

IC-DAIM 2021

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ON DA'WAH AND ISLAMIC MANAGEMENT
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**"HUMANE LEADERSHIP AND DA'WAH FOR
SUSTAINABLE FUTURE OF UMMAH"**

**E-PROCEEDING
OF THE INTERNATIONAL CONFERENCE ON
DA'WAH AND ISLAMIC MANAGEMENT 2021
(IC-DAIM 2021)**

EDITORS

Mohd Faridh Hafez Mhd Omar
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E-PROCEEDINGS OF

**THE INTERNATIONAL CONFERENCE ON
DA'WAH AND ISLAMIC MANAGEMENT 2021**

IC-DAIM 2021

**Humane Leadership and Da'wah For
Sustainable Future of Ummah**

Da'wah and Islamic Management Program
Faculty of Leadership and Management
Universiti Sains Islam Malaysia

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Preface

International Conference on Da'wah and Islamic Management (IC-DAIM 2021) is organized by Da'wah and Islamic Management Program, Faculty of Leadership and Management, USIM. IC-DAIM 2021 offers a collaborative environment to academicians, researchers and practitioners to exchange and share their experiences and research findings on all aspects of Leadership, Da'wah and Social Sciences.

The main theme for IC-DAIM 2021 is *Humane Leadership and Da'wah for Sustainable Future of Ummah*. This main theme is supported with six major sub-themes; Humane Leadership, Da'wah and Future Ummah; Leadership and Islamic Governance; Islamic Movement and Peaceful Co-Existence; Islam and Society Development in Malaysia and Asia; New Leadership Theories and Da'wah; Management and Challenges in Islamic Leadership.

These e-Proceedings represent the works of all contributors to IC-DAIM 2021, hosted this year virtually in pre-recorded presentations at Universiti Sains Islam Malaysia, Nilai on 26 and 27 October 2021.

This conference begun with two keynote addresses. The first keynote will be presented by Assoc Prof Dr Sharifah Hayaati Syed Ismail, from Academy of Islamic Studies University Malaysia, Malaysia with a speech entitled *Good Governance and Good Leadership Practices Lead to Sustainability of Ummah*. Second keynote address was delivered by Dr Mohamad Sobirin, from IAIN Pukwokerto, Indonesia entitled *Humane Leadership in Indonesian Da'wah Experiences*. This year of IC-DAIM2021, the conference is ended with a Webinar Forum on *Leading Humane Leadership and Da'wah: Challenges and Solutions for Muslim World*, presenting three panelis; Assoc Prof Dr Mahazan Abdul Mutalib (USIM), Assoc Prof Dr Zulkifli Hasan (IIUM) and Dr Rozhan Othman (Human Capient Consultant Sdn. Bhd).

These E-Proceedings include a numbers of conference papers, which cover all three languages, namely Malay, English and Arabic language. These papers reflect a comprehensive nature of research in the areas of Leadership, Da'wah and Social Sciences.

The editorial committee congratulates all contributors for their papers and hopes that these e-Proceedings fulfil the objectives of this conference. May Allah SWT reward all of us with His blessings.

Thank you.

Editorial Committee
International Conference on Da'wah and Islamic Management
(IC-DAIM 2021)
Da'wah and Islamic Management Program,
Faculty of Leadership and Management,
Universiti Sains Islam Malaysia, Nilai
26 January 2022

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MANUSKRIPT MELAYU ISLAM SEBAGAI WARISAN KEARIFAN TEMPATAN: ISU DAN PROSPEK MASA DEPAN

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Abstrak

Manuskrip Melayu Islam merupakan warisan kearifan dan keintelektualan tempatan yang mempunyai ketinggian nilai keilmuannya. Sumbangan manuskrip sangat besar terutama dalam konteks sebelum muncul dan berkembangnya percetakan sebagai wasilah pengembangan ilmu dan maklumat. Kajian ini dijalankan untuk mengkaji manuskrip Melayu sebagai khazanah kearifan tempatan bangsa Melayu yang menampilkan pandangan sarwa dalam pelbagai bidang ilmu pengetahuan. Kajian ini juga menganalisis isu cabaran dan masa depan kajian manuskrip Melayu Islam dari aspek analisis kandungan dan pengurusan manuskrip Melayu lama yang tersimpan di dalam dan luar Alam Melayu. Kajian ini menggunakan kaedah analisis kandungan berdasarkan kajian perpustakaan dan bahan sekunder seperti buku, artikel jurnal dan akhbar. Temubual bersama pakar juga dijalankan bagi menganalisis scenario isu dan cabaran kajian manuskrip Melayu Islam di Alam Melayu. Kajian ini menjangkakan untuk mencari titik temu dan ruang perbincangan

untuk membina sinergi baru dalam mengaktifkan semula wacana kajian manuskrip Melayu Islam di Alam Melayu.

Katakunci: "Manuskrip Melayu Islam, Warisan, Kearifan, Keintelektual, Isu, Masa Depan"

Abstract

Malay Islamic Manuscripts is a legacy of wisdom and intellectual that has altitude of scientific value. The contribution of Malay manuscripts is enormous, especially in the context before the emergence and development of printing, as a vehicle for the development of knowledge and information. This study was conducted to examine the manuscript treasures of wisdom as the local Malay heritage featuring brilliant insights in various fields of sciences. The study also analyzes the issues, challenges, and future prospect of research on Malay manuscripts in term of content analysis and management of old Malay manuscripts stored in and outside the Malay world. This study uses content analysis methods based on library research and secondary materials, such as books, academic journal articles and newspapers. This research anticipates to find a solution and discussion space to build new synergies in reactivate discourse study of Malay manuscripts in the Malay Muslim.

Keywords: "Islamic Malay manuscript, Heritage, Wisdom, Intellectualism, Issues, Future"

PENGENALAN

Alam Melayu kaya dengan khazanah peninggalan kearifan tempatan yang menjadi kebanggaan umat Melayu. Antara khazanah yang bernilai ini ialah manuskrip Melayu lama yang jumlahnya mencapai puluhan ribu. Di Universiti Leiden, Belanda, sahaja tersimpan lebih 20,000 buah manuskrip Melayu. Selebihnya tersimpan di negara Rusia, Jerman, Perancis, United Kingdom, Amerika Syarikat, Algeria, Sri Lanka dan Afrika Selatan. Di alam Melayu, sebahagian manuskrip Melayu lama terdapat di Malaysia, Indonesia, Singapura, Brunei Darussalam, Thailand

(khususnya di bahagian selatan), Filipina dan Kemboja (Awang Sariyan, 2019a: 2).

Di Malaysia, pusat penyimpanan manuskrip Melayu lama yang utama ialah Perpustakaan Negara Malaysia (PNM), dengan jumlahnya menghampiri 5,000 naskhah, dan beberapa pusat lain seperti Dewan Bahasa dan Bahasa, Universiti Malaya, Universiti Kebangsaan Malaysia, Institut Pemikiran dan Peradaban Islam (ISTAC), Muzium Kesenian Islam dan lain-lain. Universiti Sultan Zainal Abidin (UniSZA) telah mula menghimpunkan salinan digital manuskrip Melayu lama yang terdapat di luar Malaysia, khususnya yang berkaitan dengan Islam. Sebagai permulaan, UniSZA akan menerima 35,000 naskhah manuskrip lama dibeli dari Universiti Durham, United Kingdom pada hujung Julai 2019 (Mohd Azlim, 2019). Sementara di luar Malaysia, terdapat pusat penyimpanan manuskrip Melayu lama di Singapura, di Brunei Darussalam, di Indonesia, di perpustakaan Universiti Leiden, Belanda, British Library, Bodleian Library di Universiti Oxford, Universiti Cambridge, British Library dan Universiti Manchester (semua di United Kingdom), Perpustakaan Australian National University, New York Public Library dan beberapa perpustakaan di Eropah (Awang Sariyan, 2019b: 2).

Antara bidang penulisan manuskrip Melayu yang sering diketengahkan antaranya seperti bidang keagamaan Islam yang kebanyakannya di tulis dalam tulisan Jawi dan Bahasa Arab, yang terdiri daripada ilmu tajwid, fekah, tasawuf, akhlak dan sejarah. Manakala dalam bidang tradisi Melayu tempatan pula seperti hikayat, budaya dan perubatan. Kajian manuskrip Melayu memainkan peranan besar dalam mengisi kelompongan yang masih wujud untuk memahami falsafah dan jati diri bangsa Melayu. Setakat ini hanya kira-kira 30% sahaja daripada sejumlah kira-kira 20,000 manuskrip Melayu yang terdapat di seluruh dunia telah dikaji dengan mendalam (Asmak & Si Fatimah, 2013).

Khazanah warisan manuskrip Alam Melayu amat tinggi nilai estetikanya dan wajar dikaji dengan menggunakan metodologinya yang tersendiri. Khazanah yang pernah suatu ketika tidak diendahkan nilai estetikanya (*aesthetic value*), kini semakin mendapat perhatian peminat dan pengkaji manuskrip Melayu lama. Khazanah bernilai ini menyimpan pelbagai ilmu, petua dan

kisah silam yang melambangkan ketinggian kearifan tempatan nenek moyang orang Melayu yang seharusnya dipelihara, dipulihara dan dijamin kesinambungan serta ‘keselamatan’nya untuk tatapan anak bangsa Melayu (Amer Hudhaifah, 2017: 25).

Kelewatan memahami dan menyedari hakikat bahawa manuskrip Melayu Islam sebagai warisan kearifan tempatan yang tinggi nilainya, menyebabkan kita terpaksa berbelanja tinggi untuk mengumpulkan kembali dan menyelamatkan khazanah yang berjaya dikesan kebanyakannya berada di luar Alam Melayu, termasuk di beberapa negara Eropah lainnya seperti German, Perancis, Britain sehingga menyebabkan khazanah tersebut pada hari ini bersemadi di sana dan menjadi hak milik mereka. Akibatnya, khazanah bernilai ini tidak boleh diambil atau dikumpulkan kembali kecuali dengan membayar harga yang sangat tinggi dan melibatkan usaha banyak pihak (Hassan, *Berita Harian*, 11 Julai 2006). Walaupun usaha ini agak sedikit terlewat, namun sedikit sebanyak dapat membuka mata dan menyedarkan orang Melayu akan pentingnya memelihara khazanah warisan kearifan tempatan sebagai perlambangan tradisi budaya tinggi dan Peradaban Melayu.

Lantaran itu, kajian ini dijalankan untuk mengkaji manuskrip Melayu sebagai khazanah kearifan tempatan bangsa Melayu yang menampilkan pandangan sarwa dalam pelbagai bidang ilmu pengetahuan. Kajian ini juga menganalisis isu, cabaran dan prospek masa depan kajian manuskrip Melayu Islam dari aspek analisis kandungan dan pengurusan manuskrip Melayu lama yang tersimpan di dalam mahupun luar Alam Melayu.

MANUSKRIP MELAYU SEBAGAI KHAZANAH KEARIFAN TEMPATAN BANGSA MELAYU ISLAM

Istilah manuskrip ini diambil dari perkataan Inggeris iaitu ‘*manuscript*’ yang berakar daripada kata dalam bahasa Latin *manus scriptus* (*manus* bererti ‘tangan’ dan *scriptus* bererti ‘tulisan’) (Awang, 2019: 1; Abu Hassan Sham 2003: 41). Sejarah terhasilnya manuskrip berkaitan rapat dengan pertumbuhan dan perkembangan peradaban manusia dalam bidang ilmu dan komunikasi. Wan Ali Wan Mamat, (1988: 7) merujuk manuskrip

kepada “apa-apa tulisan jawi/rumi berbahasa Melayu yang ditulis dengan tangan di atas bahan-bahan seperti kertas, kulit, daun lontar, buluh, gading, kayu, kain dengan isi kandungan dan jangka waktu yang tidak terbatas” (Mahbob dan Juhaida, 2021).

Menurut Kamus Dewan (2005), manuskrip bermakna manuskrip tulisan tangan. Manakala Ding Choo Ming (2003), menyatakan bahawa manuskrip ialah sumber maklumat yang mengandungi pemikiran, ilmu dan akal budi pemikiran Melayu yang terawal. Manuskrip juga bermaksud semua peninggalan bertulis daripada nenek moyang terdahulu seperti kertas, lontar, kulit kayu, rotan, dan sebagainya. Tulisan tangan pada kertas tersebut biasanya diguna pakai pada manuskrip yang berbahasa Melayu, Mandailing, Aceh, Minangkabau, Bugis, Sunda, Bali dan berbahasa Jawa (Makmur et al., 2016: 2). Menurut Baried (1994), manuskrip adalah benda konkrit yang dapat dilihat atau dipegang. Ringkasannya, manuskrip secara khusus ialah semua dokumen yang ditulis tangan. Sedangkan perkataan naskhah diambil daripada bahasa Arab *nuskhatun* yang bererti sebuah potongan kertas. Naskhah tulisan tangan yang menjadi kajian filologi, biasanya berupa tulisan tangan dengan menggunakan pena, pensil ataupun ketikan (bukan cetakan)(Makmur et. al., 2016: 3).

Namun begitu, istilah manuskrip ini tidak berdiri sendiri tanpa ungkapan Melayu. Oleh itu, gabungan dari perkataan-perkataan manuskrip dengan Melayu ‘Manuskrip Melayu’ memberi erti terhadap hasil karya penulisan tangan, berskrip Jawi dengan menggunakan versi Melayu yang dihasilkan sekitar abad ke 16 sehingga 19 (Perpustakaan Negara Malaysia, 2002: 14).

Lanjutan daripada takrifan ini, Perpustakaan Negara Malaysia (2012) juga mendefinisikan manuskrip Melayu sebagai karya-karya dalam tulisan jawi, yang berbahasa Melayu yang bertulis tangan di atas bahan-bahan seperti kertas, kulit binatang, daun lontar, buluh, gading, kayu dan kain yang dihasilkan seawal-awalnya dalam lingkungan abad ke-16 dan selewat-lewatnya abad ke-20. Definisi tersebut menimbulkan beberapa isu yang mana wujud beberapa manuskrip yang ditemui sebelum abad ke-15 dan juga wujudnya manuskrip yang ditulis dengan tulisan tempatan selain tulisan Jawi (Mohd Anuar, 2017: 64). Oleh yang demikian, dengan pengenalan Dasar Manuskrip Melayu pada

tahun 2014, definisi ini diubah kepada pernyataan yang lebih umum. Dalam dokumen tersebut manuskrip ditakrifkan sebagai segala bentuk tulisan tangan menggunakan skrip Jawi dalam bahasa rumpun Melayu mengenai alam dan tamadun Melayu yang berusia sekurang-kurangnya 100 tahun (Perpustakaan Negara Malaysia, 2014).

Perbahasan tentang kearifan tempatan (*local wisdom*) telah menjadi tajuk perdebatan dalam kalangan ahli akademik. Kearifan tempatan bukanlah membawa maksud *local genius* (kepandaian tempatan) yang kerap digunakan oleh sarjana Barat. Perkataan “arif” ini membawa maksud mengetahui secara mendalam ataupun bijaksana kerana didasarkan kepada pemikiran yang mendalam. Ianya biasa digunakan untuk melambangkan kebijaksanaan seseorang yang mencapai *maqam al-Arifin* (Rahimin Affandi, Ruzman, Nor Hayati & Norafifah, 2013: 224).

Terdapat pelbagai takrifan yang diberikan oleh para sarjana dan tidak ada satu kajian yang dilihat cuba untuk mengkelaskan takrifan yang digunakan (Muhammad Yusri, Mohd Anuar, 2020: 176, 180). Penggunaan istilah ini dengan pelbagai makna menyebabkan timbul kecelaruan dalam pendefinisian istilah kearifan tempatan. Muhammad Yusri dan Mohd Anuar, (2020) mengkategorikan penulisan sarjana tentang kearifan tempatan, kepada tiga klasifikasi; pertama, menyamakan makna kearifan tempatan dengan keilmuan tempatan dan kepandaian tempatan. Kedua, menyamakan makna kearifan tempatan dengan kepandaian tempatan. Ketiga, membezakan antara kearifan tempatan dengan keilmuan tempatan dan kepandaian tempatan.

Kategori pertama, iaitu penulis yang menyamakan kearifan tempatan dengan kepandaian tempatan (*local genius*) dan keilmuan tempatan (*local knowledge*). Sebagai contoh, penyamaan istilah dan makna kepada ketiga-tiga terminologi ini telah dinyatakan oleh Purna (2009: 2) seperti kenyataannya; ‘*local knowledge may often be termed as local wisdom or local genius*’. Jika digunakan klasifikasi pentakrifan yang diberi oleh Purna (2009: 2), kearifan tempatan, keilmuan tempatan dan kepandaian tempatan membawa maksud yang sama yang menunjukkan kepada kepandaian sesuatu bangsa yang diwarisi hasil daripada pengalaman golongan-golongan terdahulu, ia diwarisi dan diajari daripada satu generasi ke satu generasi yang lain.

I Wayan et.al. (2017: 1229) juga menyokong pandangan yang dibawa oleh Purna (2009: 2) dengan mengemukakan pentakrifan yang berikut,

“Since the implementation of Undang – Undang Otonomi Daerah Nomor 22/1999, local wisdom or local genius becomes a popular discourse for character education. Hobsbawm (in Mudana, 2003) defines it as a set of practices determined by clear or subtle rules, rituals, and/or symbolic characteristics”.

Kategori kedua ialah kelompok penulis yang membezakan antara kearifan tempatan dengan keilmuan tempatan, tetapi menyamakan takrif kearifan tempatan dengan kepandaian lokal. Penyamaaan istilah antara kearifan tempatan dengan kepandaian tempatan dipelopori oleh Ayatrohaedi (1986: 140-141). Beliau mengemukakan takrifan seperti yang tercatat dalam Giska Adilah (2012: 614), “In the discipline of Anthropology, the term of local wisdom has known as local genius. Cultural elements as a potential for local genius has proven its ability to survive to the present”. Klasifikasi kedua ini juga disokong oleh I Gusti (2015: 49) dengan pentakrifannya:

Local wisdom (local genius) is a human intelligence possessed by a group human acquired through life experiences and characteristics embodied in its culture. May means that a member of civilized society to be smart thanks to life experiences as he understands. Wisdom in culture is a form of intelligence that is generated by public owner of the respective culture”.

Dalam klasifikasi ini dapat dilihat para sarjana menyamakan antara kearifan tempatan dengan kepandaian tempatan yang membawa pengertian kepandaian dan kecerdasan tempatan dalam berinteraksi sesama manusia dan alam. Ia juga dalam bentuk pengalaman manusia yang dipraktikan sekian lama dan diwarisi secara turun temurun dari satu generasi ke generasi yang lain (Muhammad Yusri, Mohd Anuar, 2020: 176, 181).

Klasifikasi ketiga pula membezakan antara pentakrifan kearifan tempatan, kepandaian tempatan dan keilmuan tempatan. Kearifan tempatan diletakkan pada tingkat tertinggi yang lahir

daripada gabungan ilmu, pengalaman, kreativiti, kepandaian dan ilham yang menjadi panduan kepada masyarakat (Mu Xiuping & Kissya, 2010: 12; Geerts, 2007: 44). Ia adalah hasil pemikiran yang boleh diterima secara logik dan rasional dan boleh diuji keberkesanannya secara saintifik (Bates, 2009: 7; Warren, 1996: 42). Ia juga sarat dengan nilai-nilai positif secara tersurat dan tersirat. Ia seperti yang dinyatakan oleh Battiste (2002: 7) iaitu,

“local wisdom is complete knowledge system with its own concepts of epistemology, with its own scientific and logical validity”.

Husni Thamrin (2013:46-47) cuba membezakan antara kearifan tempatan dengan keilmuan tempatan yang mana kearifan tempatan adalah suatu sistem yang merangkumi kehidupan sosial, politik, budaya, ekonomi dan lingkungan dalam masyarakat tempatan. Manakala keilmuan tempatan adalah salah satu daripada komponen kearifan tempatan yang punyai beberapa ciri seperti dinamik, diwarisi dan diterima oleh masyarakat. Keilmuan tempatan juga ditakrifkan dengan keilmuan tradisional (traditional knowledge) (Chrystal, 2017: 125; Yadav, 2012: 225; Yaoubian, 2017; 132).

Pentakrifan yang menyeluruh tentang kearifan tempatan dapat dilihat pada tiga penulis nusantara; pertama, Muhammad Din et al. (2017: 1048) dengan mengemukakan unsur ‘truth’ atau kebenaran dan ‘wise’ atau kebijaksanaan dalam pentakrifannya. Ia terkait dengan apa yang disebut sebagai hikmah dalam ilmu. Pentakrifan yang dikemukakan adalah seperti berikut:

Local wisdom consists of two words, wisdom and local. The local wisdom can be understood as the ideas of local that are wise, full of wisdom and good value embedded and followed by members of community. The local wisdom is the knowledge and experience related to everyday life, occupations and cultures that has been passed down from generation to generation.

Kedua, Rahimin Affandi (2013: 224) memberikan pentakrifan dengan mengemukakan perbezaan antara kearifan tempatan dengan kepandaian tempatan. Beliau menyatakan bahawa perkataan kearifan berasal daripada kata dasar arif dalam bahasa Arab yang membawa maksud mengetahui secara mendalam

tentang sesuatu perkara. Ia juga terkait dengan hikmah atau kebijaksanaan yang terlahir hasil daripada serangkaian keilmuan yang dimiliki oleh seseorang yang kemudiannya menjadi panduan dan amalan dalam masyarakat setempat, ini dibuktikan dengan pentakrifan yang diberi seperti di bawah:

... kearifan tempatan (local wisdom) berbeza dengan kepandaian tempatan (local genius) seperti definisi yang dikemukakan oleh barat. Terminologi ini berasal daripada perkataan ‘arif’ yang membawa maksud mengetahui secara mendalam tentang sesuatu perkara dan ia melambangkan kebijaksanaan seseorang.

Ketiga, kearifan tempatan dapat difahami sebagai usaha manusia menggunakan daya kognitif (akal budi) dalam memberi respon dan menyatakan sikap terhadap sesuatu objek atau peristiwa yang terjadi dalam masyarakat setempat. Ia disimpulkan dalam pengertian di bawah (Habib Shultan & Prasetyawati, 2016: 231),

“Local wisdom yang disusun secara etimologi, di mana wisdom difahami sebagai kemampuan seseorang dalam menggunakan akal fikirannya dalam bertindak atau bersikap sebagai hasil penilaiannya terhadap sesuatu, objek atau peristiwa yang terjadi. Sebagai sebuah istilah, wisdom sering dierangkan sebagai kearifan dan kebijaksanaan”.



Rajah 1 Hirarki Keilmuan, Kepandaian dan Kearifan Tempatan
Sumber: Muhammad Yusri dan Mohd Anuar, (2020).

Rajah 1 menunjukkan hirarki kearifan tempatan yang terletak lebih tinggi berbanding kepandaian tempatan dan keilmuan tempatan sepertimana dijelaskan oleh Muhammad Yusri dan Mohd Anuar, (2020a)(Lihat Rajah 1). Muhammad Yusri & Mohd Anuar, (2020a: 32), juga mentakrifkan kearifan tempatan sebagai satu set pengetahuan dan amalan yang eksplisit (tersirat) hasil akal budi (kognitif) golongan cerdik pandai tempatan dalam menyelesaikan masalah dan memenuhi keperluan masyarakat tempatan. Hikmah yang terselindung di sebalik amalan ini memerlukan pengamatan untuk memahami sesuatu amalan yang tidak boleh terlihat melalui pandangan mata kasar (Miranita, 2017: 17). Keperluan masyarakat yang pelbagai menyebabkan cerdik pandai menggunakan unsur hikmah dan kebijaksanaaan dalam penerapan ilmu dalam masyarakat (Habib Shulton & Prasetyawati, 2018: 231; Ridwan, 2007: 2- 3). Muhammad Yusri & Mohd Anuar, (2020b: 32) memberi contoh kearifan tempatan, seperti amalan jaga kubur untuk halang pencurian kain kafan dan jasad mayat.

Perbahasan di atas meletakkan manuskrip Melayu Islam sebagai suatu hasil kearifan tempatan berdasarkan kepada ciri-cirinya yang unik antaranya, pertama, penghasilan manuskrip Melayu menandai tahap tinggi peradaban apabila fikiran, teori, proses dan hasil kreativiti serta inovasi bangsa ditransformasikan daripada bentuk lisan kepada bentuk yang lebih abadi dan memungkinkan peluasan ilmu, iaitu tulisan (Awang, 2019).

Kedua, manuskrip Melayu lama menjadi salah satu khazanah yang penting bagi bangsa Melayu kerana menampilkan pandangan sarwa (*worldview*) yang berkaitan dengan sistem kepercayaan atau agama, falsafah, ketatanegaraan, undang-undang, perubatan tradisional, kesenian, persenjataan dan aspek-aspek lain peradaban bangsa (Awang, 2019).

Ketiga, manuskrip Melayu merupakan karya bertulis tangan dalam tulisan Jawi yang dihasilkan dalam lingkungan awal abad ke-16 sehingga awal abad ke-20, berdasarkan takrifan yang diberikan oleh Perpustakaan Negara Malaysia (1997, 2002). Bidang penulisan manuskrip mencapai kemuncaknya pada abad ke-17 serentak dengan kegemilangan ilmu Islam yang berpusat di Aceh (Mahayudin, 2000). Menurut Ding (2003), manuskrip Melayu pada kebiasaannya disalin berulang kali hingga

memungkinkan terdapat versi yang berbeza bagi sesebuah manuskrip.

Keempat, manuskrip Melayu memperlihatkan pengetahuan dan kearifan tempatan yang bersumberkan akumulasi ilmu pengetahuan dan pengalaman serta interaksi masyarakat Melayu dengan budaya berbeza.

Kelima, penulisan manuskrip Melayu melibatkan keintelektualan bangsa Melayu berbahasa, kemahiran menulis tangan yang memerlukan pengetahuan dan kearifan dalam bidang yang dibincangkan, selain kemahiran khususnya menggunakan sistem tulisan jawi atau rumi, dan ilmu filologi kerana hampir sebahagian besar manuskrip Melayu ditulis dalam tulisan Jawi. Hal ini bersesuaian dengan definisi manuskrip Melayu oleh yang dikemukakan oleh Wan Ali Wan Mamat, (1988) merujuk kepada “apa-apa tulisan jawi/rumi berbahasa Melayu yang ditulis dengan tangan di atas bahan-bahan seperti kertas, kulit, daun lontar, buluh, gading, kayu, kain dengan isi kandungan dan jangka waktunya yang tidak terbatas” (Mahbob dan Juhaida, 2021).

Terdapat banyak khazanah manuskrip Melayu ditemui dalam pelbagai bidang. Di Universiti Leiden, Belanda sahaja terdapat 20,00 naskhah manuskrip Melayu dalam pelbagai bidang dan hanya 5% daripadanya yang dikaji sepenuhnya (Naim Tamdjis, 2020: vii). Selain Universiti Leiden, terdapat 10,000 ke 15,000 manuskrip Melayu turut tersimpan di British Library, Vatican Library, The Smithsonian Institute (Amerika), Library of Congress, Harvard University, Saint Peterburg State University, sehingga Daegu University di Korea turut mempunyai Pusat Pengajian Jawi dan merekrut pakar penterjemah dalam Jawi (Naim Tamdjis, 2020: x). Di luar negara, setakat ini terdapat enam katalog manuskrip Melayu lama, iaitu: Katalog manuskrip Melayu di Belanda (1985), Katalog manuskrip Melayu di Perancis (1991), Katalog manuskrip Melayu di Jerman (1992), Katalog manuskrip Melayu di Library Congress, Amerika Syarikat (1993), Katalog manuskrip Melayu di Singapura (1993), dan Katalog manuskrip Melayu di Afrika Selatan (1998) (Mohd. Anuar Mamat, 2017).



Gambar 1: Halaman awal *Hidayat al-Salikin fi Suluk Maslak al-Muttaqin*, terjemahan Sheikh Abdul Samad daripada karya *Bidayat al-Hidayah* oleh al-Ghazali yang dimiliki British Library.

PERKEMBANGAN PENULISAN MANUSKRIP MELAYU ISLAM

Masyarakat Melayu tidak didedahkan dengan pembudayaan ilmu pengetahuan sebelum kedatangan Islam ke Nusantara atau alam Melayu. Jika terdapat warisan bertulis semasa era pengaruh kerajaan Hindu-Budha, bahan tersebut tidak lebih dari karya-karya sastera berbentuk hikayat dan kisah-kisah *bahadur* seperti *Kakawin Arjunawiwaha* (ditulis pada kira-kira 1030) dan *Kakawin Arjunawijaya* (t.th.). Objektif pengenalan sastera ini tidak lain dari menghiburkan golongan istana dan bangsawan serta untuk menjadi panduan kepada putera-putera mereka agar menjadi pahlawan yang berani. Tidak dapat dipastikan tokoh ilmuan yang muncul pada ketika itu. Akan tetapi yang agak menonjol adalah peranan pawang, bomoh atau ahli nujum yang diangkat sebagai penasihat kepada istana dalam hal-hal pentadbiran. (Zulkiflee et al. 2011: 102-105; Amer Hudhaifah & Salmah 2016: 34). Manakala bagi rakyat luar istana, sastera yang terkenal dalam kalangan mereka adalah satera lisan yang diceritakan dari mulut ke mulut secara turun-temurun, walaupun antara keduanya itu wujud keserasian kerana keadaan semula jadi yang mana setiap satunya mempengaruhi yang lain dari aspek persembahan dan pengolahan cerita (Ding, 2003: 10).

Dalam konteks penilaian pengaruh Hindu Buddha yang datang menguasai alam Melayu sekitar abad ke-5 yang membawa bersama sistem tulisan seperti tulisan Pallava, Nagiri dan Kawi dan kesusasteraan seperti, epik Mahabhrata dan Ramayana, Syed Naquib al-Attas (1967: 13) menjelaskan bahawa:

“Falsafah agama Hindu tidak mempengaruhi masyarakat Melayu- Indonesia. Masyarakat Melayu- Indonesia lebih cenderung kepada sifat-sifat kesenian daripada sifat falsafah. Unsur-unsur falsafah yang bersendikan budi dan pengetahuan akliah dengan sendirinya tersingkir, jauh terusir terkucar-kacir pada bukan tempatnya”.

Syed Mohd Naquib (1967: 16) juga menyatakan bahawa:

“Agama Hindu dan Buddha tidak berhasil mempengaruhi intelek Melayu untuk melahirkan ahli fikir dan failasuf dari kalangan bumiputera samada di Jawa mahupun Sumatera”

Kedatangan Islam ke Nusantara telah mengubah pandangan sarwa dan kehidupan masyarakat Melayu dengan meninggalkan amalan animisme dan menjadikan Islam sebagai satu cara hidup. Semasa Kesultanan Peureulak (840-1292) didirikan di Aceh Timur pada abad ke-9M, masyarakat Melayu telah mula menuntut ilmu dari para pendakwah Islam dan dalam tempoh tersebut dianggarkan bahawa pembudayaan ilmu dipergiatkan dengan manuskrip kitab sebagai sumber ilmu. Walau bagaimanapun, manuskrip yang digunakan dalam fasa awal, bukan merupakan karya ulama tempatan. Akan tetapi merupakan manuskrip yang dibawa masuk oleh pendakwah dari negara Arab semasa menyebarluaskan Islam di rantau ini seperti manuskrip *Izhar al-Haqq* dan manuskrip *Tadhkirat Tabaqat Jumu' al-Salatin* (Amer Hudhaifah, 2017: 26; Hasjmy 1981: 147). Selain itu, hanya sebuah karya berjudul *Bahr al-Lahut* yang telah ditulis di dalam wilayah Peureulak antara 1165-1177, tetapi menggunakan bahasa Arab dan penulisnya adalah 'Abd Allah 'Arif yang merupakan seorang da'i berketurunan Arab yang bertugas menyebarluaskan Islam di Sumatera Utara (Amer Hudhaifah, 2017: 26).

Perkembangan berikutnya, menyaksikan tulisan Jawi memainkan peranan penting bagi menyokong perkembangan lisan dan tulisan yang ada pada masa kemunculan Islam. Tulisan ini

terbentuk hasil pertembungan dan penyerapan agama dan budaya baru ini. Tulisan ini telah diubahsuai dari sistem tulisan huruf Arab dengan sedikit inovasi setempat (Syed Naquib, 1967: 41). Perlahan-lahan bahasa Melayu yang menggunakan huruf Jawi dibentuk setelah menguasai bahasa Arab (Adi Haji Taha et al., 2006: 30). Perkataan Jawi ini adalah kata sifat yang membawa erti “Orang Jawa” atau berasal dari “Tanah Jawa”. Sebagai contoh Ibn Batutah telah menggunakan nama *al-Jawah* bagi merujuk kepada Nusantara. Perkataan Jawi adalah nama bagi penduduk-penduduknya. Dengan itu nama Jawah dan Jawi tidak hanya merujuk kepada kepulauan Jawa dan penduduknya sahaja bahkan ianya digunakan untuk seluruh daerah Asia Tenggara dan penduduknya sekali (Ibn Batutah, 1964). Oleh itu, orang Arab memberi gelaran kepada orang Melayu dan orang Jawa dengan bangsa Jawi dan tulisan Melayu yang menggunakan huruf Arab itu disebut sebagai tulisan Jawi.

Tambahan pula tulisan Jawi dibentuk dengan menggabungkan huruf-huruf Arab dengan huruf-huruf baru yang direka seperti huruf ca (خ), nga (غ), pa (ف), ga (ض) dan nya (ث) (Harun Jaafar, 2004: 24). Ia diperkenalkan bukan sahaja bagi membolehkan masyarakat untuk membaca al-Qur'an, malah bertujuan untuk menelaah kitab dalam pelbagai bidang ilmu. Justeru, melalui tulisan Jawi ulama-ulama tempatan mula menghasilkan pelbagai manuskrip bagi merakamkan buah fikiran mereka (Harun Mat Piah et al., 2000: 37-38).

Dengan penerimaan agama Islam hampir di seluruh wilayah Nusantara menjadi agama rasmi, akhirnya penduduk setempat lama-kelamaan juga terbiasa dengannya. Mereka dapat menguasai tulisan Jawi dan mengaplikasikannya dalam pelbagai manuskrip mereka sebagai tulisan yang diiktiraf penggunaannya sehingga menjadikan kajian manuskrip Melayu digunakan dalam pengajaran dan pembelajarannya di alam Melayu (Makmur Harun, Muhamamad Firman dan Muhammad Yafri Yahya, 2016: 2).

Masih belum terdapat catatan yang tepat tentang bilakah bermulanya penulisan manuskrip Melayu, sehingga kini. Ini kerana kebanyakan manuskrip yang ditemui adalah tanpa tarikh dan nama pengarang. Terdapat pendapat yang mengatakan bahawa penulisan manuskrip Melayu berkembang pada abad ke-15 dan mencapai kemuncaknya pada abad ke-17. Pendapat ini

dikemukakan oleh Syed Muhammad Naquib Al-Attas yang menyatakan bahawa manuskrip Melayu bermula sejak sebelum abad ke-15 dan mencapai kemuncaknya pada abad ke-17 Masihi (Al-Attas, 1989 dan Mahyuddin Yahya, 2000: 2-6; 2004). Jika ini diambil kira, maka andaian bahawa bermulanya penulisan manuskrip Melayu adalah beberapa abad sebelum itu, paling tidak pun pada abad ke-9. Pendapat ini bersandarkan kepada bukti bahawa pada abad itu sudah muncul kerajaan Islam di Perlak yang terletak di utara Sumatera (Mahyuddin Yahya, 2000: 2-6). Walaupun tidak semua manuskrip yang ditemui tidak dicatat tarikh, namun ada juga yang dicatat tarikhnya. Maka berdasarkan catatan inilah para pengkaji membuat andaian bahawa antara manuskrip yang tertua ditemui, setakat ini bertarikh 998 H / 1590 M ialah *Aqa'id al-Nasafi*, sebuah naskah yang menggunakan tulisan Jawi dan merupakan satu terjemahan daripada kitab agama Islam (Fateh, 2020; Muhamni, 1988: 2). Namun, pada era yang kemudian, berkurangannya penulisan manuskrip Melayu lama bersebab daripada pengenalan mesin cetak pada abad ke-19 di alam Melayu.

Kitab *al-Aqā'id al-Nasafi* merupakan sebuah karya yang agung, dikarang oleh Imam Najmuddin Abu Hafs Umar al-Nasafi. Karya agung ini bertujuan membahaskan pendirian tauhid Ahli Sunnah Wal Jamaah menurut aliran al-Maturidiah yang digagas Imam Abu Mansur al-Maturidi. Kitab ini telah disyarahkan ramai ilmuan Kalam, antaranya Imam Sa'aduddin Mas'ud ibn Umar al-Taftāzānī yang dinamakan *Sharh al-Aqā'id al-Nasafiah* dan telah digunakan secara meluas oleh umat Islam sebagai rujukan Tauhid yang kukuh sehingga ke hari ini. Lebih menarik, karya syarahan Imam Taftazani ini pernah diterjemahkan ke dalam Bahasa Melayu oleh seorang ulama yang masyhur di Alam Melayu, iaitu Sheikh Nuruddin Muhammad Jailani ibn Ali Ibn Hasanji Ibn Muhammad Hamid al-Raniri pada abad ke 17 Masihi. Beliau pernah dilantik sebagai Mufti di Aceh Besar oleh Sultan Iskandar Thani dari 1637-1641M kerana ketokohan ilmunya. Beliau bukan saja mufti, bahkan seorang sufi dan mutakalim. Bukan itu saja, karya beliau tersebut turut diiktiraf sebagai manuskrip yang tertua di Alam Melayu setakat ini. Diberi nama *Durr al-Farā'id bi Sharh al-Aqā'id*, kitab ini diperkirakan selesai diterjemah pada tahun 1630M (Fateh, 2020).

Durr al-Faraaid yang diterjemah Sheikh Nuruddin al-Raniri membahaskan pendirian aqidah Ahli Sunnah Wal Jamaah secara komprehensif. Turut juga dibahas sumber-sumber ilmu, sifat-sifat Allah SWT, al-Quran, perkara-perkara ghaib seperti Malaikat, azab kubur, syurga dan neraka. Selain itu aspek ketatanegaraan seperti perundangan, khilafah dan *imamah* kepemimpinan juga dikupas. Selain menterjemah, Syeikh al-Raniri juga turut menerapkan sebahagian daripada kefahamannya di dalam penulisan tersebut. Ini bagi menyesuaikannya dengan konteks masyarakat Melayu pada zaman itu (Fateh, 2020).

Daripada perbincangan di atas, secara umumnya boleh disimpulkan bahawa manuskrip Melayu mula dihasilkan sebelum abad ke-15 lagi dan sampai ke kemuncaknya pada abad ke 17 (al-Attas, 1989; Mahayudin Yahaya, 2004). Tempoh masa ini dipilih adalah berdasarkan pada abad tersebut berlakunya pencapaian ilmu pengetahuan Islam di Alam Melayu dan ilmu pengetahuan pesat berkembang sehingga dikatakan sampai kepada kemuncaknya dengan kelahiran beberapa tokoh sarjana Alam Melayu (Asma Ahmat, 1986; Mahayudin Yahaya, 2004). Namun begitu, seperti yang dinyatakan oleh Abu Hassan Sham (2006), untuk menentukan tarikh sebenar permulaan penulisan manuskrip Melayu ini adalah amat sukar. Tambahan pula, kebanyakan manuskrip yang ada sekarang ini dan yang dihasilkan pada abad ke-15, tidak diketemui manuskrip asal tulisan pengarang (teks Autograf) untuk membuktikan secara jelas abad ke-15 tersebut merupakan permulaan penulisan manuskrip Melayu (Mohd Anuar, 2017).

Kajian terhadap karya Melayu khasnya manuskrip Melayu-Islam telah dimulakan sejak abad ke-16 lagi oleh para sarjana Barat, bermula sarjana Belanda, kemudiannya diikuti oleh Inggeris dan sarjana-sarjana Eropah yang lain, antaranya seperti R.O. Winstedt, R.J. Wilkinson, J. Longan, William Marsden, Sir Stamford Raffles, John Crawford dan lain-lain lagi (Mohd Anuar, 2017: 63; Mahayudin Yahaya, 2000). Mereka kemudiannya membawa pulang ke negara masing-masing pelbagai manuskrip yang diperoleh daripada gugusan Alam Melayu ini. Sebagai contohnya, kebanyakan manuskrip Melayu-Islam di Indonesia, terutamanya di Aceh yang menjadi tanah jajahan Belanda dibawa dan dikumpulkan di Perpustakaan Universiti Leiden

(Mahayudin Yahaya, 2000). Manuskrip asli tulisan Hamzah Fansuri (1550-1600), Nur al-Din al-Raniri (w. 1658) dan Abd Ra'uf Sinkili (1615-1693) umpamanya masih lagi tersimpan di sana sehingga kini. Usaha untuk mengesan dan mendapatkan maklumat berkaitan manuskrip yang berada di dalam dan luar negara telah dibuat dengan menghasilkan pelbagai jenis katalog. Ada yang diusahakan oleh Pusat Kebangsaan Manuskrip Melayu, Perpustakaan Negara Malaysia secara rasmi, ada yang diusahakan oleh pusat manuskrip terbabit dan ada pula yang dihasilkan oleh para pengkaji yang lain secara persendirian. Antara contoh katalog tentang manuskrip Melayu di luar negara telah dihasilkan adalah seperti, Katalog Manuskrip Melayu di Belanda (1985), Katalog Manuskrip Melayu di Perancis (1991), Katalog Manuskrip Melayu di Jerman Barat (1992), Katalog Manuskrip Melayu di Library of Congress USA (1993), Katalog Manuskrip Melayu di Singapura (1993) dan Katalog Manuskrip Melayu di Afrika Selatan (1998)(Mohd Anuar, 2017: 63).

Suatu hakikat yang perlu disedari ialah permulaan tumbuhnya dan berkembangnya penulisan manuskrip Melayu lama berkaitan erat dengan proses pengislaman di Kepulauan Melayu. Islam secara syumul mentransformasikan kehidupan umat Melayu di Kepulauan Melayu dalam semua bidang, baik sistem kepercayaan, ketatanegaraan, undang-undang, ekonomi, ilmu dan pendidikan, bahasa serta akhlak (Awang, 2019b).



Gambar 2: Kitab *al-Aqā'id al-Nasafiah* merupakan sebuah karya yang agung, dikarang oleh Imam Najmuddin Abu Hafs Umar al-Nasafi.



Foto 1. Halaman depan manuskrip *Durr al-Fara'id* MSS 3308 (A)
Perpustakaan Negara Malaysia (naskkah A)

Gambar 3: Halaman hadapan manuskrip *Durr al-Fara'id* MSS 3308 (A) Perpustakaan Negara Malaysia (naskkah A)

ISU DAN CABARAN PEMARTABATAN MANUSKRIP MELAYU SEBAGAI KHAZANAH KEARIFAN TEMPATAN

Terdapat beberapa isu yang dikenalpasti menjadi cabaran dalam kajian manuskrip Melayu, khususnya manuskrip Melayu Islam dengan tulisan Arab-Jawi. Pertama, isu besar yang menjadi hambatan dalam kajian manuskrip Melayu ialah masih terlalu kurang analisis kandungan dilakukan terhadap manuskrip-manuskrip tersebut, sehingga manuskrip Melayu lama lebih dihargai sebagai artifak dan tinggalan barang lama. Amat malang sekali kajian terhadap manuskrip ini masih lagi ketinggalan berbanding bidang yang lain. Kekurangan kajian mengenai hal ini menyebabkan sumbangan mereka yang besar dan bernilai tidak diketahui dan dihargai oleh masyarakat Islam. Lebih menyediakan lagi ilmu yang disampaikan oleh mereka dalam penulisan manuskrip terabai dan hanya dilihat sebagai artifak dan bahan antik untuk tujuan perhiasan semata-mata (Mohd Anuar, 2017: 63; Dong Choo Ming, 2003 dan 2008). Oleh sebab itu, sudah tiba masanya, dilakukan kerja secara bersinergi dalam kalangan pakar, institusi dan negara untuk mengangkat kandungan kearifan setempat yang terdapat dalam manuskrip Melayu lama, khususnya manuskrip Melayu Islam sebagai sumbangan peradaban Melayu kepada peradaban sejagat dan untuk menjadi

salah asas perencanaan pembangunan semasa dan masa hadapan (Awang, 2019).

