

A Review of Islamic Aqeedah Compliance Index (IACI) from Malaysian Perspectives

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Abstract

Aqeedah is one of Islamic knowledge foundations (apart from shariah and akhlaq) that covers all aspects of human life, which was rooted from revealed al-Quran and al-Sunnah. It covers the knowledge on human relation to Allah SWT; obeying His commands and leaving all prohibited deeds. This paper intends to reveal the implementation of Malaysia Shariah Index (MSI), Islamic aqeedah concept as well as the Islamic aqeedah compliance index requirement, as a second filter in modern scientific research ethics, which is based on Maqasid Shariah (MS). Generally, IACI development proposal suits the Malaysian government policy regarding MSI and it is suitable to be applied in various field of studies.

Keywords: Malaysia Syariah Index (MSI), Islamic Aqeedah Compliance Index (IACI), Malaysia

1.0 Introduction

Islam covered three types of relationships, which are human relationship with The Almighty, relationship amongst human being and human relationship with other creatures (Rasid, 2010; Mohd. Yusof, 2013a & 2013b; Khalijah, 2014; Ghazali, 2014; Mohd. Yusof, 2016). Three basic knowledge in Islam; aqeedah, ibadah and akhlaq are the pillars for the mentioned relationships. Mohd Asri et.al (2006 & 2009) agree that aqeedah, ibadah and akhlaq are Islamic basic teachings, as they explained in detail on the Islamic principles related to

aqeedah, syariah, ibadah and akhlaq. Ustazi (2007) has generally pointed out three human basic needs; knowing God, knowing religion and knowing the prophet.

2.0 Malaysian Syariah Index (MSI): Malaysian Government Main Policy

Malaysian Syariah Index (MSI) is an administrative model based on *maqasid syariah* that was inspired by YAB Dato' Sri Najib bin Tun Hj Abdul Razak in 2014, and was launched on 10 February 2015 in conjunction with Majlis Perdana Ulama'-Umara' 2015 at Putrajaya International Conventional Centre (PICC). The administrative committee of MSI is chaired by Prof Emeritus Tan Sri Dr. Abdul Shukor Husin (Chairman of National Fatwa Committee), Prof Datuk Seri Zaleha Kamaruddin, Rector of International Islamic University Malaysia (IIUM) as the Deputy Chairman I, Datuk Aidit Ghazali, Founder of Aidit Academy as the Deputy Chairman II, Datuk Othman Mustapha, the Head Director of JAKIM acts as the Vice Chairman I, Datuk Jailani Ngah, the Political Secretary of the Prime Minister acts as the Vice Chairman II. He is assisted by four committee members, (i) Tan Sri Shukry Md. Salleh, the Head Director of Implementation Coordination Unit, Prime Minister Office, who acts as the Experts and Policy Panel, (ii) Prof Dr. Abd. Samad Musa, the Dean of Faculty of Law from Universiti Sains Islam Malaysia (USIM), acts as the Syariah Expert Panel, (iii) Prof Dr Mohamad Said Zainol, who was previously the lecturer of Computer Sciences and Mathematics Faculty, Universiti Teknologi MARA (UiTM) as the Index Expert Panel and (iv) Datuk Dr Asyraf Wajdi Dusuki, the President of Yayasan Dakwah Islamiyyah Malaysia (YADIM), acts as the panel of Islamic Economists (Utusan Malaysia, 2015a). Apart from that, MSI research also involved five public universities (JAKIM, n.da) according to their fields:

- i. Islamic Law: International Islamic University Malaysia (IIUM)
- ii. Education: Universiti Kebangsaan Malaysia (UKM)
- iii. Politics: Universiti Utara Malaysia (UUM)
- iv. Culture, Social, Facilities and Environment: Universiti Teknologi Malaysia (UTM)
- v. Economy and Health: Universiti Sains Islam Malaysia (USIM)

The raw research findings of MSI was presented to the public on 28 March 2016 by the Prime Minister, YAB Dato Sri Najib bin Tun Hj. Abdul Razak. The overall score of MSI in 2015 was 75.42% (Bernama, 2016), which was based on eight main fields: Islamic Law (87.19%), Education (82.5%), Politics (79.19%), Health (73.92%), Social (68.52%), Culture (66.47%), Economy (65.27%) and Facilities and Environment (62.31%).

