management services that involve non-Syariah compliant cash and grants.	2.99
I am aware that the Baitulmal is under the management of MAIS.	3.30
<b>Total Average</b>	<b>3.15</b>

**Table 3** shows the level of understanding of MAIS' customers toward the Baitulmal (treasury) services provided by MAIS. The overall average for the questions concerning the understanding of the role of MAIS as the Baitulmal (treasury) is 3.15. Thus, these findings indicate that the overall respondents have a deep understanding of MAIS' role as the Baitulmal (treasury). However, question four, which is related to the scope of the treasury's tasks in offering cash management services that do not comply with the Islamic law (*Syariah*) and grant (*hibah*), shows an average of 2.99, which is classified under the moderate group. This mean value indicates that MAIS should concentrate on their campaigning efforts in order to inform the general public in Selangor that the treasury is under the supervision and management of MAIS and that the Baitulmal does offer such services.

The results of this study show that MAIS has successfully carried out its responsibilities and role in contributing towards societal development due to the public's deep understanding concerning the role it plays. The relationship between the objectives and visions of MAIS to

develop the community in accordance to the five fundamental goals of the Islamic Syariah is seen through the Mualaf Development division, *Intisyar*, a division under the supervision of the Baitulmal Property Department and the Department of *Ar-Riqab* Restoration will be discussed next. The discussion that follows pertains to the subject of sustaining the religious practices and care for the Muallafs or converts. Further discussions are then made on the subject of preserving property through the treasury besides other matters such as the preservation of the sanctity of life, lineage and intellect through restoration and protection of the recipients of *Ar-Riqab*.

### **Preserving the Sanctity of Religion through Preaching**

In an effort to preserve the religion, Muslims must protect the sanctity of Islam and forbid apostasy. Moreover, Islam allows freedom of religion to non-Muslims because there is no compulsion in choosing one's religion. However, Muslims are encouraged to convey the message of Islam to non-Muslims and to other Muslims so as to reaffirm and strengthen their faith. This is because the act of preaching is considered as Allah's (s.w.t.) mandate to His vicegerents on earth that holds the responsibility to urge everyone to believe in Allah s.w.t. as the Almighty God, the Angels, the four Holy Books, the Prophets, Judgement Day and Fate (*Qada'* and *Qadar*). The main objective of preaching is to invite people to trust and believe in a religion that give them benefits or saves them from going astray or from involving in situations that can destroy them (Syed Muhammad & Mohd Lutfi 2009). (Ali-Imran: 104) –

*"Let there be among you, a group who calls on towards goodness, and encourages the right and forbid the wrong. They are indeed, the lucky ones. "*

In line with the efforts carried out to protect the sanctity of Islam, MAIS undertakes the task of preaching Islam and has established the department of societal and mualaf development which are categorized under the social development sector. Development of the society, also known as *Intisyar* is responsible of managing the cadre development, documentation and visiting Muallafs. The community development is also instrumental in spreading the message of Islam to non-Muslims by organizing several activities that invoke interest about Islam. Among the activities and programs organized by MAIS, along with several other Islamic NGOs are the "Street Dakwah" program, the "Fasting Month Tradition" program, both of which functions as a social preaching responsibility of MAIS towards the non-Muslims by distributing dates and porridge to non-Muslim communities and through various other related preaching activities.

Meanwhile, the development of the Muallafs (converts) is instrumental in designing and implementing educational programs to Muallafs, managing and maintaining the welfare of Muallafs and implementing the Islamic *Da'wah* to non-Muslims. There must be those who are responsible in managing most of the Muallafs after expressing the *Kalima* (declaration of faith) due to the help needed by them in terms of education, guidance and support in order to further strengthen their faith. Some of the challenges that must be faced by Muallafs is the guilt in confessing their choice to family members, opposition from family members, difficulties in finding a teacher and Islamic practices that differs from their old lifestyles such as the duty of prayers, fasting and so on (Fuadah et al. 2011).

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Thus, MAIS has been providing religious guidance classes to those who converted into Islam as an initiative in handling the issues regarding Muallafs. MAIS also appointed counsellors for the Muallafs and has trained teachers who are appointed from among the Muallafs. Courses and classes for Muallafs are based on a book and modules published by MAIS which have been revised and deemed appropriate with the needs of the Muallafs (Sri Hartini 2013). In addition, MAIS also established a system of 'Mualaf Care' which focuses on the caring and guiding of the Muallafs in Selangor (Mohd Helmi 2013). The table below (Table 4) shows the forms of assistance provided by MAIS to Muallafs from the year 2010-2012.