Kedua, penerapan metodologi kajian manuskrip Melayu berdasarkan ilmu filologi tempatan perlu dilakukan dan tidak hanya bersandarkan kepada ilmu orientalis Barat dalam kajian manuskrip Melayu Islam. Sepanjang lebih separuh abad bermula 1950-2016, dapat dilihat para sarjana tempatan membahaskan isu-isu berkenaan manuskrip dan filologi Melayu hanya berdasarkan kerangka Barat tanpa memperbaharui dan membetulkan kelemahan fahaman yang diperkenalkan mereka walau sedikit pun (Rahimin Affandi et al. 2013: 36). Kajian terhadap manuskrip Melayu akhir-akhir ini juga memperlihatkan penerapan metodologi yang dicedok dari pengalaman orientalis tanpa dikritik.

Metodologi ilmu filologi yang digunakan pada hari ini berasal dari pengalaman ilmuan-ilmuan Hellenistic yang mengkaji manuskrip Yunani Kuno (*ancient Greece*) bertarikh sekitar 200-100 sebelum Masihi. Perkataan filologi (bahasa Inggeris: Philology) itu sendiri sebenarnya diambil dari bahasa greek φιλολογία (dibaca: philologia) yang bermaksud “cintakan kata-kata/bahasa” (Amer Hudhaifah, 2017). Sehubungan itu, kita mendapati jika pun kita bersetuju bahawa kerangka Barat dan metodologi Hellenistic ini boleh digunakan bagi mengendalikan sebahagian manuskrip Melayu yang menepati cincin tertentu, namun bagi sebilangan manuskrip Melayu yang lain, ia tidak wajar diterapkan. Ini kerana manuskrip Melayu bervariasi bentuk dan ragam menyebabkan penerimaan secara total terhadap premis awal yang diperkenalkan tokoh-tokoh orientalis akan mencelarukan teori filologi Melayu apabila kita berhadapan dengan sebahagian manuskrip yang tidak menepati ciri-cirinya ini, khususnya manuskrip Melayu yang ditulis dalam bahasa Arab dan tulisan Jawi, dan sebilangan manuskrip genre kitab yang ditulis selepas zaman percetakan.

Seterusnya pada tahun 1995, Mat Saad Abdul Rahman (1997) telah cuba menyempurnakan kekurangan ini dengan memperkenalkan metodologi yang bersumberkan pemikiran sarjana Arab. Metodologi ini diperkenalkan melalui kertas kerjanya yang dibentangkan dalam Seminar Antarabangsa Manuskrip Melayu (3-4 Oktober) dengan judul *Tahqiq Manuskrip Arab-Melayu*. Walaupun tidak dijelaskan secara eksplisit sumber

utama yang dirujuk oleh beliau, namun berdasarkan perbandingan yang dilakukan oleh Amer Hudhaifah (2017), didapati bahawa gagasan teori yang diperkenalkan adalah berdasarkan teori Salah al-Din al-Munajjid dalam artikelnya yang berjudul (قواعد تحقيق المخطوطات), bermaksud: Kaedah-kaedah Menyelenggara Manuskrip) yang diterbitkan dalam *Majallat Ma'had al-Makhtutat* pada tahun 1955 (Amer Hudhaifah 2016: 21-22). Menurut Amer Hudhaifah (2017), usaha Mat Saad Abdul Rahman sangat terpuji terutamanya dalam menyempurnakan kekurangan separuh abad bidang Filologi Melayu. Walaupun metodologi ini tidak mendapat publisiti yang sewajarnya sehingga ia jarang dirujuk dan para pengkaji manuskrip pada masa kini masih kekal menggunakan metodologi orientalis dan membahaskan Manuskrip Melayu berdasarkan kerangka Barat.

Hal yang sama juga perlu diperhatikan apabila mengkaji manuskrip yang memperihalkan tentang sejarah kesultanan Melayu dan ketatanegaraan. Pengkaji manuskrip dan sejarawan Malaysia digesa tidak bergantung kepada sumber Barat semata-mata dalam mengkaji sejarah Tanah Melayu dan kesultanan Melayu sebaliknya perlu merujuk kepada sumber Arab (Hafizah, 2016). Ini disebabkan bukan sahaja hampir semua buku geografi Arab mencatatkan Tanah Melayu, bahkan sebahagian sumber Barat juga sebenarnya adalah terjemahan daripada karya klasik dalam bahasa Arab. Prof Dr Adel M Abdul Aziz Algeriani, yang kini merupakan Pengarah INSPIRE, mengingatkan kemungkinan sumber terjemahan tidak dapat memberikan maklumat sepenuhnya kepada sejarawan dan pengkaji sejarah. Dalam sejarah turut mencatatkan banyak karya berbahasa Arab mengenai Tanah Melayu yang mendorong orang Barat datang ke Tanah Melayu (Hafizah, 2016).

Ketiga, manuskrip Melayu merupakan warisan yang sangat bernilai bagi bangsa dan Tamadun Melayu. Usaha dan hak pemeliharaan, pemuliharaan, perlindungan, dan pelestarian khazanah warisan ini seharusnya tidak diletakkan di tangan bangsa lain yang tidak ada kena mengena dengan bangsa pemilik, iaitu bangsa Melayu kerana perbezaan pengalaman dan latar belakang akan menyebabkan segala tanggungjawab penting terhadap warisan itu tidak dilunaskan sebaiknya. Antara tanggungjawab yang dimaksudkan adalah cara berinteraksi

dengan barang tinggalan ini secara aktif dan proses interpretasinya (Amer Hudhaifah, 2017: 29).

Namun begitu, khazanah warisan ini walaupun ia tidak ‘dilayan’ dengan cara yang sepatutnya oleh bangsa lain yang menjarah hak penjagaannya, ini tidak bererti ia tidak akan memberi apa-apa manfaat bagi bangsa penjarah tersebut. Kerana itu kita melihat kebiasaan bangsa-bangsa penjajah apabila menduduki sesuatu negara bangsa dan menguasainya segala perbendaharaannya, mereka akan menggali dan mengkaji tinggalan kebudayaan bangsa tersebut. Apa yang pasti, hampir keseluruhan nilai estetikanya akan ‘dilucutkan’ dan yang tinggal adalah masej dan ilmu yang bercirikan logikal atau mungkin juga bersifat teoritikal semata-mata (Rahimin Affandi et. al. 2013: 33). Lebih membimbangkan jika mesej dan ilmu yang ‘tercabut’ dari nilai estetikanya ini diambil bulat-bulat oleh bangsa pemilik asal dan meneruskan pelestariannya secara sepenuhnya berdasarkan dapatan ‘kering’ tersebut. Pastinya hal ini akan memberi impak yang tidak baik terhadap warisan itu tidak kira sama ada ia disedari oleh bangsa pemilik ataupun tidak.

Kempat, manuskrip Melayu menyentuh pelbagai bidang ilmu pengetahuan seperti agama, ekonomi, politik, undang-undang dan ketaatnegaraan, sosial, budaya, teknologi dan mistik (Naim, 2020: 12). Belum wujud lagi katalog khusus dalam bidang pengajian Islam atau pendidikan Islam yang dihasilkan. Namun, kebanyakan katalog sedia ada hanya membahagikan manuskrip Melayu secara umum sahaja, seperti bidang agama, kesusastraan, sejarah, undang-undang, warkah surat, perubatan tradisional, syair dan nazam, ketatanegaraan, petua, azimat, kitab ramalan dan sebagainya. Hal ini menyebabkan maklumat terhadap manuskrip yang dihasilkan oleh para ulama Alam Melayu dalam sub-bidang tertentu tidak diketahui oleh masyarakat amnya selain beberapa isu lain berkaitan kesahan maklumat dan juga deskripsi yang tidak konsisten dalam penulisan katalog (Muhammad Mustaqim Mohd Zarif, 2016). Di samping itu, hal ini juga menyebabkan kajian lanjutan dalam sub topik tertentu tidak dapat dilakukan oleh para pengkaji terkemudian seterusnya khazanah dan sumbangan para sarjana Alam Melayu dalam ilmu dan bidang penulisan menjadi kabur.

Kelima, kebanyakan manuskrip Melayu berada di luar alam Melayu. Kesukaran usaha untuk membawa pulang khazanah manuskrip Melayu ke Alam Melayu kerana membabitkan kos yang tinggi. Lebih 20,000 manuskrip Melayu yang kini tersimpan di pelbagai benua, iaitu Asia, Eropah, Afrika, Amerika dan Oceania, meliputi 28 buah negara sedunia. Sebahagian besarnya tersimpan di luar alam Melayu, contohnya di perpustakaan Universiti Leiden di Belanda, sebagai akibat penjajahan dan juga minat besar sarjana asing terhadap peradaban Melayu. Akses kepada kebanyakan manuskrip Melayu lama menjadi lebih mudah kini dengan terhasilnya edisi digital dan wujudnya portal-portal yang merekodkan manuskrip Melayu lama (Awang, 2019). Walaupun demikian, tidak mustahil segala manuskrip ini boleh dimiliki semula oleh Malaysia, Indonesia, Brunei Darussalam dan Singapura jika semua negara tersebut bekerjasama mendigitalkannya. Sehingga kini belum ada kerjasama membabitkan semua negara terbabit, sebaliknya hanya melalui usaha persendirian seperti dikelolakan Indonesia dengan kerjasama Universiti Hamburg di Jerman dan Singapura bersama British Library di Britain (Hafizah, 2018).

Menurut Dr Surya Suryadi, Pensyarah di Leiden Institute for Area Studies (LIAS) di Universiti Leiden, kiraan kos untuk mendigitalkan semua manuskrip itu belum pernah dilakukan, namun sebagai pedoman di Leiden kos untuk mendigitalkan selembar naskhah adalah 1 euro (RM4.83) dengan tambahan RM72 bagi tempahan baharu. Justeru, untuk naskhah 500 halaman, andaian kos diperlukan adalah kira-kira RM2,485. Jadi, kalau diandaikan 20,000 naskhah itu berjumlah sejuta halaman, jadi kos digitalnya juga cukup besar. Sebelum ini, British Library terbabit dengan projek digital keseluruhan manuskrip Melayu dalam simpanannya yang mencecah kos sekitar RM686,180 (Hafizah, 2018).

Keenam, walaupun pelbagai usaha boleh dibuat untuk memudahkan kajian terhadap manuskrip Melayu, seperti pendigitalan dan pembangunan pangkalan data manuskrip Melayu, namun isu utama yang perlu disedari adalah minat dalam kalangan sarjana Melayu untuk mengkaji teks berkenaan sudah menurun. Di Malaysia, tidak ramai orang muda berminat. Tambahan pula, generasi sarjana dahulu seperti Dr Wan Ali Wan

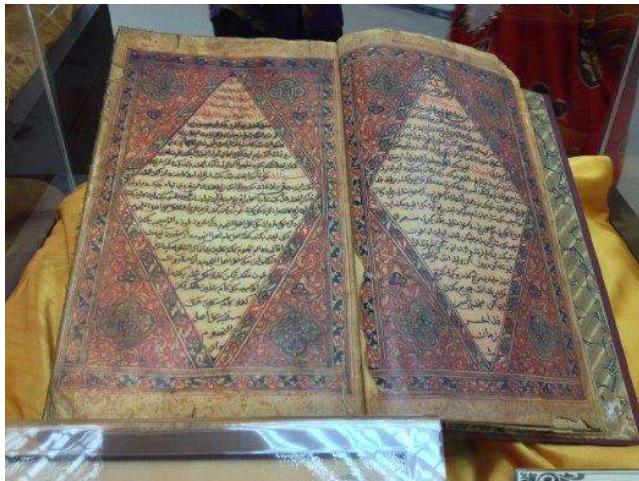
Mamat, Prof Dr Jelani Harun, Dr Harun Mat Piah, Kamariah Abu Samah, Prof Madya Dr Ab Razak Ab Karim, Prof Madya Zahir Ahmad, sekitar lima tahun ke hadapan kebanyakan dari generasi sarjana ini telah memasuki usia persaraan. Di Indonesia, kumpulan pengkaji naskhah bergabung dalam organisasi yang disebut Masyarakat Pernaskahan Nusantara (MANASSA) dan organisasi ini aktif mengadakan diskusi, seminar, simposium seputar dunia pernaskahan Nusantara (Hafizah, 2018).

Walaupun terdapat hampir 20,000 manuskrip yang boleh dirujuk sebagai manuskrip Melayu, di luar negara seperti di Universiti Leiden, terdapat juga naskhah yang ditulis dalam tulisan selain Jawi. Antaranya tulisan rencong, Bugis, Bali, Sunda dan Jawa, tetapi manuskrip bertulisan Jawi tetap menjadi bahagian paling banyak dan naskhah berkenaan adalah koleksi diperoleh Belanda ketika zaman penjajahan dan ia datang dari pelbagai daerah di alam Melayu (Hafizah, 2018).

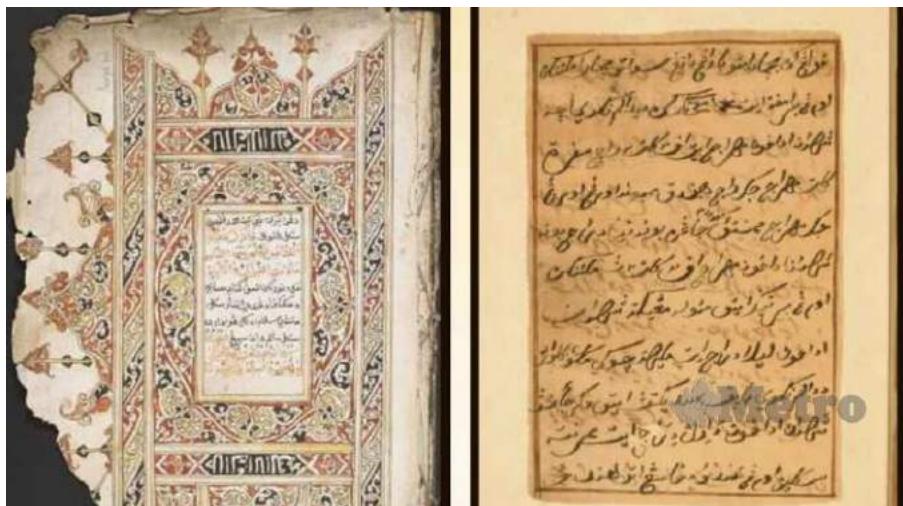


Peta 1: Lokasi manuskrip Melayu di seluruh dunia.

Sumber: *Berita Harian*, 26 Februari 2018.



Gambar 4: Sebahagian manuskrip yang tersimpan di Malaysia.



Gambar 5: Sebahagian manuskrip alam Melayu yang tersimpan rapi di luar negara.

Sumber: Harian Metro, 24 Januari 2021.

PROSPEK MASA DEPAN KAJIAN MANUSKRIP MELAYU ISLAM

Manuskrip Melayu Islam menjadi warisan kearifan tempatan yang sangat bernilai dan terpenting sebagai warisan tamadun bangsa yang amat berharga. Ribuan manuskrip alam Melayu dikatakan bernilai puluhan juta ringgit tersimpan di beberapa lokasi di seluruh dunia. Antaranya ialah di British Library, London, United Kingdom; Muzium Topkapi, Istanbul, Turki; Muzium Leiden,

Belanda selain Portugal. Manuskrip alam Melayu ini terdiri daripada pelbagai kategori, antaranya hikayat cerita Melayu, undang berkanun ketika era kegemilangan Melaka sehingga kepada surat rasmi raja-raja. Menerusi arkib digital di British Library, tersimpan lebih 100 naskhah manuskrip pelbagai bidang termasuk kanun bertulis, Sejarah Melayu, Hikayat Hang Tuah serta surat daripada kesultanan Melayu kepada pembesar luar (Muhammad Saufi dan Nor 'Asyikin, 2021).

Arkib digital berkenaan kini boleh diakses secara percuma dengan memasukkan kata kunci 'Jawi' dan semua bahan manuskrip berkenaan ditulis dalam bahasa Jawi dan ada juga dalam bahasa Arab. Kesemua manuskrip berkenaan tersimpan di beberapa negara dan ia cukup terpelihara. Tahap nilai sesebuah manuskrip itu diukur menerusi isi kandungannya, pengarangnya dan usia manuskrip berkenaan. Setiap manuskrip itu akan memberi gambaran kepada kehidupan masyarakat, teknologi serta pengetahuan ketika ia ditulis. Kebanyakan manuskrip ini berusia antara 200 hingga 700 tahun termasuk manuskrip besar seperti Sejarah Melayu serta kitab-kitab awal berkaitan agama Islam. Kitab-kitab berkaitan hukum hakam agama ini kebanyakannya ditulis oleh ulama Nusantara sebelum manuskrip berkenaan dibawa ke negara luar untuk simpanan serta kajian (Muhammad Saufi dan Nor 'Asyikin, 2021).

Banyak pihak dan institusi yang bergiat dan berusaha menjaga serta mengumpul manuskrip Melayu. Pihak yang terlibat, antaranya adalah seperti Perpustakaan Negara, Universiti Malaya, Universiti Kebangsaan Malaysia, Dewan Bahasa dan Pustaka, Arkib Negara, Universiti Sultan Zainal Abidin, Muzium Budaya Melayu Melaka, Muzium Diraja Abu Bakar, Muzium Kelantan, Muzium Terengganu, Muzium Sarawak, Perpustakaan Negeri Kedah, Muzium Negeri Perlis, dan ada yang turut menjadi koleksi individu (Atikah & Othman, 2012: 38).

Perpustakaan Negara beroperasi hampir sepenuhnya ke arah menyimpan manuskrip ini. Lebih dua puluh dua ribu buah manuskrip terkumpul dan disimpan di situ. Pusat ini juga turut mendokumenkan data-data penyimpanan manuskrip Melayu yang wujud di seluruh Malaysia dan di luar negara. Sebagai usaha untuk memelihara manuskrip ini, Pusat Manuskrip Melayu di Perpustakaan Negara telah menubuhkan satu unit kecil. Unit ini

bergiat untuk mengawal keadaan manuskrip-manuskrip tersebut. Pentingnya manuskrip ini dijaga dengan rapi agar keadaannya sentiasa terpelihara dalam keadaan yang baik sebagai warisan bangsa yang amat berharga untuk generasi kini dan juga generasi akan datang.

Menurut Mohd Syukri Yeoh Abdullah (Prof Madya Dr), Felo Penyelidik Kanan, Institut Alam dan Tamadun Melayu (ATMA), Universiti Kebangsaan Malaysia (UKM), daripada puluhan ribu manuskrip Melayu yang masih tersimpan di pelbagai negara, terdapat manuskrip yang masih belum dikatalogkan lagi oleh penyimpan seperti muzium di beberapa muzium utama dunia seperti di Belanda, Itali dan United Kingdom. Sementara itu, sebanyak sekitar 4,600 manuskrip bertulisan Jawi dalam pelbagai bidang ilmu yang menjadi koleksi Perpustakaan Negara Malaysia (PNM) masih belum dikaji sehingga ke hari ini (Siti Haliza, 2015). Manuskrip Melayu merakamkan ketamadunan Melayu dan khazanah keilmuannya yang berharga untuk diketengahkan khususnya kepada orang Melayu. Lantaran itu, pengkaji tempatan memerlukan kaedah khusus untuk melaksanakan kajian terhadap khazanah negara. Sekiranya diwujudkan rundingan di peringkat kerajaan kepada kerajaan (G2G), pastinya dapat dibawa pulang sebahagian besar manuskrip ini namun, negara Malaysia tidak begitu agresif ke arah objektif berkenaan (Siti Haliza, 2015).

Dalam usaha memelihara khazanah warisan manuskrip Melayu, Pusat Manuskrip Melayu perlu diwujudkan bagi memartabatkan sejarah warisan bangsa sekali gus menyangkal dakwaan bahawa bangsa Melayu lemah dan ketinggalan. Cadangan oleh Pengurus Majlis Penasihat Peradaban Melayu, iaitu Prof Tan Sri Dr Abdul Latiff Abu Bakar memberi respon kepada kebimbangan akan nasib puluhan ribu manuskrip alam Melayu yang bertebaran di seluruh dunia. Sudah tiba masanya untuk kerajaan Malaysia mewujudkan satu institusi khusus yang mengumpul, menyimpan serta melaksanakan kajian berhubung manuskrip lama yang bertebaran di seluruh pelusuk dunia. Pusat berkenaan seharusnya mendapat kerjasama daripada Perpustakaan Negara (PNM) dan Dewan Bahasa dan Pustaka (DBP) yang memiliki kepakaran dalam pengkajian manuskrip. Malahan, dicadangkan agar diwujudkan satu pangkalan data manuskrip Melayu yang berfungsi menguatkan lagi nilai jati diri

anak bangsa Melayu agar tidak dikatakan ketinggalan berbanding bangsa lain, sedangkan manuskrip berkenaan adalah bukti keupayaan kita suatu masa dulu.



Gambar 6: Antara Manuskrip Melayu yang dipamerkan di Perpustakaan Negara Malaysia. - Foto Khairul Azhar Ahmad.

Sumber: *Berita Harian*, 26 Februari 2018.

Manuskrip Melayu Islam merupakan khazanah kearifan temyang paling berharga bagi bangsa ini. Pengabaian dan sikap tidak peduli terhadap khazanah ini, sama ada secara sengaja atau tidak sengaja, atau dengan tidak berminat untuk melakukan anjakan paradigma terhadap pemahaman makna ‘manuskrip Melayu’, atau secara tidak sengaja, dengan memandang mudah terhadap segala risiko dan kemungkinan yang boleh mengancam kelestarian khazanah ini, akan memberi impak buruk terhadap diri dan ketamadunan Melayu sendiri. Sudah terbukti bahawa sebilangan manuskrip yang dikarang oleh ‘kearifan tempatan’ kita merupakan manuskrip yang menggunakan bahasa asing, iaitu Bahasa Arab sebagai bahasa pengantar dan sesetengah manuskrip ini tidak lagi wujud dalam rupa manuskrip tulisan tangan yang boleh dikenali, malah hanya boleh didapati dalam bentuk ‘kitab kuning’ (Amer Hudhaifah, 2016: 36). Begitu juga sudah terbukti bahawa Manuskrip Melayu mempunyai ciri-cirinya yang tersendiri menyebabkan ia wajar dikaji menggunakan metodologi yang khusus baginya. Sehubungan itu, adalah

disarankan agar memperbaharuan pemahaman dalam istilah ‘manuskrip Melayu’ dilakukan dan usaha membentuk metodologi kajian Manuskrip Melayu yang tersendiri digerakkan agar tiada lagi manuskrip yang terabai dan proses interpretasinya tidak berdiri di atas asas yang keliru.

Selain itu, usaha untuk membawa pulang manuskrip alam Melayu termasuk kaedah untuk menyimpan salinan berkenaan, atau mempunyai salinan digital yang boleh digunakan untuk kajian lanjut perlu dilakukan kerana ia merupakan khazanah penting negara. Tindakan kurang agresif untuk membawa pulang manuskrip ini dan hanya menilai manuskrip itu hanya buku-buku lama tidak seharusnya berlaku, kerana terdapat banyak ilmu pengetahuan yang bernilai terdapat di dalamnya. Sekiranya manuskrip Melayu hanya sekadar buku lama, sudah pastinya negara barat tidak berminat untuk menyimpannya, malahan banyak naskhah manuskrip alam Melayu yang telah dikaji oleh sarjana Barat.

Usaha pendigitalan ratusan naskhah Melayu yang tersimpan rapi di British Library, United Kingdom, yang kini boleh dibaca dengan satu klik saja, merupakan satu langkah untuk memudahkan pengkaji manuskrip Melayu. Manuskrip sejarah termasuk Hikayat Hang Tuah, Hikayat Tanah Jawa, Undang-undang Melaka dan Hikayat Nabi Yusuf boleh dibaca dalam bentuk digital melalui <http://www.bl.uk/manuscripts/> (*Berita Harian*, 21 Mac 2018). Dengan menggunakan kata kunci ‘Melayu’ atau ‘Jawi’, sesiapa saja dengan mudah dapat mengakses manuskrip berkenaan dalam laman sesawang itu. British Library menyimpan sejumlah besar manuskrip Melayu di dalam repositorinya, dan kebanyakannya kesusteraan, sejarah dan undang-undang yang ditulis dalam skrip Jawi, bermula dari abad ke-17 hingga akhir abad ke-19. Lebih 140 bahan dipamerkan, termasuk manuskrip tulisan tangan dan buku yang dilitograf lebih awal (*Berita Harian*, 21 Mac 2018).

Menyedari hakikat kepentingan pemuliharaan manuskrip Melayu lama, Pusat Dokumentasi Melayu (PDM), Dewan Bahasa dan Pustaka telah mengumpulkan sejumlah 343 judul manuskrip Melayu. Koleksi manuskrip Melayu ini merupakan koleksi manuskrip tulisan tangan huruf Jawi, Rumi, Sanskrit, Bugis, Rencong, Palava atau bentuk tulisan lama. Manuskrip ini bukan

sahaja ditulis di atas kertas, malah ada juga di atas kepingan buluh, daun lontar dan beberapa media lain (Laman Rasmi Pusat Dokumentasi Melayu, Dewan Bahasa dan Pustaka, 2021, http://pustakapdm.dbp.my/?page_id=200).

Katalog manuskrip terbitan PDM memuatkan 182 entri manuskrip dalam pelbagai bidang ilmu, iaitu bidang pengajian bahasa Melayu, biografi, agama Islam, kepercayaan, kesusasteraan rakyat, dalam bentuk syair, hikayat, gurindam, perubatan tradisional Melayu, Quran (30 juzuk) dan tafsirannya, sejarah, undang-undang, dan subjek-subjek umum yang berkaitan dengan kemasyarakatan. Setiap entri yang terakam diberi butiran secara terperinci dan sistematik supaya para penyelidik dapat menggunakan dengan lebih berkesan. Maklumat manuskrip Melayu tersebut juga disiar melalui laman web digital bagi membantu para penyelidik yang berada di mana-mana sahaja untuk mengakses maklumat manuskrip dengan mudah dan cepat dengan melawati pautan: <http://spcats.umlib.um.edu.my/mymanuskrip/> (Laman Rasmi Pusat Dokumentasi Melayu, Dewan Bahasa dan Pustaka, 2021).



Gambar 7: Antara koleksi manuskrip yang terdapat di Pusat Dokumentasi Melayu, Dewan Bahasa dan Pustaka.

KESIMPULAN

Kajian terhadap naskhah Melayu lama perlu diperkasakan kerana ia warisan bangsa bernilai tinggi dan mengandungi pelbagai

bidang ilmu yang boleh dimanfaatkan. Hal yang demikian kerana hasil kajian yang berwibawa terhadap naskhah manuskrip Melayu dapat memperkaya khazanah ilmu sebagai bahan rujukan persuratan Melayu. Pendekatan terkini yang ditekankan dalam bidang penyelidikan naskhah adalah dengan meneliti kepentingan naskhah terbabit daripada aspek persejarahan, keintelektualan, kebudayaan dan epistemologi Melayu (Ifwan, 2017).

Manuskrip Melayu lama, khususnya manuskrip Melayu Islam menjadi khazanah penting bangsa dalam merakamkan pandangan sarwa mengenai pelbagai peradaban bangsa, serta pertumbuhan dan perkembangan peradaban ratusan etnik di alam Melayu. Selain menandakan ketinggian pemikiran serta permulaan tradisi ilmu yang membawa kepada peradaban lebih tinggi, penghasilan manuskrip Melayu lama meliputi pelbagai bidang itu turut menjadi permulaan perkembangan retorik dan wacana bahasa Melayu. Walau bagaimanapun, sikap sekadar menghargai dan mengagumi kehebatan manuskrip Melayu lama itu tidak akan membawa manfaat besar kepada peningkatan peradaban Melayu. Hal ini kerana, apa yang perlu dilakukan kini ialah melakukan pemerolehan manuskrip Melayu lama dengan lengkap di pusat pendidikan dan penyelidikan di alam Melayu, terutamanya dalam bentuk digital seperti daripada Universiti Leiden, Belanda; British Library dan Royal Asiatic Society (Britain).

Perbincangan di atas menjelaskan bahawa isu besar yang dihadapi dalam kajian manuskrip Melayu Islam kini ialah kekurangan kajian dan analisis kandungan tentang manuskrip, justeru penting untuk melantik pakar filologi dan ilmiah dalam bidang berkaitan peradaban Melayu Islam, bagi tujuan penelitian intensif mengenai kandungan manuskrip lama. Kerajaan di alam Melayu juga perlu bersedia untuk menyediakan dana mencukupi bagi memastikan berlakunya usaha menerbitkan manuskrip Melayu lama dalam bentuk buku dan juga elektronik (Awang, 2019; Siti Haliza, 2019). Dalam masa yang sama, badan seperti Perpustakaan Negara Malaysia, Dewan Bahasa dan Pustaka, Malaysia dan Brunei, Pusat Pengembangan Bahasa dan Pustaka Indonesia, serta Yayasan Karyawan Malaysia dan universiti perlu meningkatkan program memajukan penelitian dan penerbitan manuskrip Melayu.

Manuskrip Melayu lama mempunyai pertalian yang erat dengan pertumbuhan dan perkembangan peradaban umat Melayu, yang sifatnya merentas ratusan etnik di alam Melayu. Justeru, usaha mengangkat manuskrip ini akan menyumbang kepada peradaban Melayu dan sejagat, serta menjadi asas perencanaan pembangunan semasa dan akan datang.

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**HUKUMAN BAGI KESALAHAN PENGHINAAN KE ATAS
RASULULLAH SAW MENURUT UNDANG-UNDANG JENAYAH
ISLAM DAN UNDANG-UNDANG DI MALAYSIA**

***Punishment for the Offence of Insulting the Prophet
Muhammad SAW under Islamic Criminal Law and
Malaysian Laws***

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Abstrak

Perundangan Islam menganjurkan seluruh umat manusia untuk saling menghormati di antara satu sama lain walaupun mempunyai kepercayaan yang berbeza. Fakta ini jelas sebagaimana yang dinyatakan oleh Allah SAW di dalam surah al-An'am ayat 108. Walaupun Islam jelas membawa mesej keharmonian, perbuatan penghinaan ke atas Rasulullah SAW tetap juga berlaku sehingga ke hari ini walaupun manusia pada era ini sudah dianggap mempunyai tamadun yang tinggi. Apa yang menyedihkan, perbuatan ini bukan hanya dilakukan oleh masyarakat bukan Islam sahaja, namun ia juga turut dilakukan oleh masyarakat Islam itu sendiri dan tidak terkecuali masyarakat Islam di negara kita. Justeru, timbul persoalan adakah mereka yang melakukan perbuatan ini menyedari implikasinya dari sudut undang-undang jenayah Islam dan Undang-Undang sedia ada di Malaysia. Oleh yang demikian, kertas kerja yang menggunakan pendekatan kualitatif ini akan merungkai persoalan tersebut dengan memberikan penerangan yang jelas terhadap implikasi dan hukuman terhadap perbuatan menghina Rasulullah SAW dari sudut undang-undang Jenayah Islam dan Undang-Undang di Malaysia. Hasil kajian mendapati bahawa undang-undang terutamanya di Malaysia perlu lebih tegas dalam menangani perbuatan ini bagi menjaga sensitiviti umat Islam dan

mengekalkan keharmonian agama. Peruntukan khusus dan jelas berkaitan penghinaan terhadap Rasulullah SAW serta penalti yang terperinci juga perlu diwujudkan di dalam perundangan negara.

Kata Kunci: Penghinaan Terhadap Rasulullah SAW, Hukuman, Undang-undang Jenayah Islam, Undang-undang di Malaysia

Abstract

Islamic jurisprudence advocates all mankind to respect each other despite having different beliefs. This fact is clear as stated by Allah SAW in Surah al-An'am verse 108. Although Islam clearly delivers the message of harmony, acts of insulting the Prophet SAW still occur to this day even though human beings in this era are considered to be highly civilised nations. What is frustrating is that this act is not only committed by the non-Muslim community, but it is also committed by the Muslim community itself and the Muslim community in Malaysia is no exception. Thus, a question which arises is whether those who commit this act are aware of the implications of their actions from the point of view of Islamic criminal law and the relevant law in Malaysia. Therefore, this paper which employs a qualitative approach will unravel the question by providing a clear explanation of the implications and punishment of the act of insulting the Prophet SAW from the point of view of Islamic Criminal Law and Malaysian Law. The results of the study found that the laws, especially in Malaysia, need to be more stringent in dealing with this offence to respect the Muslims' sensitivity and maintain religious harmony. Specific and clear provisions related to the offence of insulting the Prophet SAW as well as detailed penalties should also be provided in the federal legislation.

Keywords: The Acts of Insulting the Prophet SAW, Punishment, Islamic Criminal Law, Malaysian Law

PENDAHULUAN

Sejak berlakunya insiden 11 September 2001, rasa takut dan benci terhadap Islam yang akhirnya melahirkan sentimen Islamofobia dan tidak suka kepada Islam dan ajarannya menjadi semakin serius dan menguasai pemikiran masyarakat dunia

termasuk masyarakat di negara kita. Apa sahaja yang datang dari Islam dan ajarannya dikaitan sebagai tindakan melampau (*extreme*), keganasan (*terrorism*) dan bertentangan dengan nilai-nilai kemanusiaan serta tidak bertamadun. Siri ‘serangan’ kepada Rasulullah SAW pula semakin menjadi-jadi dan dilakukan melalui pelbagai medium baru. Fenomena yang berlaku ini sudah pastinya tidak menyenangkan hati umat Islam serta menimbulkan pelbagai tindak balas daripada individu atau golongan tertentu yang akhirnya akan memberi kesan juga terhadap imej Islam walaupun mereka ini berbuat demikian atas dasar mempertahankan maruah Rasulullah SAW dan agama Islam.

Penghinaan terhadap Nabi Muhammad SAW adalah merupakan satu perbuatan yang salah di sisi undang-undang serta tidak beretika. Fenomena penghinaan ini bukan sahaja berlaku di dalam negara kita, bahkan ianya turut berleluasa di seluruh dunia terutamanya di negara bukan Islam seperti Eropah dan beberapa negara Islam di Asia Barat serta Asia Tenggara tanpa sebarang pemantauan antarabangsa. Antara faktor utama yang membawa kepada keberanian golongan ini menghina Rasulullah SAW sewenang-wenangnya adalah kerana kelemahan penguatkuasaan undang-undang yang boleh mensabitkan kesalahan tersebut. Walaupun pada zahirnya penghinaan ini tidak sedikit pun mencacatkan kesucian Islam dan kemuliaan Rasulullah SAW, namun sebagai umat Islam, adalah merupakan suatu kewajipan dan refleksi kecintaan terhadap Rasulullah SAW untuk menafikan segala tohmahan ini serta membawa mereka yang terlibat dalam isu ini ke muka pengadilan agar gejala ini dapat dibendung. Oleh yang demikian, kertas kerja ini akan meneliti pandangan dan perspektif kedua-dua undang-undang syariah dan sivil dalam menangani dan menyelesaikan isu yang dibincangkan ini.

DEFINISI

Istilah “hina” membawa maksud sesuatu yang rendah tarafnya, perasaan hina atau perasaan aib kerana melakukan sesuatu yang tidak baik atau kerana kekurangan sesuatu (Hjh. Noresah Bt. Baharom et al., 2007). Istilah hina dalam konteks tajuk di atas membawa maksud mendatangkan perasaan hina atau perasaan aib.

Perkataan penghinaan pula membawa maksud perihal menghinakan (Hjh. Noresah Bt. Baharom et al., 2007), iaitu sebarang perbuatan sama ada dalam bentuk ucapan, tulisan atau sebarang tindak tanduk yang boleh menyebabkan tidak harmoni, perpecahan atau membangkitkan perasaan permusuhan, kebencian dan prejudis berkaitan dengan agama antara individu atau kumpulan dari agama yang sama atau berlainan agama.

Dalam bahasa Arab perkataan penghinaan merujuk kepada istilah *Istahza'a* yang bermaksud mempersenda atau gurauan yang menyakiti (Al-Hafiz Ibnu Kathir, 2002) Firman Allah SWT dalam surah al-An'am (6), ayat 10:

وَلَقَدِ اسْتَهْزَئُ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالذِّينَ سَخْرُوا مَنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزَءُونَ

Maksudnya: *Dan demi sesungguhnya telah diperolok-olok beberapa Rasul sebelummu, lalu orang-orang yang mengejek-ejek di antara mereka ditimpakan (balasan azab) bagi apa yang mereka telah perolok-olokkan itu.*

HUKUM BERIMAN KEPADA PARA NABI DAN RASUL SERTA KEISTIMEWAAN RASULULLAH SAW

Beriman dengan semua Rasul yang diutuskan Allah SWT adalah menjadi kewajipan kepada seluruh manusia sepermata yang dinyatakan di dalam firman Allah SWT dalam surah al-Baqarah (2), ayat 136 yang bermaksud:

Katakanlah (hai orang-orang mukmin): ‘Kami beriman kepada Allah dan apa yang diturunkan kepada kami, dan apa yang diturunkan kepada Ibrahim, Isma'il, Ishaq, Ya'qub dan anak cucunya, dan apa yang diberikan kepada Musa dan Isa serta apa yang diberikan kepada nabi-nabi dari Tuhan-Nya. Kami tidak membeza-bezakan seorangpun diantara mereka dan kami hanya tunduk patuh kepada-Nya’.

Para Rasul telah menjalankan tugas mereka untuk mentauhidkan Allah SWT dengan telah menyampaikan segala hukum dan

undang-undang Allah yang wajib dipatuhi dan segala larangan yang mesti dijauhi oleh setiap manusia bagi tujuan kemaslahatan hidup manusia itu sendiri. Keimanan seseorang itu juga tidak akan diterima di sisi Allah walaupun hanya seorang daripada rasul-rasul tersebut diingkari. Firman Allah SWT di dalam surah al-Nisa' (4), ayat 150 bermaksud:

Sesungguhnya orang-orang yang kufur ingkar kepada Allah dan Rasul-rasulNya, dan (orang-orang yang) hendak membeza-bezakan iman mereka di antara Allah dan Rasul-rasulNya, dan (orang-orang yang) berkata: "Kami beriman kepada setengah Rasul-rasul itu dan kufur ingkar kepada setengahnya yang lain", serta bertujuan hendak mengambil jalan lain antara iman dan kufur itu.'

Rasulullah SAW adalah merupakan penghulu bagi sekalian para nabi dan rasul. Baginda juga adalah merupakan Nabi dan Rasul terakhir yang diutuskan oleh Allah SWT kepada umat manusia seluruhnya sehingga hari kiamat. Allah SWT telah mengurniakan pelbagai kelebihan dan mukjizat yang agung kepada Rasulullah SAW. Wahyu yang diturunkan kepada Baginda SAW adalah merupakan satu peraturan yang perlu dilaksanakan oleh seluruh umat manusia sehingga ke hari kiamat (Abdul Ghani Abdul Khaliq, 1995). Sebenarnya, selain daripada kelebihan-kelebihan yang dinyatakan ini, terdapat banyak lagi kelebihan-kelebihan lain yang telah diberikan kepada Rasulullah SAW. Antaranya ialah, Baginda juga adalah merupakan seorang pemimpin yang agung sama ada di peringkat keluarga, masyarakat dan juga negara. Baginda juga adalah merupakan seorang pemimpin tentera, peniaga yang berjaya, hakim yang adil, penggubal perlembagaan negara, ahli politik dan lain-lain lagi. Dari sudut politik umpamanya, kebijaksanaan Baginda SAW dapat dilihat dalam menyelesaikan masalah yang timbul di kalangan pemimpin puak dalam kabilah Quraisy dan juga penggubalan Perlembagaan Madinah yang merupakan perlembagaan bertulis pertama di dunia (Mustafa al-Siba'i, 1987).

SEJARAH PENGHINAAN TERHADAP PARA NABI DAN RASUL

Perbuatan menghina atau mengkritik para Nabi dan Rasul bukanlah merupakan suatu perkara baru. Bahkan ia seolah-olah sudah menjadi ‘sinonim’ dengan sejarah perutusan para Rasul itu sendiri sehingga ada di kalangan para Rasul itu sanggup dibunuh oleh kaumnya sendiri (Dr. Ali al-Sheikh Ahmad Abu Bakar, 1993). Peristiwa seumpama ini telah dirakamkan dengan jelas di dalam al-Qur'an, surah Ali-Imran (2), ayat 112.

Dalam konteks penghinaan yang dilakukan terhadap Rasulullah SAW, ianya dapat dilihat sejak zaman perutusan Baginda sebagai seorang Rasul. Pemimpin-pemimpin kaum Musyrikin seperti Umar bin Hisham (Abu Jahal), Umaiyyah bin Khalaf, Utbah bin Rabiah, Syaibah bin Rabiah, Abu Lahab, Abu Suffian bin Harb telah melancarkan serangan peribadi dan penghinaan terhadap Nabi SAW. Seorang pemuda upahan yang bernama Uqbah bin Abi Muit telah meletakkan najis di atas kepala Rasulullah SAW ketika baginda sedang sujud di dalam solat dan Uqbah telah mengulangi kebiadabannya beberapa kali. Dalam peristiwa Hijrah, Uqbah juga telah menjerut leher Nabi SAW di samping telah mengumpulkan beberapa orang pemuda perkasa untuk membunuh Nabi SAW (Mustafa al-Siba'i, 1987).

Dalam kisah yang lain, dinyatakan bahawa isteri Abu Lahab, Ummu Jamil binti Harb bin Umayyah selalu mencela Nabi SAW dan menyakiti Baginda dengan meletakkan duri-duri di jalan-jalan yang dilalui oleh Rasulullah SAW. Tidak cukup dengan itu, dia juga meletakkan duri di hadapan rumah Rasulullah SAW dengan tujuan untuk mencederakan Baginda (Riduan Mohamad Nor & Mohd Asri Mat Daud, 2006).

Dalam insiden yang berlaku di Thaif pula, Baginda SAW telah dilontar dengan batu oleh anak-anak kecil dan dituduh sebagai orang gila. Baginda juga telah ditohmah dengan pelbagai tuduhan. Antaranya Baginda dituduh sebagai seorang penyair yang mereka-reka qasidah (syair) dengan tujuan untuk memperdayakan masyarakat Quraisy pada masa itu. Baginda SAW juga dituduh sebagai seorang tukang sihir dan lain-lain lagi (Dr. Rajih Abdul al-Kurdi, 1999)

Kesimpulannya, sekiranya diteliti, sorotan sejarah telah membuktikan bahawa perbuatan menghina nabi bukanlah suatu perkara baru. Nabi SAW bukan sahaja telah disakiti secara “spiritual” bahkan juga turut disakiti dari segi “fizikal”. Perbuatan menghina nabi masih terus berlaku sehingga ke hari ini namun dalam bentuk yang berbeza.