MSI was done based on previous researches that was done by Dar (2004), Rasha Ellass ((2009), Anto (2010), Rehman & Askari (2010) and Amir Husin et al, (2012). There are three main principles in implementing Islamic law in administering Islamic country, which include the followings: (i) administering the country according to Islamic teachings, (ii) ensuring that the human needs are prioritized (iii) Instilling Islamic values in administrative affairs (Amir Husin et al., 2012). There are six indexes based on Maqasid Syariah (MS) that was developed; Human Development Index (Ethics-argued Human Development Index, E-HDI), Index Syariah Project, Islamic Human Development Index (I-HDI) Islamicity Index, Integrated Development Index (I-DEX) and Ummah Development Index (Dar, 2004; Rasha Ellass, Anto, 2010; 2009; Rehman & Askari, 2010; Ruzita et al., 2014; Fadilah, 2014). There are a few stages of implementation in order to develop an index based on MS (Rasha Ellass, 2009), which includes the following:

- i. Stage I : Study the interpretation/ translation related to Islamic country according to Sunni and Syiah experts

- ii. Stage II : The development of quantitative and qualitative method to measure the syariah compliance level (setting index) in an Islamic country, which is done by experts
- iii. Stage III : Analysis, suggestion and research findings (marks achieved by a country for compliance to shariah)

In Malaysian context, MSI development involves three (3) main elements. They are the government as the policy maker, related agencies as the implementers and individuals as the benefit receivers (JAKIM, n.db) based on four main pillars, which are (i) developing and nurturing Islam as the federal religion, (ii) manifesting a comprehensive and scientific indicator to evaluate not only the achievement, but also the commitment in interpreting Islamic principles and values, (iii) Moderating the index to identify the effort and commitment in implementing Islamic principles, values and system based on MS, by covering comprehensive sectoral composition, (iv) Shaping Malaysia into an Islamic country model that is well developed by applying MS principles (Zamri et al., 2016). Mohamad Zaidi (2016) also agrees with this, as he mentioned that MS application in this country is known as *Siyasah Syariah* that gives guidelines to the government in the amendment/ application of any policy in the country. Apart from that, there are two (2) MSI development method that is applied through *Penandaarasan dan Amalan terbaik* (good deed scale) (JAKIM, 2015). The scale method is applied as a standard guideline that is ideal in interpreting Islamic values in the country, while *Kaedah Amalan Terbaik* (Good Deeds Method) reveals the best traits in strengthening the innovative and prestigious culture (positive values in the administration). Both methods were capable of achieving the determined MSI target, then turning Malaysia into the pioneer in syariah compliance administration of an Islamic country (Muhammad Umar, 2008) that is in line with the teachings of Prophet Muhammad (PBUH). Furthermore, to enhance the MSI implementation in Malaysia, the prime minister has launched *Pelan Pelaksanaan ISM 2016-2018* (MSI Implementation Plan 2016-2018) on 19 December 2016 at Kompleks Seri Perdana, Putrajaya for the continuous improvisation of the administration of the country. This continuous improvement is hoped to be done in line with the Islamic teachings (JAKIM, 2016b).

MSI is closely related to five (5) basic principles of MS, which include observing the religion, life, thoughts, lineage and wealth. However, al-Syatibi has divided MS into two categories, which are Maqasid Asliyah (Asal) and Maqasid Ta'biah (Sayahabudin, 2014) and thus parallel with Zulkifly (t.t), Juandi (t.t), Rafidah et al., (2011), Muhamamd Ridhwan & Mohd Shahid (2014) and Basri (2017), whereas Ahmad Wifaq (2016) has divided MS into four (4) types according to Maqasid Shariah devaluation that are *Maqsid Ibtida'i*, *Maqsid Ifhami*, *Maqsid Taklifi* and *Maqsid Ta'abbudi*. Maqasid Asliyah is referring to the prominent maqasid, the highest aim and dharuriyyat status in the implementation of hakam hakam needs to be protected and care whether in voluntary situation or in desperate situation (to stand guard religion, life, offspring, intelligence & property), in addition *Maqasid Ta'biah* is a kind of direction and fulfilment towards *Maqasid Asliyah* which should be celebrated by *mukalaf* which contains *hajiyat* and *tahsiniyyat* (Juandi, t.t; Rafidah et al., 2011; Muhamamd Ridhwan & Mohd Shahid, 2014; Basri, 2017). Zulkifly (t.t) stated that there are eight (8) basic requirements on the usage of MS that are (i) to know about Al-Quran Al-Karim, (ii) to know about Al-Sunnah, (iii) to know things that have been consented, (iv) to know about Usul Al-Fiqh, (vii) to know the problems in *Furu' Fiqh* and (viii) to know about the basis of common