**Table 4: Help offered by MAIS to the Muallafs (converts) (2010-2012)**

Bil	Types of Help /Year	Number of Recipients					
		2010	(RM)	2011	(RM)	2012	(RM)
1	Monthly	9,553	4,446,429.00	4,783	1,831,646.00	8,342	4,060,300.00
2	Circumcision	43	15,669.20	69	24,001.00	47	14,864.00
3	Petty Cash	425	38,508.35	685	108,000.00	1,026	115,047
4	Medical	35	813,678.00	23	40,307.20	43	43,678.00
5	Funeral	24	25,362.00	36	37,101.00	33	24,759.00
6	Marriage	159	205,490.00	298	386,000.00	377	664,000.00
7	Legal Aid	-	-	17	104,898.00	24	142,228.00
8	Hari Raya Token	4185	1,903,755.00	2150	747,800.00	2,858	1,142,800.00
9	House Rental	482	1,122,364.00	275	564,960.00	408	904,760.00
10	<i>Gharimin</i>	61	239,647.30	33	88,631.12	60	264,776.00
11	Modal / Capital	45	255,948.00	17	203,138.00	40	708,605.00
12	Emergency	131	127,806.76	375	410,132.84	775	2,147,605.00
13	Build/Buy Home	31	1,544,555.00	21	739,973.00	32	575,614.00
14	Home Repair	5	63,755.00	3	16,420	4	-
15	Shelter House Management	51	49,278.00	19	134,974.00	45	102,894.00
16	Bursaries	351	1,418,829.00	372	1,479,075.00	400	1,658,950.00
17	Public	105	576,189.00	130	978,060.00	175	1,750,000.00
18	Teacher Allowance	1173	1,369,580.00	1163	1,220,095.00	117	912,000.00
19	Student Allowance	18100	2,944,413.00	18152	3,180,413.00	14,383	2,342,130.00
20	Activity/ Program	452	2,000,224.03	281-	2156,355.75-	206	2,888,003.34
Total		27,420	19,816,744.03	15,505	14,451,980.91	29,390	20,463,013.34

**Source: Mohd Helmi Mohd Nuri, Muallaf Management and Development Division (2013)**

## Preservation of Property through the Baitulmal (Treasury)

Islam encourages its followers to preserve wealth by ensuring that the properties are derived from the way that pleases God. This is because each property is used for daily expenses, food, and family which advertently, will become a part of the user. (Al-Baqarah, verse 188) – *"And do not use properties begotten wrongly"*.

Furthermore, the financial and economic management is also an important aspect in determining the economic and social development in a country. By looking back at the example of the past Islamic civilization, it has been proven that economic management begins with the establishment of an Islamic state treasury which functions as a state financial management. Baitulmal or also known as the State Treasury is the institution that holds the national property which belongs to the people of a said country (Abdul Monir, 2003). The Islamic Syariah law enforces the rules of wealth redistribution in the form of implementation of worship as the main motivation for a Muslim to share wealth and redistributing wealth to others (Shamsiah et al. 2010). Redistribution of wealth is carried out by the treasury and this

includes the management of wealth in the form of endowments, donations, grants and so on. (Surah al-Baqarah: 261) – *"An analogy depicts those who spend their wealth in the way of Allah s.w.t. (donations or maintenance) is a seed that grows seven ears, and; each ear has a hundred grains. And (remember) Allah s.w.t. giveth manifold increase to which He wills, and Allah is vast (in mercy) and All-Knowing "*.

Currently in Malaysia, the Baitulmal (treasury) is governed by the State Islamic Council and there are those who use the term "Baitulmal" for the Finance Division, which manages council properties (Ahmad et al., 2007). During the early years of establishment, the Property Division of Baitulmal was known as the General Resource division, but after the MAIS meeting No. 1/2005 on 14 April 2005, the General Resources Division had been given a new impetus by the name of MAL Division. This section consists of three elements; the Endowments Unit, the Wills and Trusts Unit and the Faraid Unit. The establishment of MAL aims to manage the property of Muslims which comprises of endowments, wills, trusts and real estate *faraid* surplus property in the State of Selangor. This fulfills the Section 5 (4) and section 89 of the Administration of Islamic Religious State Enactment in 2003: Section 5 (4) of the Administration of the Religion of Islam (State of Selangor) Enactment 2003 states:

"The Council shall have the power to act as executor of a will or an administrator of the estate of a deceased person or as trustee of any trust", whereas Section 89 of the Administration of the Religion of Islam (State of Selangor) Enactment 2003 states:" the Council becomes the sole trustee of endowments, nazr (offering) and trusts. "

The purpose of the establishment of the treasury by MAIS is to improve the efficiency of enrollment management, development and dissemination of endowments (wakaf), property (faraid), wills and trusts of any charitable or personal trust in a more systematic, efficient and effective manner. The treasury is responsible for managing endowments, wills and trusts, as well as surplus property (faraid). Moreover, it also serves to manage cash obtained that is not compliant with the Syariah law, owed cash, wills, grants, lost and found property (Luqatah), and contribution funds for orphans and charitable collections.