KEWAJIPAN MEMULIAKAN RASULULLAH SAW DAN LARANGAN MENYAKITI BAGINDA

Rasulullah SAW adalah merupakan kekasih dan utusan Allah SWT kepada umat manusia. Penghormatan yang wajar kepada Baginda telah diterangkan oleh Allah SWT di dalam surah al-Hujurat (49), ayat 2 yang maksudnya:

‘Wahai orang-orang yang beriman! Janganlah kamu mengangkat suara kamu melebihi suara Nabi, dan janganlah kamu menyaringkan suara (dengan lantang) semasa bercakap dengannya sebagaimana setengah kamu menyaringkan suaranya semasa bercakap dengan setengahnya yang lain. (Larangan yang demikian) supaya amal-amal kamu tidak hapus pahalanya, sedang kamu tidak menyadarinya.’

Para Sahabat amat komited dalam mempertahankan maruah dan kemuliaan Nabi SAW sama ada ketika Baginda masih hidup ataupun telah wafat. Saidina Abu Bakar RA umpamanya dalam mempertahankan maruah Rasulullah SAW telah mengisyitiharkan perang ke atas Musailamatul Kazzab yang mendakwa dirinya sebagai Rasul sejurus selepas kewafatan Rasulullah SAW. (Mustafa al-Siba'i, 1987).

Ibnu Abidin telah menukikan kata-kata Abu Yusof di dalam kitabnya al-Kharaj tentang hukum menghina Rasulullah SAW. Beliau berkata: ‘Aku telah melihat di dalam kitab al-Kharaj, Abu Yusof telah berkata: Mana-mana orang Islam yang mencela Nabi SAW atau mendustakannya atau memalukannya atau mempertikai kelebihannya, maka jadi kafir dan tertalak isterinya dengan talak *bain* (talak yang tidak boleh dirujuk semula). Sekiranya bertaubat (dan masuk Islam, maka dia akan menjadi

muslim kembali). Jika enggan bertaubat, maka akan dihukum bunuh (Riduan Mohamad Nor & Mohd Asri Mat Daud, 2006).

SARANAN ISLAM TERHADAP KEWAJIPAN MENGHORMATI AGAMA LAIN

Islam mengiktiraf kebebasan beragama di kalangan manusia dan mengajar penganutnya agar menghormati agama lain. Firman Allah SWT di dalam surah al-An'am (6), ayat 108, maksudnya:

Dan janganlah kamu cerca benda-benda yang mereka sembah yang lain dari Allah, kerana mereka kelak, akan mencerca Allah secara melampaui batas dengan ketiadaan pengetahuan. Demikianlah Kami memperelokkan pada pandangan tiap-tiap umat akan amal perbuatan mereka, kemudian kepada Tuhan mereka kalah tempat kembali mereka, lalu Ia menerangkan kepada mereka apa yang mereka telah lakukan.'

Walaupun penghinaan ke atas Nabi terus menerus berleluasa, namun ia tidak menjaskan keagungan Islam dan Nabi SAW. Walau bagaimanapun, sebagai umat Islam, adalah menjadi tanggung jawab bersama untuk menjaga 'maruah' agama Islam itu sendiri dan ianya adalah selari dengan *Maqasid al-Syariah* atau objektif syariah itu sendiri iaitu menjaga agama (*Hifz al-Din*). Firman Allah SWT di dalam surah Ghafir (40), ayat 51, maksudnya:

'Sesungguhnya Kami tetap membela serta mempertahankan Rasul-rasul Kami dan orang-orang yang beriman - dalam kehidupan dunia ini dan pada saat bangkitnya saksi-saksi (pada hari kiamat)'.

HUKUMAN TERHADAP PERBUATAN MENGHINA RASULULLAH SAW DALAM PERUNDANGAN DI MALAYSIA

Prundangan Sivil

Perkara 3 Perlembagaan Persekutuan Malaysia memperuntukkan bahawa Islam adalah agama bagi Persekutuan tetapi agama-agama lain boleh diamalkan dengan aman dan damai di mana-mana bahagian Persekutuan. Perkara 3 Perlembagaan

Persekutuan memberikan kedudukan yang istimewa bagi agama Islam. Di dalam kes *Lina Joy lwn Majlis Agama Islam Wilayah dll* (2 MLJ 119, 2004), mahkamah menyebut bahawa Perkara 3 (1) adalah signifikan. Mahkamah juga memutuskan bahawa Perkara 3 (1) mempunyai objektif yang bermakna dan luas dan bukan sekadar meletakkan Islam sebagai agama rasmi. Ia mempunyai kesan yang signifikan terhadap konsep kebebasan beragama dan juga ia membenarkan penggunaan kumpulan wang awam bagi kemajuan Islam.

Islam sebagai agama rasmi dan dominan negara ini, hendaklah sentiasa dihormati dan sentimen agama ini hendaklah sentiasa dijaga dan tidak dirobek sehingga membuka rasa gundah dan persengketaan dalam masyarakat Malaysia, terutamanya dalam kalangan masyarakat Islam. Penghinaan terhadap agama Islam boleh menyemarakkan rasa marah dan perpecahan dalam kalangan penduduk pelbagai kaum, dan kemuksahan terhadap agama dominan mencerminkan kemuksahan satu elemen penting sesebuah negara (Shamrahayu A. Aziz. 2007).

Implikasi Perkara 3 yang signifikan juga adalah agama Islam itu dan/ atau simbol-simbol berkaitan dengannya adalah dilindungi oleh undang-undang dan tindakan menghina agama bagi Persekutuan ini adalah suatu kesalahan yang serius. Menghina Nabi Muhammad SAW adalah bermaksud menghina agama Islam itu sendiri kerana Baginda adalah merupakan perutusan Allah dalam menyebarluaskan agama Islam.

Perkara 10 (1) (a) yang memperuntukkan kebebasan bercakap dan bersuara bagi tiap-tiap warganegara juga berkaitan dalam perbincangan isu ini. Kebebasan ini adalah tertakluk kepada Perkara 10 (2) (a) yang membentarkan Parlimen mengenakan apa-apa sekatan ke atas kebebasan bercakap dan bersuara yang didapatinya perlu atau suai manfaat demi kepentingan keselamatan Persekutuan atau mana-mana bahagiannya, hubungan baik dengan negara-negara lain, ketenteraman awam atau prinsip moral dan sekatan-sekatan yang bertujuan untuk melindungi keistimewaan Parlimen atau mana-mana Dewan Undangan atau untuk membuat peruntukan menentang penghinaan mahkamah, fitnah, atau pengapian apa-apa

kesalahan. Di antara undang-undang yang digubal untuk menyekat kebebasan bercakap dan bersuara atas dasar ketenteraman awam adalah Akta Hasutan 1948, Akta Polis 1967 dan Akta Mesin Cetak dan Penerbitan 1984.

Justeru, sebarang percakapan atau ungkapan yang boleh mengganggu ketenteraman awam seperti ungkapan menghina Nabi SAW dan agama Islam boleh disekat menggunakan undang-undang yang digubal oleh Parlimen di bawah Perkara 10 (2) (a) atau undang-undang lain yang relevan.

Statut yang berkaitan

Terdapat beberapa akta dan enakmen yang digubal oleh Parlimen dan Dewan Undangan Negeri yang menegaskan apa yang dinyatakan di dalam Perkara 3 Perlembagaan Persekutuan di atas.

Kanun Keseksaaan (Akta 574) mengandungi peruntukan umum yang menyeluruh untuk menangani kesalahan-kesalahan yang ditakrifkan sebagai menghina agama yang boleh digunakan untuk kesalahan-kesalahan menghina Nabi Muhammad SAW. Sebagai contoh Perenggan 298A akta berkenaan memperuntukkan sesiapa sahaja melalui perkataan samada secara ucapan atau bertulis, atau apa-apa aktiviti atau perbuatan, termasuk penganjuran atau promosi atau apa jua bentuk aktiviti atau sebarang percubaan untuk menganjurkan atau promosi atau aktiviti berkaitan agama yang boleh menimbulkan keadaan tidak harmoni atau perpecahan atau boleh menimbulkan perasaan permusuhan atau kebencian atau prejudis antara individu atau kumpulan agama yang sama atau berlainan agama boleh dihukum penjara tidak kurang dari dua tahun dan tidak melebihi lima tahun sekiranya sabit kesalahan.

Disamping itu juga, Seksyen 3(1)(c) Akta Hasutan 1948 mlarang dan menegah sebarang tindakan yang boleh ditakrifkan sebagai mendatangkan kebencian atau penghinaan terhadap mana-mana pihak termasuk hal yang berkaitan agama. Seksyen 2 Akta yang sama menyebut tafsirsan 'menghasut' seperti berikut: apabila dipakai bagi atau digunakan berkenaan dengan apa-apa perbuatan, ucapan, perkataan, penerbitan atau apa-apa benda

lain menjadikan perbuatan, ucapan, perkataan, penerbitan atau benda lain itu sebagai yang mempunyai kecenderungan menghasut. Kecenderungan menghasut seterusnya dijelaskan di bawah Seksyen 3 (1) Akta yang sama. Selain itu, di dalam Seksyen 3(1)(e) Akta Hasutan 1948, terdapat juga larangan kecenderungan bagi mengembangkan perasaan niat jahat dan permusuhan antara kaum atau golongan penduduk yang berlainan di Malaysia. Seksyen 9 Akta Hasutan 1948 membenarkan mahkamah membuat perintah penggantungan akhbar yang mengandungi perkara menghasut. Tindakan menghina Nabi Muhammad SAW boleh dianggap sebagai kecenderungan untuk mengembangkan perasaan niat jahat dan permusuhan antara kaum yang beragama Islam dan kaum yang bukan beragama Islam.

Bahkan Akta Mesin Cetak dan Penerbitan 1984 juga boleh diguna pakai untuk mendakwa sesiapa sahaja yang terlibat didalam sebarang penerbitan, penyebaran dan penjualan bahan-bahan cetak yang provokatif dan menghina agama Islam khususnya menghina Nabi Muhammad SAW Seksyen 4 (1) (a) dan (b) Akta Mesin Cetak dan Penerbitan 1984 memperuntukkan bahawa mana-mana orang yang mencetak atau menghasilkan atau menyebab atau membenarkan dicetak atau dihasilkan dengan menggunakan mesin cetak atau mesinnya apa-apa hasil penerbitan atau dokumen yang lucu atau selainnya bertentangan dengan kesopanan awam; atau yang mengandungi perkara mengganas terhadap orang-orang atau harta, menggalakkan pencabulan undang-undang atau terhadap apa-apa perintah yang sah di sisi undang-undang atau yang melakukan pecah keamanan atau yang mungkin membawa kepada pecah keamanan atau menggalakkan perasaan niat jahat, perseteruan, permusuhan, kebencian, ketidak harmonian atau pecah belah, adalah melakukan suatu kesalahan dan, apabila disabitkan, boleh dikenakan penjara selama tempoh tidak melebihi tiga tahun atau denda tidak melebihi dua puluh ribu ringgit atau kedua-duanya.

Perundangan Syariah

Daripada perspektif undang-undang Jenayah Islam, perbuatan menghina Rasulullah SAW boleh membawa kepada murtadnya seseorang dan ia termasuk di dalam kategori jenayah Hudud.

Apabila pelakunya enggan bertaubat, maka hukuman mati boleh dilaksanakan ke atasnya (Abdul Qadir 'Audah, 2009). Abu Bakar al-Farisi yang merupakan salah seorang ulama bermazhab Syafi'i pernah berkata: 'Barangsiapa yang menghina Nabi SAW seperti menuduh beliau secara nyata, maka dia dihukum kafir dengan sepakat ulama. Sekalipun dia bertaubat, tetap tidak akan gugur hukuman bunuh yang telah ditetapkan ke atasnya' (Ahmad Ali bin Hajar al-Asqalani, t.t).

Walaubagaimanapun dalam konteks perundangan syariah di Malaysia, hukuman Hudud tidak dilaksanakan. Hukuman yang dilaksanakan adalah hukuman takzir sahaja yang bidang kuasa hukumannya adalah ditentukan oleh Akta Mahkamah Syariah (Bidang Kuasa Jenayah) 1965 (Pindaan 1984)[Akta 355]. Di bawah Akta ini, Mahkamah Syariah dibenarkan menjatuhkan hukuman maksimum RM5000.00 denda, atau penjara maksimum 3 tahun atau sebatan 6 kali ataupun gabungan antara hukuman-hukuman berkenaan. Bidang kuasa Mahkamah Syariah juga hanyalah terbatas kepada mereka yang beragama Islam sahaja (Hasnizam Hashim & Jasri Jamal, 2014).

Di bawah Akta/ Enakmen Kesalahan Jenayah Syariah di Malaysia, sebarang perbuatan yang dianggap menghina atau menyebabkan agama Islam dipandang hina telah dijadikan satu kesalahan jenayah bertujuan untuk menjaga kesucian agama Islam. Kebanyakan negeri, walaupun terdapat perbezaan pada ungkapannya, mempunyai peruntukan yang selaras mengenai kehendak dan aturan kesalahan ini (Siti Zubaidah Ismail, 2017).

Sebagai contoh, Seksyen 9 Enakmen Jenayah Syariah Selangor 1995 menyatakan seperti berikut;

Mana-mana orang yang, dengan kata-katanya atau perbuatannya, mempersendakan, menghina, mencemuh atau menyebabkan dipandang hina ayat-ayat Al-Quran atau Hadith adalah melakukan suatu kesalahan dan apabila disabitkan boleh didenda tidak melebihi lima ribu ringgit atau dipenjarakan selama tempoh tidak melebihi tiga tahun atau kedua-duanya.

Seksyen ini secara jelas dan tegas melarang dan menegah sebarang tindakan sama ada secara perbuatan, percakapan dan

tulisan yang takrifkan sebagai mempersendakan al-Quran dan al-Hadith. Menghina Nabi SAW adalah juga boleh didakwa di bawah seksyen ini yang memperuntukan hukuman denda atau penjara.

Manakala Seksyen 10 (a) enakmen yang sama menyatakan seperti berikut;

Mana-mana orang yang dengan perkataan yang dapat didengar atau dibaca atau dengan lukisan, tanda atau bentuk lain gambaran yang tampak atau yang dapat dilihat atau dengan apa-apa cara lain:-

(a) Menghina agama Islam atau menyebabkan agama Islam dipandang hina;

adalah melakukan suatu kesalahan dan apabila disabitkan boleh didenda tidak melebihi lima ribu ringgit atau dipenjarakan selama tempoh tidak melebihi tiga tahun atau kedua-duanya.

Walaupun di dalam seksyen ini, tidak dinyatakan secara jelas perbuatan menghina Nabi Muhammad SAW, namun menghina Nabi sama erti juga menghina Islam. Oleh itu barang siapa yang menghina Nabi SAW boleh didakwa di bawah seksyen ini sebagai menghina Islam.

KES-KES YANG BERKAITAN DENGAN KESALAHAN PENGHINAAN TERHADAP NABI MUHAMMAD SAW

Kes-kes yang berlaku di peringkat antarabangsa

Antara kes penghinaan ke atas Nabi Muhammad SAW yang berlaku di Mesir, sebuah negara Islam adalah dalam bentuk penulisan novel. Seorang lelaki berketurunan Arab Syria yang bermastautin di negara Mesir, Haidar bin Haidar telah dengan sengaja memasukkan watak Nabi Muhammad SAW, Saidatina Khadijah RA dan juga Saidatina Aisyah RA dalam novel tersebut dengan perwatakan yang hina (Riduan Mohamad Nor & Mohd Asri Mat Daud, 2006). Sebagai umat Muhammad SAW, kita tidak

boleh membiarkan penghinaan ke atas Baginda SAW, dengan apa cara sekalipun, terus-menerus dilakukan. Baginda SAW adalah contoh terbaik kepada seluruh manusia sebagaimana yang telah difirmankan oleh Allah SWT dalam Surah al-Qalam (68), ayat 4 yang bermaksud:

“Sesungguhnya engkau Ya (Muhammad) adalah orang yang mempunyai akhlak (budi pekerti) yang tinggi dan hebat”.

Menyamakan Rasulullah SAW dengan watak-watak manusia biasa adalah suatu yang mustahil untuk diterima memandangkan Allah SWT sendiri telah banyak mengangkat darjat kemuliaan Baginda SAW.

Di Nigeria pula, seorang editor sebuah akhbar berbahasa Inggeris *“Nigeria This Day”* telah menghina Nabi Muhammad SAW apabila membuat kenyataan palsu bahawa *“...sekiranya Nabi Muhammad masih hidup, beliau akan membenarkan Pertandingan Ratu Cantik ini diadakan dan Nabi Muhammad juga akan memilih salah seorang peserta pertandingan tersebut sebagai calon isterinya...”* (Riduan Mohamad Nor & Mohd Asri Mat Daud, 2006). Kenyataan ini timbul apabila Pertubuhan Islam Nigeria menghantar nota bantahan dan memorandum kepada Jawatankuasa Penganjuran Ratu Cantik Dunia agar pertandingan tersebut tidak diteruskan lebih-lebih lagi apabila ianya dicadangkan dalam bulan Ramadhan.

Tidak cukup dengan penghinaan tersebut, umat Islam dicabar lagi dengan penghinaan berbentuk lukisan bersiri karikatur yang melambangkan Baginda SAW sebagai seorang pengganas yang tidak bermoral. Dalam lukisan tersebut, Baginda digambarkan sebagai seorang Badwi yang membawa pedang, diapit oleh dua wanita yang bercadar hitam kiri dan kanan Baginda SAW. Dalam karikatur yang lain pula baginda digambarkan sebagai pengganas yang berserban dan pada serbannya terselit sebutir bom. Hal ini telah berlaku di Denmark pada tahun 2005 dalam akhbaranya *“Jyllands Posten”* selepas peristiwa 11 September, dengan niat buruk agar Islam dikaitkan dengan keganasan seperti tohmannan mereka (Riduan Mohamad Nor & Mohd Asri Mat Daud, 2006).

Rentetan daripada perbuatan terkutuk ini, maka banyak negara Islam yang cuba menggambarkan kemarahan mereka dalam bentuk diplomasi seperti menutup kedutaan Denmark di beberapa negara Arab. Namun ianya mengundang lebih banyak keburukan apabila beberapa buah negara Eropah yang lain seperti Perancis, Jerman, Itali, Belanda dan Spanyol turut menyiarkan siri karikatur tersebut atas alasan memberi sokongan moral kepada Denmark (Riduan Mohamad Nor & Mohd Asri Mat Daud, 2006).

Amat malang juga, Malaysia juga turut ‘dijangkiti’ dengan fenomena penghinaan ke atas Nabi Muhammad SAW apabila beberapa akhbar iaitu “*Sarawak Tribune*” dan akhbar harian Cina “*Guang Ming Daily*” menyiarkan kembali karikatur akhbar Denmark tersebut di tengah-tengah kemarahan umat Islam seluruh dunia. Sekali lagi kerajaan mengambil langkah menggantung lesen penerbitannya selama dua minggu (Riduan Mohamad Nor & Mohd Asri Mat Daud, 2006).

Di Indonesia, penghinaan terhadap Nabi Muhammad SAW kembali tercetus namun kali ini dilakukan dengan memanfaatkan Teknologi Maklumat. Sebuah blog yang membakar semangat kebencian terhadap Islam ini telah memuatkan komik Nabi Muhammad melalui beberapa laman sesawangnya seperti *wordpress* dan ¹<http://islamreview.com>. Komik penghinaan terhadap baginda SAW ini adalah hasil daripada penyalahgunaan teknologi masa kini.

Pada hari ini, laman sosial juga disalahgunakan oleh orang awam apabila orang yang jahil dalam agama turut menyatakan pandangan masing-masing mengikut hawa nafsu dan ada sebahagian yang mengambil kesempatan untuk melontarkan luahan rasa kebencian mereka terhadap agama Islam dan ajaran yang dibawa oleh Nabi Muhammad SAW mengikut kacamata mereka. Malah lebih malang lagi daripada itu apabila ada diantara yang meluahkan perasaan adalah dikalangan umat Islam sendiri.

Pada tahun 2020, Akhbar Sinar Harian pada 11 Ogos 2020 telah melaporkan bahawa sebuah mahkamah Islam di utara Nigeria

¹ Alamat blog ini adalah <http://www.islamreview.com>. Lihat juga <http://wordpress.com/report-spam/>

telah menjatuhkan menjatuhkan hukuman mati ke atas seorang penyanyi lelaki kerana mempersendakan Nabi Muhammad SAW. Mahkamah Tinggi Syariah di bandar Kono telah mengarahkan Yahaya Aminu Sharif, seorang penyanyi yang berusia 22 tahun dihukum gantung sampai mati kerana menghina Rasulullah dalam salah satu lagunya (Sinar Harian, 11 Ogos 2020).

Kes-kes yang berlaku di Malaysia

Dalam pertengahan tahun 2011, akhbar melaporkan kewujudan sebuah laman blog² yang menghina Allah SWT, Islam dan Nabi Muhammad SAW. Blog itu jelas menghina kewibawaan Islam dan menimbulkan provokasi dalam kalangan masyarakat Islam. Menteri di Jabatan Perdana Menteri pada ketika itu, Datuk Seri Jamil Khir Baharom dilaporkan berkata bahawa perbuatan itu boleh dianggap sebagai tohmahan keterlaluan kerana ia merupakan usaha memecah belahkan kerukunan masyarakat berbilang kaum di negara ini (Utusan Online, 29 Mei 2011).

Negara juga digemparkan dengan kes seorang paderi, Benjamin Stephen menyampaikan ceramah yang menghina Islam, al-Quran dan Nabi Muhammad SAW di Kuching, Sarawak dalam tahun 2010 (Utusan Online, 30 September 2010).

Satu lagi kes penghinaan terhadap Nabi SAW dan agama Islam sepertimana yang dilaporkan di dalam akhbar adalah kes seorang lelaki yang mendakwa dirinya ‘Rasul Melayu’, Abdul Kahar Ahmad dihukum penjara 10 tahun dan sebatan enam kali serta denda RM16,500 selepas mengaku bersalah atas lima tuduhan berhubung penyebaran ajaran sesat yang diasaskannya, empat tahun lalu. Yang Arif Tuan Abu Zaky Mohammad memerintahkan hukuman penjara berkuat kuasa dari tarikh Abdul Kahar, 59, ditangkap pada 16 September 2009 yang lalu (Utusan Online, 22 Oktober 2009).

² Alamat blog ini adalah <http://makcikhajahsittalwuzara2u.wordpress.com>, sepertimana dilaporkan di dalam akhbar, utusan online, 29 Mei 2011.

Hakim tersebut memerintahkan hukuman penjara tiga tahun dan sebatan enam kali bagi tuduhan menyebarkan doktrin palsu mengikut Seksyen 7 Enakmen Jenayah Syariah Negeri Selangor (EJSNS) 1995, penjara dua tahun dan denda RM4,500 atau penjara setahun bagi tuduhan mempersendakan ajaran Islam mengikut Seksyen 10 EJSNS, penjara setahun dan denda RM3,000 atau penjara setahun bagi kesalahan menghina pihak berkuasa agama dengan mengingkari dan melanggar arahan mufti mengikut Seksyen 12 EJSNS, penjara dua tahun dan denda RM4,500 atau penjara setahun atas kesalahan mengaku sebagai rasul serta penjara dua tahun dan denda RM4,500 atau penjara setahun bagi kesalahan mengisyiharkan diri sebagai Rasul orang Melayu sedangkan pengisyiharan itu adalah palsu serta bertentangan dengan ajaran Islam mengikut Seksyen 8(a) EJSNS (Utusan Online, 22 Oktober 2009). Dalam penghakimannya, Hakim Tuan Abu Zaky menyifatkan kesalahan yang dilakukan oleh Abdul Kahar amat serius serta mengancam keselamatan agama, bangsa dan negara. Menurut Yang Arif lagi, persoalan membabitkan akidah adalah persoalan pokok yang membezakan antara iman dan kufur serta syurga dan neraka. Dalam kes ini, ia bukan sahaja melibatkan tertuduh, malah turut menjerumuskan masyarakat dalam ajaran yang bertentangan dengan Islam (Utusan Online, 22 Oktober 2009).

Pada 5 Mac 2020, seorang penuntut universiti di Malaysia yang berusia 28 tahun, Ain Zafira Md Said telah didenda RM4000 atau tiga bulan penjara oleh Mahkamah Sesyen Kuala Lumpur setelah beliau mengaku salah secara sedar menghantar komunikasi jelik dan menghina Nabi Muhammad SAW menerusi akaun Facebook beliau. Pelajar ini telah didakwa mengikut Seksyen 233(1)(a) Akta Komunikasi dan Multimedia 1998 dan dihukum mengikut Seksyen 233 (3) akta sama yang memperuntukkan hukuman denda maksimum RM50,000 atau penjara tidak melebihi satu tahun atau kedua-duanya jika sabit kesalahan (Berita Harian Online, 5 Mac 2020)

RUMUSAN

Dari segi hukum syarak, perbuatan menghina Rasulullah SAW jelas merupakan satu dosa besar yang menyebabkan pelakunya menjadi murtad sekiranya dia adalah seorang Islam. Melihat kepada kes-kes penghinaan terhadap Baginda SAW, keseriusan perkara ini tidak dapat dinafikan. Instrumen perundangan perlu digunakan bagi mengawal dan mencegah daripada berlakunya penghinaan terhadap Nabi SAW serta menghukum pihak yang bersalah. Sebagai kesimpulan kita boleh merumuskan bahawa, Perlembagaan Persekutuan, akta di peringkat persekutuan dan enakmen di peringkat negeri mempunyai peruntukan yang mencukupi dan menyeluruh untuk mendakwa mana-mana individu atau kumpulan yang melakukan atau cuba melakukan apa-apa bentuk perbuatan yang boleh ditakrifkan sebagai menghina Rasulullah SAW. Sebahagian peruntukan undang-undang ini bukan sahaja melindungi kesucian agama Islam bahkan agama-agama lain di Malaysia. Ini adalah selari dengan tujuan utama penggubal undang-undang tersebut untuk memastikan sikap hormat-menghormati antara agama dan mencegah sebarang unsur yang boleh menggugat keharmonian antara penganut pelbagai agama di negara ini. Persoalannya di sini adalah, adakah dengan penggantungan lesen penerbitan untuk jangka masa tertentu semata-mata dalam beberapa kes yang berlaku sebelum ini mampu membendung serta menyelesaikan isu penghinaan terhadap Baginda SAW? Apakah langkah yang paling wajar diusahakan oleh pihak bertanggung jawab agar usaha tersebut menjamin penghormatan terhadap agama Islam yang dinobat sebagai sebuah agama Persekutuan seperti yang ternukil dalam Perlembagaan Persekutuan Negara Malaysia? Justeru, adalah dicadangkan bahawa penguatkuasaan undang-undang yang sedia ada perlu dimantapkan dan ditambah baik agar agama Islam terpelihara setiap masa dan juga agar tidak wujud ruang- bagi siapapun ju menghina Rasulullah SAW dan agama Islam. Peruntukan yang khusus dan jelas berkaitan penghinaan terhadap Rasulullah SAW juga perlu diwujudkan agar peruntukan serta penalti yang terperinci dapat disediakan.

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MEMAHAMI ASPEK PENGHINAAN TERHADAP AGAMA ISLAM DI MALAYSIA

UNDERSTANDING THE ASPECTS OF RELIGIOUS DEFAMATION AGAINST ISLAM IN MALAYSIA

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Abstract

The issue of religious defamation against Islam in Malaysia on social media remains unresolved by the existing laws, resulting continuous acts of cursing, insulting, and denigrating the religion of Islam. Due to the current situation, preventive measures in addressing this issue should prevail. For this reason, this study has been conducted to understand the aspects and contexts of blasphemy against Islam in Malaysia via qualitative methods. The qualitative data were gathered through Library studies and in-depth interviews. The interviews were conducted among informants who had the expertise and knowledge to explain the issues and problems of this study. The interviews were descriptively transcribed and analyzed. The findings showed that there are various aspects and contexts for religious blasphemy that are fundamentally intertwined. Therefore, preventive approaches must commence in terms of educational awareness and da'wah paradigm.

Keywords: Aspect and contexts for religious defamation, Islam, Malaysia

Abstrak

Isu penghinaan agama Islam di Malaysia terutamanya di media sosial masih tidak dapat ditangani dengan sebaiknya melalui sistem perundangan sedia ada. Sehingga ke hari ini masih berlaku perbuatan mencerca, menghina dan merendahkan martabat agama Islam di negara ini. Melihat kepada situasi semasa maka satu langkah pencegahan perlu diambil bagi menangani isu ini. Untuk tujuan tersebut kajian ini telah menjalankan kajian untuk mengenal pasti apakah faktor-faktor yang menyebabkan berlakunya penghinaan agama Islam di Malaysia. Kajian ini telah menggunakan pendekatan kualitatif, di mana data diperolehi melalui analisis teks (textual analysis) dan temu bual mendalam (in-depth interview). Para informan dipilih dari kalangan individu yang mempunyai kepakaran dan pengetahuan untuk menjelaskan isu dan permasalahan kajian ini. Data temu bual telah ditranskip dan dianalisis secara deskriptif. Dapatkan kajian mendapati bahawa terdapat pelbagai aspek dan konteks berlakunya penghinaan agama yang secara asasnya saling berkait rapat. Oleh itu, pendekatan pencegahan perlu dimulakan daripada aspek pendidikan dan *da'wah*.

Kata kunci: Aspek penghinaan agama, Islam, Malaysia,

PENDAHULUAN

Isu penghinaan agama Islam di media sosial merupakan satu isu yang masih tidak dapat ditangani dengan sebaiknya melalui sistem perundangan sedia ada. Buktinya pada ketika kertas ini ditulis, masih terdapat laporan media pada bulan April, Jun dan Julai 2021 mengenai iklan judi menghina Islam (Astro AWANI, 2021) perbuatan membakar al-Quran (Harian Metro, 28 Jun 2021) dan memijak al-Quran (BH Online: 27 Jun 2021). Manakala, sehingga ke hari ini daripada 34 kes penghinaan agama yang dilaporkan hanya tiga kes sahaja yang telah disabitkan kesalahan dan hukuman (Roslizawati Mohd Ramly et al., 2020).

Hal ini berlaku kerana tiada peruntukan yang jelas dan tegas mengenai penghinaan agama Islam yang dinyatakan dalam Perlembagaan Persekutuan. Justeru kesalahan menghina agama hanya boleh didakwa di bawah Seksyen 298A Kanun Keseksaan dan 233 Akta Komunikasi. Manakala, undang-undang syariah pula hanya boleh menghukum, jika sabit kesalahan mana-mana individu muslim yang menghina agama Islam. Namun tidak boleh menggunakan peruntukan yang sama terhadap bukan Islam. Selain daripada itu, undang-undang syariah juga mempunyai beberapa kelemahan yang mengakibatkan kesukaran untuk membuat pendakwaan dan pensabitan kes kerana skop kesalahan menghina agama adalah terlalu umum dan kabur (Mohamad Azri & Mohd Al Adib, 2017).

Di Malaysia, isu penghinaan agama Islam adalah merupakan isu sensitif dan boleh menjelaskan perpaduan nasional. Tambahan pula, Islam merupakan agama Persekutuan dan dianuti oleh lebih daripada separuh populasi penduduk di negara ini. Justeru, perbuatan mencemarkan kesucian dan memperlekehkan agama Islam boleh menimbulkan kemarahan dan protes daripada umat Islam atau majoriti penduduk Malaysia. Ini dapat dilihat dengan merujuk kepada isu kalimah Allah, di mana beberapa siri protes telah dilakukan oleh umat Islam di seluruh negara sebagai bantahan kepada penggunaan kalimah tersebut di dalam Bible terjemahan berbahasa Melayu (Roslizawati Mohd Ramly et al., 2020).

Justeru, penerokaan terhadap faktor-faktor penyebab penghinaan agama Islam di media sosial dilihat amat penting dalam rangka usaha untuk membina pendekatan pencegahan penghinaan agama yang lebih komprehensif dan praktikal.

KONSEP PENGHINAAN AGAMA

Menurut Kamus Bahasa Melayu, perkataan penghinaan adalah merupakan kata terbitan yang merujuk kepada perbuatan atau hal menghina (<http://prpm.dbp.gov.my/>). Manakala perkataan hina bersinonim dengan perkataan keji, tercemar, tercela, kotor dan buruk (<http://prpm.dbp.gov.my/>). Dalam erti kata yang lain,

perbuatan menghina adalah merupakan suatu perbuatan yang jelik dan negatif. Sifat menghina ini juga sebenarnya bukanlah sesuatu yang baik kerana secara fitrahnya umat manusia dijadikan dalam keadaan menyukai kebaikan dan keindahan, bukannya menyukai perkara-perkara yang jelik dan negatif.

Dalam Bahasa Arab penghinaan agama atau *al-istihzā' bi al-dīn* merujuk kepada perbuatan mengejek dan mencemuh agama. Menurut Ibn Manzūr lafaz *istihzā'* (kata asal *huzū'*) bermaksud *sukhriyyah* iaitu ejakan atau cemuhan (Mohamad Azri & Mohd Al Adib, 2017). Dalam Al-Quran dapat ditemui penggunaan perkataan *istihzā'* dan *sukhriyyah* untuk menjelaskan peristiwa penghinaan yang dilakukan oleh umat terdahulu kepada para Rasul.

Firman Allah SWT surah al An'am 6: ayat10;

وَلَقَدِ اسْتَهْزَىٰ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِاللَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا يَهِيِّئُونَ

Maksudnya: “Dan demi sesungguhnya! Telah diperlok-lookkan beberapa orang rasul sebelum mu, lalu orang-orang yang mengejek-ejek di antara mereka ditimpakan (balasan azab) bagi apa yang mereka telah perlok-lookkan itu.”

Terdapat juga penggunaan perkataan *arādhilunā*, yang bermaksud orang-orang yang hina, yang digunakan bagi menggambarkan penghinaan kepada para pengikut Nabi *calayhi al-Salām*. Dalam Surah Hud 11: ayat 27, firman Allah SWT:

فَقَالَ اللَّهُ أَلَا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَيْنَا إِلَّا بَشَرًا مُّشَنَّعًا وَمَا نَرَى إِلَّا لَذِينَ هُمْ أَرَادُوا نَارًا بَادِيَ الْأَرْضَ
وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ قَضْلٍ بَلْ نَظُنُّكُمْ كَذِبِينَ

Maksudnya: Maka berkatalah ketua-ketua yang kafir dari kaumnya: “Kami tidak memandangmu (wahai Nuh) melainkan sebagai seorang manusia seperti kami; dan kami tidak nampak golongan yang mengikutmu melainkan orang-orang kami yang miskin hina, lagi berfikiran singkat; dan kami juga tidak memandang kamu (semua) mempunyai

sebarang kelebihan yang mengatasi kami, bahkan kami menganggap kamu orang-orang pendusta.”

Dari sudut definisi perundangan, terdapat enam peruntukan dalam Perlembagaan Persekutuan (2010) yang berkaitan dengan hal ehwal Islam iaitu Perkara 3 (1), Perkara 8, Perkara 11, Perkara 12 (4), Perkara 121 (1A) dan Perkara 160 (2). Namun begitu, tiada peruntukan dalam perlembagaan yang secara jelas membincangkan berkaitan kesalahan penghinaan terhadap agama Islam. Hanya Perkara 11 dalam Perlembagaan Persekutuan yang mungkin boleh dilihat berkaitan dengan halangan daripada sebarang perkara yang boleh menghina Islam. Melalui Perkara 11, terdapat beberapa negeri yang telah mengadakan undang-undang untuk menyekat pengembangan agama-agama lain kepada orang-orang Islam.

Undang-undang yang dirujuk bagi kes penghinaan agama adalah peruntukan yang berkait dengan Akta Penyalahgunaan Media dan juga Akta yang berkait dengan keselamatan dan kesejahteraan sosial. Jelasnya, dari aspek perundangan sivil, penghinaan agama boleh didakwa kerana ianya merupakan kesalahan yang membabitkan kepentingan awam dan keselamatan negara. Malaysia sebagai sebuah negara yang mempunyai rakyat berbilang kaum, agama dan budaya, wajib mempunyai peruntukan dan penguatkuasaan undang-undang yang dapat mengelakkan daripada berlakunya perselisihan dan konflik dalam kalangan rakyat Malaysia.

Jika dirujuk kepada undang-undang Syariah di Malaysia, terdapat enakmen khusus berkaitan kesalahan menghina agama Islam. Menurut kajian oleh Mohamad Azri & Mohd Al Adib (2017) peruntukan undang-undang Syariah tersebut adalah tidak bertentangan dengan maksud perbuatan menghina agama Islam seperti yang dinyatakan dalam Al-Quran dan Hadis. Kesalahan menghina agama Islam dalam enakmen jenayah Syariah secara umumnya diuraikan dan diperincikan seperti berikut:

1. Menghina, mencerca, mengajuk-ajuk, mengejek-ejek dan mengolok-lokkan atau menyebabkan Islam dipandang hina sama ada secara lisan, tulisan, gambar, lukisan,

perkataan yang dapat didengar dan dibaca, isyarat dan perbuatan atau menghina dengan cara apa jua pun.

2. Mempersenda, mempermain, mengajuk-ajuk, mengolok-olok, mencemuh dan merendah-rendahkan perkara berikut: amalan, upacara dan istiadat berkaitan Islam, undang-undang berkaitan Islam yang sedang dikuatkuasakan, mazhab yang sah dan muktabar, fatwa dan para pegawai agama, guru agama dan imam yang dilantik.
3. Menghina, meniru, mempersenda, mencerca, mengajuk-ajuk, mengejek-ejek dan mengolok-olokkan al-Quran dan Hadis serta ayat-ayat berkaitan dengan agama samada melalui kata-kata, perkataan, lisan dan perbuatan atau dengan cara apa jua pun.
4. Memusnahkan, merosakkan, mencemarkan, membinasakan, meroboh, mengubah, memindahkan surau dan masjid serta apa jua kemudahan yang terdapat padanya dengan tujuan untuk menghina, merendah, mempersenda, mencela dan mengeji agama Islam atau dengan niat atau tujuan apa sekalipun.
5. Turut dianggap sebagai kesalahan menghina agama adalah dakwaan seseorang Muslim bahawa dia telah keluar dari Islam.

Media sosial secara umumnya digunakan sebagai satu platform untuk menyampaikan maklumat. Media sosial merujuk kepada perkhidmatan aplikasi ataupun mana-mana rangkaian internet yang digunakan sebagai platform untuk masyarakat awam berkomunikasi di alam maya. Antara aplikasi media sosial yang popular di Malaysia adalah *Facebook*, *Instagram* dan *Twitter*. Oleh itu, istilah penghinaan agama Islam di media sosial merujuk kepada perbuatan yang bertujuan merendahkan-rendahkan, memburukkan dan menjatuhkan martabat dan kemuliaan agama Islam melalui penghantaran apa sahaja bentuk mesej di laman sosial. Jelasnya, motif penghinaan agama adalah untuk menyakitkan hati orang lain dan membuat provokasi yang boleh

menggugat ketenteraman awam. Namun begitu, konsep penghinaan agama dalam kertas kerja ini tidak merangkumi dakwaan atau cubaan untuk meninggalkan agama Islam.

KAJIAN LALU

Menurut sebuah kajian di Indonesia, terdapat beberapa faktor penyebab telah dikenal pasti sebagai punca berlaku penghinaan agama di negara tersebut. Faktor-faktor tersebut adalah: pertama, bermotifkan politik, di mana agama sering digunakan bagi tujuan mencapai kuasa politik. Kedua, kewujudan ajaran sesat yang dilihat berpunca daripada pemimpin agama yang tidak berperanan dengan sebaiknya dalam masyarakat dan kejahilan penganut agama sendiri. Ketiga, sistem undang-undang yang tidak berkesan kerana terdapat kelemahan dari sudut penguatkuasaan dan hukuman yang tidak setimpal. Keempat, terdapatnya kepelbagaian agama yang menyebabkan wujudnya perasaan sebagai yang paling benar dan golongan yang mempertahankan sektarian yang sesat atas dasar hak kebebasan beragama (Zuliyus & Pitchan, 2020).

Kajian yang dilakukan oleh (Muhamad Faisal Ashaari et al., 2015) turut mengaitkan motif politik dan kebencian sebagai faktor berlakunya penghinaan terhadap agama Islam oleh pengikut kumpulan *Facebook Murtads in Malaysia and Singapore*. Hal ini kerana, didapati bahawa kajian mereka mengenai Islam adalah berteraskan kepada sifat anti Islam yang dipengaruhi oleh semangat Perang Salib.

Faktor boleh berlakunya penghinaan agama juga didapati terkait rapat dengan kemajuan teknologi komunikasi itu sendiri yang secara tidak langsung mempromosikan ideologi liberalisme iaitu hak kebebasan individu termasuk hak kebebasan bersuara tanpa batasan. Menurut Alfani & Saputra (2019), di Indonesia kemudahan teknologi ini telah menyebabkan kewenangan perbuatan mencerca dan menghina serta saling berbantah dalam kalangan warganet di negara itu. Mereka juga turut menyatakan bahawa terdapat juga penghinaan yang dilakukan tanpa sengaja

kerana pelakunya mendakwa tidak bertujuan sedemikian. Perlakuan sebegini sebenarnya juga menjelaskan bahawa pelaku mungkin tidak menyedari perlakuan mereka yang telah menghina agama Islam dan mengetahui adanya undang-undang berkaitan penghinaan agama.

Jelasnya, faktor penghinaan agama ini didorong oleh pelbagai faktor penyebab. Namun begitu, berdasarkan kepada tinjauan literatur, kajian yang memahami aspek dan konteks berlakunya penghinaan terhadap Islam secara khusus dan lebih terpeinci dengan menggunakan metod tembal mendalam masih belum lagi dilaksanakan. Kajian oleh Muhammad Faisal Ashaari et.al (2015) mungkin boleh dilihat sebagai antara kajian rintis terhadap isu penghinaan agama Islam di media sosial Malaysia. Namun kandungan kajian mereka tidak memfokuskan kepada usaha mengenal pasti konteks yang berlaku dalam isu penghinaan terhadap agama Islam. Justeru, kajian ini penting dilakukan bagi mengisi kelomongan dalam kajian isu penghinaan agama di Malaysia.

METODOLOGI KAJIAN

Kajian ini adalah berbentuk kualitatif. Data diperolehi melalui temu bual mendalam (*in-depth interview*) bersama golongan informan yang telah dikenal pasti mempunyai kepakaran dan pengetahuan untuk menjelaskan isu dan permasalahan kajian ini.

Bagi tujuan pengumpulan data, penyelidik melakukan proses temu bual secara dalam talian dengan berpandukan soalan separa struktur. Hasil temu bual telah ditranskrip dengan mendengar semula rakaman secara teliti dan menyalinnya semula tanpa meninggalkan satu perkataan pun. Setelah itu data yang telah ditranskrip telah dianalisis dengan menggunakan kaedah analisis kandungan di mana data temu bual telah dibaca berulang kali bagi mengenal pasti tema utama bagi tujuan membuat interpretasi dan cadangan penyelesaian masalah kajian.

Di samping kaedah temu bual mendalam, data juga telah diperoleh daripada beberapa dokumen. Pengutipan dan pengumpulan maklumat daripada dokumen membolehkan penyelidik menambah, membandingkan dan memperkuatkan lagi data-data yang diperolehi daripada sesi temu bual. Dalam kajian ini dokumen yang dirujuk adalah bahan rujukan sekunder seperti jurnal akademik, artikel akademik, dan kajian-kajian lepas.

Jumlah informan yang mengambil bahagian dalam kajian ini adalah seramai 5 orang. Para informan terdiri daripada Pegawai Agama, Pengamal Media, Ahli Akademik, pengguna media dan Ibu/Bapa.