sense. These conditions are seen as key requirements in the process of interacting with MS. Next, the main purpose of the shariah is taking care of his goodness and betterment of those (*Maqsid Ibtida'i*), followed by a decline in our minds to understand (*Maqsid Ifhami*), then is the mandate burden which we (humans) are capable in granting (*Maqsid Taklifi*) and finally the Shari'a was revealed to humans under the teachings of Shariah and not according to the requirements of their respective desires (*Maqsid Ta'abbudi*).

ISM has a positive impact in the community, especially education and research, consequently improving the level of knowledge, understanding and compliance with Islamic Shariah itself. ISM has been used as the benchmark and reference in the studies of Ruzita et al. (2014), Fadilah (2014), Mohsina & Khalid (2014), Fakhri (2015), Mohd. Kamal (2015), Mohd. Shukri (2015), Azman et al. (2016) dan Siti Fariza et al. (2016). The Malaysian Ummah development index (Malaysian Ummah Development Index-MUDI) serves as the yardstick of the economy of the ummah in Malaysia which includes the economic development index, the index of social development and Spiritual development index Muslims (Fadilah, 2014; Muhammad Hisyam & Nur Syahidah, 2016). It is measured based on the five principles of dimensional measurement and MS as an alternative to the human development index (Human Development Index-HDI). Next, Mohsina & Khalid (2014) studied about the comparative performance related syariah index in India and Malaysia especially in the economy, the findings revealed that Malaysia's Shariah index performance is the best than in India and conventional index (Mohsina & Khalid, 2014). This shows that Malaysia is a country practicing the Islamic approach in economic governance as well as Shariah-compliant (Azman et al., 2016). It is in line with Mohd Kamal (2015) which recommends Shariah index and stock market to be upgraded in par with the sixth objective to enhanced syariah capital market master plan to make Malaysia as a hub for the world's leading Islamic capital market based on principles of MS.

In addition, the economic and social challenges in the society resulted in the Government to strives in developing the development index for measuring the current performance of the national economy in poverty eradication efforts such as conventional development index developed by international organizations (United Nation Development Programs-UNDP). Index developed by UNDP only material in nature simply because its focus on the three (3) physical aspects, namely health, education and economic or lifestyle which led to Muslim countries did not achieve 70% of specified achievement (Fakhri, 2015). Therefore, the approach of MS is seen as the main alternative in building national development index because of Islamic criteria or aspects cover all aspects of life (religion, life, intellect, lineage and property) that combines both aspects (material & spiritual). It is supported by Mohd. Shukri (2015) through the views of Islamic worldviews against Islamic Development Index (The Islamic-Based Development Index-IBD-I) which focuses on the human relationship with the creator, man with man and man with the environment (the main goal of development of Islamic civilization). In addition, Azman et al. (2016) and Siti Fariza et al. (2016) in turn review the related between flood management that involve the distribution of donations and zakat to flood victims based on ISM. Guidelines pertaining to the management of contributions to flood victims need to be streamlined according to MS especially in decision of the demand of the basic needs and the types of contributions in priority through emergency kit which provided by the Government, the non-governmental organization (NGO) and volunteers in helping flood victims.

Furthermore, ISM which has been developed by the Government of Malaysia is seen as very significant and appropriate to be applied and used in various fields in order to create a society of Sharia-compliant in line with the requirements of the teachings of Islam.