### **Preserving the Life, Intellect and Lineage through the *Ar-Riqab***

Muslims are forbidden to commit murder, neither suicide nor killing others. Moreover, Muslims are also required to maintain a lineage free of adultery which can lead to social ills; i.e. thrown or abandoned babies. Similarly, by preserving intellect, Muslims cannot arbitrarily, take prohibited substances that can adversely affect the mind, such as alcohol and drugs which may eventually lead to other illegal behaviors. Muslims who disobey Allah s.w.t. and go on living will wallow in sin, the wages of which is death. (Al-Ma'idah: 32) – *"Whoever kills a person, when not due to the fact that the person was killing others, or for causing corruption in the earth, it is as if he has killed all mankind. Whoever saved a life, it is as if he saved the life of all mankind "*. Furthermore, in (Al-Isra ': 32) - *"And come not near unto adultery (zina) It is an abomination of a practice and an evil path."*

Thus, to return the Muslims who have strayed from the path of true Islam, MAIS has implemented a new concept through the establishing of the *Ar-Riqab* management and

rehabilitation division which is responsible for coordinating and overseeing the welfare and protection of activities in the state of Selangor. This social rehabilitation institution help those in need by improving their social skills, and the physical and mental health of individuals by changing their way of thinking, feeling and behaving which is negative or destructive (Siti Hajar et al. 2012). In addition, this division also provides guidance and counselling services to Muslim individuals and groups Islamic faith, protection services, rehabilitation counselling for groups of women and girls involved in social ills. Originally, *Riqab* means freeing slaves and they belong to the category of Zakat recipients. However, in contrast to the present situation, *Riqab* is given so as to free a person from bondage under a power that prevents his/her freedom (Patmawati 2008). Moreover, the definition of *Ar-Riqab* has been expanded by the Selangor Fatwa, to include those who are trapped in social issues such as drug addiction, problems involving faith, prostitution, and juvenile delinquency, all of whom need to be assisted to change and repent (Utusan 2014).

MAIS distributes the *ar-Riqab* title as a function of performing the duties of releasing, managing, protecting, treating and rehabilitating *Ar-Riqab* recipients, so they can live in the perfect Islamic way of life, through the intermediary of any institution, center, Islamic NGOs and individuals as permitted by the law and the Islamic Syariah law. Among the community issues that is monitored and cared for by the *Ar-Riqab* rehabilitation homes are social problems and problems relating to the faith. These include social issues involving an individual who is tied up with drugs and criminal offences under Syariah law such as drinking alcohol, adultery, having children out of wedlock, the degrading and ridiculing of the Quran and Hadith and other offences associated with the Syariah Criminal Enactment (State of Selangor) 1995.

Moreover, the *Ar-Riqab* division is also responsible for rehabilitating communities troubled by social ills such as immoral lifestyles, juvenile cases and practices forbidden in Islam; such as not praying, throwing away children, suicide attempts and living with prostitutes. Problems dealt by this division that are related to the faith include rehabilitation of individuals involved in polytheism, sorcery and superstition, creating false doctrines by claiming to be a prophet, insulting and ridiculing Islam, wrongful worship and the purification of the faith of Muslims who wants / desires to become apostates and those who are in the process of *Istitabah* or repentance. Shelters under the control and management of MAIS is divided into several categories, namely protection and rehabilitation of adolescent boys and girls involved in Social Problems, going all the way, Drug addiction, AIDS and HIV patients. Whereas the homes registered under the protection of MAIS are Raudhatus Sakinah, PROKIM, Baitul Islah, Perkid Charitable Homes, Pernim Protection Center, Kewaja, Human Capital Camp, Care Shelter Houses, Darul Islah Charitable Homes and so on.

## **Conclusion and Recommendations**

In the effort of pursuing community and societal development, we are advised to focus on public morals along with physical development, which is in exact alignment with the demands and goals of the Islamic Syariah law that emphasizes the well-being of individuals and the Muslim community as a whole. Thus, this is the basis and foundation of the efforts of MAIS in developing the nation which is based on the preservation of the sanctity religion,

life, property, intellect and lineage. This fact is attested through the efforts of MAIS to preserve Islam by carrying out public preaching for non-Muslims and the caring for the welfare of muallafs as well as preaching to the muallafs to increase their faith. In addition, MAIS also serves to maintain and manage the property of Muslims through the managing of assets entrusted by the society that is to be used for the good of the public through the treasury or Baitulmal. MAIS also functions as an agent of community development by nurturing lives, intellect and lineage through the *Ar-Riqab* management and rehabilitation division by providing shelter and rehabilitation for adolescents involved in social problems.

Basing on the five foundational principles of the Islamic Syariah that is applied by MAIS, it is not impossible for the implementation of successful Muslim community development efforts which will assist in the achieving of holistic self improvement (*al-Falah*) as required in Islam. Through the study results attained, a deep understanding of the role of MAIS in community development was found among the sample community. This is irrefutable evidence that MAIS has successfully implemented and carried out their responsibility to contribute to the development of the society. After in-depth discussion, among the many proposed recommendations to MAIS to further strengthen the institution as an agent of community development is the raising of public awareness on the functions of MAIS by intensifying the awareness campaigns and information dissemination. In addition, efforts towards proactive involvement with the community on the part of MAIS, such as organize road shows/ carnivals was also recommended. Overall, the development of the community and society organized by MAIS aims to align the Muslim community towards a better direction faith and morality wise, thus being able to form a community that is modern and with high morals.

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