Bil.	Informan	Kategori
1	IF1	Pegawai Agama (JAKIM)
2	IF2	Pengamal media
3	IF3	Ahli Akademik
4	IF4	Pengguna media
5	IF5	Ibu/Bapa

DAPATAN KAJIAN

1. Kefahaman Tentang Agama Islam

Secara keseluruhannya, informan berpendapat bahawa faktor penghinaan agama yang berlaku di Malaysia ini adalah kerana kurangnya kefahaman tentang Islam. Hal ini disokong oleh kenyataan informan.

IF1: "...kita boleh katakan dia ni tak faham agama lah, tak faham agama kita, sensitiviti dan sebagainya..."

IF2: "...seperti saya katakan tadi kesalah fahaman dan ketidakfahamanlah tentang agama, jadi nak salahkan siapa ya..."

IF3: "...sebenarnya saya dah jawab sebahagian tadi, tapi saya rasa saya boleh ulang balik. Yang pertamanya adalah salah faham terhadap Islam, salah faham terhadap agama Islam..." , "...Tentulah kerana tidak memahami agama lain..."

IF4: "...saya rasa satu kurang pemahaman pasal agama itu sendiri..."

IF5: "...faktor dalamannya mungkin seperti tiada sensitiviti, kejahanan..."

2. Persekutaran Didikan Keluarga/Ibu bapa

Selain itu, informan berpendapat bahawa penghinaan agama ini berlaku atas kekurangan dalam didikan ibu bapa dan keluarga tentang agama kepada anak-anak ataupun golongan yang terlibat dalam penghinaan agama ini.

IF1: "...dia Islam, tapi mungkin kerana satu, kurangnya didikan agama itu sudah pastilah..."

IF2: "...Mungkin di peringkat keluarga, kedua ibu bapa yang tidak mendidik anak mereka supaya memahami agama dengan sebetulnya..."

IF3: "...contohnya macam keluarga (didikan)..."

3. Pengalaman individu

Informan juga berpendapat bahawa faktor pengalaman individu yang berhadapan atau berurusan dengan orang Islam yang tidak membawa imej Islam yang betul merupakan punca kepada penghinaan agama.

IF1: "...yang kedua, mungkin dia ada sesuatu, *wallahualam* mungkin dendam yang menyebabkan dia ni teruk sangat memusuhi Islam..."

IF4: "...faktor pengalaman sendiri, ada sesetengah orang, dia tiba-tiba *encounter* dia dengan Muslim adalah *encounter* yang tidak bagus untuk *first time* ini, dia akan rasa macam tulah, dia akan terus *assume* yang Muslim itu jahat contohnya..."

4. Aliran Pemikiran

Selain itu, menurut informan, aliran pemikiran seperti sekularisme, liberalisme dan ekstremisme adalah adalah aspek yang membentuk kefahaman dan tindaakan untuk menghina agama di Malaysia.

IF3: "...saya ingat yang menjadi isu di Malaysia, sebab kita punya konsep tentang kebebasan bersuara ini sangat dipengaruhi oleh Barat, nak hina Jesus pun tak ada masalah kan, nak hina Tuhan pun tak ada masalah, sebab dia mengamalkan kebebasan beragama yang tidak ada *limitation* kan, tetapi kita di Malaysia lain, sebab kita, budaya kita berbeza..."

IF3: "...Saya ingat yang paling membimbangkan juga adalah fahaman ekstrem dalam kalangan penganut agama, sama ada Muslim ataupun bukan Islam sebenarnya. Kalau di Malaysia ini sahaja, penghinaan kepada agama Islam dilakukan oleh bukan Islam ini terdiri daripada kalangan mereka yang ekstremis ataupun yang sekular, yang mereka bukan penganut agama yang betullah..."

5. Persepsi Terhadap Parti Politik

Menurut informan, imej dan agenda parti politik tertentu yang menjadikan agama sebagai wadah untuk mendapatkan sokongan dan undi telah menyebabkan berlakunya penghinaan terhadap agama Islam.

IF5: "...dia nampak macam *certain political party* ini sebagai agama..."

6. Aspek Undang-undang

Dilihat bahawa undang-undang berkenaan penghinaan agama ini tidak jelas, tegas dan tidak dilaksanakan secara menyeluruh di Malaysia. Hal ini seperti mana dinyatakan oleh informan berikut.

IF5: “...mungkin undang-undang belum diperkenalkan. *I mean that people should know more what are the consequences of their action regarding this.* Mungkin ada peruntukan undang-undang tapi pelaksanaannya tidak adil...”

PERBINCANGAN

Dapatan kajian kualitatif ini mendapati bahawa kefahaman terhadap agama, persekitaran didikan ibu bapa dan pengaruh aliran pemikiran sesat adalah merupakan aspek-aspek yang berkait dengan isu pendidikan dan juga isu pemantapan da’wah di negara ini. Hal ini kerana individu yang melakukan penghinaan agama Islam tidak mempunyai pengetahuan yang jelas tentang Islam.. Dapatan ini senada dengan dapatan Zuliyus & Pitchan (2020) yang juga menyatakan bahawa faktor penghinaan agama di Indonesia berpunca daripada sikap pemimpin agama yang tidak prihatin sehingga mengakibatkan kejahilan dan munculnya ajaran sesat. Cuma yang membezakan adalah para informan melihat punca kepada salah faham agama berkait rapat dengan faktor peranan ibu bapa.

Manakala pengalaman buruk bergaul dengan masyarakat Islam sehingga menimbulkan rasa tidak puas hati dan dendam mungkin juga berpunca daripada isu prejudis dan memandang negatif kaum yang lain. Isu prejudis merupakan isu hubungan etnik di Malaysia yang masih sukar dibendung (Chandra, 2014). Namun, terdapat juga kebarangkalian bahawa perasaan dendam atau kebencian tersebut berpunca daripada sifat anti Islam yang berpunca daripada semangat perang salib seperti yang ditemui dalam dapatan kajian oleh Muhamad Faisal Ashaari et al. (2015)

Politik dan undang-undang juga turut dikaitkan sebagai salah satu aspek yang didapati menyebabkan berlakunya penghinaan agama Islam di Malaysia. Sama seperti dapatan yang

ditemui oleh Zuliyus & Pitchan (2020), agama telah dijadikan alat untuk sesetengah ahli politik bagi memenangi undi. Di Malaysia, isu-isu agama juga turut dimainkan terutama menjelang pilihanraya, yang lazimnya mengakibatkan tercetusnya perbuatan dan percakapan yang memperlekehkan agama. Jelasnya, keberanian melakukan perbuatan menghina agama Islam juga bertitik tolak daripada tiadanya peruntukan yang jelas mengenainya dalam Perlembagaan Persekutuan. Ini menyebabkan berlakunya ketidakpastian dan mendorong sesetengah individu untuk memburukkan serta merendahkan imej agama Islam tanpa rasa takut dikenakan tindakan undang-undang.

KESIMPULAN

Berdasarkan kepada dapatan kajian, para penyelidik mendapati bahawa konteks dan aspek penyebab penghinaan terhadap agama Islam adalah berkait rapat dengan isu pendidikan, isu hubungan etnik dan isu politik serta undang-undang. Secara asasnya kesemua aspek ini adalah saling terkait. Justeru, langkah pencegahan yang sesuai diambil adalah melalui pendidikan kesedaran dan mengubah paradigma *da'wah*. Namun, dicadangkan supaya fokus utamanya adalah kepada golongan dewasa dan ibu bapa. Ini adalah selari dengan dapatan temubual dan ini juga adalah aspek pendidikan yang selama ini tidak begitu dititik-beratkan. Oleh itu, satu bentuk pendekatan pendidikan dan *da'wah* yang dapat memupuk kefahaman dan kesedaran mengenai sensitiviti beragama dalam kalangan dewasa dan ibu bapa perlu dirangka dan dibangunkan.

PENGHARGAAN

Kertas kerja ini adalah sebahagian daripada hasil penyelidikan geran P1-16-15919-UNI-USIM-FKP “Pembangunan Model Baharu Pencegahan Penghinaan Agama Islam Di Media Sosial.”

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AMALAN ETIKA ISLAM DALAM KALANGAN PERUNDING HARTANAH

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Abstrak

Integriti dan etika adalah asas kepada profesionalisme dan salah satu dari kompetensi utama dalam pekerjaan (Marr, 2007). Tambahan pula sebagai seorang Muslim, integrtiti dan etika atau akhlak merupakan asas kepada ajaran Nabi Muhammad SAW sepertimana dalam hadis riwayat Imam al Bukhari. Para sarjana seperti Quirrez dan Idian (2018) dan Mohd Koharuddin (2015) mendakwa bahawa etika dan integriti mampu mempertingkatkan kecekapan dan kecekatan kakitangan serta membawa kepada peningkatan produktiviti. Untuk tujuan itu, suatu kajian telah dilaksanakan bagi mengkaji kefahaman dan pelaksanaan amalan etika kerja dalam kalangan Perunding Hartanah di Johor Bahru. Kajian juga ingin meneroka nilai etika sebenar dan cabaran yang dihadapi dalam mengamalkan etika dan membentuk diri agar menjadi Perunding Hartanah yang lebih berintegriti dan berjaya. Selain daripada itu, ia cuba merungkaikan kefahaman para responden dari dua perspektif iaitu; prinsip etika kerja, dan etika kerja Islam. Kaedah temu bual separa berstruktur telah digunakan dan pemerhatian libat-serta pengkaji sebagai sumber primer untuk mendapatkan data kajian. Sepuluh orang responden telah ditemubual dari tiga buah organisasi hartaanah berdaftar di daerah Johor Bahru. Kesemua data temu bual yang diperolehi ditafsirkan kepada transkrip dan dianalisis oleh pengkaji dengan melaksanakan analisis tematik. Kajian mendapati bahawa konsep amanah, kejujuran dan ketelusan, bertanggungjawab, profesionalisme, perpaduan, bekerjasama dan bertolak ansur

sebagai asas pembentukan integriti dalam kalangan Perunding Hartanah. Sementara itu, kepercayaan, keselesaan, rekomendasi, reputasi serta memudahkan urusan kerja dilihat sebagai beberapa kualiti etika yang boleh membantu dalam melahirkan Perunding Hartanah yang berwibawa dan profesional.

Kata kunci: “*etika kerja*”, “*etika kerja Islam*”, “*Perunding Hartanah*”

Abstract

Integrity and ethics were seen to enhance professionalism and as an important competency in discharging one's job (Marr, 2007). In addition, as a Muslim, integrity and ethics forms the basis of the Islamic teachings of the Prophet Muhammad SAW as mentioned in a famous hadith by Bukhari. Scholars such as Quirrez and Idian (2018); and Mohd Koharuddin (2015) has argued that ethics and integrity could enhance efficiency and competency and bring higher productivity. This study is entitled “Ethical Practices among Real Estate Consultants in Johor Bahru”. It was aimed to investigate the implementation of work ethic practices among Real Estate Consultants in Johor Bahru. The researcher was also interested to explore the real ethical values and challenges faced among respondents while performing their duties. The study also follows the principles of conventional work ethics and Islamic work ethics as a framework. Semi structure interviews and participative observation we used to obtain the data. Ten respondents were selected from three registered real estate organizations in the Johor Bahru district. Interviews were conducted in all three organizations and the researcher also made participative observations around the organizations. Transcription of data were done and analyzed by using thematic analysis. The study found that the concepts of trustworthiness, honesty, transparency, responsibility, professionalism unity, cooperation and tolerance were critical in the formation of an ethical practice among realty consultants. On the other hand, trust, comfort, recommendation and reputation as well as facilitation were seen as important qualities in developing a professional and accountable real estate consultant.

Keywords: Work Ethics, Islamic Work Ethics, Real Estate Consultant

LATAR BELAKANG KAJIAN

Nilai dan etika adalah perkara yang sangat kritikal pada masa zaman yang serba canggih ini. Akibat dari kemajuan pasca modernisme yang menguasai dunia kini, etika dan sains kerap menghadapi pertembungan (Briggs, 2012). Kehilangan etika dalam kalangan pekerja dan masyarakat boleh membawa kemusnahan dan kerosakan kepada sistem dan produk (Mohd Janib, 2001). Justeru, peningkatan kesedaran dan penghayatan etika amatlah penting pertingkatkan dan dipertahankan. Namun setiap individu mempunyai fahaman dan pandangan tersendiri terhadap amalan etika yang diperlakukan. Permulaan abad moden dan perkembangan ekonomi yang pesat masa kini menyebabkan etika dan nilai kurang diberikan penekanan. Sebenarnya, persekitaran perniagaan haruslah menekankan penghayatan etika agar organisasi perniagaan mahupun industri pengeluaran bebas dari salahlaku dan pengkhianatan (Whitemore, 2005). Pada masa kini, kebanyakan anggota masyarakat lebih mementingkan nilai keduniaan dan kepentingan diri justeru kadangkala meninggalkan etika, integriti, keagamaan dan kemoralan. Bagaimanapun, penghayatan etika ini kelihatan agak mencabar terutamanya dalam zaman serba canggih ini. Banyak cabaran dan halangan yang dihadapi bagi mempertahankan kesedaran dan penghayatan etika dalam semua aspek kehidupan termasuk vokasional dan pekerjaan (Bibiana Manggai, 2018). Justeru beberapa permasalahan kajian telah dikenal pasti dalam kajian ini. Ia adalah untuk meneroka kesedaran dan penghayatan nilai dan etika kerja yang diamalkan dan dilaksanakan dalam industri hartanah di Johor Bahru. Persoalan kajian adalah seperti di bawah:

1. Apakah konsep etika dalam pemahaman para Perunding Hartanah di Johor Bahru?

2. Apakah cabaran dalam pematuhan etika dalam kalangan Perunding Hartanah?
3. Apakah kesan pematuhan etika kepada perlaksanaan tugas seorang Perunding Hartanah?

Tingkah laku tidak bermoral seperti pecah amanah, penipuan pengiklanan, tidak jujur seperti menipu, mungkir janji, layanan kurang memuaskan terhadap klien kerapkali dikaitkan dengan peniaga dan perunding. Berikut masalah yang dihadapi, pengkaji berharap konsep etika yang diamalkan dalam kalangan Perunding Hartanah dapat difahami fenomenanya dan penghayatan etika dapat dipertingkatkan.

KAJIAN LITERATUR

Konsep Etika

Etika atau ‘*ethica*’ daripada perkataan latin ialah satu cabang utama dalam bidang falsafah merujuk kepada kelakuan yang betul dan kehidupan yang baik. ‘*Ethos*’ adalah perkataan Greek bermaksud perangai, nilai atau sesuatu yang berkaitan dengan sikap manusia. Etika di dalam perkataan latin pula adalah ‘*mores*’ bermaksud moral atau perangai. Justifikasinya etika ditakrifkan sebagai ukuran atau piawaian untuk mengukur tindakan yang dilakukan individu atau seseorang sama ada tindakan yang betul atau salah atau baik atau buruk. Etika dianggap hanya suatu analisis tindakan yang betul atau salah tetapi sebenarnya liputan etika adalah lebih luas. Tetapi dapatlah kita simpulkan bahawa etika bermaksud perlakuan yang baik, yang menepati nilai-nilai dan norma yang dianuti oleh sekelompok manusia (Mohd Koharudin, 2021).

Etika Menurut Perspektif Barat

Aristotle (382 S.M) menegaskan bahawa mempraktikkan teori keperibadian mulia dalam setiap urusan seharian merupakan suatu keperluan insan. Konsep ‘*the golden mean*’ amat ditekankan oleh ahli falsafah dari Barat. Ia membawa maksud melihat

kebaikan pada keadaan keseimbangan antara keinginan, di mana tindakan atau kelakuan yang dilakukan tidak berlebihan. Setiap manusia mempunyai nilai jati diri yang dianggap sebagai moral secara umumnya. Jika dilihat dari sudut lain, setiap manusia pasti mempunyai pelbagai pemahaman dan timbul percanggahan nilai berdasarkan adab, agama dan bangsa. Pelbagai tafsiran berkaitan nilai dan etika dari perspektif Barat (Birsch, 2013). Nilai dan etika sering dilihat dari perspektif berbeza. Malah dalam kalangan ahli falsafah terkenal juga menghasilkan pelbagai perdebatan berkaitan etika, tentang tafsirannya, keperluan dan kegunaannya. Etika merupakan topik yang sering menjadi perbualan dan perbincangan sehingga masa kini.

Teori Etika Menurut Perspektif Barat

Walaupun begitu, dalam konteks kajian ini, pengkaji menfokuskan kepada tiga teori etika Barat iaitu *Teleologi*, *Deontologi* dan *Virtuous*. Menurut Graham dan Luce III (2004), teori etika teleologi adalah nilai "betul" atau "salah" yang berdasarkan kepada kesan sesuatu perbuatan. Ini bermaksud, perbandingan antara baik dan buruk, betul dan salah akan dinilai atas kesan dan keputusan terakhir sesuatu tingkah laku itu (Mohammad Maiwan, 2018). Jika sesuatu perlakuan itu akan datang mendatangkan hasil yang baik, meskipun kaedah mencapainya agak kontroversi, maka ia dapat diterima sebagai sesuatu yang beretika.

Etika teleologi, (teleologi dari *telos* Bahasa Yunani, bermaksud "akhir"; sementara logo, "sains"), adalah suatu teori moral yang memperoleh kewajipan atau kewajiban moral dari apa yang baik di akhir sesuatu perlakuan atau yang diinginkan sebagai tujuan yang ingin dicapai itu adalah baik. Juga dikenal sebagai etika konsekuensialis, ia berlawanan dengan konsep etika deontologi (dari *deon* Bahasa Yunani, berarti "kewajipan"), yang menyatakan bahawa piawaian asas untuk tindakan yang benar secara moral bebas dari kebaikan atau kejahatan yang dihasilkan. Etika moden, terutama sejak ahli falsafah deontologi Jerman Immanuel Kant abad ke-18, telah dibahagikan secara mendalam antara bentuk etika teleologi (*utilitarianisme*) dan teori deontologi.

Teori-teori teleologi berbeza-beza mengenai sifat akhir yang harus dipromosikan oleh tindakan. Teori Eudaemonist (*eudaimonia* Bahasa Yunani, yang bermaksud "kebahagiaan"), yang menyatakan bahawa etika terdiri dalam beberapa fungsi atau aktiviti yang sesuai dengan manusia sebagai manusia, cenderung menekankan pemupukan kebijakan atau keunggulan dalam agen sebagai akhir dari semua tindakan. Ini boleh menjadi kebijakan klasik seperti- keberanian, kesederhanaan, keadilan, dan kebijaksanaan - yang mempromosikan idealistic Yunani manusia sebagai "binatang rasional"; atau kebijakan teologi — kepercayaan, harapan, dan cinta — yang membezakan cita-cita Kristian manusia sebagai makhluk yang diciptakan menurut gambar Tuhan (Copp, 2007).

Dian Wicaksono et.al. (2018) meringkaskan teori *utilitarianism* sebagai berasal dari kata Latin *utilis*, yang kemudian menjadi utiliti perkataan Inggeris yang bermaksud berguna. Egoisme etika merujuk kepada kepentingan individu, manakala utilitarianisme merujuk kepada kepentingan massa atau ramai orang. Espen Gamlund (2012) menyatakan Jeremy Bentham ahli falsafah utilitarianisme mempunyai slogan iaitu “perbuatan atau tindakan yang betul menghasilkan kebahagiaan terbesar dan melibatkan jumlah yang besar iaitu majoriti pihak yang terlibat”. Teori egoisme pula menegaskan bahawa tindakan yang betul adalah tindakan yang membawa kebaikan kepada diri sendiri.

Seterusnya ialah teori Deontologi pula dilihat seolah-olah bertentangan dengan teori Teleologi. Berdasarkan teori ini, akibat atau kesan dari tindakan seseorang bukanlah keutamaan. Sifat perlakuan atau ciri-ciri peraturan adalah lebih penting (Bircsh, 2013). Prinsip moral dan kewajipan moral yang bernilai intrinsik berlandaskan kepada sesuatu perlakuan sama ada baik atau buruk, benar atau salah. Sehubungan dengan itu, kewajipan dan peraturan moral perlu difahami sebelum memilih untuk melakukan apa-apa tindakan moral yang betul. Prinsip Kewajiban ialah suatu pelaksanaan tanggungjawab semata-mata. Mohammad Maiwan (2018) menyatakan tindakan bermoral atau tidak adalah berdasarkan tanggungjawab. Dengan erti kata lain, tanggungjawab merupakan satu nilai utama yang menentukannya. Pilihan individu secara bebas berdasarkan nilai yang baik atau buruk merupakan Prinsip Eksistensialisme.

Peraturan dan prinsip kemoralan adalah terlalu abstrak, subjektif dan berubah-ubah menurut Sartre, beliau seorang ahli falsafah Perancis (Copp, 2007). Tambahan lagi, beliau menyatakan tiada sebarang peraturan yang boleh digunakan oleh seseorang manusia untuk menentukan tindakan bermoral. Pilihan dan tindakan yang dilakukan adalah tanggungjawab manusia itu sendiri.

Teori Kemoralan Sosial dan Keperibadian Mulia atau *virtue theory* diasaskan oleh Thomas Hobbes, Emile Durkheim (Mohd Janib, 2001). Menurutnya lagi, moral dan etika menfokuskan kepada masyarakat yang mengamalkan diri dengan peraturan, tatasusila, adat dan hukuman. Tradisi, norma, kebiasaan, adat, kod, nilai, pantang larang merupakan peraturan masyarakat. Keperibadian, sifat kelakuan dan ciri watak yang mulia mempunyai kaitan dengan etika berdasarkan teori Keperibadian Mulia (*virtue*). Pembentukkan akhlak mulia dan terbaik merupakan usaha untuk mengembangkan moral dan etika, bukan kepatuhan kepada peraturan masyarakat (Brisch, 2013). Secara umumnya, teori-toeri Barat kini tetupun kepada penjelasan etika dari tuntutan masyarakat, atau pekerjaan dan tugas seseorang. Sesuatu itu dipandang beretika jika ianya mendatangkan kebaikan kepada masyarakat atau dirinya, ataupun ianya perlu dilaksanakan atas dasar tugas dan tanggungjawab seseorang. Sebab itulah, walaupun seseorang itu melakukan tingkahlaku beretika, dan dia dipuji masyarakat, kita sering mendengar jawapan "*I am just doing my job*" (saya hanyalah melaksanakan tugas saya) atau "*it is just business, nothing personal*" (ianya hanyalah urusan perniagaan dan bukanlah peribadi) dan inilah titik tolaknya etika Barat itu berlainan dengan prinsip-prinsip etika Islam yang memasukkan elemen rabbaniyyah (ketuhanan) dan pembalasan akhirat. (Sharifah Hayati, 2010)

Perbincangan Etika Menurut Perspektif Islam

Seperti yang dibincangkan di atas tadi, dalam Islam, etika dan akhlak merupakan intipati utama dalam ajarannya (Samir Ahmad, 2009). Islam mengajar manusia bahawa etika merupakan nilai terutama sama ada seseorang itu akan berbahagia atau

berduka-cita di dunia dan di akhirat. Konsep etika Islam terikat dengan konsep redha (kepada Allah dan diredhai Allah), syukur dan sabar. Ia juga berkait rapat dengan konsep taqwa. Islam juga mengajar bahawa taqwa merupakan kriteria utama seseorang itu mendapat redha Allah SWT atau tidak, dalam al Quran, surah al Hujurat: ayat 13 Allah SWT berfirman:

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَاوَنَ فَوْزٌ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْنَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ



Bermaksud: Wahai umat manusia! Sesungguhnya Kami telah menciptakan kamu dari lelaki dan perempuan, dan Kami telah menjadikan kamu berbagai bangsa dan bersuku puak, supaya kamu berkenal-kenalan (dan beramah mesra antara satu dengan yang lain). Sesungguhnya semulia-mulia kamu di sisi Allah ialah orang yang lebih taqwanya di antara kamu, (bukan yang lebih keturunan atau bangsanya). Sesungguhnya Allah Maha Mengetahui, lagi Maha Mendalam PengetahuanNya (akan keadaan dan amalan kamu).

Justeru dapatlah diambil pengajaran bahawa sifat dan sikap taqwa seseorang itulah yang menjadi asas akhlaknya (kod etika) dalam Islam, dan ianya dilaksanakan demi keredhaan Allah SWT, barulah sebab-sebab yang lain seperti *maslahah ammah* (kebaikan umum) mahupun *taklif* (tanggungjawab). Mohd. Faizal et.al. (2014) istilah yang tepat berkenaan etika seorang Muslim ialah akhlak. Akhlak merupakan sifat terpuji yang dihasilkan oleh jiwa manusia merujuk kepada watak dan perwatakan, sifat dan kelakuan manusia. Selain itu, sifat semula jadi yang tertanam dalam diri manusia juga dijelaskan sebagai akhlak. Hal ini kerana akhlak manusia mempunyai kombinasi antara unsur kerohanian dan fizikal untuk membentuk etika seorang Muslim. Islam suatu agama yang lengkap, menggariskan pelbagai panduan kepada umatnya untuk mencapai kebahagiaan tertinggi dalam kehidupan di dunia dan di akhirat. Malah Islam juga lebih awal memberikan

panduan berkaitan etika dan kelakuan manusia yang dikenali sebagai adab dan akhlak pada setiap aspek supaya umatnya tidak berpecah belah dan sentiasa bekerjasama serta hidup dalam keadaan aman dan harmoni. Akhlak merupakan panduan moral dan etika bagi masyarakat Islam berdasarkan Wahyu Ilahi kemudian menggunakan anugerah akal untuk berfikir. Taklukkan manusia berpandukan kepada ajaran agama merupakan tumpuan moral dan etika (Ainuddin Bin Mohd Isa, 2018).

Tambahan pula, etika Islam bersifat universal dan komprehensif serta penerimaan seluruh manusia di setiap tempat dan masa serta dalam segala bidang. Hukum halal haram, pahala dosa dikaitkan dengan etika Islam. Konsep ibadah dan konsep matlamat tidak menghalalkan cara juga tertakluk kepada etika Islam. Menurut Leny Novianti (2010) etika Islam adalah bersumberkan firman Allah SWT iaitu melalui al-Quran dan Hadis. Etika Islam juga merujuk kehidupan Nabi Muhamad SAW sebagai contoh tauladan hidup beretika. Kehidupan Rasulullah SAW yang tercatat sebagai sirah nabawiyah adalah rekod dari beratus ribu hadis yang dijadikan panduan hidup etika seorang Muslim. Peraturan dan undang-undang juga harus diambil dari kedua sumber tersebut dan tafsiran para ulamak agar ianya bersifat konsisten dan sesuai dengan kehendak asal maqasid syariah. Ianya dijadikan sebagai panduan untuk hidup dan berkelakuan beretika seperti ditetapkan oleh Allah SWT. Tambahannya lagi, etika berbentuk syari'ah yang terdiri dari Al-Quran, hadis, 'ijma dan qiyas.

METODOLOGI KAJIAN

Kajian ini menggunakan kaedah kualitatif iaitu menggunakan kaedah dampak fenomenologi. Pengkaji telah cuba berusaha untuk mendalami dan memaknakan pengalaman para responden. Kaedah temubual telah dilaksanakan dengan menggunakan temubual separa berstruktur. Di samping itu, pengkaji telah menggunakan teknik pemerhatian libat-serta bagi memahami persoalan kajian yang telah ditetapkan. Ekoran daripada itu, interaksi dalam situasi dan keadaan yang berlaku telah dapat difahami oleh pengkaji.

Kriteria atau ciri-ciri responden kajian ini ialah berpengetahuan, berpengalaman sekurang-kurangnya 2 tahun, terdiri daripada lelaki dan perempuan yang mana bilangannya hampir sama banyak, mempunyai tahap jualan yang tinggi, terdiri daripada Perunding Hartanah yang beragama Islam dan beroperasi di daerah Johor Bahru. Hal ini kerana daerah Johor Bahru merupakan daerah paling utama dalam Negeri Johor dan daerah yang paling aktif kegiatan hartanahnya. Responden yang dipilih adalah daripada Agensi Hartanah Berdaftar di daerah Johor Bahru. Agensi yang dipilih adalah agensi sederhana besarnya yang mempunyai sekurang-kurangnya 40 Perunding Hartanah yang berdaftar dan terdiri daripada pelbagai kaum. Populasi bagi kajian ini berjumlah 300 orang hasil dari persamplean bertujuan, 3 orang daripada Agensi Hartanah Hectarworld Realty Johor Sdn Bhd, 4 orang daripada One Dream Realty Sdn Bhd dan 3 orang daripada IW Properties Johor Bahru Sdn Bhd telah terpilih.

Hasil temubual telah ditranskripsikan. Kemudian analisis tema telah dilaksanakan yang menghasilkan beberapa tema dan sub tema. Di samping itu, nota dari pemerhatian digunakan dalam memahami data temubual yang telah dianalisis.

DAPATAN KAJIAN

Latar Belakang Responden

Syarikat yang terlibat ialah One Dream Realty Sdn Bhd, Hectarworld Realty (Johor) Sdn Bhd dan IW Property Sdn Bhd. Responden yang dipilih adalah berbangsa Melayu dan beragama Islam. Responden terdiri daripada tujuh orang lelaki dan tiga orang perempuan. Lingkungan usia responden yang dipilih adalah 25 tahun hingga 36 tahun. Lima daripada mereka berstatus bujang dan lima lagi sudah berkahwin serta berkeluarga. Responden yang dipilih merupakan Perunding Hartanah ‘senior’ yang tempoh perkhidmatan mereka mestilah lebih dari 3 tahun. Perunding Hartanah ‘senior’ mempunyai pengetahuan dan pengalaman kerja yang lama dan dianggap matang di dalam industri hartanah. Perunding Hartanah menjana pendapatan yang tinggi iaitu antara RM3,000 hingga RM15,000 sebulan. Responden

kajian ini telah dilabelkan oleh pengkaji dengan kod rujukan iaitu PH1, PH2, PH3, PH4, PH5, PH6, PH7, PH8, PH9, PH9 dan PH10 untuk menjaga etika kerahsiaan dalam kajian ini.

Analisa Dapatan Kajian

Analisa daripada dapatan kajian ini merujuk kepada objektif kajian yang pertama dan kedua iaitu meneroka pemahaman konsep etika serta pematuhannya dalam kalangan para Perunding Hartanah di daerah Johor Bahru.

Pemahaman Konsep Etika Dan Pematuhan Etika dalam Kalangan Perunding Hartanah

Analisa daripada dapatan kajian ini merujuk kepada objektif kajian yang pertama dan kedua iaitu meneroka pemahaman konsep etika serta pematuhannya dalam kalangan para Perunding Hartanah di daerah Johor Bahru. Berdasarkan kepada pemahaman dan pematuhan tentang konsep etika ini, pengkaji telah menemui beberapa tema. Tema-temanya adalah seperti berikut:

1. Amanah
2. Kejujuran dan ketelusan
3. Bertanggungjawab
4. Profesional
5. Perpaduan, bekerjasama dan bertolak ansur.

Amanah

Amanah adalah suatu nilai etika yang sangat penting dalam kehidupan seharian manusia, setiap manusia diberi tanggungjawab dan kuasa terhadap urusan seharian mereka. Dapatan kajian temu bual mendapati amanah merupakan amalan etika paling penting yang difahami dalam kalangan responden. Para responden menerangkan bahawa sikap kerja amanah sebagai Perunding Hartanah amatlah perlu memandangkan kerjaya ini menguruskan wang yang berjumlah besar. Menurut pemahaman PH1 amanah ialah sebuah kewajipan yang telah dipertanggungjawabkan oleh pelanggan untuk ditunaikan. Para

Perunding Hartanah haruslah amanah terhadap transaksi yang akan dilakukan semasa berurusniaga.

“Saya dari first saya masuk sampai sekarang yang paling saya pentingkan ialah kejujuran then amanah.” (PH1)

PH3 pula mengaitkan amanah dengan transaksi yang dilakukan setiap hari. Sikap amanah harus dilaksanakan secara konsisten dan jika dicuaikan akan memberi kesan jangka panjang yang tidak menyenangkan.

“Macam saya, setiap kali klien bayar atau saya dapat payment dari customer saya akan settlekan atau agihkan duit itu secepat mungkin supaya saya tak terpakai dan saya terus serahkan kepada pihak owner ataupun company supaya saya tidak menggunakan wang itu. That’s why kita perlu amanah, jujur untuk salurkan duit tu kepada pihak yang sepatutnya secepat mungkin. Supaya tak ada benda-benda yang berlaku diluar jangkaan kita.”

Tambahan lagi, menurut PH5 sifat amanah adalah etika yang paling dititik beratkan dalam syarikat mereka. Bukan itu sahaja malahan PH5 beranggapan bahawa sikap amanah ini berkait rapat dengan keredhaan Allah SWT kepada seseorang.

“Hartanah ni kita perlu jujur, amanah dan positif. Sebabnya kalau kita tak jujur akan jadi buruk kesannya terhadap diri kita. Kesan jangka panjang susah untuk kita.” Ini menunjukkan responden menyedari akan kesan-kesan amanah terhadap kerjaya mereka. Tambah PH5 lagi “Bila kita jujur, amanah dan telus inshAllah kita akan dapat keredhaan dari Allah.”

Sungguhpun begitu, PH8 mengaitkan amanah sebagai ajaran yang dipupuk oleh agama Islam dan tujuan amanah adalah untuk mendapat keredhaan Allah SWT.

“Ya, saya percaya kerana dalam Islam sendiri telah mengajar kita sebagai umat haruslah amanah, jujur dari segala tindakan agar mendapat keredhaan untuk bahagia di dunia dan di akhirat.”PH5

Maka dapatlah kita perhatikan bahawa siakp beramanah amat diperlukan sebagai kod etika utama dalam profesion seorang Perunding Hartanah. Sikap ini diikuti oleh sikap kejujuran dan ketelusan.

Kejujuran dan Ketelusan

Selain dari sikap beramanah, para responden juga menekankan sikap kejujuran dan ketelusan. Kejujuran pula didefinisikan sebagai perlakuan yang benar dari segi perkataan atau perbuatan iaitu tiada penipuan dalam bentuk pernyataan lisan, tingkahlaku atau perbuatan dalam pekerjaan yang dilakukan. Pemahaman konsep kejujuran oleh para responden ialah berlaku jujur samasa melaksanakan apa-apa transaksi berkaitan wang ringgit. Pemahaman konsep jujur yang beliau maksudkan ialah transaksi yang dilakukan tanpa ada unsur-unsur penipuan. Seterusnya, berdasarkan kepada respons ketika temu bual contohnya:

“Saya dari first saya masuk sampai sekarang yang paling saya pentingkan ialah kejujuran then amanah.” PH1

“Kena jujur, amanah. Contoh macam kita kena jaga customer. So kita kena macam mana susah atau banyak cekadak sekalipun kita kena layan dengan sebaik-baiknya.” PH2

Justeru, sikap amanah, jujur dan telus ini dikaitkan dengan keperluan pelanggan dan sikap professional seorang Perunding Hartanah terhadap pelanggan. Selain dari itu, ia juga menggambarkan kepatuhan seorang Muslim terhadap ajaran Islam seperti dinyatakan PH4 dan PH5 di bawah:

“Mestilah. Salah satunya sebab kita seorang Islam dan muslim. Apa yang kita terapkan dalam agama kita, jika kita berniaga kita kena jujur, amanah, jangan menipu sebab kesan-kesannya akan jadi lebih baik. Bila kita buat sesuatu seperti pecah amanah kesannya akan jadi tak baik. Dalam agama sendiri ada menerapkan perkara sebegitu, jadi kita kena ikut.” PH4

“Hartanah ni kita perlu jujur, amanah dan positif. Sebabnya kalau kita tak jujur akan jadi buruk kesannya terhadap diri kita. Kesan jangka panjang susah untuk kita. Zaman viral sekarang ni, salah sikit je akan jadi isu. Jadi kena fikirkan apa yang kita buat. Tindakan kita perlu ikut rules dari LPPEH. (Lembaga Pentaksir). Sebagai agen hartaanah mesti tahu itu semua.”PH5

Sikap jujur, amanah dan telus dilihat seolah-oleh serangkai dan memberikan kesan bukan sahaja kepada individu Perunding Hartanah akan tetapi juga sebagai pembentukan imej para Perunding Hartanah kepada para pelanggan, pihak berkuasa seperti Lembaga Pentaksir dan sebagainya. Ini menyebabkan siap etika ini menjadi sangat penting kepada para Perunding Hartanah selain dari menzahirkan keperibadian Muslim mereka, ia juga membentuk persepsi umum ke atas mereka. Ini juga akan membentuk sikap bertanggungjawab seperti dapatkan seterusnya.

Bertanggungjawab

Kerjaya sebagai Perunding Hartanah memerlukan seorang yang boleh dipercayai dari segi melaksanakan tugas. Seorang yang bertanggungjawab akan bekerja dengan sepenuh hati dalam

bidang Hartanah kerana bidang ini tidak mempunyai gaji yang tetap. Sifat bertanggungjawab ini akan membantu Perunding Hartanah untuk mengembangkan lagi kerjayanya. Antaranya ialah konsep menepati masa. Menepati masa merupakan salah satu daripada tanggungjawab sebagai Perunding Hartanah. Manakala tanggungjawab yang lain pula berkaitan dengan komitmen terhadap kerja. Jika seseorang Perunding Hartanah komited dengan pekerjaannya, maka dia adalah seorang yang bertanggungjawab terhadap kerja dan kerjayanya. Ini termasuk melaksanakan kerja dengan berdisiplin.

“Contohnya customer menggunakan khidmat kita, so saya layan dia bawak sampai ke enam rumah, walaupun saya penat yang penting customer happy. Kita boleh layankan dia, bawa dia view sampai enam rumah. So kat situ kesannya dia selesa dengan kita, dia percayakan kita dan trust kita berkhidmat untuk dia. Pernah juga tak close sales bawa customer. Tapi tanggungjawab kita, kita jaga dia lah. Maksudnya bila saya dah usaha dan juga dah beretika dengan baik dengan customer tu, eventhough tak close sales, tetapi masih ada relationship yang baik dengan customer. PH2

“Perunding Hartanah yang beretika, mestilah berdisiplin, komited dan bertanggungjawab terhadap kerja.”

“In case macam seseorang ni miscommunication dengan owner / tenant, agen yang akan membantu untuk menyelesaikan permasalahan ini. Agen yang dedikasi dan bertanggungjawab akan membantu mereka.” PH4

Jelas sikap dedikasi, bertanggungjawab dan bersungguh-sungguh amat dipentingkan oleh para responden. Mereka harus bertanggungjawab melayani para pelanggan meskipun belum tahu dapat membuat jualan. Sikap ini dilihat akan memberikan kesan yang positif pada jangka panjang.

“Ya semestinya. Sebab kita positif, bertanggungjawab, komited terhadap kerja pasti memberikan kesan yang lebih baik.” PH5

“Amanah, berbudi bahasa dan bertanggungjawab. Ketiga bertanggungjawab dalam transaksi kita serah duit secepat mungkin pada klien kita. Itu yang dimaksudkan dengan bertanggungjawab terhadap duit yang diamanahkan.” PH9

Sikap bertanggungjawab dalam kalangan para Perunding Hartanah juga akan membentuk sikap yang professional. Ini dapat kita lihat dalam respon mereka seterusnya.

Profesional

Konsep etika profesional digunakan untuk mengawal tingkah laku ahli profesional kerana statusnya sebagai profesional. Salah satu etika profesional adalah dari segi kod pemakaian dan nilai-nilai lain yang berkaitan dengan etika profesional. Kod pemakaian juga menunjukkan tahap profesionalisme seorang Perunding Hartanah. Ini diakui oleh responden PH1 yang menunjukkan pemahaman beliau berkaitan kod etika pemakaian yang harus dipatuhi iaitu

“...kena sentiasa kemas sebab kita consider as professional punya bidang.”

PH1 juga menerangkan bahawa setiap perbualan atau perbincangan yang dilakukan bersama pelanggan haruslah secara profesional dengan menggunakan tutur kata yang bersopan santun.

“Selain itu ada, macam daripada segi perbualan dengan customer company tak galakkkan terlampaui, atleast kena professional. The way kita bercakap, bersopan santun.”PH1

Pandangan PH1 ini dikongsi oleh beberapa responden lain yang mengaitkan profesionalisme kepada tahap kepercayaan para pelanggan dan menjaga tahap pemasaran mereka.

“...kita perlu ada etika berpakaian yang profesional supaya client atau tenant atau owner akan lebih percaya kepada kita.” PH3

“...yang kedua berpakaian kemas. Berpakaian kemas juga adalah salah satu benda yang penting juga untuk mereka nampak kita dan percayakan kita. Kita akan nampak lebih profesional.”PH10

Perpaduan, Bekerjasama dan Bertolak Ansur

Perpaduan adalah memelihara kesepaduan dalam masyarakat sementara bekerjasama pula melaksanakan tugas dan tanggungjawab secara bersama-sama. Hal ini memerlukan sikap bertolak ansur dan saling memahami, memaafkan dan berlebih-kurang (Shawki, 2018). Tiga nilai ini saling berkait rapat.

Para responden bersetuju dan menyatakan bahawa kerjasama dan perpaduan adalah amat penting di antara rakan sekerja dan pelanggan bidang hartanah daripada pelbagai bangsa dan agama. Ketiga-tiga syarikat yang terlibat di dalam kajian ini sangat menitik beratkan perpaduan, bekerjasama dan bertolak ansur. Dengan kerjasama ini, tugas yang berat dapat diharungi dengan jayanya dan hasad dengki dapat dikurangkan. Ini jelas dalam respon di bawah:

“Selain mencari rezeki, kita juga perlukan semangat sepasukan dan menyatu padukan antara kaum-kaum yang lain dengan agama kita. Jadi mereka boleh melihat cara kita bekerja. Kalau kita ikut jalan yang betul mungkin akan rasa lebih selesa.”PH4

“Etika yang saya pegang adalah kerjasama dalam urusniaga. Contohnya kalau saya pergi bawa orang tengok rumah, kawan-kawan sekerja saya akan ikut sama. Dalam masa saya nak close kan urusniaga tu kawan-kawan sekerja saya akan tolong untuk closed kan kes itu.” PH6

“Di VF Group, memang ada etika tersendiri. VF Group merupakan company yang diasaskan oleh bangsa Cina dan terdapat pelbagai bangsa di dalam company ini jadi company ini mewujudkan perpaduan dalam kalangan staff sebab staff terdiri dari bangsa Melayu, India dan Cina. Bila kami berbilang bangsa, kami selalu bekerjasama.” PH10

Dalam pernyataan-pernyataan di atas, kita dapat melihat betapa pentingnya nilai kerjasama dan perpaduan. Ia bukan sahaj merupakan nilai murni yang menyerikan individu perundnig hartaanah bahkan ianya juga membawa kepada keharmonian dalam kerja dan membantu dalam integrasi antara kaum. Ini adalah sangat penting dalam masyarakat berbilang kaum seperti di Malaysia ini.

Kesan Etika Dalam Kalangan Perunding Hartanah

Kesan dari pemahaman dan pematuhan etika ini telah membawa kepada beberapa kesan penting kepada keperibadian dan profesion Perunding Hartanah. Ini boleh diperhatikan seperti berikut:

(b) Membentuk kepercayaan

Penghayatan etika sangat penting dalam mengendalikan kehidupan supaya mencapai kesejahteraan dan kebahagiaan. Para responden menyatakan bahawa di antara kesan utama jika seseorang Perunding Hartanah memelihara etikanya ialah mendapat kepercayaan. Ini boleh jadi kepercayaan dari pelanggan, rakan-rakan mahupun majikan. Menurut PH1 kesan kepada pematuhan etika ialah kepercayaan dari pelanggan yang membantu untuk memudahkan urusan bila kepercayaan dijana. Kepercayaan juga dapat mengelakkan masalah pada masa akan datang. Malahan jika beliau menganiaya pelanggan, beliau faham dan tahu kesannya akan menyebabkan kepercayaan dan imej beliau tercemar. Seterusnya PH2 pula menyatakan tindakan beretika itu mampu meningkatkan kepercayaan pelanggan kepada beliau. PH3 pula mendakwa, kesan perbuatan beretika akan dirasai oleh diri sendiri dan akan membantu diri sendiri untuk berjaya setelah mendapat kepercayaan dari pelanggan.