3.0 The needs of Islamic Aqeedah Compliance Index Development

Faith refers to the knowledge of Tawhid or *usuluddin* (AB. Latif & Rosmawati, 1998) and where at some other names such as knowledge of tawheed & properties, knowledge, knowledge of faith and *kalam al-Fiqh al-Akbar* (Kamarul Azmi & AB. Halim, 2011), while Ibrahim (2001) list the nine related terminologies regarding faith for examples the beliefs of tawheed, *usuluddin*, *al-Sunnah*, *al-Akbar*, *ahl Sunnah Fiqhul Wa al Jamaah*, *ahl hadith*, *salaf* and *khalaf*. Al-Quran is use together with the knowledge of tawheed because there are some problems in the knowledge related to *kalam tawheed* of Allah (the Quran) and scope that related to approach/ways to be set as the basis foundation of faith and practices such as the knowledge of *mantiq*. The knowledge of *mantiq* is a systematic method of thinking through common human experience (Mat Rofa, 1994). Thus, it serves to guide the humans through the concept of thinking to avoid them from making mistakes and misstep. Al Imam Al-Taftazani gave the definition of knowledge *Usuluddin* with simple definitions but with compact and clear means which is knowledge pertaining with Islam along with a convincing basis (Ku Muhammad Asmadi, 2010). Basri (2017) in turn stated that knowledge of faith involves three main questions:

- i. About zat Allah SWT (know what compulsory, impossible and should be for God).
- ii. About zat messengers (compulsory, impossible and must in respect of the rights of the prophets).
- iii. About supernatural things (things that might not be known unless we have faith in Allah's book and hadith from Rasullullah) like the Allah's books, the angels, the prophet, the hereafter, heaven, hell and many more.

The *nubuwwah* and *sam'iyat* concepts each refers to the prophet and the supernatural (Ab. Latif & Rosmawati, 1998). *Mukminat* is more to the necessities that exists or non-exists such as what happen in our world. Therefore, faith is the Muslims belief as a whole and it is specific. *Nubuwwah* concept is the basic of the pillar of Iman that covers the concept of prophecy, the responsibility that is entrusted by Allah to the prophets and their miracles and books that are meant for their people. Other than that they are the chosen one by Allah that is made responsible to deliver wahy or revelation to the mankind (Engku Ahmad Zaki, 2010; 2012). Because of that, they are the intermediaries between and Allah and mankind as a whole. For Muslims, the Prophet Muhammad (PBUH) is as an advisor, missionary and carry humans to the path of truth. Miracles of the Quran as the main source of the teachings of Islam is supported by al Hadith. In the end, we abide, love and respect Allah's chosen one and believing the teachings brought by them. Harun Din et al. (2010) states that believing in prophet includes believing their messages to mankind, believing on the relationship between prophet and their people and believing that Prophet Muhammad (PBUH) is the last prophet. Other than that, Teungku Muhammad Hasbi (2001) added that the wahy or revelation concepts and miracles need to be further discussed to get a clear picture of *Nubuwwah* concept in detail. The scope of the *sam'iyat* concept is more stressed on the question of the day of resurrection, hereafter and restitution (AB Latif & Rosmawati, 1998), while Noor Lizza et al. (2012) lists eight things regarding *sam'iyat* namely *alam barzakh* (the grave), *forth* (the place of assembly), *syafaat* in *forth*, *al-hisab* (calculation), *al-mizan* (the

scales) bridge *sirat*, heaven and hell, while Rachel Azmi & AB. Halim (2011) add more things regarding *sam'iyat* namely angel, jin & devil, Kursi & Throne and Qalam & Luth and questions of the spirit.

Next, strong faith is the foundation in the teachings of Islam through understanding on the concepts of Islamic faith in particular. Mohd Asri et al. (2006) lists five steps to strengthen the Islamic faith starting with *Mu'ahadah*, *Murabahah*, *Mujahadah*, *Muhasabah* and last but not least *Mu'aqabah*. *Mu'ahadah* is human agreement with God during the realm of the spirit and occurred before human birth, while *Muraqabah* is closely related to the human's hunch that is the feeling of every steps taken by human is constantly monitored Allah SWT. Next, *Mujahadah* is the fight against lust and upholding the religion of Allah SWT and should be carried out consistently by human up to the end of their age. *Muhasabah* on the other hand is making humans to always be cautious in every action taken and lastly *Mu'aqabah* is the fine imposed to yourself as a result of negligence in Allah SWT order. Generally, there are three ways in which you can cancel your beliefs which are through speech, actions and iktikad (Mohd Asri et al., 2006) while Muhammad Naim (2008) brings together four things that can cancel beliefs which are:

- i. The type that contain the default against Allah's *Rububiyyah* or accusation to His *Rububiyyah*.
- ii. The type that contain accusations against Allah's names and His attributes.
- iii. The type that contain accusations to Allah's *Uluhiyyah*.
- iv. The type that contain disobey of message or accusations to Prophet Muhammad PBUH and the message.