Seterusnya PH4 menyatakan kesan buruk kepada Perunding Hartanah yang tidak beretika adalah hilang kepercayaan terhadap Perunding Hartanah itu dan memberikan imej negatif kepada Perunding Hartanah lain.

“Jika kita beretika... pandangan customer pada kita pun dah lain. Maksudnya, kita boleh earn customer punya trust dan akan menyenangkan untuk berurusan bila orang dah percayakan kita. Sebab kita berniaga, kita offer servis. So paling penting is kepercayaan.”PH2

“Bila kita aniaya pelanggan automatik kita punya rezeki semua tak berkat and then bab trauma, disebabkan itu orang tak percaya pada agen dan dia akan rosakkan periuk nasi dia sendiri sebenarnya.”PH1

“Kesannya apabila beretika adalah untuk diri sendiri supaya kita lebih berjaya dan lebih mendapat kepercayaan daripada orang.”

“Bila orang / pelanggan dah bagi duit kat kita maksudnya dia dah meletakkan satu kepercayaan kat kita tapi bila kita tipu kita dah mengkhianati dia.”PH3

Kepercayaan sebagai kesan itu juga diikat dengan nilai-nilai mulia seperti amanah, jujur, bertanggungjawab dan sebagainya seperti yang telah dibincangkan di atas. Ini dapat dilihat dalam respon para responden seperti di bawah:

“Semestinya akan memberi kesan kepada seseorang jika kita tidak beretika. Maksudnya kita tak amanah, tak jujur dan kita tak bertanggungjawab ke atas

traksaksi yang kita buat. Pasti akan memberikan kesan buruk kepada orang tersebut. Hilang rasa percaya dia kepada kita. Perkara ini tak bagus dan dilarang dalam agama.”PH4

“Ya, saya tahu. First kebanyakan klien ialah dari kepercayaan dari kita, kemudian dia akan recommend kita. Bila saya beretika, kepercayaan akan meningkat dan juga menyebabkan klien lebih percaya. Contohnya kalau kita bertanggungjawab dengan kerja kita klien kita akan happy. Owner akan happy dengan kita selama setahun kita berurusan dengan owner. Klien pun akan happy. Kedua, customer akan percaya dengan hasil kerja kita. So pada masa akan datang dia akan recommend kita. Kepercayaan klien akan meningkat.”PH8

Malah, ada responden yang menghubungkan sikap dan nilai etika yang mulia dengan disiplin, servis yang baik dan profesionalisme seperti PH7

“Ya sebab bila kita berdisiplin dengan klien, mereka akan mudah percaya dengan servis kita dan perniagaan kita akan long term dengan klien PH7

Keselesaan berurusan

Selain dari membentuk kepercayaan, pematuhan etika juga dilihat akan memudahkan urusan dan melahirkan keselesaan dalam hubungan perunding dengan pelanggan.

“Kesannya buyer / tenant akan selesa dengan kita. Kita jujur dengan dia, dia akan jadikan kita macam kawan atau kawan baik.” PH2

“Dalam urusniaga kita perlu beretika supaya customer selesa dengan kita. Maksudnya wujudkan suasana

etika ketika bawa customer tengok rumah. Masa itu customer akan mula selesa dengan kita.” PH7

Melalui keselesaan berurusan ini, keselesaan dapat dicapai dan imej para perunding dapat dipertahankan.

Rekomendasi atau cadangan susulan

Dengan adanya sifat kepercayaan dalam kalangan pelanggan dan majikan, ini akan membawa kepada kesan yang ketiga iaitu rekomendasi (pelangganan) yang berterusan. Ini amat penting kepada para Perunding Hartanah. Sebagai suatu perniagaan, mereka memerlukan imej yang baik agar pelanggan dan majikan aka terus memilih mereka sebagai perunding apabila ingin berurusniaga. Perunding Hartanah yang beretika akan memberikan perkhidmatan akan disenangi dan sekaligus dicari oleh pelanggan secara berterusan melalui “words of mouth” atau pemasaran dari mulut ke mulut.

“...then bila kepercayaan tu dah ada kita boleh dapat free marketing. Maksudnya macam words of mouth, orang tu boleh recommend.” PH1

“Dalam urusniaga kita perlu beretika supaya customer selesa dengan kita. Maksudnya wujudkan suasana etika ketika bawa customer tengok rumah. Masa itu customer akan mula selesa dengan kita. Selepas itu, mungkin customer tadi tu akan recommend saya pada kawan-kawan dia. Untuk long term business.”PH7

“Contohnya kalau kita bertanggungjawab dengan kerja kita klien kita akan happy. Owner akan happy dengan kita selama setahun kita berurusan dengan owner. Klien pun akan happy. Kedua, customer akan percaya dengan hasil kerja kita. So pada masa akan datang dia akan recommend kita. Kepercayaan klien akan meningkat.”PH9

Justeru, pematuhan etika bukan sahaj bertindak sebagai pemenuhan tanggungjawab sebagai seorang Msulim bahkan membawa kepada pemasaran hartanah yang berterusan kerana kepuasan pelanggan yang tinggi dan rekomendasi yang berterusan.

Reputasi yang baik

Seterusnya, reputasi yang baik merupakan kesan kepada pematuhan etika para Perunding Hartanah. Perunding Hartanah harus menawarkan perkhidmatan yang terbaik kepada masyarakat kerana segala tindakan mereka diperhatikan. Tambahan pula, bidang hartanah merupakan bidang yang sangat kompetitif dengan persaingan yang tinggi. Maka mereka perlu menjaga reputasi mereka supaya tidak tercamar. Penjelasan para responden juga menegaskan bahawa jika nama syarikat tercemar, rakan sekerja yang lain akan mendapat tempias juga.

“Kena fikirlah sebab macam saya cakap kita offer servis, bila servis ni maksudnya kita deal dengan manusia. So ... tindak tanduk kita atau apa yang kita buat dengan orang tu semua akan diperhatikan, dan akan di judge, sama ada oleh customer itu sendiri atau orang luar. So kalau kita buat benda yang tak beretika. Satu, kita nampak buruk di mata customer, dan confirm kita akan dapat bad reputation, serta memberi kesan terhadap company sebab kita represent company. Jadi orang akan kenal saya dari nama company saya. Ini akan effect pada company, pada diri sendiri. Bila reputation buruk, orang buat keje pun dah susah.”PH1

“Perlu sebab kita tak nak busukkan nama kita. One day kalau customer tanya siapa Amirul customer tahu Amirul takkan tipu orang. Tujuan utama nak jaga nama baik saya dan company. Contoh kalau macam kita pusing atau tipu duit customer kat situ akan nampak impak yang bad attitude dan akan membuat kita bersalah.”PH2

“Mesti memberi kesan. Kesan yang teramat kalau tidak beretika. Kita bekerja sebagai pegawai hartanah bukan bekerja sorang-sorang. Kita bekerja ada team, ada group, kita ada cobroke dengan company lain jadi etika tu sangat penting. Contoh kita group A tapi salah seorang dari group A ada buat hal, nanti yang lain pun akan jadi yang sama. Jadi ianya memberi kesan. Kejujuran. Kalau team tak jujur nanti satu team akan terkesan. Company juga akan mendapat kesan yang sama.”PH5

Memudahkan urusan kerja

Kesan yang terakhir adalah memudahkan urusan kerja yang melibatkan banyak pihak. Perunding Hartanah yang mengamalkan nilai-nilai etika yang betul dapat memudahkan urusan sesebuah syarikat. Etika sangat ditekankan sebagai keperluan kepada nilai yang perlu dilaksanakan oleh syarikat. Ini dibuktikan dari jawapan yang diterima oleh PH5 semasa temu bual dijalankan iaitu kesan kepada tindakan beretika memudahkan beliau untuk lebih berjaya, berkomunikasi dengan pelanggan dan memudahkan urusan kerja. Manakala PH6 menyatakan tindakan beretika membantu memudahkan urusan pelanggan dengan menyediakan prosedur yang mudah difahami oleh pelanggan. Akhir sekali PH8 dan PH10 juga memberikan kesan yang sama iaitu memudahkan urusan pelanggan dan urusan berkaitan traksaksi yang dilakukan.

“Saya kalau boleh, setiap apa yang saya lakukan etika dalam pekerjaan saya supaya memudahkan urusan customer dan diri saya. Contoh, kalau kita tak menyenangkan customer kemudian hari dia akan menyusahkan kita. Contoh, customer beritahu apa yang dia nak, bila tak dapat apa yang dia mahukan pasti dia akan menentang kita. Kalau boleh kita nak apa yang kita lakukan tu smooth tanpa perselisihan faham.”PH6

“Kita menyenangkan urusan dia. Dapat memberikan khidmat terbaik. Dapat keberkatan selain dari itu sebagai seorang muslim.” PH8

“Yang pertama memudahkan urusan urusniaga, yang kedua mendapat rekemendasi dari klien dan yang ketiga adalah servis yang berpanjangan.” PH10

Justeru, dapatlah kita simpulkan juga bahawa dengan menghayati dan mengamalkan etika kerja Islami, para Perunding Hartanah juga dapat memudahkan urusan mereka dalam urusniaga dan pemasaran. Ini sangat signifikan bagi meneruskan kerjaya mereka sebagai Perunding Hartanah. Ini menunjukkan bahawa pengamalan etika kerja yang baik bukan sahaj meningkatkan ketundukan seseorang kepada Tuahn bahkan memudahkan urusannay sesame manusia.

RUMUSAN DAN KESIMPULAN

Pemahaman Dan Pengamalan Etika Dalam Kalangan Perunding Hartanah

Hasil dari pengumpulan dan analisi data, beberapa nilai etika telah difahami sebagai tonggak nilai etika bagi Perunding Hartanah di daerah Johor Bahru. Nilai-nilai ini dapat dilihat seperti di bawah:



Rajah 1. Nilai Etika dalam kalangan Perunding Hartanah

Nilai etika yang difahami dan diamalkan

Dalam gambarajah di sebalah, kita dapat rumuskan bahawa terdapat 5 nilai etika kerja Islam utama yang mendasari pemahaman (konsep) dan pengamalan etika dalam kalangan para Perunding Hartanah di Johor Bahru. Ianya merangkumi sikap amanah, kejujuran dan ketelusan, bertanggungjawab, professional dan perpaduan, kerjasama dan bertolak ansur. Rashidi Bin Abbas et.al. (2014) menyatakan pemahaman dan konsep etika dan integriti cenderung kepada persepsi seseorang individu. Imam al-Ghazali (2003) berpendapat atas kekuatan dan perpaduan masyarakat serta kestabilan negara bergantung kepada sifat amanah. Amanah merangkumi hubungan tuhan dan manusia serta manusia dan manusia. Amanah seorang pekerja adalah sifat tidak menipu, tidak mengkhianati kepercayaan pelanggan dan syarikat, tidak melakukan salah laku berkaitan wang dan sebagainya. Ini disokong oleh Megat Ayop dan Abd. Halim (2014) yang menjelaskan bahawa Islam sentiasa mengajar umatnya supaya memegang sifat amanah dan tanggungjawab yang harus dipikul. Pernyataan ini disokong oleh PH8 yang mengaitkan amanah sebagai ajaran Islam yang telah diterapkan

dari sejak dulu lagi. PH8 juga menyatakan amanah akan membantu individu untuk mendapat keredhaan Allah SWT.

يَتَأْمِنُهَا الَّذِينَ عَامَنُوا لَا تَخُونُهُ اللَّهُ وَالرَّسُولُ وَتَخُونُهُ أَمْدَنَتِكُمْ

وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

Wahai orang-orang yang beriman! Janganlah kamu mengkhianati (amanah) Allah dan RasulNya, dan (janganlah) kamu mengkhianati amanah-amanah kamu, sedang kamu mengetahui (salahnya). (Al-Anfaal 8:27)

Jelas bahawa Allah SWT sangat mementingkan bahawa sikap beramanah dan memberikan amaran yang keras terhadap mereka yang pecah amanah. Gejala pecah amanah ini mampu menghancurkan indidivu, organisasi, masyarakat dan Negara. Perintah Tuhan ini juga dapat kita lihat dalam sabda Nabi Muhammad SAW seperti di bawah:

“Tanda-tanda orang munafik ada tiga, iaitu apabila dia berbicara dia dusta, apabila dia berjanji tidak ditepati dan apabila diberi amanah dia khianati.” (Riwayat al-Bukhari dan Muslim).

Begitu pentingnya sifat amanah ini sehingga Rasulullah SAW mengindikasi bahawa mereka yang tidak amanah itu adalah tanda orang munafik, suatu golongan manusia yang ditempelak oleh agama Islam dan akan menduduki neraka jahanam.

إِنَّ الْمُنَافِقِينَ فِي الدُّرُكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

Maksudnya: Sesungguhnya orang-orang munafik itu ditempatkan pada tingkatan yang terkebawah sekali dari (lapisan-lapisan dalam) neraka. Dan engkau tidak sekali-kali akan mendapat sesiapa pun yang boleh menolong mereka. (An-Nisaa' 4:145)

Sikap pecah amanah yang dikatikan dengan sikap seorang munafik diberi amaran amat kerasn sehingga dijanjikan dengan tempat dalam lapisan paling bawah dalam api neraka. Justeru, pengamalan sifat amanah dalam kalangan para Perunding Hartanah sangat bertepatan dengan kehendak Islam. Bukan sahaja demikian, kita dapat i sikap ini juga akan membawa kepada kepercayaan dalam kalangan pelanggan dan akan memudahkan urusan perniagaan di hari muka.

Selanjutnya ialah sikap kejujuran dan ketelusan. Rashidi et.al. (2014) menjelaskan bahawa Imam al-Ghazali membincangkan betapa kejujuran merupakan asas kepada akhlak mulia. Seorang mukmin itu ialah seorang yang jujur, berkata benar dan tidak menipu atau berbohong. Rasulullah SAW bersabda dalam sebuah hadis:

“Sesungguhnya kejujuran itu membawa kepada kebaikan dan sesungguhnya kebaikan membawa kepada syurga. Sesungguhnya (apabila) seseorang itu melazimkan dirinya dengan kejujuran, nescaya dia akan dikenali sebagai orang yang jujur. Manakala kedustaan membawa kepada kejahatan dan sesungguhnya kejahatan membawa kepada neraka. Sesungguhnya tidaklah seseorang itu melazimkan dirinya dengan kedustaan melainkan dia dicatat di sisi Allah sebagai seorang pendusta.” (Riwayat al-Bukhari)

Bermulanya sifat jujur adalah sifat junjungan besar Nabi Muhammad SAW sehingga baginda diberikan gelaran al-Siddiq dan al-Amin oleh masyarakat Arab meskipun sebelum diangkat sebagai Nabi. Menurut Abdul Samad, Muhammad (2014), akhlak mulia semasa menjalankan pekerjaan atau perniagaan adalah menepati masa dan jujur. Pernyataan ini sesuai dengan hadis Nabi SAW di bawah tentang jujur dalam aktiviti perniagaan telah dijanjikan tempatnya pada hari akhirat.

"Seorang pedagang yang jujur lagi dapat dipercaya akan dikumpulkan bersama para nabi, para shiddiq

dan orang-orang yang mati syahid pada hari kiamat".
(Riwayat Ibn Majah)

Pentingnya sikap jujur dan telus ini sehingga ganjarannya disamakan dengan ganjaran para shiddiqin (orang yang benar) dan syuhada' (mereka yang mati syahid). Oleh yang demikian, pengamalan konsep ini dalam kalangan para Perunding Hartanah amatlah selari dengan tuuntutan syara'. Sebagai contoh PH2, PH5, PH8 dan PH9 menyatakan bahawa mengutamakan kejujuran di dalam diri mereka dan mempraktikkan dalam urusan transaksi setiap hari serta menyatakan syarikat mereka bekerja menegaskan kepentingan sikap jujur dan telus di dalam organisasi.

Seterusnya, para Perunding Hartanah memahami dan mengamalkan sikap bertanggungjawab. Keber tanggungjawaban merupakan asas kepada kejayaan sesuatu organisasi kerana dengan melaksanakan tanggungjawab dengan sempurna, setiap tugas akan dapat dilaksanakan dengan sempurna, iklim organisasi akan meningkat, semangat kerja berpasukan akan membaik serta pelanggan akan berpuashati. Sebuah hadis yang panjang riwayat Imam al Bukhari telah menjelaskan hal tersebut seperti di bawah:

"Kamu sekalian adalah pemimpin dan kamu juga akan diminta bertanggungjawab terhadap apa yang kamu pimpin. Ketua atau imam adalah pemimpin dan ia akan diminta bertanggungjawab terhadap apa yang dipimpin. Suami adalah pemimpin dalam keluarganya dan dia akan bertanggungjawab terhadap apa yang dipimpin. Isteri juga pemimpin dalam mengendalikan rumah tangga suaminya dan dia juga akan ditanya tentang apa yang dipimpinnya, dan pembantu rumah tangga juga pemimpin dalam mengawasi harta benda majikannya dan dia juga akan ditanya tentang apa yang dipertanggungjawabkan kepadanya." (Riwayat al-Bukhari)

Berbanding dengan perspektif Barat yang selalu menekankan hak individu, kesama-rataan dan kebebasan, Islam lebih menekankan sifat kebertanggungjawaban dan melunaskan tanggungjawab kepada semua lapisan masyarakat. Setiap individu manusia mempunyai dimensi tanggungjawab yang berbeza dan dalam konteks yang pelbagai, justeru kesemua tanggungjawab tersebut haruslah dilaksanakan dan akan dipersoalkan di akhirat kelak. (Haron Din, 1990). Islam amat menitik-beratkan sikap bertanggungjawab kerana manusia dihantar ke mukabumi ini pun adalah berdasarkan tanggungjawabnya sebagai hamba Allah dan khalifah Allah SWT seperti mana yang telah dinyatakan dalam al Quran. Nabi menambah dalam sebuah hadis:

“Salman Al-Farisi berkata Nabi SAW bersabda,
“Tuhanmu itu mempunyai hak atasmu, dirimu juga
mempunyai hak atasmu, dan keluargamu juga
mempunyai hak atasmu. Maka tunaikan hak-hak itu
kepada empunya haknya”. (Riwayat Imam at Tirmizi)

Jelaslah bahawa tanggungjawab itu adalah sesuatu yang amat dituntut oleh syariat Islam, dengan melaksanakan nilai etika ini, para Perunding Hartanah telah menunjukkan komitmen mereka bukan sahaja kepada profesi mereka bahkan kepada agama Islam. Sheikh Abdullah Basmeih (2010) menyatakan bahawa seseorang yang professional perlulah mempunyai sikap bertanggungjawab atas segala tindakan yang dilakukan supaya menjadi piawaian standard. Dalam kajian ini, PH2 telah menyatakan bahawa setiap pelanggan merupakan tanggungjawab beliau sebagai Perunding Hartanah. Manakala PH3 pula menjelaskan bertanggungjawab ialah menepati masa yang mencerminkan imej seorang Perunding Hartanah dan bertanggungjawab untuk melaksanakan kerja dengan telus. Komited terhadap kerja juga merupakan suatu yang boleh dikaitkan dengan bertanggungjawab menurut PH5. PH9 juga bersepakat dengan PH3 di mana Perunding Hartanah bertanggungjawab untuk menepati masa dan bertanggungjawab terhadap transaksi yang dilakukan semasa bekerja. Amanah yang dipertanggungjawabkan perlulah dilaksanakan dengan betul.

Nilai etika seterusnya ialah profesionalisme. Para responden setuju bahawa profesionalisme yang dimaksudkan termasuk penampilan dan pakaian, bahasa yang lemah-lembut dan beradab sopan serta melayani para pelanggan dengan sikap yang objektif adalah penting dalam profesi mereka. Sikap professional ini bolehlah diqiasakan sebagai usaha kerja yang cemerlang, bersungguh-sungguh dan tekun serta tidak lari dari kebertanggungjawaban seperti di atas. Dalam hal ini suatu hadis daripada Aisyah R.Anha, Rasulullah SAW bersabda:

Maksudnya: "Sesungguhnya Allah Azza wa Jalla mencintai seseorang yang apabila dia mengerjakan sesuatu kerja, dia laksanakan dengan cemerlang."
(Riwayat al-Tabarani)

Ramai berbicara tentang sikap profesionalisme dari perspektif konvensional dan Barat yang menggambarkan sikap tekun, tidak bias, objektif dan cekap dalam pekerjaan. Bagaimanapun ini bukanlah sesuatu yang baru dalam Islam. Islam sejak 1400 tahun yang lalu telah menekankan konsep Itqan, suatu konsep menghampiri profesionalisme bahkan lebih lagi kerana ianya mempunyai perspektif tauhidik padanya. Sikap profesionalisme dalam kalangan umat Islam dihayati bukan sahaj bagi meningkatkan produktiviti dan kualiti perkhidmatan, bahkan merupakan suatu yang diawasi oleh Tuhan. Islam mementingkan kecekapan dan integrity dalam memberikan perkhidmatan kepada pelanggan mahupun masyarakat. Ini membentuk keperibadian Muslim yang utuh (Mohamad Ghazali dan No r'Azzah, 2015). Oleh yang demikian, sikap profesionalisme yang diamalkan dalam kalangan para Perunding Hartanah ini sangat dituntut oleh syarak.

Noryati (2013), membincangkan profesional berdasarkan kepada garis panduan untuk meningkatkan disiplin, kualiti dan produktiviti semasa berkhidmat dan menekankan semua peraturan, peranan dan nilai dalam sesuatu profesyen. Ini bersesuaian dengan respons oleh PH2 berkaitan profesionalisme ialah memberi informasi yang betul dan tepat kepada pelanggan. Menurut Zawiah et.al. (2018) kemahiran, tingkahlaku dan sikap dalam individu semasa bekerja adalah gambaran profesionalisme. Dalam hal ini, PH3 dan PH10 menghuraikan bahawa etika

pakaian yang perlu dititik beratkan yang kemas dan teratur, melambangkan tahap profesional seseorang. Bertutur yang sopan dan berbudi bahasa juga merupakan etika profesional seseorang Perunding Hartanah menurut PH9. Nilai etika yang terakhir ialah bekerjasama dan betolak ansur. Nilai ini akan melahirkan semangat perpaduan dalam kalangan para Perunding Hartanah. Azlina, Mohd Mahadee dan Mansor (2016) membincangkan faktor kepelbagaiannya sebagai halangan kepada perpaduan di Malaysia. Latar belakang yang berbeza dalam kalangan anggota masyarakat dan organisasi boleh menyebakan perpecahan dan kegagalan mencapai objektif bersama. Justeru adalah perlu semangat bekerjasama, bertolak ansur dan bantu-membantu dipupuk dalam organisasi dan masyarakat. Ini sesuai dengan ayat al Quran:

يَتَأْيَهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوْ شَعِيرَ اللَّهِ وَلَا الشَّهْرُ الْحَرَامُ وَلَا الْهُدُى
وَلَا الْقَلَبِيدَ وَلَا آمِينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا
وَإِذَا حَالَّتُمْ فَاصْطَادُوْا وَلَا يَجْرِي مَنْكُمْ شَنَقُونَ قَوْمٌ أَنْ صَدُّوْكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْشَدُوْا وَتَعَاوَنُوا عَلَى الْبَرِّ وَالثَّقَوْيِ وَلَا
تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوْنَ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ



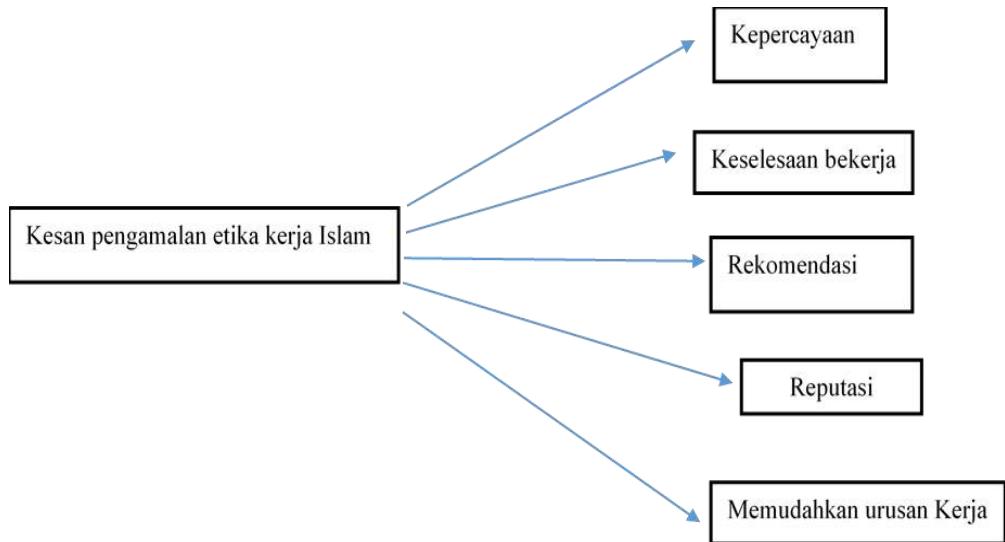
Maksudnya: “Wahai orang-orang yang beriman, janganlah kamu ingat halal membuat sesuka hati mengenai syiar-syiar agama Allah, dan mengenai bulan-bulan yang dihormati, dan mengenai binatang-binatang yang dihadiahkan (ke Makkah untuk korban), dan mengenai kalong-kalong binatang hadiah itu, dan mengenai orang-orang yang menuju ke Baitullah Al-Haraam, yang bertujuan mencari limpah kurnia dari Tuhan mereka (dengan jalan perniagaan) dan mencari keredaanNya (dengan mengerjakan ibadat Haji di Tanah Suci); dan apabila kamu telah

selesai dari ihram maka bolehlah kamu berburu. Dan jangan sekali-kali kebencian kamu kepada suatu kaum kerana mereka pernah menghalangi kamu dari masjid Al-Haraam itu - mendorong kamu menceroboh. Dan hendaklah kamu bertolong-tolongan untuk membuat kebajikan dan bertaqwa, dan janganlah kamu bertolong-tolongan pada melakukan dosa (maksiat) dan pencerobohan. Dan bertaqwalah kepada Allah, kerana sesungguhnya Allah Maha Berat azab seksaNya" (bagi sesiapa yang melanggar perintahNya). (Al-Maaidah: ayat 2)

Islam memerintahkan umatnya untuk bertolong-tolongan, bekerjasama pada jalan kebaikan, kebajikan dan menjauhi pertolongan kea rah permusuhan dan maksiat. Kesemua responden bekerja di syarikat yang mempunyai latar belakang pekerja yang pelbagai kaum dan agama. Dalam hal ini, mereka mengakui bahawa konsep perpaduan, bekerjasama dan bertolak ansur amat membantu dalam memastikan tugas dapat dilaksanakan dengan baik dan perpaduan dapat dipupuk. Semangat berpasukan membantu rakan sekerja akan melahirkan perasaan lebih selesa semasa bekerja menurut PH4. PH7 pula menyatakan bahawa beliau menerapkan kerjasama antara rakan sekerja supaya dapat membantu beliau semasa bekerja. Beliau juga menyatakan bahawa syarikat tempat beliau bekerja dari awal telah menerapkan perpaduan supaya lebih senang berinteraksi dan bekerjasama. Keharmonian wujud dari parpaduan dan kerjasama dalam kalangan Perunding Hartanah seperti dinyatakan oleh PH8. Sementara itu PH10 pula menyatakan bahawa bekerja sebagai Perunding Hartanah perlu mempunyai sikap bertolak ansur kerana melibatkan banyak pihak. Begitulah lima konsep etika dan pengamalannya yang telah diterapkan oleh para Perunding Hartanah. Bahagian seterusnya akan membicarakan kesan pengamalan etika tersebut kepada mereka.

Kesan Pengamalan Etika Islam dalam kalangan Perunding Hartanah

Dari respon para Perunding Hartanah, dapat dirumuskan bahawa terdapat lima kesan pengamalan etika kerja Islam kepada mereka sama ada sebagai individu Muslim maupun sebagai seorang yang bekerjaya sebagai seorang Perunding Hartanah. Ianya dapat dilihat dalam rajah di bawah:



Rajah 2. Kesan Pengamalan Etika Kerja Islam kepada Perunding Hartanah

Kesan yang pertama yang telah dibincangkan oleh para responden ialah kepercayaan. Kesan dari pengamalan etika kerja Islam dalam kalangan para Perunding Hartanah, mereka telah mendapat kepercayaan dari majikan dan pelanggan mereka. Megat Ayop dan Abd. Halim (2016) berpendangan bahawa kepercayaan masyarakat akan diperolehi sekiranya integriti dan etika difahami dan ditanam menjadi amalan baik yang berterusan dalam organisasi. Kepercayaan dapat dibina dari hubungan individu yang berintegriti dengan rakan-rakan sekerja, penyelia, ketua, organisasi dan masyarakat. Ini juga dapat dilihat dari sifat seorang nabi iaitu sidiq (benar), amanah, tabligh (menyampaikan) dan fathonah (bijaksana). Melalui sifat ini, Nabi Muhammad SAW telah meraih kepercayaan orang-orang Mekah walaupun dalam

kalangan orang-orang musyrik jahiliyah dan orang Yahudi (Mahmud al Misri, 2014). Ini juga selari dengan pengalaman para responden. Sebagai contoh PH1 menyatakan Perunding Hartanah yang beretika akan mendapat kepercayaan dari pelanggan dengan mudah dan kepercayaan yang diberikan akan menyenangkan urusan transaksi serta dapat mengelakkan masalah-masalah yang tidak sepatutnya berlaku. PH2 pula menjelaskan pematuhan etika dalam menjalankan tugas dengan amanah akan menggembirakan pelanggan dan kesannya mendapat kepercayaan dari pelanggan. Tambahan pula, menurut PH3 kesan mengamalkan etika adalah mendapat kepercayaan dari masyarakat. PH5 pula menyatakan kepercayaan dalam bidang hartanah penting supaya memudahkan transaksi yang dijalankan.

Dengan kepercayaan yang terbentuk, urusniaga akan menjadi suatu pengalaman yang menyenangkan. Sebuah organisasi yang mempunyai keupayaan untuk menyediakan keselesaan, maklumat yang tepat dan fleksibiliti untuk membuat keputusan kepada pelanggan akan sentiasa menjadi pilihan utama pelanggan (Mohd Faiz dan Lee, 2011). Islam adalah agama yang amat mementingkan keselesaan, kemudahan dan kegembiraan. Ini tergambar dalam hadis Nabi SAW:

Maksudnya, “Pemudahkan jangan menyusahkan, beri khabar gembira bukan menakutkan”. (Riwayat Imam Ahmad).

Justeru, amalan beretika yang boleh membawa kepada keselesaan dan kemudahan adalah selari dengan kehendak syarak. Islam mewajibkan pengendalian hubungan yang baik. Ini menunjukkan setiap pekerjaan yang dilakukan perlu memberi keselesaan antara semua pihak. Kepercayaan dan keyakinan pelanggan termasuk keupayaan, pengetahuan dan budi bahasa. Kredibiliti, komunikasi yang baik, kompetensi dan berbudi bahasa akan mewujudkan jaminan kepercayaan, serta perasaan selesa dalam diri pelanggan kepada servis yang diberikan. Sebagai contoh PH2, PH7 dan PH10 menyatakan bahawa kesan kepada tindakan beretika ialah pelanggan akan berasa selesa berinteraksi semasa transaksi dilakukan. Pelanggan yang selesa akan membantu memelihara kerjaya sebagai Perunding Hartanah.

Apabila kepercayaan terbentuk dan keselsaan dapat diberikan dalam transaksi, ini akan melahirkan rekomendasi yang berterusan. Rekomendasi merupakan kekuatan atau kelebihan yang membantu Perunding Hartanah untuk mengembangkan kerjaya mereka. Rekomendasi akan membantu mereka meningkatkan jualan. Individu yang mengamalkan etika dalam bidang hartanah seringkali menjadi kegemaran pelanggan atau masyarakat. Pemasaran dalam abad ke-21 ini boleh juga berlaku secara atas talian dan dalam media sosial. Masyarakat lebih cenderung untuk menceritakan pengalaman mereka di media sosial, maka lebih mudah untuk memberi puji dan mencadangkan agen tersebut berdasarkan servis yang telah mereka terima. Menurut Gary Armstrong dan Philip Kotler (2017), rekomendasi oleh para pelanggan merupakan strategi pemasaran perkhidmatan yang amat berkesan. PH1, PH6, PH7 dan PH9 mengakui bahawa kesan kepada pematuhan etika ialah rekemendasi pelanggan kepada masyarakat, kenalan dan keluarga mereka. Menurut PH1 pematuhan etika membantu beliau mendapat kepercayaan dan '*free marketing*' dari pelanggan beliau. Kesan kepada pematuhan etika juga membantu mengembangkan kerjaya beliau. Manakala PH7 pula menyatakan, pada jangka masa panjang pelanggan mampu menyebarkan amalan etika yang dilakukan oleh beliau. Selanjutnya PH7, PH9 dan PH10 menyatakan kesan kepercayaan pelanggan kepada mereka ialah pelanggan akan mengesyorkan servis mereka kepada kenalan dan keluarga. Ini akan membantu Perunding Hartanah membina reputasi dan mengembangkan kerjaya mereka.

Reputasi adalah kesan seterusnya kepada pengamalan etika kerja Islam dalam kalangan Perunding Hartanah. Menurut Mohd Mizan (2012) kesalahan etika boleh menyebabkan reputasi sesebuah organisasi akan terkesan dan ianya akan menjelaskan imej dan pendapatan organisasi. Organisasi harus sentiasa diyakini dan relevan di mata pelanggan supaya reputasi organisasi sentiasa teguh dan tidak digugat. Sikap, tindakan dan tingkah laku para Perunding Hartanah menjadi perhatian pelanggan, justeru para Perunding Hartanah perlu menjaga imej dan reputasi supaya tidak tercemar dan menjelaskan kerjaya rakan-rakan yang lain. Ini dinyatakan oleh PH2, PH3 dan PH5. Para Perunding Hartanah juga mewakili syarikat mereka, oleh yang demikian ketidak

patuhan etika juga akan mempengaruhi imej dan reputasi majikan dan organisasi (Mohd Janib, 2001).

Pematuhan etika juga akan memudahkan urusan kerja di masa hadapan. Perunding Hartanah yang mengamalkan nilai-nilai etika yang betul dapat memudahkan urusan pelanggan, syarikat dan masyarakat. Apabila pematuhan etika adalah tinggi, kepercayaan dan reputasi baik terbina justeru akan memudahkan urusan di masa akan datang kerana kepercayaan yang telah dibentuk. Ini rata-rata dikongsi oleh para responden termasuk PH5, PH6, PH 8 dan PH10. Pematuhan etika yang tinggi mampu memudahkan urusan transaksi dan mendapat keberkatan serta membawa kepada servis yang berpanjangan pada masa akan datang (Mohd Faizal et. al, 2014)

KESIMPULAN KAJIAN

Secara umumnya, para Perunding Hartanah adalah jelas tentang nilai etika yang harus diamalkan, hubungannya dengan hidup beragama serta kesan pematuhan etika terhadap profesion kerja mereka dan hidup sebagai seorang Muslim. Dari segi pematuhan etika pula, pengkaji mendapati pematuhan etika dalam kalangan Perunding Hartanah adalah sangat tinggi kerana ini perlu bagi mencerminkan imej dan reputasi yang baik untuk mengembangkan kerjaya mereka. Integriti sering dikaitkan dengan rasuah, penyelewengan, penipuan, salah guna kuasa atau salah laku yang berkaitan wang ringgit. Oleh kerana urusan Perunding Hartanah banyak melibatkan urusan kewangan dan tansaksi wang ringgit, pematuhan etika yang tinggi adalah diperlukan agar kepercayaan dapat dipupuk dan reputasi dapat dibina (Quirrez dan Idian, 2014). Pemahaman dan pematuhan terhadap etika kerja Islam dalam kalangan Perunding Hartanah di Johor Bahru adalah penting kerana bidang perniagaan ini menghadapi persaingan yang tinggi dalam perubahan pasaran yang mencabar. Sebagai umat Nabi Muhammad SAW, kita dituntut meningkatkan integrity dan akhlak diri sesuai dengan misi kebangkitan Nabi Muhammad SAW dalam sebuah hadis:

“Sesungguhnya aku diutuskan untuk menyempurnakan kemuliaan akhlak.” Riwayat Imam al-Bukhari, Imam Ahmad dan Imam al-Baihaqi.

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PEMBINAAN MODEL TRANSFORMASI KELUARGA DALAM ERA REVOLUSI INDUSTRI 4.0 MELALUI KERANGKA WASATIYYAH BERASASKAN MAQASID SYARIAH DI MALAYSIA

THE DEVELOPMENT OF A FAMILY TRANSFORMATION MODEL IN THE ERA OF INDUSTRIAL REVOLUTION 4.0 THROUGH WASATIYYAH FRAMEWORK BASED ON SYARIAH PURPOSES IN MALAYSIA

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Abstrak

Bagi mewujudkan generasi pemimpian masa hadapan yang mantap, kerajaan perlu mempersiapkan institusi keluarga yang kukuh dan sistem pendidikan anak-anak yang seimbang. Dalam pentadbiran kerajaan terdahulu, penekanan fokus TN50 berpaksikan elemen Wasatiyyah akan menjadi rujukan utama dalam membantu negara menangkis elemen-elemen ekstremisme, terorisme dan liberalisme sekaligus menyediakan formula terbaik kepada ibu bapa dan pasangan suami isteri dalam menyeimbangkan perananan di rumah ataupun di tempat kerja. Kaedah kajian kualitatif melalui kaedah Triangulasi, Teknik Delphi dan Nvivo akan digunakan bagi menyempurnakan pembinaan model ini yang sejajar dengan aspirasi negara. Melalui Kerangka Wasatiyyah Berasaskan Maqasid Syariah, ia diharapkan akan memberikan implikasi dalam hal mencakupi gagasan TN50, mendepani cabaran Revolusi Industri 4.0 serta memperkasakan pendekatan Wasatiyyah melalui aspek teknologi, ekonomi, politik, sosial dan kemasyarakatan tanpa mengetepikan elemen fizikal, material, intelektual dan spiritual.

Abstract

To create a strong future generation as the nation's leaders, the government needs to prepare strong family institutions and a balanced children's education system. In the previous government administration, TN50's focus on Wasatiyyah elements will be the main reference in helping the country fend off elements of extremism, terrorism and liberalism while providing the best formula for parents and spouses in balancing roles at home or at work. Qualitative research methods through Triangulation method, Delphi Technique and Nvivo will be used to complete the construction of this model in line with national aspirations. Through the Wasatiyyah Framework Based on Maqasid Syariah, it is expected to provide implications in terms of covering the idea of TN50, facing the challenges of Industrial Revolution 4.0 and strengthening the Wasatiyyah approach through technological, economic, political, social and societal aspects without neglecting physical, material, intellectual and spiritual elements.

Keywords: Family Transformation Model, Industrial Revolution 4.0, Wasatiyyah, Maqasid Syariah

PENDAHULUAN

Dalam pentadbiran kerajaan terdahulu, Transformasi Nasional 2050 atau TN50 merupakan inisiatif kerajaan dalam mempersiapkan seluruh warga negara menghadapi pelbagai cabaran yang bakal datang. Generasi TN50 mengalami perubahan drastik dalam semua aspek kehidupan dibawa oleh arus Revolusi Industri 4.0. Perubahan negara secara radikal bermula dalam tempoh 30 tahun akan datang amat memerlukan formula mantap bagi membantu generasi TN50 menghadapi segala cabaran dengan penuh kebijaksanaan agar manfaatnya tidak diketepikan dan mudaratnya dapat dielakkan. Pelbagai masalah dilihat mula menerjah pemikiran dan gaya hidup kini dengan kehadiran

teknologi siber dan Revolusi Industri 4.0 seperti maslah liberalisme, ekstrimisme dan cepat terpengaruh dengan budaya luar. Jenayah yang tidak tercapai akal seperti pedofilia, bunuh diri, pembuangan bayi yang menjadi-jadi serta tidak menghormati ibubapa, guru dan pemimpin.

Status perceraian pula semakin meningkat. Pada tahun 2012 sebanyak 29,253 pasangan mendaftar untuk bercerai. Pada 2013 pula sebanyak 29,583 pasangan dan angka itu terus meningkat kepada 33,842 pasangan pada 2014 (Utusan Online, 2016) yang turut melibatkan pasangan muda yang baru berkahwin. Generasi muda yang lahir ketika ini amat berbeza kehendak dan kemampuan mereka. Mereka lebih kreatif dan cepat dalam membuat keputusan tetapi lemah jatidirinya. Permasalahan ibu bapa semakin tertekan dengan kesibukan kerja menyebabkan penggunaan gajet tanpa kawalan diberikan kepada anak-anak bagi menutup kebocoran tanggungjawab mereka.

KAJIAN LITERATUR

Transformasi Nasional 2050

TN50 atau Transformasi Nasional 2050 yang dilancarkan pada 19 Januari 2017 merupakan kesinambungan Wawasan 2020 bagi memacu masa depan negara dari 2020 hingga 2050. Melalui TN50, Malaysia menyasar untuk menjadi antara negara teratas di tangga dunia dalam ekonomi, kesejahteraan rakyat dan inovasi. Kemunculan bandar mega – bandar-bandar yang mempunyai jumlah penduduk melebihi 10 juta – hasil daripada trend urbanisasi yang berterusan. Kebangkitan agama secara global, dengan Islam sebagai agama yang paling pantas berkembang. Elemen-elemen Islam kini lebih meluas dalam perbankan, pelancongan, budaya, fesyen dan wacana politik. Perubahan peranan gender dengan peningkatan penyertaan wanita dalam tenaga kerja dan bidang kepimpinan. Peningkatan kesedaran terhadap penjagaan kesihatan membawa kepada jangka hayat yang lebih tinggi. Potensi pada masa hadapan dikatakan bahawa akan terdapat peningkatan tekanan terhadap perumahan, lalu lintas dan pengurusan sisa buangan, potensi untuk berlakunya kekalutan, kesesakan dan wabak secara meluas, peralihan ke

arah unit keluarga yang lebih kecil disebabkan oleh penurunan kadar kesuburan dan kewujudan cip implan nanoteknologi yang mampu membersih arteri, menentang sel-sel kanser, membantu mengembalikan ingatan (<https://semakanonline.com/tn50-transformasi-nasional-2050/#Masyarakat>).

TN50 amat kritikal bagi memastikan negara bersedia menghadapi masa hadapan. Ianya bersifat kolektif, di mana aspirasi seluruh rakyat Malaysia dari pelbagai lapisan serta berpandukan ramalan jangka panjang pakar-pakar domain (*subject matter experts*). TN50 amat kritikal kerana ia bukannya satu lonjakan serta-merta tetapi usaha yang progresif. Ia mempunyai sasaran jangka panjang, dengan pencapaian interim dan diharapkan bahawa transformasi yang dilaksanakan merangkumi pelbagai bidang dari aspek ekonomi, kesejahteraan rakyat, alam sekitar, teknologi, tadbir urus dan lain-lain.

Generasi TN50

Generasi TN50 adalah generasi pemimpin yang bakal menerajui negara. Untuk melahirkan generasi yang kuat, maka institusi keluarga perlu kukuh. Namun, jika dilihat status perceraian yang semakin meningkat iaitu pada tahun 2012 sebanyak 29,253 pasangan mendaftar untuk bercerai manakala pada 2013 pula sebanyak 29,583 pasangan dan angka itu terus meningkat kepada 33,842 pasangan pada 2014(Utusan Online, 14.3.2016). Statistik keruntuhan sosial makin merunsingkan dengan keterlibatan anak-anak seawal umur belasan tahun dalam kes pembunuhan dan pembakaran Pusat Tahfiz Darul Quran Ittifaqiyah pada bulan September tahun 2017. Pada masa yang sama kemunculan teknologi tinggi dan Revolusi Industri 4.0 yang perlu diharungi dalam melahirkan TN50 akan menjatuhkan peradaban negara sekiranya tidak dikawal daripada awal dan diberikan pendidikan secukupnya. Faktor-faktor keruntuhan sosial akibat pengaruh teknologi tanpa kawalan turut memberi kesan kepada keruntuhan institusi keluarga. Isu berkaitan pembinaan keluarga dalam era Revolusi Industri 4.0 melalui pendekatan wasatiyyah belum pernah dibincangkan lagi. Keadaan institusi keluarga yang semakin rapuh akibat jatidiri yang cepat goyah dan iman yang lemah masih belum menemukan formula penawarnya. Unsur-

unsur pengabdian kepada tuhan dan keinsanan akan mula hilang menyebabkan cara hidup keseronokan dan kuasa mula menguasai. Negara amat memerlukan satu formula agar generasi TN50 Khayra Ummah dapat dibentuk dengan baik melalui Pembinaan Model Transformasi Keluarga TN50 dalam Era Revolusi Industri 4.0 Melalui Kerangka Wasatiyyah Berasaskan Maqasid Syariah. Agar segala mudharat dapat dielakkan dan segala manfaat dapat digunakan bagi mewujudkan satu gagasan TN50 berperadaban tinggi dan mengharungi Revolusi Industri dengan bijaksana.

Fenomena sekarang memperlihatkan perubahan pemikiran dan cara hidup. Menurut Nor Azaruddin (Utusan Malaysia, 2015), perkembangan teknologi sebenarnya tanpa kita sedari telah membawa kesan besar kepada ideologi atau cara berfikir generasi muda. Generasi muda atau lebih dikenali sebagai generasi Y dan Z (lahir 1990-2010). Ideologi ini akhirnya akan mempengaruhi landskap politik sesebuah negara yang akhirnya akan membawa kepada kemusnahan atau dapat membangunkan sebuah peradaban yang baharu. Manakala Revolusi Industri 4.0 pula sibuk diperkatakan sejak tahun 2017 lagi.

Menurut Menteri Komunikasi dan Multimedia Datuk Seri Dr Salleh Said Keruak, revolusi itu menyaksikan *Internet of Things* (IoT) dalam hampir semua aspek kehidupan sehari-hari. Industri ini juga hebat kerana ia meningkatkan kecekapan pengurusan dan sistem penyampaian kerana semua urusan dijalankan secara digital. Beliau menarik perhatian berhubung kenyataan Mantan Perdana Menteri Datuk Seri Najib Tun Razak sebelum ini bahawa mahu tidak mahu, rakyat perlu bersedia kerana Industri 4.0 yang akan membawa kepada kejayaan wawasan Transformasi Nasional 2050. (Astro Awani, 2017). Pengurusan cara hidup terutama dalam era teknologi IR 4.0 perlu ditekankan adab dan etika. Kebergantungan kepada kecerdasan buatan (*artificial intelligence*) dan pencarian serta penyebaran maklumat secara atas talian memerlukan kepada pengurusan yang amat bijaksana. Berdasarkan data daripada IAMK Learning Centre (2017) berkaitan Statistik Penggunaan Internet di Malaysia 2017

daripada 32 juta penduduk Malaysia, dianggarkan 24.5 juta daripada mereka merupakan pengguna Internet (76.9%).

Manakala berdasarkan kajian Norton Online Living Report (NOLR) di Malaysia yang dikendalikan oleh Saffron Hill bagi pihak Symantec, mengenai tabiat penggunaan Internet, mendapati remaja menghabiskan masa 16 jam seminggu melayari Internet. Manakala statistik bagi tahun 2016 dikeluarkan Kementerian Kesihatan bagi kes remaja hamil luar nikah mencatatkan sebanyak 3,980 atau 28.8 peratus daripada 13,831 remaja berusia 10 hingga 19 tahun hamil anak luar nikah. Menurut statistik tersebut, lima negeri mencatatkan kes kehamilan remaja tertinggi iaitu Sabah dengan 3,084 kes diikuti Sarawak (2,910), Selangor (1,461), Johor (1,319) dan Pahang 940 kes.

Laporan PDRM juga menunjukkan jumlah pembuangan bayi di negara ini adalah 432 kes sejak 2011 hingga Jun 2015 dengan kejadian kehamilan luar nikah merupakan punca utama kes tersebut berlaku (Utusan Online, 2016). dalam keadaan sebegini memerlukan pemantauan dan didikan komprehensif daripada ibubapa bagi melahirkan gagasan TN50 yang mempunyai ketahanan intelektual dan spiritual yang tinggi. Keteguhan jatidiri remaja yang bakal menjadi ibubapa perlu diambilberat. Sekiranya remaja dibiarkan dilambung ombak revolusi berteknologi tinggi ini bagaimanakah pula nak kita lahirkan generasi TN50 yang mempunyai peradaban tinggi.

Dasar Wasatiyyah Negara (DWN) telah diluluskan oleh Kabinet pada 21 Oktober 2016 juga turut diterima di peringkat global. Ianya menekankan enam bidang strategik dalam perlaksanaannya. Ianya merangkumi bidang pendidikan dan belia, ekonomi dan pembangunan, pentadbiran dan perundangan, perpaduan dan sosial, politik dan kenegaraan serta keselamatan dan pertahanan. Justeru itu, perlaksanaan keenam-enam bidang strategik tersebut melalui pendekatan wasatiyyah adalah selari dengan aspirasi TN50 ke arah melahirkan generasi “Khayra Ummah” yang berwibawa serta berminda “par excellence” duniaawi dan “par excellence” ukhrawi. Kajian ini dilihat sangat penting dan sangat relevan dengan kehendak dan aspirasi negara dengan

Pembinaan Model Transformasi Keluarga TN50 dalam Era Revolusi Industri 4.0 Melalui Kerangka Wasatiyyah Berasaskan Maqasid Syariah.

Untuk itu, kajian ini bersandarkan kepada beberapa objektif seperti berikut:

1. Menyediakan garispanduan amalan wasatiyyah dalam pembentukan keluarga dan generasi TN50
2. Menyediakan formula transformasi pendidikan keluarga dan generasi TN50 bagi mendepani cabaran Revolusi Industri 4.0
3. Menghasilkan Model Transformasi Keluarga TN50 dalam Era Revolusi Industri 4.0 Melalui Kerangka Wasatiyyah Berasaskan Maqasid Syariah.

METODOLOGI

Secara umum, kajian ini merupakan kajian kualitatif kerana kajian ini adalah berbentuk asas (fundamental). Kajian ini akan menggunakan kaedah Triangulasi iaitu perkumpulan data melalui tiga cara: temu bual, pemerhatian dan dokumen. Ini bagi memastikan data yang diperolehi tepat, boleh dipercayai, boleh disemak puncanya, boleh dianalisis serta mencukupi untuk membuat rumusan. Dengan kaedah ini, maka data-data yang diperolehi melalui temu bual akan disokong dengan data-data yang diperolehi ketika pemerhatian. Data-data yang diperolehi hasil temubual dan pemerhatian ini juga dapat diperkuuhkan dengan dokumen-dokumen. Manakala temu bual yang akan digunakan adalah Temu Bual Berstruktur, Temu Bual Semi-Struktur dan Temu Bual Tidak Berstruktur.

Analisis dapatan kajian akan dibuat secara “vertical” bermula daripada melihat, menyusun, meyaring, memilih, mengelas dan mengekod tema-tema dan mendapatkan teks diskripsi. Pengekodan data dibuat sebaik sahaja selesai kutipan data temu bual dan pemerhatian. Ujian Rintis juga dilakukan terhadap alat instrumen temu bual dan pemerhatian bagi memastikan soalan-

soalan atau item-item tersebut dapat digunakan agar pengukuran dan jawapan yang diperlukan adalah tepat.

Kesahan dan kebolehpercayaan akan dikenalpasti bagi memastikan instrumen tidak terdedah kepada kecacatan. Ini penting bagi memastikan data yang diperolehi mempunyai nilai yang tinggi kesahannya agar data yang didapati itu tepat dan berkualiti. Teknik Temubual Berstruktur akan digunakan bagi memperoleh persetujuan pakar dan authoriti nasional dalam menentukan elemen-elemen yang boleh dimasukkan dalam reka bentuk Pembinaan Model Transformasi Keluarga TN50 dalam Era Revolusi Industri 4.0 Melalui Kerangka Wasatiyyah Berdasarkan Maqasid Syariah. Ini adalah kerana pakar memainkan peranan penting untuk mencari penyelesaian atau mencapai konsensus.

Nvivo akan digunakan bagi menganalisis data yang diperolehi. Penggunaan Nvivo dalam proses menganalisis data adalah bertujuan memudahkan dan mempercepatkan proses mengurus, menganalisis serta mentafsir data-data kualitatif. Di samping itu, proses kajian akan dipermantapkan dengan analisis dokumen yang autentik dan autoritatif dalam menghasilkan model panduan yang tepat dan efektif untuk kegunaan pembentukan keluarga dan generasi era TN50.

KESIMPULAN DAN IMPLIKASI KAJIAN

Penghasilan Model Transformasi Keluarga TN50 dalam Era Revolusi Industri 4.0 Melalui Kerangka Wasatiyyah Berdasarkan Maqasid Syariah akan dibangunkan selari dengan pelaksanaan TN50 dengan merujuk kepada konsep Wasatiyyah seperti yang terdapat dalam agenda negara. Model ini juga akan membantu mempersiapkan generasi TN50 mendepani cabaran Revolusi Industri 4.0 di samping mengambil manfaat daripadanya dan menolak mudharatnya dengan bijaksana. Model ini sangat penting bagi memastikan agenda TN50 dan agenda Wasatiyyah dapat dilaksanakan dan diperkasakan di negara ini berdasarkan Maqasid Syariah dengan menjalani perubahan kehidupan yang dicorakkan oleh Revolusi Industri 4.0.

Dalam proses mengharungi 2050, pada masa kini negara telah dibanjiri dengan ledakan masalah dan cabaran yang pastinya akan menjadi lebih hebat kemelutnya pada tahun 2050 nanti sekiranya tidak dirawat. Kehadiran Revolusi Industri 4.0 yang turut menerjah generasi TN50 akan menyebabkan kegelutan masalah dan cabaran makin parah apabila revolusi ini menjelmakan teknologi robotik, perisian digital dan kecerdasan buatan yang dikenali sebagai “*Artificial Intelligence*”. Pembinaan Model Transformasi Keluarga TN50 dalam Era Revolusi Industri 4.0 Melalui Kerangka Wasatiyyah Berasaskan Maqasid Syariah akan mencakupi gagasan TN50, mendepani cabaran Revolusi Industri 4.0 serta memperkasakan pendekatan Wasatiyyah melalui aspek teknologi, ekonomi, politik, sosial dan kemasyarakatan tanpa mengetepikan elemen fizikal, material, intelektual dan spiritual.

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TRADISI PERKAHWINAN MASYARAKAT ARAB KETURUNAN SAYYID: SATU TINJAUAN LITERATUR

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Abstrak

Penulisan ini membincangkan mengenai amalan dan tradisi perkahwinan masyarakat Arab keturunan Sayyid. Setiap kumpulan etnik mempunyai kebudayaan dan amalan tradisi perkahwinan yang tersendiri yang menjadikan sesuatu kumpulan etnik unik. Namun, tidak ramai dalam kalangan generasi hari ini yang mengetahui keunikan tradisi perkahwinan masyarakat Arab khususnya dalam kalangan Sayyid atau Sadah. Mengetahui sedikit sebanyak tradisi sesebuah kumpulan etnik adalah penting untuk mengelakkan daripada berlaku kesulitan di kemudian hari khususnya apabila ia melibatkan perkahwinan antara keturunan Sayyid dan bukan bukan Sayyid. Perkahwinan merupakan salah satu elemen budaya dalam sesebuah masyarakat yang berperanan penting bagi memastikan kesinambungan sesebuah kumpulan etnik. Praktis adat dan amalan perkahwinan juga melambangkan kelestarian seni dan budaya turun temurun nenek moyang. Masyarakat Arab keturunan Sayyid juga mempunyai tradisi dan budaya unik yang tersendiri. Penulisan ini menggunakan kaedah penyelidikan kualitatif menganalisis kajian literatur berhubung tradisi perkahwinan masyarakat Arab keturunan Sayyid. Kajian mendapati orang Arab khasnya keturunan Sayyid berpegang kuat kepada aspek sekufu atau *kafaah* dalam mencari jodoh. Amalan ini telah diperaktikkan sejak sekian lama bagi menjaga nasab keturunan mereka. (169 perkataan)

Kata kunci: Perkahwinan, Arab Peranakan, Sadah, kafaah, Sekufu.

CABARAN KESINAMBUNGAN WARISAN SENI BINA RUMAH TRADISIONAL MELAYU DI SEMENANJUNG MALAYSIA: SOLUSI KE ARAH MEMARTABATKAN SENI BUDAYA WARISAN KETAMADUNAN MELAYU

The Challenges of Preserving The Heritage of Traditional Malay Home Architecture in Peninsula Malaysia: Solution towards Upgrading Cultural Heritage of Malay Civilization

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Abstrak

Warisan seni bina rumah tradisional Melayu melambangkan ketinggian kearifan tempatan di Alam Melayu. Walau bagaimanapun, warisan budaya seni bina Melayu ini kian terpinggir dalam arus kemodenan dan kepesatan pembangunan. Kajian ini menganalisis cabaran kesinambungan dalam mengekalkan warisan pembinaan rumah tradisional Melayu di Malaysia. Selain itu, kajian ini turut meneliti implikasi perubahan pemikiran dan arus modenisasi terhadap kesinambungan warisan seni bina rumah tradisional Melayu di Semenanjung Malaysia. Pendekatan penyelidikan secara kualitatif digunakan dalam pengumpulan data melalui kajian perpustakaan dan temuramah bersama pakar seni bina rumah tradisional Melayu Malaysia. Data dianalisis secara analitikal melalui analisis deskriptif dan tematik. Hasil kajian mendapat bahawa pelbagai isu yang menjadi cabaran dalam memartabatkan warisan seni bina rumah tradisional Melayu di Malaysia, sama ada dari segi komitmen individu, sikap

masyarakat, organisasi, mahupun perspektif pemikiran generasi muda dan moden kini. Implikasi kepada peminggiran khazanah warisan negara ini merupakan bencana kepada nasib masa depan kegemilangan tamadun bangsa. Kajian ini mencadangkan strategi yang praktikal bagi memelihara warisan dalam seni bina rumah tradisional tempatan untuk perhatian banyak pihak. Dapatkan kajian menyumbang kepada ilmu pengetahuan tentang kepentingan pemeliharaan warisan tradisi kebanggaan negara yang sebahagian besarnya telah mendapat pengiktirafan dunia.

Kata kunci: Cabaran, warisan, seni bina, rumah tradisional, masyarakat Melayu

Abstract

Architectural heritage of traditional Malay houses signifies the elevation of local wisdom in the Malay world. However, the cultural heritage of Malay architecture is progressively marginalized from the mainstream of modernity. This study analyzes the challenges in preserving the continuity of traditional Malay heritage in home construction in Malaysia. In addition, this research also studies the implications of secularism and a continuation of current modernization on the architectural heritage of traditional Malay houses in Peninsular Malaysia. Qualitative research approach was used in collecting data through library research and interviews with experts in architecture of traditional Malay house. Data were analyzed critically through descriptive and thematic analysis. The study discovered that various issues have been challenged in upholding the architectural heritage of Malay traditional house, in terms of individual commitment, societal attitude, organizations or from the perspective of younger and modern generation nowadays. The implications of the marginalization of the country's heritage are catastrophic to the future fate of the nation's glorious civilization. This study also proposes practical strategies for preserving local heritage of traditional house architecture for kindness attention of many parties. The findings of the study contribute to the body of knowledge in relation to the preservation of national heritage as nation's pride, most of which have already being recognized by the world organization.

Keywords: The challenges, heritage, architecture, traditional houses, the Malays

PENGENALAN

Seni bina Melayu merupakan cabang daripada bidang seni yang memerlukan kemahiran tinggi, daya kreativiti dan kerajinan luar biasa di samping daya pengamatan yang tajam dan terperinci (Zulkifli Hanafi dan Ahmad Zakiiulfuad Yahya, 2005: 7). Daripada kearifan seni bina tempatan, lahir pula seni bina rumah tradisional Melayu sebagai legasi seni pertukangan tradisional Melayu yang sangat unik. Kehalusan seni pertukangan, teknik pembinaan dan pemilihan bahan binaan setempat menghasilkan interaksi bangunan dan alam sekitar dengan baik, memenuhi keperluan fungsi yang seringkali dihubungkan dengan amalan kebudayaan, agama dan kepercayaan dan adat resam. Reka bentuk yang menggabungkan pertimbangan sedemikian telah menghasilkan ciri binaan yang bukan sahaja sesuai dengan keadaan dan iklim setempat, tetapi juga tahap seni bina yang tinggi nilainya (Zulkifli Hanafi dan Ahmad Zakiiudfuad Yahaya, 2005: 19).

Sebagai warisan seni budaya dan ketamadunan bangsa, seni bina rumah tradisional Melayu seharusnya dipelihara agar warisan turun-temurun khazanah yang amat bernilai ini dapat terus dipelihara. Warisan seni bina rumah tradisional ini mempunyai keunikan yang tersendiri di sebalik citra budaya yang tinggi nilainya estetikanya, keindahan reka bentuk dan seni ukir sebagai lambang ketinggian pencapaian budaya tinggi dalam Tamadun Melayu. Namun di sebalik warisan budaya seni bina rumah yang menjadi kemegahan masyarakat Melayu di rantau ini, pada hari ini kita dipamerkan dengan pelbagai reka bentuk seni bina moden yang tidak menggambarkan identiti nasional dan warisan bangsa yang boleh dibanggakan. Warisan budaya Melayu dalam pembinaan rumah Melayu tradisional kurang difahami dan semakin terhakis dalam kalangan generasi muda dan masyarakat Melayu kini (Fairuzah, Farahdina, Mujaini, 2019; Kamarul Afizi & Nik Lukman, 2007).

Perkembangan semasa industri perumahan di seluruh Malaysia, boleh dikatakan tidak mampu menandingi ‘sains seni bina tradisional’ dengan konsep rumah tradisional Melayu.

Justeru itu kajian ini dikemukakan untuk menganalisis cabaran kesinambungan dalam mengekalkan warisan pembinaan rumah tradisional Melayu di Malaysia. Selain itu, kajian ini turut meneliti implikasi perubahan pemikiran dan arus modenisasi terhadap kesinambungan warisan seni bina rumah tradisional Melayu di Semenanjung Malaysia.

PERMASALAHAN KAJIAN

Masyarakat Melayu kaya dengan warisan seni bina rumah tradisional Melayu budaya yang tinggi nilai reka bentuk, estetika dan kesenian seni ukir yang melambang ketinggian pencapaian Tamadun Melayu. Namun di sebalik warisan budaya seni bina rumah yang menjadi kemegahan masyarakat Melayu di rantau ini, pada hari ini kita dipamerkan dengan pelbagai reka bentuk seni bina moden yang tidak menggambarkan identiti nasional dan warisan bangsa yang boleh dibanggakan. Malahan selepas mencapai kemerdekaan, wajah seni bina tempatan yang sepatutnya lebih berkembang maju, tetapi malangnya sehingga kini ia masih di takuk lama dan terus meniru idea pereka luar negara (Hijjas Kasturi dalam *Berita Harian*, September 23, 2015).

Dalam konteks perkembangan semasa kemajuan dan pembangunan sebagai sebuah negara moden, khususnya di Malaysia, terdapat beberapa cabaran yang terpaksa dihadapi dalam usaha mengekalkan warisan budaya seni bina rumah tradisional Melayu yang mula terhakis akibat arus pemodenan, urbanisasi dan pemikiran moden dalam masyarakat Melayu kontemporari (Mohamad Sohaimi Man, 2017). Oleh yang demikian, kajian ini turut menganalisis cabaran pembangunan, pemodenan dan urbanisasi terhadap warisan kesinambungan budaya seni bina rumah tradisional Melayu di Malaysia. Kajian ini juga menyarankan beberapa strategi bagi memelihara warisan seni bina rumah tradisional Melayu Malaysia selain mengekalkan nilai tradisi ini dalam bentuk pelan tindakan yang praktikal dalam konteks semasa.

OBJEKTIF KAJIAN

Kajian ini dijalankan bertujuan untuk mencapai objektif berikut, iaitu: menganalisis cabaran kesinambungan pembinaan rumah tradisional Melayu Malaysia. Kedua, kajian ini turut meneliti

implikasi perubahan pemikiran dan arus modenisasi terhadap kesinambungan warisan seni bina rumah tradisional Melayu di Semenanjung Malaysia.

METODOLOGI KAJIAN

Menurut Creswell (2003) menggambarkan metodologi sebagai kumpulan kaedah yang koheren yang menyelaraskan satu sama lain dan yang mempunyai keupayaan untuk menyampaikan data dan penemuan yang akan mencerminkan persoalan kajian dan bersesuaian dengan tujuan penyelidik.

Kajian ini pada asasnya menggunakan kaedah kualitatif, dengan mengaplikasi pendekatan kajian meneroka atau *exploratory*, melalui kaedah analisis kandungan sumber data sekunder dan temuramah. Ini kerana kajian kualitatif lebih holistik dan seringkali melibatkan pengumpulan data yang kaya (*a rich collection of data*) daripada pelbagai sumber untuk dapat memahami informan secara individu, termasuklah pandangan, perspektif dan sikap manusia (Hossein Nassaji. 2015: 129).

Data kualitatif dikumpulkan melalui kaedah penerokaan menggunakan kaedah temubual bersama pakar dalam bidang seni bina rumah tradisional Melayu dan warisan budaya Melayu, Malaysia dilakukan bagi mengupas isu dan persoalan penting berkaitan seni bina rumah Melayu serta melihat perspektif pandangan mereka berhubung tajuk yang dibincangkan. Temuramah bersama dua orang pakar seni bina rumah tradisional Melayu. Beberapa soalan temuramah secara berstruktur disediakan dalam sesi temuramah tersebut. Medium komunikasi yang digunakan bagi sesi temu ramah ini adalah melalui aplikasi Microsoft Team, dan melakukan perbincangan secara live bersama mereka. Selain itu, iaitu kajian perpustakaan dilakukan dengan merujuk kepada sumber sekunder seperti buku, makalah akademik dan surat khabar yang meneliti cabaran dan implikasi pengabaian terhadapa warisan seni bina rumah Melayu tradisional.

DAPATAN KAJIAN

Penyelidikan ini mengemukakan dua objektif kajian iaitu: 1) menganalisis cabaran kesinambungan pembinaan rumah tradisional Melayu Malaysia; dan 2) mengkaji implikasi perubahan

pemikiran dan arus modenisasi terhadap kesinambungan warisan seni bina rumah tradisional Melayu di Semenanjung Malaysia.

Cabaran Kesinambungan Rumah Tradisional Melayu di Semenanjung Malaysia

Beberapa pengkaji seni bina rumah tradisional Melayu menyatakan kegusaran terhadap warisan senibina rumah tradisional Melayu yang semakin dilupai dan terhakis daripada kepentingan arus pemodenan. Terdapat beberapa isu yang menjadi cabaran kepada penerusan warisan seni bina rumah tradisional tempatan yang dinyatakan oleh ramai pihak.

Mohamad Sohaimi Man. (2017), melihat betapa pentingnya untuk diwujudkan kesedaran dan keprihatinan masyarakat Melayu terhadap warisan Rumah Tradisional Melayu. Ianya penting untuk pengetahuan generasi kini sebagai bukti kecintaan warisan tradisi sejak dulu. Kepentingan menjaga hakmilik individu atau kelompok secara warisan perlu diberi perhatian sewajarnya. Menurut beliau, hal ini penting untuk menimbulkan rasa cinta dan teruja mereka terhadap khazanah warisan banga Melayu itu sendiri, selain mewujudkan kesedaran memulihara dan menyelenggara warisan untuk diwariskan kepada generasi akan datang. Kajian yang dijalankan pada tahun 2017 ini bertujuan mengenalpasti punca berlakunya kerosakan fizikal kepada rumah tradisional Melayu, antaranya disebabkan oleh pengabaian atau keterpinggiran, tiada pewaris, tiada penyelenggaraan berterusan, atau sebagainya.

Antara cabaran dalam mengekalkan warisan seni bina rumah tradisional Melayu di Malaysia, antaranya, seperti berikut:

a) Cabaran Penerusan Warisan Kearifan Tempatan dalam Pembinaan Rumah Tradisional

Noor Faizah et al., (2014) menjelaskan bahawa rumah-rumah yang bercirikan tradisional semakin berkurangan, ciri-ciri yang terkandung padanya juga hampir tidak lagi dikenali oleh masyarakat Melayu sendiri. Asas ilmu dalam pemilihan dan penentuan tapak rumah kediaman itu tidak lagi dikaitkan dengan kepercayaan masyarakat Melayu. Apatah lagi adat kehidupan secara kolektif, iaitu *bermusyawarah*, upacara dan gotong-royong

dalam pelaksanaan mendirikan rumah telah diabaikan oleh generasi kini (Noor Faizah et al., 2014: 106).

Menurut Hijjas (2015) bahawa dalam sejarah seni bina di Malaysia, yang bermula sejak era 1920-an, dengan kebanyakannya berusaha mengembangkan pembinaan rumah berbentuk tradisional. Setiap kaum iaitu Melayu, Cina dan India, menghasilkan rekaan berbeza-beza mengikut kepercayaan, budaya serta cara hidup mereka. Orang Melayu dulu bina rumah dengan mempertimbangkan pelbagai hal, termasuk berpandukan adat, umpamanya rumah didirikan dengan tiang yang tinggi supaya dapat mengelakkan ancaman binatang buas dan bencana banjir. Manakala rumah tradisional Cina, antaranya yang masih terdapat di Pulau Pinang, iaitu rumah kongsi suku Khoo pula sifatnya melindungi, umpamanya mempunyai dua pintu yang boleh digunakan secara berasingan oleh tuan rumah dan tetamu, manakala pintu yang lain untuk orang bawahannya. Sebaliknya, orang India pula kebanyakannya rumah mereka sarat dengan elemen ketuhanan dan menyerupai rekaan kuil serta gemar menggabungkan pelbagai warna, sekali gus jauh berbeza dengan rekaan Barat (*Berita Harian*, 23 September 2021).

Othman (2013) mengklasifikasikan struktur seni bina sebagai komponen penting dalam rumah Melayu tradisional. Antara struktur tersebut adalah seperti tangga, tiang, dinding, rasuk, pintu, bumbung, dan lain-lain. Struktur ini mempunyai fungsinya dan mengandungi falsafah di sebalik pembinaannya.

Setiap rumah tradisional mempunyai ciri-cirinya yang tersendiri. Rumah tradisional Melayu misalnya, mengambil kira faktor budaya, iklim setempat, teduhan, pengudaraan, pencahayaan, dan ciri-ciri asas yang lain. Bentuk rumahnya pula berbeza dan pelbagai mengikut setiap negeri, wilayah dan juga sub-etnik. Contohnya, rumah Melaka tak sama dengan rumah Negeri Sembilan walaupun kedua-dua negeri ini berjiran (Nur Sahihah, 2021). Antara ciri-ciri unik tersebut ialah (Nur Sabihah, 25 Mar 2021):

a) Bumbung

Bumbung rumah tradisional Melayu terdiri dari bumbung tetap. Ia kemudiannya berubah kepada bentuk limas (bumbung limas) atau turut dikenali sebagai Bumbung Belanda selepas kedatangan penjajah. Bentuknya pula

sentiasa condong kerana sesuai dengan iklim tropika yang panas. Kehalusan seni masyarakat Melayu turut diterapkan dalam konsep reka bentuk rumah kayu.

b) Serambi atau Anjung Rumah

Serambi atau anjung rumah kampung merupakan tempat kaum lelaki berehat, berbual dan berbincang. Wanita pula selalunya akan bersosial di dalam rumah. Ini kerana, masyarakat Melayu sangat mementingkan tatatertib dan adat tatasusila.

c) Tingkap

Rumah tradisional Melayu mempunyai banyak tingkap untuk tujuan pengudaraan dan pencahayaan yang baik, French Window misalnya direka khas untuk ciri-ciri tersebut. Bagi kebanyakan rumah tradisional, jenis tingkap rumahnya pula adalah rendah hingga ke lantai atau separas pinggang penghuni. Ini bertujuan mewujudkan keselesaan sekiranya seseorang duduk bersila atas lantai. Tingkap juga turut diserikan dengan ukiran kayu tradisional bermotifkan awan larat yang sememangnya cantik dan halus. Kayu kekisi di bahagian bawah tingkap juga berfungsi untuk peredaran udara dan sebagai palang keselamatan bagi anak-anak kecil (Nur Sabihah, 2021). Hassan dan Ramli (2010) merumuskan bahawa faktor keluasan bukaan dengan jumlah tingkap yang banyak beserta ukiran tembus (*ornamentation*) di atas tingkap di setiap muka fasad mampu meningkatkan peredaran udara yang merentas rumah tersebut (*cross ventilation*). Situasi ini mampu mengaktifkan proses peredaran udara sejuk bagi menyalur keluar udara panas di dalam rumah (Mohd Firrdhaus, 2016).

d) Tiang dan Lantai Tinggi

Keunikan yang dapat dilihat dari rekaan bentuk rumah ini adalah rumah ini dibina dengan tiang rumah yang tinggi, dengan jarak beberapa meter dari tanah. Rekaan ini dibina bukan sahaja memberi nilai seni tetapi dengan tujuan utama untuk mengelakkan rumah mudah ditenggelami banjir, binatang buas dan mengurangkan ancaman serangga berbisa di tanah seperti lipan, kala

jengking dan sebagainya (*Berita Harian*, 23 September 2021).

Selain itu, rumah Tradisional Melayu mempunyai tiga (3) komponen utama iaitu ‘lantai tinggi’ (*raised floor*), ‘dinding dan bukaan’ (*walls and openings*) serta ‘bungung cerun bertingkat’ (*doubled slope roof*). Keunikan rumah tradisional adalah ianya menggunakan lantai tinggi bertiang. Inilah ciri utama binaan tradisional yang memberi manfaat kepada penghuni bagi mengekalkan keselesaan terma dalaman dan keselamatan daripada bahaya binatang buas dan berbisa (Mohd Firrdhaus, 2016).

Satu kajian yang dilakukan oleh Hanafi (1994) menyatakan bahawa keadaan tanah yang lembab dan basah di rantau ini memerlukan pencahayaan yang mencukupi bagi mengeringkannya. Selain daripada itu, musim tengkujuh tidak hanya membasahkan tanah, malah banjir kadang kala berlaku. Oleh itu, kaedah lantai tinggi adalah sangat sesuai untuk iklim di rantau ini.

e) Tangga

Salah satu keistimewaan rumah Melaka yang membezakannya dengan rumah tradisional di negeri yang lain adalah struktur tangga utama yang diperbuat dari batuan konkrit. Struktur tangga yang unik ini akan dihiasi dengan jubin yang berwarna-warni menjadikan rumah tradisional ini kelihatan cantik dan menarik. Struktur binaan tangga batu ini dikatakan dipengaruhi oleh seni bina negara China dengan hiasan jubin ini diimport dari negara luar seperti Belanda dan Jepun.

f) Ruang Masuk dan Pintu

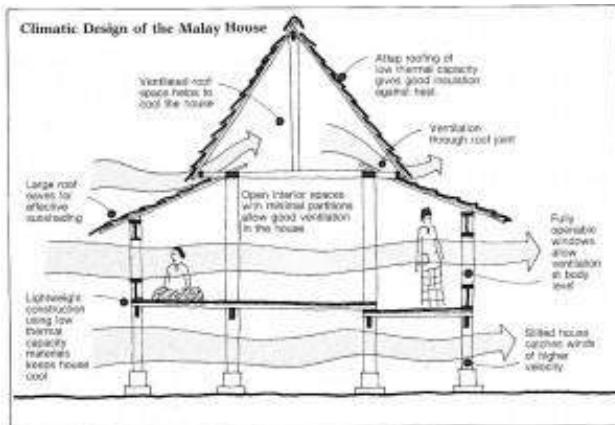
Sama seperti tingkap, pintu rumah kayu ini juga diukir dengan motif flora dan alam semula jadi. Pintu masuk untuk lelaki dan perempuan juga lain. Kaum wanita selalunya masuk melalui pintuk tengah atau pintu dapur, manakala kaum lelaki akan masuk melalui pintu depan.

g) Keutamaan Faktor Kelestarian Alam

Seni bina rumah Melayu mengutamakan faktor pengudaraan, iklim dan bersifat mesra alam. Hasil kajian Ahmad Sanusi dan Ku Azhar (2001), corak penempatan

kampung tradisi di Malaysia boleh dibahagikan kepada tiga corak penempatan iaitu kampung darat, kampung air dan kampung gabungan. Corak penempatan kampung darat dan kampung air terbentuk berasaskan ciri topografi muara dan tebing sungai. Kampung yang mulanya berjajar di tebing sungai kemudian berarah ke daratan dipanggil kampung darat manakala kampung yang bermula juga di tebing sungai, kemudian membina rumah bertiang tinggi menghala ke air dikenali sebagai kampung air. Corak kampung gabungan pula adalah gabungan dua morfologi bentuk kampung darat dan air yang mana kadangkala sukar ditentukan coraknya kerana kediaman terdapat di atas air dan berkelompok meluas ke arah darat (Siti Norlizaiha dan Azira, 2011).

Seni bina warisan boleh memainkan peranan yang penting atau setidak-tidaknya memberi sumbangan dalam usaha membina cara hidup yang sejahtera. Membina rumah di iklim tropika seperti di negara kita ini hanya boleh dilakukan dengan baik jika kita memahami dan memerhati suasana keadaan sekitar yang dipengaruhi faktor alam seperti: i. Menggalakkan pengaliran dan pengalihan udara. ii. Penggunaan pencahayaan semula jadi. iii. Penggunaan curahan air hujan. iv. Mengurangkan penerimaan pancaran matahari dan tempias hujan. v. Rekabentuk rumah yang jimat tenaga. vi. Penggunaan bahan bangunan yang mesra alam. Hal yang demikian diambilkira dalam pembinaan rumah tradisional (Mastor, 2012: 8).



Gambar 1: Seni Bina Rumah tradisional menitikberatkan persoalan ekosistem yang lestari.

Rumah Melayu tradisional mempunyai elemen reka bentuk terhadap cahaya matahari yang pasif, satu rekabentuk domestik yang unggul terhadap iklim panas lembap yang mempunyai peneduh yang cukup, bukaan yang banyak untuk aliran udara keluar masuk, susun atur dalaman terbuka, bertiang, ketinggian siling tinggi dan penggunaan bahan binaan ringan yang tidak memendapkan haba. Dari pengaruh inilah kesemua rumah warisan memilih gaya bentuk rumah berpanggung atau bertiang, berkolong, di mana lantainya tinggi dari permukaan tanah dan itu adalah satu cara mengurangi kelembapan dari tanah serta memberi laluan peredaran udara keluar masuk (Abdul Halim Nasir, 1985).

Binaan beranda terbuka dan cucur atap yang memanjang adalah cara kawalan yang baik terhadap pancaran cahaya dan silau matahari. Rekabentuk yang terdapat pada rumah tradisional ini boleh diadaptasikan pada rekabentuk dan binaan rumah moden sekarang. Sistem tanggam kayu digunakan lebih mesra alam bagi menggantikan paku yang sifatnya merosakkan.

Rumah Melayu di peringkat awal sebelum datangnya pengaruh luar dan teknologi pembuatan yang baik adalah berbentuk ringkas. Pembinaannya berasaskan bahan alam dari kawasan sekitar seperti daun rumbia, nipah, anak-anak kayu, batang nibung, batang pinang dan

buluh. Sistem teknologi pembuatan struktur bangunan rumah serta teknik ikat secara sendi dibuat dengan mengikat bahan rotan atau akar pada tarahan tanggam untuk mengetatkan dan menstabilkan tiang, dinding dan bumbung rumah (Adibah, Khairul Aidil Azlin dan Yakup, 2015: 1). Selaras dengan perubahan dan perkembangan teknologi, kaedah membina rumah juga berubah. Di peringkat awal, sistem mendirikan rumah hanya dengan cara diikat dan tarahan tanggam. Sistem tebuk kemudiannya diperkenalkan. Begitu juga penggunaan paku kayu yang dikenali juga dengan pemeting untuk menguatkan persediaan rangka rumah. Tiang rumah berbentuk bulat dan rotan atau akar digunakan untuk menguatkan persendian. Tarahan tanggam dibuat untuk mengejapkan persendian seterusnya tiang bersegi dan ditebuk untuk laluan kayu rasuk dan alang serta dibaji.

Di sebalik ciri-ciri unik rumah tradisional Melayu, namun kini ciri-ciri reka bentuk tradisional, tidak dititik beratkan. Reka bentuk dan ukuran rumah moden yang dibina kebanyakannya lebih mengikut arus kemodenan masa kini. Bahan-bahan binaan yang terdapat di pasaran hampir kesemuanya mempamerkan ciri-ciri moden, iaitu ringkas dan minimal. Ciri-ciri tradisi pula kini bergantung hanya kepada permintaan sahaja, termasuklah bahan hiasan dan sebagainya. Namun begitu, di kawasan kampung, rumah-rumah tradisional masih banyak kelihatan, malah masih terdapat pemiliknya atau orang tua-tua yang tinggal di situ walaupun sudah tidak ramai yang mengetahui makna di sebalik ciri-ciri yang terdapat pada rumah yang didiami. Walaupun masih ada tukang rumah yang masih dapat membuat rumah yang berpola tradisional, namun begitu, mereka kurang mengetahui tentang maksud yang terkandung pada ciri-ciri tersebut (Noor Faizah et al., 2014: 106).

b) Kefahaman Tentang Peranan dan Fungsi Ruang Rumah Tradisional Melayu

Seni bina Melayu tradisi, khususnya seni bina rumah kediaman Melayu merupakan sebuah contoh seni bina yang mencakupi pelbagai aspek bagi menangani keperluan kehidupan masyarakat

pada zaman dahulu. Antara perkara yang paling kritikal dalam usaha mengekalkan seni bina rumah tradisional Melayu ialah kefahaman tentang peranan dan fungsi ruang seni bina yang sama sekali berbeza dengan struktur rumah moden. Penafsiran semula terhadap kehebatan seni bina rumah Melayu tradisi perlu dilaksanakan bagi membina kefahaman yang holistik kepada masyarakat supaya mengambil pengajaran serta menyumbangkan idea kepada pereka pada masa kini untuk menghasilkan produk yang setanding dengan kehebatan rekaan masyarakat Melayu terdahulu dalam menghasilkan sebuah seni bina yang unik, hebat dan mampu bertahan sehingga ke hari ini. Pemahaman terhadap seni bina Melayu di Malaysia perlu bermula dengan pemahaman masyarakat terhadap elemen yang terkandung di dalam seni bina tersebut (Siti Fatimah Tuzzahrah Abd Latif dan Kamarul Afizi Kosman, 2017; 2020; Afizi & Lukman, 2007).

Penafsiran semula elemen-elemen yang terkandung dalam seni bina Melayu merupakan salah satu pendekatan yang telah diperkenalkan ke arah pengecaman dan pengenalan kepada identiti seni bina Negara (Afizi. K, 2009; M. Surat et. Al, 2009). Salah satu elemen yang terpenting dalam pembentukan sebuah seni bina adalah konsep ruang. Tidak memahami konsep ruang, bermaksud seni bina tidak dapat berfungsi dengan baik. Ruang-ruang rumah tradisional Melayu terbentuk bagi menampung aktiviti manusia dengan mengambil kira perkaitan dengan faktor persekitaran, adat, budaya, agama, sosial dan ekonomi penghuni (Abdul Halim Nasir & Wan Hashim Wan Teh 1997). Pada masa kini, rekabentuk rumah kediaman orang Melayu telah dipengaruhi oleh rekabentuk moden yang telah mengabaikan banyak faktor kesejahteraan di dalam rekabentuk ruang sehingga mengundang kesukaran dan ketidakselesaan kepada penghuni rumah kediaman (Ismail et Al, 2013; M.S. Surat et. Al, 2012). Oleh itu, penafsiran semula terhadap konsep ruang rumah Melayu perlu dilaksanakan bagi meningkatkan kefahaman masyarakat akan kepentingan kewujudan ruang yang berfungsi untuk diambil pengajaran dan dilihat kesesuaianya untuk diterapkan ke dalam rekabentuk rumah kediaman yang mencerminkan budaya dan identiti negara. Sebagai contoh, kefahaman tentang peranan dan fungsi ruang serambi, rumah ibu, loteng, rumah dapur dan

pelantar mempunyai fungsinya tersendiri berdasarkan faktor sosial, agama dan adat resam.

c) **Identiti Melayu Sukar Diterapkan dalam Seni Bina Malaysia**

Nilai budaya Melayu umumnya berpunca dari aspek yang dominan, iaitu agama Islam, adat dan tradisi Melayu. Namun begitu, Adat dan tradisi Melayu kini kian beransur-ansur dilupakan menyebabkan nilai-nilai asli semakin hilang. Dalam seni rumah tradisional, perbezaan serta perubahan sangat jelas kelihatan. Landskap seni bina tanah air yang dilihat masih gagal menonjolkan identiti tempatan meskipun ia disifatkan sangat unik kerana memiliki kepelbagaiannya bangsa dan budaya (Latifah, *Berita Harian*, 23 September 2021).

Rumah-rumah yang bercirikan tradisional semakin berkurangan, ciri-ciri yang terkandung padanya juga hampir tidak lagi dikenali oleh masyarakat (Noor Faizah, Jamaluddin, Kadir Arifin dan Aziz Ujang, 2014: 106). Ciri-ciri yang berkaitan dengan rumah tradisional Melayu bukan sahaja terdapat pada bahagian-bahagian dan corak-corak ukiran rumah itu, tetapi juga dalam bentuk berbagai upacara, bahan dan nama-namanya, serta kedudukan rumah itu. Dengan peredaran zaman, ciri-ciri tersebut di atas tidak mudah untuk dikekalkan sehingga ke hari ini. Pelbagai pengaruh budaya juga harus dipertimbangkan. Terlalu banyak nilai-nilai tradisional yang dimiliki oleh suatu masyarakat telah diabaikan dan hilang disebabkan perbezaan dan perubahan nilai budaya yang terjadi akibat arus masa yang sangat cepat peredarannya (Noor Faizah, Jamaluddin, Kadir Arifin dan Aziz Ujang , 2014: 106).