Kamarul Azmi & Ab. Halim (2011) discuss things that damage the faith specifically that is resisting Allah SWT, Rasulullah PBUH and his companions, have faith and obeying Allah SWT, does not admit Allah's blessings, hate against Islam, legalized and banned things in Islam, does not believe in Al-Quran and Sunnah, being infidels, seeing wizards, fortune teller and witch. In addition, the cult and superstitious things can also cause a human lost their faith and remain in infidelity if they do not repent. Examples of cult such as Ayah Pin, Al-Arqam, Teachings of Ahmadiyah Qadiani, teachings of Tijah@Kahtijah binti Ali or Wahdatul Wujud, Samaniah tarekat (Ibrahim Bonjol), Syiah, Naqsyabandiah Kadirun tarekat, Mufarridiah tarekat, teachings of Hassan bin Jonit and many more (Engku Ahmad Zaki, 2007) while Ku Muhammad Asmadi (2010) divide the cult into four types, namely the teachings of mysticism, tarekat/tasawwuf, the types of faith and the types of origins of the incidents. Abdul Rahman (2002) discuss this based on the elements that can cause symptoms of damage to the faith that are shirk, infidelity, munafiq, fasiq and apostates. Based on the discussion above, we can deduce that the knowledge of faith/tawheed is very important in people's lives, especially the Muslims because it is an integral aspect of belief in God, His Messenger and things unseen and equipped with moral aspects from the source of Al-Quran and Al-Hadith. Therefore, it is apparent that morals in Islam covers the whole aspect of life. Instructions in shariah develops positive attitude whereas what is forbidden by shariah avoid the negative value to one's attitude.

Development of Islamic Aqeedah Compliance Index (IACI) is an early proposal for creating sieve, especially in scientific research after ethics of science (Ethical, Legal and Social Implications- ELSI). Religion and science are not mutually mix nor mutually parted ways

because both have the position and perspective each through finding the meaning in an effort to link both (Kurniasih, t.t) and supported by Khalijah (2014) that classify the science-religion relationship into four (4) perspectives namely (i) conflict, (ii) are not independent of each other, (iii) the requirements of dialogue and (iv) merger. Conflicts occur when scientists addressing the material beliefs in the journal rejects the spiritual aspects. In addition, the domain and scope of both are different; science emphasizes the mundane and objectives while the religious, spiritual and subjective in nature. Conflicts and differences requires dialogue for explaining the science from the perspective of religion and vice versa. Finally, mergers are the study of the researchers which refer to the combination of science with religion that is synthesized in a frame-based knowledge that is known as integration. This integration process will produce "insan al-kamil" (perfect) that is loyal, ideal and balance in assessing knowledge. Apart from that, questions on bioethics, which include ethics in medics and nature focus on biology and medical issues, as well as human interaction with the nature (Purohit, 2005). It has also related to rules and regulations that have set the boundaries in doing things that are related to religion and believes (Smith, 1988 & 2009; Purohit, 2005). Researches done by Noor Munirah (2013; 2014; 2016), Noor Munirah et al. (2014), Shaikh Mohd Saifudden et al. (2015) and Hanifah Musa et al. (2016) have shown that bioethics in religious perspective (especially Islam) is crucial as a shield against scientific treason (Muhamad et al., 2014). This includes vision, decision, guidelines and policy in life sciences and health. This has shown that religion is an important element to make sure that humankind live harmoniously in a safe environment.

4.0 Conclusion

IACI development is seen as a second filter after scientific ethics that focuses on Islamic aqeedah as an index indicator that is able to solve religious issues that are raised whenever modern scientific research is done. It is in line with Malaysian government main policy with MSI. Thus, it has to be developed accordingly, involving appointed organizing committee and experts, so that it can be implemented in all field of studies.

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