Pengaruh kolonial turut menjadi faktor pada identiti yang celaru dalam seni bina tempatan apabila banyak bangunan yang dibangunkan pada era penjajahan turut mengikut acuan Barat. Menurut Hijjas Kasturi (2015), idea seni reka Barat yang banyak menjadikan “kekayaan dan kekuasaan” sebagai simbol mula menular terutama ketika Perang Dunia Kedua meletus pada tahun 1941 hingga 1950. Ia boleh dilihat secara jelas menerusi seni bina bangunan sekolah yang kebanyakannya berwajah British. Ia antara kesan ketara pendudukan empayar mereka di Tanah Melayu satu masa dulu. Justeru, besar harapan untuk pereka

tempatan melakukan perubahan dengan tidak mencedok idea Barat dalam rekaan mereka kerana sejak sekian lama kita sudah dibelenggu dengan pemikiran dan budaya mereka. Mengulas mengenai era kegemilangan seni bina tempatan, Hijjas menyifatkan pembinaan Masjid Negara pada tahun 1963 sebagai mercu tanda keindahan binaan negara, kerana tidak mengikut mana-mana rekaan luar negara, sebaliknya ia padat dengan manifestasi imej tempatan (Latifah, 23 September 2015, *Berita Harian*).

Dengan melaksanakan konsep asas susun atur dan reka bentuk, ruang serambi di Masjid Negara masih berjaya melaksanakan peranan yang hampir sama dengan serambi rumah Melayu: ruang menyambut kedatangan pengunjung dan menyediakan suasana yang selesa untuk aktiviti tidak formal. Hal yang sama boleh dilihat pada bangunan Parlimen yang menerapkan unsur seni bina Melayu dalam reka bentuknya. Misalnya, bumbung panjang di podium bangunan tersebut menunjukkan reka bentuk bumbung panjang rumah Melayu tradisional di Melaka. Akan tetapi, pengadaptasian itu tidak dilakukan per se, kerana telah disertakan daya inovasi yang melibatkan teknologi konkrit bertetulang untuk menonjolkan struktur kekuda bumbungnya di bahagian luar (Kamarul Afizi & Nik Lukman, 2007: 281).



Gambar 2: Masjid Negara yang berbentuk seakan-akan payung adalah antara seni bina tempatan yang amat dikagumi.

Sumber: Effendy Rashid, Latifah, *Berita Harian*, 23 September 2021.

Ramai dalam kalangan masyarakat moden Malaysia hari ini yang tidak menyedari tentang adanya teknologi binaan yang telah dibangunkan oleh masyarakat Melayu terdahulu yang telah berjaya mengatasi pelbagai masalah bencana alam dan dalam masa yang sama boleh memberikan keselesaan hawa dan keselamatan kepada penghuninya. Ini adalah berikutan dari terlalu bergantungnya masyarakat kita kepada teknologi impot yang telah dibangunkan oleh kebanyakannya dari barat (M. Surat, et al., 2009: 20). Sebagai contoh, kebanyakan rumah moden kini dibina berdasarkan konsep moden ala-barat. Struktur dan susunatur rumah dibuat meletakkan bahagian dapur di bahagian hadapan, diikuti dengan bahagian ruang tamu dan bilik tidur di bahagian belakang. Selain itu, bangunan-bangunan moden juga tidak memberikan keselesaan hawa kepada penghuninya. Lantaran itu, bagi mengatasi permasalahan tersebut, kipas angin dan alat penyaman udara diperlukan, yang akan memberikan kesan yang berpanjangan terhadap penggunaan tenaga (M. Surat, et al., 2009: 21).

Identiti Melayu sukar untuk diterapkan dalam seni bina Malaysia berikutan ketidakkarifan generasi muda Melayu mengenai seni dan budaya bangsa (Hafizah Iszahanid, 2017). Hal itu menjadi semakin rumit kerana kebanyakan pemaju juga bukan dalam kalangan orang Melayu, selain kos pembinaan seni bina tradisional amat tinggi. Penasihat Sosiobudaya Kerajaan Malaysia, Tan Sri Rais Yatim, menyatakan bahawa adalah tidak tepat untuk menyalahkan generasi muda sebagai tidak peduli atau tidak menghargai budaya sendiri. Hal ini kerana menurut beliau, generasi muda hari ini tidak pernah diajar untuk menghargai budaya sendiri. Mereka sudah dicuci dan dibasuh untuk melihat apa yang ada di luar budaya mereka itu sebagai lebih baik. Selain ilmu agama, sepatutnya anak-anak muda diajar tentang budaya dan budi Melayu, tetapi malangnya apa yang berlaku sekarang adalah generasi muda berasa ganjil dengan budaya tempatan (Hafizah Iszahanid, 2017).

Pada tahun 1950-an dan 1960-an boleh dianggap masa pencarian identiti seni bina nasional. Perdebatan dan perbincangan mengenainya tidak berlangsung dengan serius sehingga tahun 1970-an. Yang penting ialah unsur seni bina

Melayu tradisional mula kelihatan dalam gaya rupa seni bina moden pada awal tahun 1960-an. Masjid Negeri di Seremban yang dibina pada tahun 1967 dan Restoran A&W di Petaling Jaya yang dibina pada awal 1970-an adalah contoh pengadaptasian seni bina Melayu dalam gaya rupa seni bina moden. Idea menerapkan unsur seni bina tradisional Melayu ke dalam seni bina moden dilihat sebagai jalan penyelesaian yang paling popular ke arah mencari identiti seni bina nasional di Malaysia pada tahun 1960-an dan 1970-an. Ia terus dibincangkan pada tahun 1980-an apabila Kementerian Kebudayaan, Belia dan Sukan menganjurkan Seminar Ke arah Identiti Kebangsaan Dalam Seni Bina pada 20 hingga 23 Januari 1980 di Kuala Lumpur. Antara resolusi seminar itu adalah:

Seni bina Malaysia seharusnya mempunyai identiti tertentu yang boleh dikenal oleh masyarakat dan hendaklah berteraskan kepada kesenian Melayu (1980:10).

Resolusi yang dikemukakan dalam seminar tersebut telah memberi implikasi besar kepada pendekatan seni bina identiti nasional pada tahun 1980-an dan 1990-an. Terdapat banyak bangunan, terutamanya pejabat kerajaan telah menerapkan seni bina Melayu ke dalam reka bentuk masing-masing. Namun begitu, peningkatan seni bina Melayu dalam seni bina bangunan baru ketika itu juga banyak dipengaruhi falsafah seni bina dari negara barat pasca-modernisme. Arus perdana seni bina pada zaman tersebut yang berkiblatkan Post-Modernisme, telah mencadangkan penerapan ciri seni bina tradisional dalam seni bina baru (Kamarul Afizi & Nik Lukman, 2007: 282).

Terdapat usaha untuk mengekalkan identiti nasional yang dianggap berjaya dan mempunyai arah tuju yang jelas pada peringkah awalnya, namun begitu, pada dekad 80-an, telah muncul kelemahan seperti “seni bina belon” serta “seni bina potong dan tampal”. Puncanya ialah pemahaman yang sempit ramai ahli profesional dan akademik seni bina tentang maksud dan peranan mewujudkan identiti seni bina nasional. Podium ibu pejabat Bank Bumiputra Malaysia Berhad (BBMB) di Kuala Lumpur adalah contoh “seni bina belon”, manakala kampus induk Universiti Teknologi Malaysia di Skudai dan Kelab Sultan Alam Shah adalah contoh yang menggunakan pendekatan “potong dan tampal”. “Seni bina belon” yang dikaitkan dengan reka bentuk

podium ibu pejabat BBMB itu ialah ia meniru secara terus reka bentuk rumah Melayu Kelantan dengan dibesarkannya beberapa kali ganda, sedangkan bangunan yang direkabentuk tersebut bukan lagi sebuah rumah Melayu (Mohd Tajuddin Rasdi 2001: 28). Perumpamaan “belon” pada seni bina tersebut bukanlah dari segi bentuknya, tetapi keadaan fizikalnya yang dibesarkan beberapa kali ganda dari saiz yang asal (Kamarul Afizi & Nik Lukman, 2007: 283). Justeru, menurut Kamarul Afizi & Nik Lukman, (2007), perbuatan meniru secara terus reka bentuk rumah tradisi Melayu dan ditampilkan kepada bangunan moden, seperti pejabat, dalam saiz yang jauh lebih besar bukan sahaja tidak mempunyai kaitan dari segi fungsi dan budaya semasa pengguna masa kini, tetapi juga boleh memberi kesan negatif kepada masyarakat antarabangsa bahawa pemikiran masyarakat negara ini mengenai seni bina tidak berkembang.

d) Pengabaian Aspek faktor Iklim dan Budaya Tempatan

Malaysia merupakan negara yang beriklim khatulistiwa yang juga dikenali sebagai iklim hutan hujan tropika, yang bercuaca panas dan lembap sepanjang tahun dengan hujan lebat yang turun pada waktu petang hampir setiap hari. Secara amnya tiada musim panas dan sejuk yang ketara. Namun begitu, seni bina di Malaysia terlalu mengikut gaya tertentu sehingga mengakibatkan rumah direkabentuk dengan mengabaikan faktor cuaca tempatan dan menyebabkan rumah sukar disesuaikan dengan iklim setempat (Hamidon Abdullah, 2009).

Keadaan ini meningkatkan risiko pertumbuhan kulat di dalam dan di luar rumah dan sekaligus mengakibatkan kualiti udara di dalam kediaman terjejas akibat kulat dan boleh memberi kesan yang buruk kepada tahap kesihatan penghuninya. Perkara ini sebenarnya telah ditekan oleh Jabatan Kerja Raya melalui ‘garis panduan bagi mencegah kulat di bangunan’ (Mastor Surat, 2012: 2). Tambahan pula, seni bina moden mempunyai kelemahan dari segi susun-atur ruang yang tidak menjaga privasi atau hak penghuninya, bahan binaan yang mempunyai kapasiti terma yang tinggi dan elemen-elemen pada “fasad” atau bahagian hadapan luar bangunan yang tidak responsif kepada iklim di Malaysia dan menampakkan struktur seni binanya yang tidak

sesuai berada di sebuah negara beriklim tropika atau zon panas khatulistiwa seperti Malaysia (Mohd Firrdhaus, 2016).

Begitu juga dengan aspek-aspek seperti pengudaraan langsung (*cross ventilation*) dan pencahayaan semulajadi yang terdapat pada kediaman moden pada hari ini telah diabaikan sama sekali. Akibatnya, penghuni di dalam rumah menjadi berbahang dan tidak selesa, malah mudah cepat berpeluh walaupun kipas telah dipasang pada kadar yang maksimum. Pergantungan terhadap sistem pengudaraan mekanikal menyebabkan pengguna terpaksa membazirkan wang yang banyak sepanjang hayat bagi sesebuah bangunan itu (Alvin, 1983). Selain itu, penggunaan penghawa dingin dan kenderaan bermotor ini secara tidak langsung telah menyumbang kepada kemusnahan alam sekitar seperti pencemaran udara dan peningkatan suhu bumi. Menurut Mohd. Tajuddin, (2003), kesan negatif daripada keadaan tersebut menyebabkan penyakit-penyakit yang berkaitan dengan penafasan seperti asma sering melanda masyarakat Malaysia.

Kediaman masa kini juga sudah kehilangan aspek budaya (Mastor, 2012: 4). Sebagai contoh, masyarakat Melayu kebiasaannya makan di atas lantai dengan duduk bersila. Ini memerlukan pendekatan reka bentuk yang luas bukaan dapur dan orientasi ruang. Menurut Mohammad Tajuddin (2011), apa yang dapat dilihat kini ialah reka bentuk dapur sering dibina kecil dan terletak di tengah-tengah atau di ruang hadapan rumah dengan menganggap cara memasak masyarakat di Malaysia sama seperti di Eropah. Beliau juga turut mempersoalkan permasalahan yang sama untuk upacara kemasyarakatan yang lain, seperti kenduri kahwin, upacara marhaban dan berkhatan. Begitu juga dengan pengurusan jenazah, keperluan ruang tersebut semakin diabaikan oleh kebanyakan rumah moden masa kini (Mohamad Tajuddin, 2011). Berbanding dengan struktur dapur rumah orang Melayu secara tradisionalnya terletak di bahagian belakang rumah. Ia biasanya dibina sebesar ruang tamu dan kegunaannya bukan sahaja untuk aktiviti memasak tetapi juga sebagai tempat untuk menjaga anak kecil, bersosial atau sebagai persediaan untuk kenduri-kendara (Mastor, 2012: 4).

e) Impak Modernisme dan Urbanisasi

Menurut M. Surat, et al (2009: 20), kebanyakan masyarakat Malaysia khususnya yang berbangsa Melayu dan beragama Islam telah keliru dengan bentuk pembangunan seni bina yang sepatutnya mereka nikmati. Selain membangunkan seni bina bangunan dan rumah kediaman yang tidak sesuai dengan budaya dan persekitaran berikutan peniruan ciri moden yang lebih bersifat solekan (*cosmetic*), terdapat juga masyarakat yang telah membangunkan seni bina menurut kaedah konvensional yang telah tercemar dan tidak menyertai arus pembangunan teknologi berikutan ketidak fahaman atau kejahanan tentang falsafah dan kehebatan nilai seni bina warisan yang telah ditinggalkan kepada mereka.

Arus kemodenan juga telah banyak merubah keadaan tersebut dan tukang-tukang yang mahir semakin hari semakin hilang ditelan arus zaman dan menjadikan seni pertukangan yang unik itu semakin pudar dan menjadi pesaing hebat kepada unsur kemodenan. Tetapi itu tidak bererti kita harus menerima dengan begitu terbuka dan membiarkan warisan seni itu pupus begitu sahaja. Yang penting ialah masyarakat perlu cuba memahaminya melalui beberapa proses dan cuba mengasimilasikan seni bina rumah tradisional ke dalam seni bina tempatan (Zulkifli Hanafi, 1996: 1-2).

f) Impak Sekularisme dan Kekangan Pengistilahan Warisan

Definisi lama seni bina Melayu dianggap menjadi punca pengabaian bangunan lama yang memiliki nilai sejarah daripada terus dipelihara dan dipulihara. Persoalan kewajaran seni bina Melayu 'dibebaskan' dengan definisi baharu itu dibangkitkan pada Wacana Pra Kongres 2017 Warisan Seni Rupa Bangsa yang diadakan di Muzium Warisan Melayu, Universiti Putra Malaysia (UPM). Menurut pensyarah Seni Bina Universiti UCSI, Prof Dr Mohd Tajudin Mohd Rasdi, bahawa terjemahan seni bina Melayu pada definisi yang dipegang kini menyebabkan bangunan yang sepatutnya dipelihara, tidak lagi dipedulikan. Menurut beliau, rumah tradisional Melayu tidak lagi dipedulikan meskipun ia memiliki ciri berbeza dengan kebanyakan rumah moden kini, termasuk memiliki '*thermal comfort*' yang membolehkan pengaliran udara yang baik (*Berita Harian*, April 5, 2017).

Pentafsiran semula definisi warisan ini perlu dibuka semula dan keterikatan pada satu idea yang warisan seni bina Melayu terdiri daripada bangunan kayu sahaja akan menimbulkan satu masalah. Mohd Tajudin menyarankan agar penggerak seni bina Melayu bergerak bersandarkan kepada minda yang terbuka kepada kepelbagaian nilai, termasuk demokrasi seperti yang dilakukan masyarakat Eropah yang mentransformasi konotasi warisan dan menyesuaikannya dalam era moden (*Berita Harian*, April 5, 2017).

Selain itu, memperkenalkan dan menghidupkan semula minda generasi muda akan keistimewaan pembinaan rumah tradisi Melayu supaya mereka dapat lihat keunikannya dan bangga akan kecantikannya melalui pelbagai platform media sosial. Mereka perlu diberikan pendedahan tentang perbezaan rumah tradisional Melayu dan rumah zaman moden dan memahami adatnya sekaligus menghebahkan tentang kesusahan dalam mengekalkan warisan tradisi yang telah dijaga berzaman-zaman. Alternatif yang boleh dilakukan seperti menghasilkan video tentang kepentingan setiap ruang pada rumah tradisional Melayu melalui drama atau filem tempatan. Tambahan pula, inisiatif seperti mengadakan kempen dan pameran dalam mempromosikan warisan falsafah rumah tradisional Melayu dapat menghidupkan perasaan ingin tahu dalam diri golongan muda. Pengekalkan replika rumah lama dan mempamerkan sebagai muzium untuk diwartakan sebagai pusat pelancongan boleh dilakukan. Oleh itu, mereka dapat melihat sendiri kemegahan pada struktur pembinaan rumah tradisional Melayu dan mengenali gaya seni bina rumah tersebut.

Implikasi Pengabaian Warisan Budaya Seni Bina Tradisional Rumah Melayu di Malaysia

Kajian ini telah mengenalpasti implikasi pengabaian terhadap warisan budaya seni bina rumah tradisional Melayu di Malaysia secara umum, antaranya:

a) Penghapusan Warisan Budaya Seni Bina Tradisional dengan Kepesatan Binaan Moden

Nilai penghargaan terhadap warisan seni bina rumah-rumah Melayu kini semakin berkurangan dalam diri masyarakat

tempatan di Malaysia oleh kerana kurang minat terhadap reka bentuknya yang dikatakan tidak tepat dengan cita rasa. Arus kemodenan menyebabkan generasi muda kini jahil akan keunikan warisan seni bina tempatan dan keadaan tersebut banyak mempengaruhi cara berfikir masyarakat moden kini. Akibatnya, ini memberi kesan terhadap kesinambungan profesion pekerjaan tukang-tukang mahir dalam seni bina tempatan, akibat minat terhadap seni seni pertukangan rumah tradisional yang semakin terhakis oleh gaya hidup moden.

b) Terhakis Seni Warisan Kearifan Tempatan

Kesedaran dan keprihatinan masyarakat Melayu terhadap warisan Rumah Tradisional Melayu kini amat penting, untuk pengetahuan dan kesinambungan warisan budaya dan sebagai bukti kecintaan generasi kini terhadap warisan tradisi silam (Mohamad Sohaimi Man, 2017). Kealpaan kita terhadap seni warisan ini boleh menyebabkan terhakis dan pupusnya warisan kearifan tempatan yang sangat bernilai ini. Alangkah malangnya masyarakat Melayu yang mempunyai nilai ketinggian ketamadunan dipersia-siakan, lantaran keagungan kita terhadap budaya hidup moden yang memiliki banyak kekurangan dari segi penyesuaian iklim, citra budaya, reka bentuk dan nilai estetika.

Cadangan Strategi Penyelesaian dalam Pengekalan Warisan Rumah Tradisional

Melayu

Berdasarkan situasi kritikal terhadap warisan seni bina rumah tradisional Melayu yang semakin tidak dipedulikan kajian ini mencadangkan beberapa strategi ampuh sebagai penyelesaian kepada isu peminggiran elemen warisan seni bina tempatan pada masa kini. Strategi bagi mengekalkan identiti kebangsaan melalui usaha mengekalkan rumah tradisional Melayu perlu dilakukan oleh semua pihak, dan ia dapat direalisasikan melalui usaha seperti berikut:

- a) Pemuliharaan Warisan Binaan Rumah Tradisional Melayu
Usaha untuk mengekalkan elemen warisan tradisional rumah Melayu perlu mendapat dokongan daripada pihak berkuasa tempatan. Di Malaysia, Jawatankuasa Warisan Negara (JWN)

dipertanggungjawabkan untuk meneruskan usaha bagi mengekalkan dan memulihara binaan Melayu ini mengikut Akta Warisan Kebangsaan 2005 (*Berita Harian*, 5 April 2017). Antara tugas utama jawatankuasa ini dalam usaha pemuliharaan warisan negara ini termasuklah menjaga dan memelihara serta membaik pulih bangunan tradisional ini, malah ada antaranya yang roboh akan dibina semula berdasarkan garis panduan yang disediakan. Pada ketika ini terdapat sejumlah 33 pakar pemuliharaan berdaftar yang dilantik di bawah JWN bagi membantu agensi itu dalam kerja pemuliharaan bangunan warisan ini.

Sejak tahun 2007, badan tertinggi dan paling berkuasa dalam hal-ehwal perlindungan dan pemuliharaan warisan negara adalah Jabatan Warisan Malaysia (JWM). Jabatan ini mengambil alih fungsi yang dipegang oleh Muzium Negara. Pada masa sebelum itu, Muzium Negara yang menjadi badan induk dengan kuasa tertinggi dalam hal-ehwal ini termasuk, perlesenan, pendaftaran dan penguatkuasaan, dan merupakan pihak berkuasa dalam penguatkuasaan undang-undang bahan-bahan warisan di seluruh negara. Muzium Negaralah satu-satunya badan di peringkat nasional yang mengawal, memantau, menyelaras dan menyeragamkan perjalanan urusan permuziuman dan pemuliharaan warisan di seluruh negara. Jabatan berdiri sendiri dengan kuasa yang diberikan oleh Akta Warisan Kebangsaan 2005 dan ia berada di atas kesemua muzium. Ertinya, Muzium Negara berada di bawah Jabatan Warisan Malaysia. Pada tahun 2009 ditubuhkan Kementerian Penerangan, Komunikasi dan Kebudayaan. Oleh itu, Jabatan Warisan Malaysia berada di bawah Kementerian tersebut sehingga ke hari ini (Yuszaidy et. al., 2010: 280-281).



Gambar 3: Rekaan bangunan Perpustakaan Negara Malaysia yang menampilkan elemen songket.



Gambar 4: Menara Maybank, yang diilhamkan daripada bentuk keris Melayu dan Menara Telekom, yang mendapat inspirasi daripada hasil karya seniman tersohor, A Latiff Mohidin berjudul Pago-pago.

Sumber: Nor 'Asyikin Mat Hayin. (Ogos 18, 2017). Pencakar langit. *Harian Metro*.

- c) Penerapan Elemen Kecintaan Terhadap Tradisi dalam Kalangan Generasi Muda

Antara cara terbaik untuk menanamkan kecintaan generasi muda terhadap budaya tradisi seni bina rumah Melayu ialah menekankan aspek identiti budaya tradisi dalam skop pengajian bidang seni bina di universiti. Dalam hal ini, Kementerian Pendidikan perlu melihat secara lebih serius tetang penerapan dan pengekalan identiti budaya Melayu agar anak muda lebih dekat kepada nilai tempatan (Hafizah Iszahanid, 2017).

d) Usaha Mewujudkan antara Pihak Muzium dan Pusat Pengajian Tinggi Malaysia Kerjasama dalam Mewujudkan Model Rumah Tradisional Melayu

Antara cadangan yang praktikal bagi mengekalkan tradisi warisan seni bina tempatan untuk generasi muda, kerjasama antara pihak muzium dan pusat pengajian tinggi tempatan boleh diwujudkan. Model binaan rumah tradisional Melayu bole dibina untuk tatapan dan pengetahuan generasi muda. Hal ini telah pun diusahakan oleh Muzium Warisan Melayu, dengan Kerjasama Fakulti Bahasa Moden dan Komunikasi, Universiti Putra Malaysia (UPM) dengan memulihara empat rumah tradisional dari empat negeri berbeza bersama sejarah istimewa (Aniza Zainudin, 2019).

Empat rumah warisan berkenaan dimiliki oleh Penghulu Ismail Khatib Bakar (Rumah Tradisional Pahang), Wan Muda Wan Hassan (Rumah Tradisional Terengganu), Uda Noh Kanda Jaafar (Rumah Tradisional Perak) dan Datuk Raja Diwangsa Muhammad Yunos Jabar (Rumah Tradisional Negeri Sembilan). Menurut Siti Noor Aisyah (2019), rumah milik Penghulu Ismail diperoleh di Kampung Kelola, Jerantut yang dipercayai dibina pada 1919 dan mempunyai ruang lebih besar berbanding rumah lain. Rumah tradisional ini terbahagi kepada dua bahagian, ruang ibu berfungsi hanya untuk keluarga manakala balai bagi urusan berkaitan penduduk kampung. Dengan kapasiti yang boleh memuatkan seramai 100 orang, rumah yang sering menjadi tumpuan acara ini bercirikan tangga tinggi menunjukkan status penghulu serta pintu tambahan sebagai laluan untuk menaiki gajah (Aniza Zainudin, 2019).

d) Kempen Penerangan dan Pendidikan melalui Media Massa, Media Sosial dan Media Elektronik.

Usaha dalam menghidupkan kembali tradisi pembinaan rumah tradisional Melayu Negeri Sembilan wajib dibincangkan supaya menjadi titik permulaan bagi peningkatan pada tahap penghayatan masyarakat terhadap perihal ini, antaranya mengadakan kempen penerangan dan pendidikan melalui media massa, media sosial dan media elektronik tentang kepentingan memulihara warisan seni bina tempatan.

e) Rekabentuk Moden Bercirikan Warisan-Hibrid

Disarankan agar reka bentuk rumah moden boleh disesuaikan dengan ciri-ciri hidrid, iaitu campuran elemen tradisional dan moden dalam satu rekaan yang bersesuaian dengan iklim, cuaca dan persekitaran Malaysia serta bahan binaan yang mesra alam. Selain itu, strategi yang boleh diusahakan adalah menggabungkan atau mengekalkan kualiti ciri-ciri struktur binaan asal rumah tradisional Melayu di samping konsep pembinaan gaya moden semasa seperti mengubahsuai rumah dengan mengaplikasikan elemen yang dapat mengekalkan unsur-unsur tradisi rumah tradisional Melayu. Misalnya, bahagian anjung rumah boleh bercirikan adat Melayu dengan ukiran-ukiran yang menarik. Dengan ini, ia dapat menanam minat penduduk untuk membina rumah bercirikan tradisional mengikut kos pembinaan dan cita rasa masing-masing. Pada ketika rumah tradisional Melayu tidak lagi dipedulikan walaupun ia memiliki ciri berbeza dengan kebanyakan rumah moden kini, termasuk memiliki '*thermal comfort*' atau "*ventilation system*" yang membolehkan pengaliran udara yang baik (*Berita Harian*, 5 April 2017). Justeru, keterbukaan minda masyarakat Melayu yang selama ini menganggap warisan seni bina Melayu terdiri daripada bangunan kayu sahaja akan menimbulkan satu masalah dan seharusnya dibuang.

Usaha Pemeliharaan Warisan Budaya Rumah Tradisional Melayu di Malaysia

Terdapat pelbagai usaha dilakukan untuk pengekalkan warisan tradisi rumah tradisional Melayu di Malaysia. Menurut Mohd Firrdhaus (2016), antara usaha yang dilakukan untuk memulihara warisan rumah tradisional ialah pemeliharaan rumah tertua yang pernah didokumentasikan oleh Pusat Kajian Alam

Bina Dunia Melayu (KALAM), Universiti Teknologi Malaysia (UTM) sehingga kini di Malaysia, iaitu rumah Datuk Baginda Tan Mas Mohar yang terletak di Negeri Sembilan. Rumah ini dibina sekitar tahun 1850. Kesenian pertukangan rumah-rumah tradisional ini adalah sangat tinggi nilainya, iaitu merangkumi tiga (3) cabang kesenian iaitu; kesenian susunatur ruang, kesenian kaedah pembinaan dan kesenian adaptasi komponen binaan terhadap iklim setempat.

KESIMPULAN

Pelbagai cabaran mengekalkan tradisi seni bina rumah tradisional dikemukakan dalam kajian ini. Walaupun perkembangan seni bina berubah seiring dengan modenisasi, ia tidak bermakna kita perlu mengabaikan identiti tempatan, sebaliknya berani mencuba sesuatu yang baharu dengan pengekalan akar budi bangsa. Mengekalkan budaya bangsa tidak bermakna masyarakat melayu akan jauh ketinggalan di belakang. Tidak salah untuk mengikuti arus kemodenan serta mencipta rekaan baharu, tetapi janganlah sampai melupakan asal usul. Seni bina ialah dunia kreatif yang perlu diteroka. Masih banyak unsur budaya yang perlu digali dan diketengahkan untuk dimartabatkan bukan saja dalam kalangan masyarakat, tetapi juga untuk ditunjukkan pada dunia tentang tingginya warisan budaya yang amat bernilai.

Tuntasnya, cabaran-cabaran ini membuka minda masyarakat tentang kelemahan dalam mempertahankan warisan seni bina rumah Melayu tradisional. Tidak dapat dinafikan, bahawa negara menghadapi cabaran getir untuk memartabatkan warisan Melayu agar tidak hanyut ditelan zaman. Hal ini kerana banyak idea dan inisiatif baru yang dihasilkan daripada seni bina moden umpama cendawan tumbuh selepas hujan dianggap memudahkan masyarakat. Hakikatnya, perancangan tersebut lebih memberikan kesan yang negatif sama ada kepada manusia atau pun alam sekitar. Dengan itu, langkah-langkah yang efektif perlu difikirkan untuk memastikan warisan Melayu terus dipelihara selari dengan impian negara ke arah kemajuan.

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KEARIFAN TEMPATAN DALAM SENI BINA RUMAH TRADISIONAL MELAYU: WARISAN BERNILAI YANG DILUPAKAN

Local Wisdom in the Traditional Malay House Architecture: The Forgotten Valuable Heritage

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Abstrak

Seni bina rumah tradisional Melayu merupakan manifestasi ketinggian dan kehalusan seni dalam falsafah pemikiran kearifan tempatan yang sentiasa berkembang di bawah pengaruh tradisi, aktiviti sosio-budaya, dan perilaku masyarakat. Namun begitu, sekiranya tiada usaha untuk menghidupkannya semula, sudah pasti khazanah ini semakin dilupakan dan akan pupus ditelan zaman. Oleh yang demikian, kajian ini bertujuan mengkaji kearifan tempatan dalam warisan seni bina rumah tradisional masyarakat Melayu. Kajian juga meneliti falsafah dan pandangan semesta dalam seni bina Melayu tradisional yang dipengaruhi pelbagai faktor. Selain itu, kajian ini juga menganalisis struktur dan reka bentuk pembinaan rumah tradisional Melayu di Semenanjung Malaysia dan fungsi ruang dalam seni bina rumah tradisional Melayu bersesuaian dengan objektif dan kedudukan sosial pemilik kediaman dalam mengekalkan warisan pembinaan rumah tradisional Melayu turut dianalisis. Kajian ini pada

asasnya menggunakan pendekatan kaedah penyelidikan kualitatif. Data dikumpulkan melalui kajian perpustakaan dan temuramah bersama pakar seni bina rumah tradisional Melayu Malaysia. Hasil kajian mendapati bahawa masyarakat Melayu mempunyai falsafah seni bina tersendiri dalam membina rumah tradisional Melayu. Reka bentuk rumah tradisional di Semenanjung Malaysia juga telah mengalami perubahan yang dipengaruhi oleh pelbagai faktor, antaranya transformasi elemen budaya tempatan dan falsafah keislaman. Struktur dan fungsi ruang rumah tradisional Melayu sangat unik dan mempunyai banyak perbezaan antara satu negeri dengan negeri lain di Semenanjung Malaysia. Dapatan kajian menyumbang kepada ilmu pengetahuan dalam bidang warisan seni bina rumah tradisional Melayu dan kearifan tempatan yang semakin terpinggir dalam arus kemajuan dan pemodenan.

Kata kunci: Kearifan tempatan, warisan, seni bina, rumah tradisional, masyarakat Melayu

Abstract

Traditional Malay house architecture reflects the high quality and refinement of local wisdom in the Malay mind philosophy, which is continually growing under the impact of traditions, socio-cultural activities, and social behavior. However, if no effort is taken to rejuvenate it, this national heritage would be lost, forgotten and vanish with time. Thus, the goal of this research is to explore the local wisdom in the architectural heritage of traditional Malay houses. The study also analyses the philosophy and worldview of traditional Malay architecture, some of which were influenced by various factors. In addition, the structure, and designs of traditional Malay house construction in Peninsular Malaysia are analysed. The function of spaces in traditional Malay house architecture that are attributed to the purposes and social position of the house's owner in preserving the legacy of Malay houses was also investigated. This research primarily employs a qualitative research methodology. Data was collected through library research and interviews with experts in traditional Malay house architecture. The findings revealed that the Malay community has a distinctive architectural

perspective when it comes to designing a typical Malay home. Traditional house designs in Peninsular Malaysia have been changed as a result of various factors, including the transformation of local culture and Islamic philosophy. The structure and functions of a traditional Malay house are unique, and they differ greatly from one state to another in Peninsular Malaysia. The findings contribute to the body of knowledge in the field of national architectural heritage and local wisdom of traditional Malay houses, which have been marginalised by urbanization and modernization.

Keywords: Local wisdom, heritage, architecture, traditional houses, the Malays

PENGENALAN

Proses pembentukan adat dan budaya dipelopori oleh golongan cerdik pandai dalam masyarakat, yang lazimnya adalah berasaskan kepada keilmuan dan pengetahuan yang tersedia dalam masyarakat. Ilmu pengetahuan ini biasanya berasaskan adunan antara panduan agama, ilmu golongan cerdik pandai dan pengalaman masyarakat dalam menangani setiap permasalahan dalam kehidupan setempat yang dilalui (Muhammad Ammar Harith et al., 2019). Sebagai produk kearifan tempatan dalam pembentukan budaya masyarakat, seni bina rumah tradisional Melayu dikaitkan dengan sifat kreatif masyarakat Melayu serta hubungan mereka yang sangat erat dengan alam sekitar yang tersirat di dalamnya falsafah kehidupan.

Seni bina rumah tradisional Melayu merupakan warisan turun-temurun warisan kebudayaan di Alam Melayu yang perlu dipelihara. Warisan seni bina rumah tradisional ini mempunyai keunikan yang tersendiri di sebalik citra budaya yang tinggi nilainya estetikanya, keindahan reka bentuk dan seni ukir sebagai lambang ketinggian pencapaian budaya tinggi dalam Tamadun Melayu. Di sebalik warisan budaya seni bina rumah yang menjadi kemegahan masyarakat Melayu di rantau ini, pada hari ini kita dipamerkan dengan pelbagai reka bentuk seni bina moden yang tidak menggambarkan identiti nasional dan warisan bangsa yang kita banggakan, jauh sekali untuk mengangkat dan mengekalkan jati diri peradaban bangsa pada kedudukan tinggi disebabkan

faktor kurang pemahaman tentang identiti seni bina nasional (Kamarul Afizi Kosman & Nik Lukman Nik Ibrahim, 2007: 280).

PERMASALAHAN KAJIAN

Apabila melihat senario semasa perkembangan projek-projek perumahan di seluruh Malaysia, boleh dikatakan tiada satu pun konsep perumahan yang mampu menandingi ‘sains seni bina tradisional’ dengan konsep rumah tradisional Melayu yang sarat dengan kearifan tempatan, nilai estetika, falsafah kemanusiaan dan kelestariaannya yang tinggi. Seni bina moden mempunyai kelemahan dari segi susun-atur ruang yang tidak menjaga privasi atau hak penghuninya, bahan binaan yang mempunyai kapasiti terma yang tinggi dan elemen-elemen pada “fasad” atau bahagian hadapan luar bangunan yang tidak responsif kepada iklim di Malaysia dan menampakkan struktur seni binanya yang tidak sesuai berada di sebuah negara beriklim tropika atau zon panas khatulistiwa seperti Malaysia (Mohd Firrdhaus, 2016). Kecelaruan pentakrifan identiti seni bina tempatan, khususnya seni bina rumah tradisional Melayu perlu dijelaskan melalui pengiktirafan kearifan tempatan dalam pembinaan seni binaan tradisional ini yang mempunyai pelbagai ciri keunikannya (Ar. Mastor Surat, 2012).

Masyarakat Melayu kaya dengan warisan budaya dan adat tradisi yang diwarisi sejak turun-temurun. Antara warisan kebudayaan yang sangat tinggi nilainya ialah kearifan tempatan dalam seni pembinaan rumah tradisional yang memiliki kekayaan nilai estetika dan falsafahnya tersendiri. Namun begitu, falsafah di sebalik warisan budaya Melayu dalam pembinaan rumah Melayu kurang difahami dan semakin terhakis dalam kalangan generasi muda dan masyarakat Melayu kini (Fairuzah, Farahdina, Mujaini, 2019; Kamarul Afizi & Nik Lukman, 2007). Oleh yang demikian, adalah penting untuk dikaji falsafah di sebalik budaya seni bina rumah Melayu tradisional di Alam Melayu umumnya, dan di Semenanjung Malaysia secara khusus.

Pelbagai usaha untuk menerapkan seni bina Melayu ke dalam gaya rupa seni bina moden yang bermula sejak awal tahun 1960-an hingga hingga akhir 1970-an, mempunyai hala tuju yang jelas dan sangat murni. Namun begitu, usaha ini tidak lagi berlaku selepas tahun 1980-an, lantaran ketiadaan garis panduan yang

jelas tentang kualiti keaslian dan keunikan untuk meningkatkan kualiti nilai seni bina Melayu ke dalam bentuk moden sehingga menyebabkan penerapan nilai seni bina Melayu menjadi begitu subjektif (Kamarul Afizi Kosman & Nik Lukman Nik Ibrahim, 2007: 282). Oleh yang demikian, perlu dikenalpasti keunikan struktur dan reka bentuk seni bina rumah Melayu tradisional di Semennanjung Malaysia agar menjadi panduan kepada generasi muda dan masyarakat Melayu kini.

Setiap ruang dalam seni bina rumah tradisional Melayu mempunyai fungsinya yang tersendiri berdasarkan falsafah dan kegunaannya secara praktis dalam masyarakat Melayu mengikut reka bentuk dan tipologi tertentu. Persekutaran rumah Melayu tradisi bermaksud ruang-ruang dan aktiviti yang terdapat di sekitar rumah. Corak penempatan rumah tradisional yang biasanya terdapat di kawasan desa atau perkampungan yang kaya dengan hubungan alam semula jadi dan cara hidup masyarakat Melayu merupakan suatu yang unik untuk difahami dan dihayati. Oleh yang demikian, menjadi keperluan untuk mengkaji fungsi dan peranan setiap ruang rumah tradisional Melayu sebagai suatu nilai ilmu yang tidak ternilai dari segi warisan dan budaya (Siti Norlizaiha Harun & Azira Ibrahim, 1985: 12-14).

OBJEKTIF KAJIAN

Kajian ini dijalankan bertujuan untuk mencapai objektif berikut, iaitu: Pertama, mengkaji kearifan tempatan dalam warisan seni bina rumah tradisional masyarakat Melayu. Kedua, meneroka falsafah dan pandangan semesta dalam seni bina Melayu tradisional yang dipengaruhi oleh pelbagai faktor. Ketiga, menganalisis struktur dan rekabentuk pembinaan rumah tradisional Melayu di Malaysia serta menjelaskan fungsi ruang dalam seni bina rumah tradisional Melayu Malaysia.

METODOLOGI KAJIAN

Menurut Polit dan Beck (2004) metodologi merujuk kepada kaedah memperoleh data secara sistematis dan menganalisis data yang diperoleh. Creswell (2003) menggambarkan metodologi sebagai kumpulan kaedah yang koheren yang menyelaraskan satu sama lain dan yang mempunyai keupayaan untuk menyampaikan data

dan penemuan yang akan mencerminkan persoalan kajian dan bersesuaian dengan tujuan penyelidik.

Kajian ini pada asasnya menggunakan kaedah kualitatif, dengan mengaplikasi pendekatan kajian meneroka atau *exploratory*, melalui kaedah analisis kandungan sumber data sekunder dan temuramah. Ini kerana kajian kualitatif lebih holistik dan seringkali melibatkan pengumpulan data yang kaya (*a rich collection of data*) daripada pelbagai sumber untuk dapat memahami informan secara individu, termasuklah pandangan, perspektif dan sikap manusia (Hossein Nassaji. 2015: 129).

Pada peringkat awal, data kualitatif dikumpulkan melalui kaedah penerokaan menggunakan kaedah temubual bersama pakar dalam bidang seni bina rumah tradisional Melayu dan warisan budaya Melayu, Malaysia dilakukan bagi mengupas isu dan persoalan penting berkaitan seni bina rumah Melayu serta melihat perspektif pandangan mereka berhubung tajuk yang dibincangkan. Temuramah bersama dua orang pakar seni bina rumah tradisional Melayu, iaitu Ar. Dr. Mastor bin Surat dan LAr. Dr. Noor Hayati Ismail, kedua-duanya mempunyai kemahiran dan pengetahuan yang mendalam tentang seni bina rumah tradisional Melayu di Malaysia. Beberapa soalan temuramah secara berstruktur disediakan dalam sesi temuramah tersebut. Medium komunikasi yang digunakan bagi sesi temu ramah ini adalah melalui aplikasi Microsoft Team, dan melakukan perbincangan secara live bersama mereka. Ar. Dr. Mastor bin Surat merupakan seorang pensyarah dan felo kanan di Jabatan Senibina Dan Alam Bina, Fakulti Kejuruteraan dan Alam Bina di Universiti Kebangsaan Malaysia (UKM). Selain itu, iaitu kajian perpustakaan dilakukan dengan merujuk kepada sumber sekunder.

Kerangka Teori

Persoalan utama dalam kesenian adalah mengenai hasil ciptaan kreatif dan kesan keindahannya atau nilai estetikanya kepada masyarakat (Anwar Din, 2007: 69). Persoalan ini dijawab menggunakan teori kesenian yang bersesuaian dalam kajian kebudayaan. Secara praktisnya, teori bermaksud pemikiran logik tentang faktor dan sebab-musabab kenapa dan bagaimana sesuatu perkara boleh berlaku dan boleh wujud seperti sedia ada (Anwar Din, 2007: 69). Dalam menilai aspek kesenian, antara

tujuan teori kesenian adalah untuk: pertama, memberi penjelasan yang logik mengenai karya kreatif dan kesan keindahan serta kesenangan; kedua, memberi makna dengan lebih berkesan; ketiga, membuat khalayak lebih memahami maksudnya; keempat, membentuk penghayatan (apresiasi); kelima, meningkatkan penghargaan; keenam, menjelaskan aspek-aspek yang tersurat dan tersirat; dan ketujuh, membuat generalisasi atau rumusan (Anwar Din, 2007: 69).

Kajian ini menggunakan pendekatan teori kesenian perbandingan dalam meneliti seni bina rumah tradisional Melayu di Malaysia. Menurut Anwar Din (2007), tujuan bandingan adalah untuk menilai mutu, memahami makna dengan lebih mendalam dan menghayati sesebuah karya seni dengan membuat bandingan dengan karya-karya dan elemen seni yang lain. Pendekatan teori perbandingan ini sesuai dijalankan untuk melihat persamaan dan perbezaan antara rumah tradisional Melayu khususnya di antara negeri-negeri di Malaysia.

DAPATAN KAJIAN

Penyelidikan ini mengemukakan empat objektif kajian iaitu: 1) mengkaji kearifan tempatan dalam warisan seni bina rumah tradisional masyarakat Melayu; 2) meneroka falsafah dan pandangan semesta dalam seni bina Melayu tradisional yang dipengaruhi oleh pelbagai faktor; 3) mengkaji struktur dan rekabentuk pembinaan rumah tradisional Melayu di Malaysia serta fungsi ruang dalam seni bina rumah tradisional Melayu Malaysia.

Kearifan Tempatan dan Seni Bina Rumah Tradisional Melayu

Perbahasan tentang kearifan tempatan (*local wisdom*) telah menjadi tajuk perdebatan dalam kalangan ahli akademik. Terdapat pelbagai takrifan yang diberikan oleh para sarjana, namun didapati tidak ada satu kajian yang dilihat cuba untuk mengkelaskan takrifan yang digunakan (Muhammad Yusri, Mohd Anuar, 2020a: 176, 180).

Pentakrifan yang menyeluruh tentang kearifan tempatan dapat dilihat pada tiga penulis nusantara; pertama, Muhammad Din et al. (2017: 1048) dengan mengemukakan unsur ‘*truth*’ atau kebenaran dan ‘*wise*’ atau kebijaksanaan dalam pentakrifannya.

Ia terkait dengan apa yang disebut sebagai hikmah dalam ilmu. Pentakrifan yang dikemukakan adalah seperti berikut:

Local wisdom consists of two words, wisdom and local. The local wisdom can be understood as the ideas of local that are wise, full of wisdom and good value embedded and followed by members of community. The local wisdom is the knowledge and experience related to everyday life, occupations and cultures that has been passed down from generation to generation.

Kedua, Rahimin Affandi (2013: 224) memberikan pentakrifan dengan mengemukakan perbezaan antara kearifan tempatan dengan kepandaian tempatan. Beliau menyatakan bahawa perkataan kearifan berasal daripada kata dasar arif dalam bahasa Arab yang membawa maksud mengetahui secara mendalam tentang sesuatu perkara. Ia juga terkait dengan hikmah atau kebijaksanaan yang terlahir hasil daripada serangkaian keilmuan yang dimiliki oleh seseorang yang kemudiannya menjadi panduan dan amalan dalam masyarakat setempat, ini dibuktikan dengan pentakrifan yang diberi seperti di bawah:

... kearifan tempatan (local wisdom) berbeza dengan kepandaian tempatan (local genius) seperti definisi yang dikemukakan oleh barat. Terminologi ini berasal daripada perkataan ‘arif’ yang membawa maksud mengetahui secara mendalam tentang sesuatu perkara dan ia melambangkan kebijaksanaan seseorang.

Ketiga, kearifan tempatan dapat difahami sebagai usaha manusia menggunakan daya kognitif (akal budi) dalam memberi respon dan menyatakan sikap terhadap sesuatu objek atau peristiwa yang terjadi dalam masyarakat setempat. Ia disimpulkan dalam pengertian di bawah (Habib Shultan & Prasetiawati, 2016: 231),

“Local wisdom yang disusun secara etimologi, di mana wisdom difahami sebagai kemampuan seseorang dalam menggunakan akal fikirannya dalam bertindak atau bersikap sebagai hasil penilaiannya terhadap sesuatu, objek atau peristiwa yang terjadi. Sebagai sebuah istilah, wisdom sering dierangkan sebagai kearifan dan kebijaksanaan”.

Muhammad Yusri dan Mohd Anuar, (2020a), merumuskan hirarki kearifan tempatan yang terletak lebih tinggi berbanding kepandaian tempatan dan keilmuan tempatan (Lihat Rajah 1). Kearifan tempatan adalah satu bentuk pemikiran yang tinggi lagi mendalam dan kreatif terhadap sesuatu amalan dan praktikal yang berlaku dalam masyarakat. Ia mengandungi nilai-nilai tersirat dan tersurat. Nilai-nilai tersurat dapat difahami dengan melihat kepada amalan tersebut, namun nilai tersirat perlukan pengamatan yang mendalam bagi menghayati falsafah yang terkandung disebalik perlakuan tersebut. Nilai-nilai yang tersirat adakahanya tidak dapat diketahui dengan hanya melihat secara luaran, malah perlukan panduan dan tunjuk ajar daripada generasi terdahulu. Antara contoh kearifan tempatan yang berlaku dalam masyarakat Islam adalah seperti memandikan jenazah dengan santan seperti yang dipraktikkan oleh masyarakat Bajau di Sabah (Muhammad Yusri dan Mohd Anuar, 2020b: 183).



Rajah 1 Hirarki Keilmuan, Kepandaian dan Kearifan Tempatan
Sumber: Muhammad Yusri dan Mohd Anuar, (2020).

Daripada penjelasan dapat difahami bahawa apabila mengaitkan kearifan tempatan dalam seni bina rumah tradisional, ia menggambarkan usaha manusia Melayu menggunakan daya kognitif atau akal budi dalam memberi respon dan menyatakan sikap terhadap sesuatu objek atau peristiwa yang terjadi dalam masyarakat setempat berkaitan dengan kesenian dalam membina rumah atau kediaman untuk tujuan perlindungan dan pelbagai fungsi kepada pemiliknya. Seni bina terbit hasil dari pembentukan kemajuan masyarakat Melayu

dalam persekitaran semulajadinya, hasil dari pengalaman hidup dan melambangkan kehidupan masyarakat tersebut (Mastor Surat, 2012: 12).

Tinjauan literatur mendapati bahawa kajian tentang kearifan tempatan Melayu yang telah dilakukan berkisar tentang kehebatan masyarakat dan Tamadun Melayu dalam kearifan tempatan Melayu dalam bidang perkapalan, pertanian, pertukangan, pertanian, dan pengairan, pelayaran, penangkapan ikan pernah dikaji oleh Wan Ramli Wan Daud (1993). Sementara Mat Rofa Ismail (2009) dan juga Mohamad Alinor Kadir (2005) mengenengahkan kearifan Melayu dalam bidang ilmu matematik. Selain itu, dalam bidang teknologi pencelupan dan pewarnaan pernah dikaji oleh Che Husna Azhari (1997). Dalam aspek yang lain, Harun Mat Piah (2016) pernah menyentuh tentang cinta dan perkasihan Melayu dan sebagai suatu kearifan tempatan Melayu. Tinjauan yang dibuat mendapati kurang kajian yang menyentuh tentang ilmu seni bina Melayu sebagai suatu kearifan tempatan Melayu, khususnya yang menyentuh falsafah pemilihan tapak rumah, struktur dan reka bentuk binaan serta fungsi rumah tradisional Melayu. Kecuali satu kajian yang dilakukan oleh Hasrina Baharum & Mariyati Haji Mohd Nor (2016), yang menyingkap ilmu perancangan tapak landskap Melayu dalam karya Melayu.

Seni bina Melayu memiliki makna dan falsafahnya tersendiri mulai dari budaya kearifan lokal yang meliputi kehidupan masyarakat setempat, seperti bermula dari upacara menentukan tapak yang merupakan tahap awal pembukaan tanah untuk membangun rumah, bentuk dan susunan dari ruang dalam bangunan serta luar ruang bangunan, sehingga ke upacara menjaga kampung dan menjaga laut atau melestarikan laut (Boby dan Imbardi, 2018: 6).

Seni bina Melayu merupakan cabang daripada bidang seni yang memerlukan kemahiran tinggi, daya kreativiti dan kerajinan luar biasa di samping daya pengamatan yang tajam dan terperinci. Ia menuntut pengorbanan masa, minat yang mendalam dan tenaga agar menghasilkan karya seni yang bermakna dan bermutu tinggi. Hal ini dibuktikan oleh tukang-tukang Melayu zaman silam dengan penuh gigih dan penghayatan yang tinggi nilainya berjaya mencapai tahap keunggulan dalam pembinaan

reka bentuk istana kesultanan Melayu di rantau ini (Zulkifli Hanafi dan Ahmad Zakiulfuad Yahya, 2005: 7).

Penghayatan seni bina Melayu yang tinggi menuntut penerokaan minda pengkarya terhadap pelbagai faktor di persekitarannya. Antara aspek penting dalam seni bina Melayu ialah penilaian dan pengamatan terhadap alam semula jadi, inspirasi yang bersumberkan flora dan fauna, bahan yang diketahui mampu melahirkan kesan tertentu, integrasi kebudayaan, anutan dan kaedah sebagai manifestasi budaya Melayu yang tinggi dan terpenting di rantau ini (Zulkifli Hanafi dan Ahmad Zakiulfuad Yahya, 2005: 7).

Pembentukan sesebuah pandangan semesta biasanya dipengaruhi oleh agama atau budaya yang dianuti oleh sesebuah masyarakat. Dalam erti kata lain, apabila seseorang itu bertukar agama, maka perubahan paling mendasar yang dialaminya ialah perubahan pandangan semesta. Justeru, elemen asas ini perlu dipelajari jika ingin memahami tingkah laku sesebuah masyarakat kerana pemahaman ini sangat berpengaruh dalam membentuk personaliti dan tingkah laku mereka (Solahuddin Abdul Hamid, 2016: 143).

Rumah tradisional merupakan suatu bangunan dengan struktur, cara pembuatan, bentuk dan fungsi serta ragam hias yang memiliki ciri khas tersendiri, yang mengekalkan seni warisan yang diwariskan secara turun-temurun dan dapat digunakan untuk melakukan kegiatan kehidupan oleh penduduk sekitarnya berdasarkan ilmu kearifan tempatan (Abdul Azis Said, 2004: 47). Rumah tradisional dibangun dengan cara yang sama oleh beberapa penduduk terdahulu tanpa atau mengalami perubahan yang sedikit sehingga rumah tradisional terbentuk berdasarkan tradisi yang ada pada masyarakat. Rumah tradisional juga disebut rumah adat atau rumah asli atau rumah rakyat (Abdul Azis Said, 2004: 48).

Falsafah Pembinaan Rumah Tradisional Melayu

Pemerhatian ke atas produk peninggalan masyarakat silam merupakan salah satu pendekatan yang sering digunakan dalam pentafsiran dan penghasilan sesuatu seni bina. Namun begitu, pendekatan tersebut lebih kepada peniruan gaya dan perwatakan berikutan dari ketidak fahaman tentang falsafah masyarakat,

tempat dan waktu yang menjadi latar kepada pembentukan sesuatu hasil kerja peninggalan tersebut (Mastor Surat, 2012).

Orang Melayu amat menitikberatkan soal mendirikan sebuah rumah yang merupakan tempat tinggal sehingga ke akhir hayat. Daripada proses penentuan dan pemilihan tapak, pembinaan asas, mendirikan struktur utama, membina bumbung, lantai, dinding, bukaan, tangga, sistem sambungan, hiasan sehingga ke saat memasuki rumah. Semasa mendirikan rumah pelbagai faktor perlu diambil kira. Daripada pemilihan tapak hinggalah kepada mengenakan perhiasan rumah akan diiringi dengan upacara spiritual keagamaan (Zukifli Hanafi, 1996: 3).

Kajian yang dilakukan oleh Mohd Idris Ahmad (1984) memperincikan falsafah di sebalik penentuan tapak rumah seperti mana dicatatkan dalam kitab *Tajul Muluk*. Antara proses yang dilakukan ialah memilih tapak yang sesuai dengan dipancangkan pancang tanda pada empat penjuru tanah. Upacara yang dilakukan menjelang senja ini disertai oleh bacaan selawat ke atas Nabi Muhammad SAW sambil berniat supaya kediaman rumah diberkati Allah SWT. Kemudian, air bersih diisikan separuh ke dalam botol dan paras air ditandakan, serta mulut botol ditutup rapat. Botol ini kemudiannya ditanam separuh di tengah-tengah kawasan yang dipacakkan. Semasa menanam botol, tukang atau bomoh berniat supaya ditunjukkan baik buruknya tapak tersebut. Pada keesokan harinya, botol itu dilihat kembali. Jika air di dalamnya bertambah, bermakna tapak tersebut sesuai dengan bakal penghuni rumah tersebut (Zukifli Hanafi, 1996: 3-4).

Menurut kitab *Tajul Muluk* seperti yang diterjemahkan oleh Abdul Rahman al-Ahmadi (2000, hlm. 44) terdapat beberapa garis panduan dalam memilih tapak untuk membangunkan rumah kediaman, iaitu seperti yang digariskan antaranya:

Pertama, kedudukan tapak pada arah bumi senget dari timur ke tenggara, selatan, barat daya, barat tepat, dan barat laut adalah tidak baik untuk dijadikan tapak perumahan.

Kedua, kedudukan bumi di arah senget tenggara memberi alamat tersekat mata pencarian.

Ketiga, kedudukan pada arah senget ke selatan pula bermaksud alamat turun harta, kehilangan atau kematian.

Keempat, kedudukan tapak pada arah senget ke barat daya membawa alamat saudara serta kaum keluarga dengki.

Kelima, kedudukan tapak pada arah senget barat tepat alamat diri akan menjadi lembik, lemah dan berkurang temasan (mengubat orang sakit kerana keteguran hantu)(Abdul Rahman, 2000: 44).

Kajian terhadap kitab *Tajul Muluk*, misalnya dipaparkan bagaimana masyarakat Melayu zaman dahulu sangat menitikberatkan maklumat tentang geologi ilmu pemilihan tapak (dalam konteks masyarakat Melayu tradisional istilah ini boleh dikaitkan rupa bentuk susuk muka bumi) seperti “bumi bersurutsurut”, “bumi berlubang-lubang-lubang”, “bumi berpusu-pusu”, “bumi berbukit-bukit”, “bumi bertebing yang bereban-reban”, “bumi berlepas-lepas”, “bumi berlubang-lubang”, dan “bumi bertanjung” dalam inventori tapak sebelum membuat keputusan untuk membangunkan landskap di sesebuah kawasan, selaras dengan prinsip keselamatan dalam Theory of Landscape Aesthetics (Hasrina & Mariyati, 2016: 48). Dalam hal ini karya Melayu tradisional, sebagai contoh *Tajul Muluk* menerangkannya seperti berikut:

“Fasal pada menyatakan jika bumi itu bersurut atau berlubang-lubang atau berpusu-pusu atau berbukit-bukit atau tebing yang bereban-reban atau berlepas-lepas atau berlubang-lubang atau bertanjung-tanjung segala atau sembilan perkara inilah bumi yang amat jahat maka janganlah kita diam di sana alamat akan percitaan atau lagi dukacita dan tiada berkat pada pencarian kita datang kepada anak cucu kita WaLlahua’lam” (Abdul Rahman Al-Ahmadi, 2000, hlm. 2).

Penjelasan dalam kitab *Tajul Muluk* di atas memberi suatu garis panduan tentang cara mengenal pasti kesesuaian tapak untuk pembinaan landskap Melayu tradisional. Petikan di atas memberi maklumat bahawa tidak semua bentuk muka bumi sesuai untuk dibangunkan dengan aktiviti landskap dan pembinaan bangunan. Antaranya, tanah bersurut-surut, tanah berlubang-lubang, tanah berpusu-pusu, tanah bertebing-tebing dan bereban-reban, tanah berlepas-lepas dan tanah bertanjung. Secara logiknya, tanah

bersurut-surut mempunyai kaitan dengan pasang surut air di tepi pantai atau kuala sungai. Tanah berlubang-lubang dapat dihubungkan dengan tanah gambut yang tidak padat dan boleh menyebabkan asas bangunan di atasnya (rumah/istana) tidak kuat, mudah roboh, dan mudah terbakar (Hasrina & Mariyati, 2016: 48).

Sementara itu, tanah berpusu-pusu pula tidak baik kerana tanah tersebut mempunyai banyak anai-anai. Tanah bertebing-tebing dan bereban-reban maksudnya tanah berhakisan. Tanah berlepas-lepas ialah tanah berpasir, rua, mudah jerlus, tidak baik untuk asas tiang, tidak dapat menahan berat bangunan. Selain itu, tanah bertanjung, di tepi sungai atau pantai atau tasik biasanya melintang angin menyebabkan bangunan di situ mudah dipukul angin kencang, ribut atau taufan. Sementara tanah bertanjung di tepi sungai biasanya air yang mengalir deras dari hulu menjadi mulih berpusar-pusar di tanjung lalu air menikam tanah dan angin kencang dari arah kuala akan menumbangkan bangunan (Hasrina & Mariyati, 2016: 48).

Suatu perkara yang unik dalam amalan masyarakat tradisional Melayu, ialah masyarakat Melayu zaman dahulu juga membuat tinjauan dan analisa tapak berdasarkan susuk muka bumi yang tinggi atau rendah sesuatu kawasan. Dalam kitab *Tajul Muluk* dinyatakan bahawa kawasan yang berbekat-bekat tinggi rendah boleh menyebabkan anak menderhaka kepada ibu bapa dan hamba sahaya tidak setia kepada tuannya. Sementara kawasan yang mempunyai bentuk “bumi terbabas” pula dipercayai boleh membawa kedukaan kepada penghuninya. “Bumi lembang-lembang” dipercayai boleh mendatangkan bahaya dan kedukaan kepada penghuninya. Hal ini dijelaskan dalam kitab tersebut seperti yang berikut:

“Ada pun tiga perkara yang nahas itu pertama yang berbekat-bekat tinggi rendah barang siapa yang duduk di sana alamat hamba sahayanya dan anak cucunya derhaka kepada ibu bapanya dan lari segala hamba sahaya padahnya. Kedua perkara jika bumi itu terbabas barang siapa diam alamat dukacita padahnya. Ketiga perkara jika bumi itu lembang-lembang itu pun maha nahas tiada harus diam di sana dukacita lagi papa...” (Abdul Rahman Al-Ahmadi, 2000, hlm. 23)

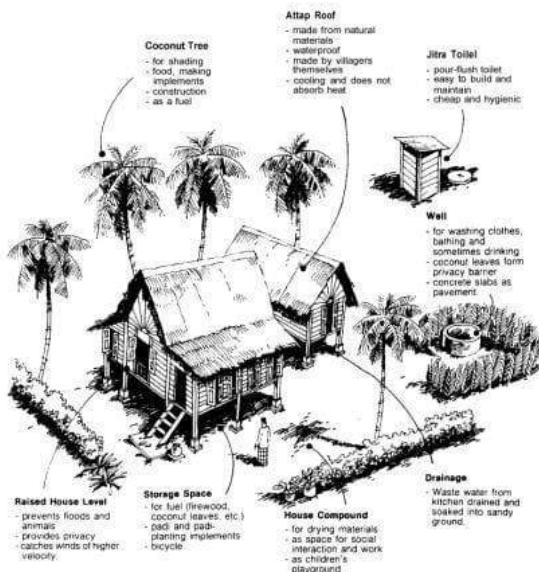
Menurut kitab Melayu lama *Tajul Muluk*, sebelum membina rumah pemilik harus meneliti samada tempat berkenaan bersih dari makhluk halus. Air dalam bekas berisi bunga serta sekeping syiling emas perlu diletakkan di atas tapak rumah. Sekiranya air tersebut berkurangan maka tapak tersebut tidak sesuai dijadikan tapak rumah dan begitulah juga sebaliknya. Sekiranya tapak tersebut sesuai maka tiang seri perlulah dinaikkan dahulu oleh penghuni atau ketua rumah (Mohd. Nazaruddin Yusoff et.al., 2004: 4).

Dalam kehidupan masyarakat Melayu kedudukan lingkaran matahari mempunyai pengaruh dalam menentukan kedudukan rumah atas tapak. Perkara ini dijelaskan dalam *Tajul Muluk* tersebut bahawa adab rumah mesti menghadap matahari jatuh ke barat, iaitu menghadap kiblat, sesuai dengan prinsip Islam. Pemilihan tapak juga mesti berhadapan dengan kawasan yang berair seperti sungai dan laut, selaras dengan ajaran Islam yang mementing konsep “kesucian” dan sesuai berdasarkan keperluan air yang mempunyai pelbagai kegunaan sama ada, untuk memasak, sumber minuman, membersihkan diri serta sebagai suatu jaringan mobiliti atau sistem perhubungan dalam kehidupan mereka. Contoh yang paling jelas dan masih boleh dilihat sehingga ke hari ini ialah kedudukan Istana Besar di negeri Kelantan yang terletak berhampiran dengan sungai. Perkara ini menunjukkan bahawa selain prinsip keselamatan, perancangan landskap Melayu tradisional turut menitikberatkan prinsip keagamaan dalam perancangan landskap mereka (Hasrina dan Mariyati, 2016: 49).

Corak dan ciri-ciri susun-atur ruang persekitaran rumah Melayu diperincikan oleh Zainal (2000), terbahagi kepada ruang hadapan dan ruang belakang. Kebiasaannya rumah tradisional Melayu mempunyai halaman yang luas untuk aktiviti sosial seperti beriadah, mengadakan kenduri-kendara dan memelihara binatang ternakan, serta tempat bermain kanak-kanak dan dijadikan juga tempat menjemur atau menyalai buah-buahan seperti seperti pinang, kelapa dan asam keping (Lim, 1991). Ruang hadapan bermaksud halaman, biasanya tidak berumput, sentiasa kemas dan bersih daripada sampah sarap. Pinggir kawasan

halaman biasanya dihiasi cantik dengan pelbagai jenis tanaman bunga (Siti Norlizaiha dan Azira, 2011: 18).

The External Environment of the Malay House



Rajah 2 Ruang Persekutaran Rumah Tradisional Melayu

Sumber: Siti Norlizaiha Harun & Azira Ibrahim, 2011, hlm. 17;

Lim Jee Yuan. (1991). The Malay House: Rediscovering Malaysia's Indigenous Shelter System. Pulau Pinang: Institut Masyarakat.

Siti Norlizaiha dan Azira, (2011) menggambarkan di bahagian belakang tapak rumah Melayu sering terdapat kebun sayur-sayuran untuk kegunaan sendiri termasuk ubi kayu, keladi, keledek, pisang, cekur manis, labu, peria, petola dan terung. Di belakang kawasan kebun terdapat kawasan tempat membuang sampah, kawasan bakaran dan juga kawasan kandang haiwan ternakan seperti kambing, lembu dan kerbau. Reban ayam dan itik juga terletak di belakang dan hampir dengan rumah. Berhampiran kawasan kandang haiwan atau di belakang rumah biasanya ditanam pokok buah-buahan seperti durian, langsat, manggis, rambutan, ciku dan kelapa. Di sekeliling rumah terutamanya di bahagian belakang berhampiran dapur ditanam pokok-pokok kelapa yang mempunyai pelbagai

kegunaan. Pokok-pokok ini juga biasanya ditanam di akhir atau penghujung kawasan rumah bagi menandakan sempadan kawasan. Walau bagaimanapun, konsep perkongsian dan kerjasama merupakan prinsip asas dalam budaya Melayu. Budaya Melayu yang tidak mementingkan sempadan peribadi di kawasan luar turut memberi pengaruh ke atas reka bentuk rumah Melayu (Siti Norlizaiha dan Azira, 2011: 17).

Mengikut kepercayaan masyarakat Melayu dahulu, apabila seorang bayi lahir, sebatang pokok keras seperti Cengal dan Balau akan ditanam di perkarangan rumah. Menurut pakar seni bina dan akademik Universiti Kebangsaan Malaysia, Dr Mastor Surat, sebab pokok itu ditanam adalah supaya terdapat bahan binaan yang sedia ada untuk memperluaskan rumah itu apabila kanak-kanak tersebut dewasa kelak. Dr Mastor Surat turut menyatakan bahawa rumah Melayu tradisional berbentuk modular dengan ruang utama rumah dan dapur, dan anjung yang menyambung kedua-duanya. Apabila kanak-kanak tersebut sudah meningkat dewasa, keluarga tersebut akan menambah ruang untuk menghubungkan ruang utama rumah. Sekiranya terdapat pertambahan lebih ramai anak, maka orang Melayu akan menanam lebih banyak pokok di sekeliling rumah tersebut (Temuramah Bersama Dr Mastor Surat, pada 10 dan 18 Mei 2021; *Berita Media Corp.*, 29 Oktober 2010).

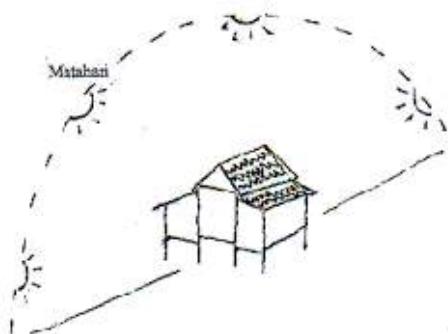
Dari segi kedudukan geografi dan bentuk muka bumi pula kawasan yang hendak dibina rumah atau istana Melayu tersebut dikenal pasti berdekatan dengan sungai dan mempunyai tanah yang berbukit bukau seperti yang dinyatakan dalam *Sulalatus Salatin Sejarah Melayu* berikut ini:

Maka Raja Iskandar Syah pun berjalan balik membaruh, lalu terus kepada sebuah sungai, Bertam namanya; dan kualanya berbukit. Maka baginda pun datanglah ke sana, berhenti di bawah sepohon kayu, terlalu rampak, maka baginda menyuruh berburu; sekonyong-konyong terjun anjing dihambat pelanduk. Titah baginda, “Baik tempat ini diperbuat negeri, anjing alah oleh pelanduk; jikalau orangnya betapa lagi?” Maka sembah segala Orang Besar-besar, “Benarlah seperti titah duli tuanku itu.” Maka disuruh baginda tebas, diperbuat negeri. Maka titah baginda, “Apa nama kayu itu?” Maka sembah orang, “Kayu Melaka

namanya, tuanku,” maka titah Raja Iskandar Syah, “Jika demikian Melakalah nama negeri ini.” Maka kota negeri Melaka pun sudahlah diperbuat orang sekalian, diamlah baginda di Melaka (A. Samad Ahmad, 1979, hlm. 71; Hasrina dan Mariyati, 2016: 53).

Pada umumnya, falsafah seni bina Islam banyak digunakan dalam membina rumah Melayu tradisional di mana kebanyakan rumah Melayu digunakan sebagai perlambangan kepada konsep kekuasaan Tuhan (Muhamat Hamzah, 2014: 11). Bahagian bawah rumah pada asasnya melambangkan alam barzakh ataupun alam selepas mati kerana kebiasaannya bahagian bawah rumah Melayu ialah tanah. Jadi ia simbolik kepada kembalinya manusia kepada tanah apabila seseorang telah meninggal dunia kelak. Seterusnya, bahagian tengah pula pada kebiasaanya menempatkan ruang tamu, ruang urusan harian yang secara simboliknya menggambarkan konsep kehidupan manusia di dunia (Muhamat Hamzah, 2014: 11).

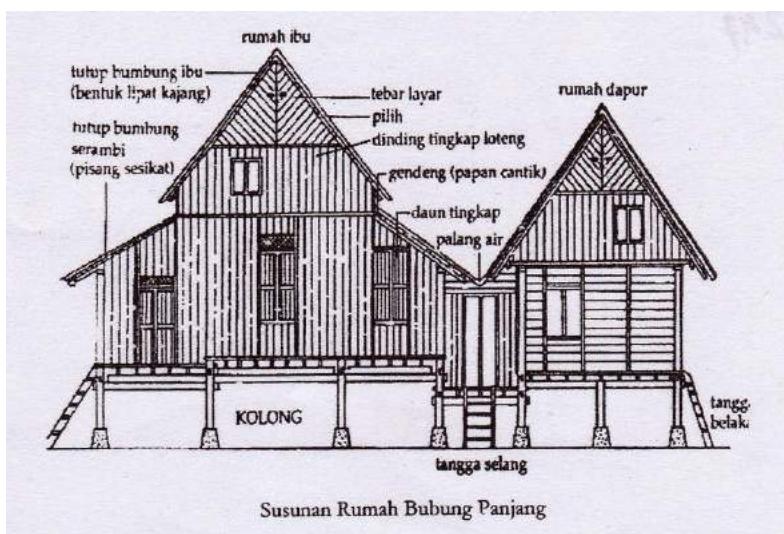
Konsep Islam diterapkan di dalam rekabentuk dengan membuat orientasi kedudukan rumah secara menghala ke arah Timur-Barat. Ini adalah salah satu identiti orang-orang Melayu yang sangat mementingkan unsur-unsur keagamaan kerana rekabentuk seperti ini akan memudahkan penghuni serta tetamu mengetahui arah kiblat bagi melakukan ibadat solat. Mereka juga memahami bahawa setiap perkara yang baik itu diberi ganjaran oleh Allah SWT walaupun hasilnya tidak seberapa (Mohd. Nazaruddin Yusoff et.al., 2004: 2).



Rajah 3 Struktur Kedudukan Rumah Melayu yang mengadap kiblat.

Selain itu, terdapat keistimewaan terhadap reka bentuk dan kedudukan rumah Melayu yang menghala ke arah timur dan barat yang membolehkan cahaya matahari sampai ke dalam ruang rumah terutamanya sinaran matahari pagi yang memberi manfaat kesihatan kepada tubuh badan manusia. Sebaliknya cahaya matahari petang pula dapat dielakkan kerana dipercayai membawa penyakit kepada tubuh. Selain itu, di dalam rumah Melayu juga terdapat ruang khas yang disediakan kepada tetamu untuk digunakan sebagai tempat istirahat dan menunaikan solat (Mohd. Nazaruddin Yusoff et.al., 2004).

Selain itu, masyarakat Melayu memang prihatin dengan tuntutan Islam yang telah memberi garis panduan untuk umatnya membina rumah, antaranya: i. Rumah yang dibina mencukupi keperluan dan mempunyai bilik yang cukup untuk suami isteri, anak-anak dan tetamu. ii. Memilih tempat dan jiran yang baik bagi memberi ketenangan hidup sesebuah rumah tangga. iii. Menghiasi rumah sesuai dengan kehendak Islam. Selari dengan kehendak Islam, masyarakat Melayu menerapkan kaedah syariat Islam dalam menentukan pembinaan dan proses memasuki rumah baru. Kebiasaannya orang alim atau imam masjid akan dijemput oleh tuan rumah untuk membaca yasin, doa serta mengadakan kenduri kesyukuran (Mohd. Nazaruddin Yusoff et.al., 2004: 3).



Rajah 4 Struktur Asas Rumah Adat Tradisional Melayu.
Sumber: Wan Hashim dan Abdul Halim Nasir. (2014). *The Traditional Malay House*. Kuala Lumpur: Institut Terjemahan dan Buku Malaysia. p. 4.

Manusia diciptakan menjadi khalifah di bumi dan ditugaskan untuk memakmurkan bumi ini digambarkan melalui ruangan tengah rumah tradisional Melayu. Bahagian akhir yang terdapat dalam rumah tradisional Melayu ialah bahagian atas yang pada kebiasaannya menempatkan loteng. Bahagian atas ini pada kebiasaannya kosong dan ia menggambarkan langit dan juga konsep kekuasaan Allah. Selain itu, Islam juga telah mengubah konsep seni bina rumah Melayu. Selepas kedatangan agama Islam, pembahagian ruang-ruang rumah juga turut mengalami perubahan. Dalam sebuah rumah, ia harus memiliki sekurang-kurangnya tiga bilik bagi menempatkan anak-anak lelaki dan perempuan apabila mereka dewasa kelak. Islam juga menganjurkan konsep ruangan tamu yang mana ia mengelakkan percampuran antara tetamu lelaki dan perempuan dalam satu-satu masa (Muhamat Hamzah, 2014: 11).

Struktur dan Reka Bentuk serta Fungsi Ruang dalam Rumah Tradisional Melayu

Rumah sebagai seni bina Melayu, pada hakikatnya amatlah diutamakan dalam kehidupan masyarakat Melayu (Noor Faizah et al., 2014: 105). Rumah bukan sahaja sebagai tempat tinggal di mana kebanyakannya aktiviti kehidupan dilakukan dalamnya, bahkan juga menjadi lambang kesempurnaan hidup bagi orang Melayu. Beberapa ungkapan tradisional Melayu ada menyebutkan hakikat rumah sebagai “cahaya hidup di bumi, tempat beradat berketurunan, tempat berlabuh kaum kerabat, tempat singgah dagang lalu, hutang orang tua kepada anaknya” (Noor Faizah et al., 2014: 106).

Rumah tradisional Melayu merupakan legasi seni pertukangan tradisional Melayu yang unik. Kehalusan seni pertukangan, teknik pembinaan dan pemilihan bahan binaan setempat menghasilkan interaksi bangunan dan alam sekitar

dengan baik, memenuhi keperluan fungsi yang seringkali dihubungkan dengan amalan kebudayaan, agama dan kepercayaan dan adat resam. Reka bentuk yang menggabungkan pertimbangan sedemikian telah menghasilkan ciri binaan yang bukan sahaja sesuai dengan keadaan dan iklim setempat, tetapi juga tahap seni bina yang tinggi nilainya (Zulkifli Hanafi dan Ahmad Zakiiudfuad Yahaya, 2005: 19).

Seni bina rumah Melayu tradisional dikaitkan dengan sifat kreatif kearifan tempatan masyarakat Melayu serta hubungan mereka yang sangat erat dengan alam sekitar. Pada asasnya reka bentuk rumah adalah mudah dan kelihatan ringkas yang menjadikan rumah tradisional kelihatan hampir sama, akan tetapi unsur dan pengaruh kebudayaan setempat telah mencorakkan dan mempelbagaikan sehingga melahirkan bentuk-bentuknya yang tersendiri dan unik di kawasan dan negeri-negeri tertentu (Zulkifli Hanafi dan Ahmad Zakiiudfuad Yahaya, 2005: 19).



Rajah 5 Reka Bentuk dan Lukisan terukur Rumah Tradisional Melayu di Semenanjung Malaysia.

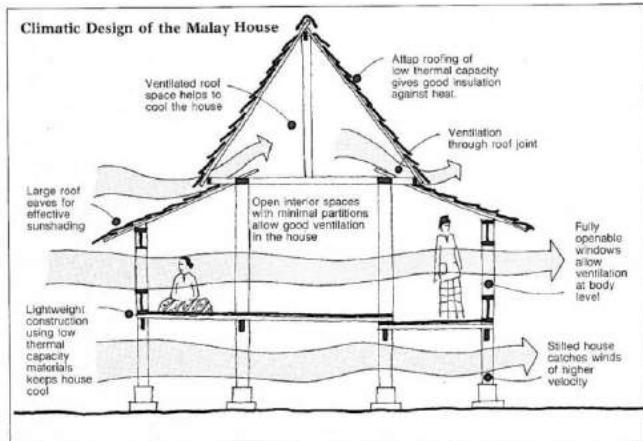
Sumber:

<http://buildingconservation.blogspot.com/2007/08/lukisan-terukur-rumah-melayu.html>.

Ciri-ciri unik yang terdapat dalam seni bina rumah tradisional Melayu, bukan sahaja dapat dilihat melalui seni bina ukiran, iaitu pada bahagian-bahagian dan corak-corak ukiran

rumah itu, namun juga terdapat dalam bentuk berbagai upacara, bahan dan nama-namanya, serta kedudukan rumah tersebut. Arus peredaran zaman menyebabkan ciri-ciri tersebut di atas tidak mudah untuk dikekalkan sehingga sekarang. Pelbagai pengaruh budaya juga harus dipertimbangkan. Terlalu banyak nilai-nilai tradisional yang dimiliki oleh suatu masyarakat Melayu telah diabaikan dan hilang disebabkan perbezaan dan perubahan nilai budaya yang terjadi akibat arus masa yang sangat cepat peredarannya. Nilai kebudayaan Melayu umumnya berasaskan aspek yang dominan, iaitu agama Islam, adat dan tradisi Melayu” (Noor Faizah et al., 2014: 106).

Antara ciri-ciri unik rumah tradisional Melayu ialah pembinaannya mengambil kira keselesaan penghuni dengan memastikan sistem pengudaraan yang baik. Rumah tradisional Melayu memastikan laluan angin di bahagian bawah, tengah dan atas struktur rumah. Papan lantai rumah mempunyai sedikit ruang angin. Terdapat juga lubang angin di atas tingkap dan menggunakan bumbung berlapis dan lebar atau bumbung limas. Rumah tradisional Melayu juga amat menitik beratkan unsur mesra alam dan suasana nyaman di dalam rumah yang dibina. Kebiasaannya, haba atau angin panas selalunya bergerak dari arah bawah ke atas. Struktur rumah Melayu yang mempunyai banyak lubang angin, membolehkan haba panas keluar melalui ruang ini. Bumbung rumah yang dibina Sebab tu jugaklah, kalau rumah ada siling tinggi anda akan rasa kurang panas berbanding rumah siling rendah.

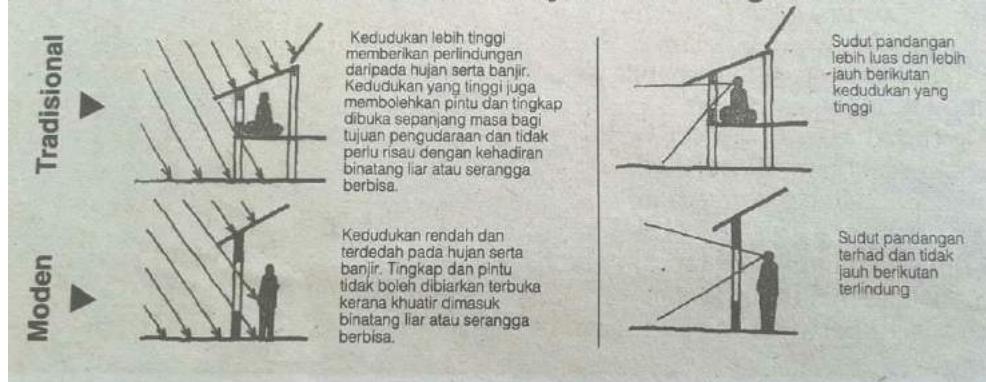


Rajah 6 Sistem Pengudaraan dan Kitaran Angin bagi Rumah Tradisional Melayu.



Rajah 7 Reka Bentuk Rumah Melayu Tradisional yang Sesuai dengan Iklim Malaysia.

Kelebihan rumah tradisional Melayu berbanding moden



Rajah 8 Kelebihan Rumah Tradisional Melayu berbanding Moden.

Sumber: *Harian Metro*, 2016.

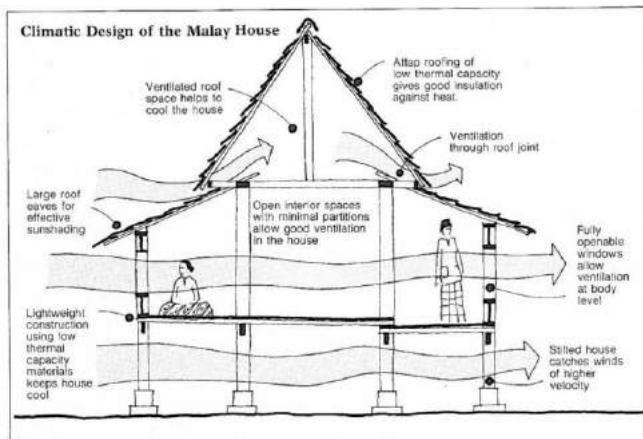
Seni bina warisan Melayu juga disebut secara amnya sebagai '*vernacular tradition*' yang membawa makna 'kedaerahan' atau 'asli'. Seni bina warisan Melayu telah dibangunkan berdasarkan kepada pengisian nilai-nilai tempatan, bahan binaan tempatan, cuaca, persekitaran, kaedah binaan serta amalan sehari-hari, budaya dan keagamaan (Mastor Surat, Usman, Tahir, Abdul Halim dan Nik Ibrahim, 2009: 22). Seni bina warisan Melayu telah dicipta dan dibangunkan oleh orang Melayu daripada yang mudah sehingga alih kepada yang telah mencapai kesempurnaan; merentasi zaman demi zaman, diwarisi sejak turun-temurun mengikut penyesuaian kepada kehendak, cita rasa, citra budaya dan persekitaran. Reka bentuknya mungkin tidak begitu tersergam atau menonjol sebagaimana senibina modern yang mementingkan kemegahan, namun begitu, reka bentuknya cukup lengkap untuk menggambarkan corak kehidupan dan budaya masyarakat penghuninya (Mastor Surat et al., 2009).

Pada asasnya penjenisan rupa binaan rumah orang Melayu di Semenanjung Tanah Melayu mempunyai persamaan dengan binaan rumah-rumah lama di kedaerahan Indonesia, Brunei, Sabah dan Sarawak, tetapi warisan binaannya adalah berbeza dan mengalami perubahan. Perbezaan tersebut adalah disebabkan oleh perbezaan latar belakang masyarakat yang membangunkan binaan tersebut serta perbezaan latar persekitaran masing-masing di ketika itu. Pemahaman ke atas sesuatu senibina, latar

persekitaran dan masyarakat yang membangunkannya begitu penting kerana ia ada berkaitan dengan kenyataan-kenyataan yang telah dikeluarkan oleh ramai ahli sosiologi dan ahli sejarah mengenai pengertian dan pembangunan seni bina (Mastor Surat, et. al., 2009: 19).

Menurut Zulkifli Hanafi (1996), rumah tradisional Melayu direkabentuk berdasarkan keperluan ruang, budaya, adaptasi terhadap iklim dan cuaca dan penggunaan bahan binaan yang terdapat di sekelilingnya. Setiap rumah tradisional Melayu mempunyai kesenian susun-atur. Kesenian susun-atur ruang ialah perancangan susunatur yang menterjemah sosio budaya masyarakat Melayu. Othman (2013) mengklasifikasikan struktur seni bina sebagai komponen penting dalam rumah Melayu tradisional. Antara struktur tersebut adalah seperti tangga, tiang, dinding, rasuk, pintu, bumbung, dan lain-lain. Struktur ini mempunyai fungsinya yang tersendiri dan mengandungi falsafah di sebalik pembinaannya (Muhamad Fadzllah dan Nor Hashimah, 2019: 4).

Struktur utama rumah tradisional Melayu terdiri daripada tiang, bumbung, serambi, anjung dan ruang dapur. Selain itu, terdapat juga struktur rumah ibu dan struktur sampingan seperti selang dan pelantar (Zulkifli Hanafi, 1996: 15-19).



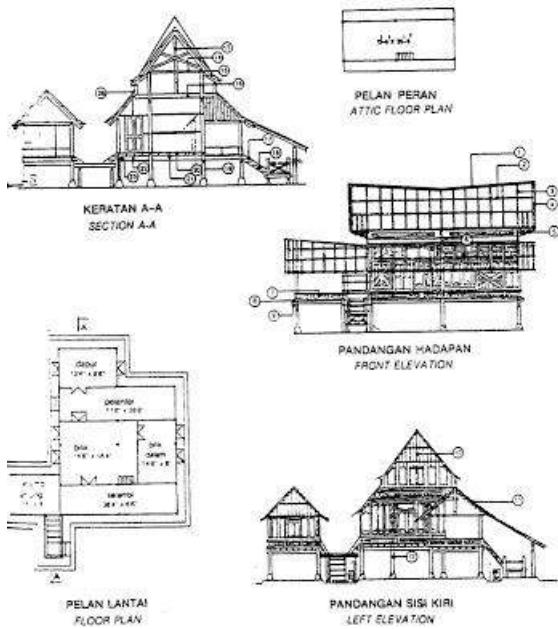
Rajah 9 Sistem Pengudaraan dan Kitaran Angin bagi Rumah Tradisional Melayu.

Serambi rumah Melayu boleh didefinisikan sebagai sebuah ruang yang bersifat terbuka luas dan memanjang yang berada di kedudukan paling hadapan pada rekabentuk rumah tradisional Melayu (Yaakub Idrus, 1996). Ruang serambi ini dikenali sebagai ‘selasar’ di Terengganu dan ‘sengkuap’ di Melaka. Ruang ini direkabentuk sebagai ruang multifungsi oleh masyarakat Melayu terdahulu bagi memenuhi keperluan budaya dan kehidupan sehari-hari. Kebijaksanaan masyarakat terdahulu dalam merekabentuk rumah kediaman jelas terpancar apabila mampu mempelbagaikan aktiviti budaya di dalam sebuah ruang yang terhad. Pada dasarnya, serambi rumah Melayu berfungsi sebagai ruang menyambut dan meraikan tetamu, ruang makan keluarga, tempat beribadat dan ruang beristirehat bagi anak dan tetamu lelaki dalam kehidupan sehari-hari penghuni (Chen, Ariffin & Wang, 2008; Zahra K.Z & Sayedah M.T, 2016; Siti Fatimah Tuzzahrarah dan Kamarul Afizi, 2017: 39).

Rasional kedudukan serambi yang diletakkan di bahagian hadapan sekali dalam struktur asas bagi rumah tradisional Melayu, adalah sebagai ruang umum untuk menyambut tetamu diikuti dengan rumah ibu sebagai ruang utama kekeluargaan dan keraian, adalah menepati keperluan budaya masyarakat Melayu yang mengutamakan layanan terhadap tetamu dan pada masa yang sama menjaga tahap privasi ahli keluarga mengikut hukum dan prinsip Islam. Bilik di dalam rumah tradisional Melayu pula dibina dalam keadaan boleh ditambah dan dikurangkan mengikut keperluan dan jumlah ahli keluarga (Mohd Firrdhaus, 2016).

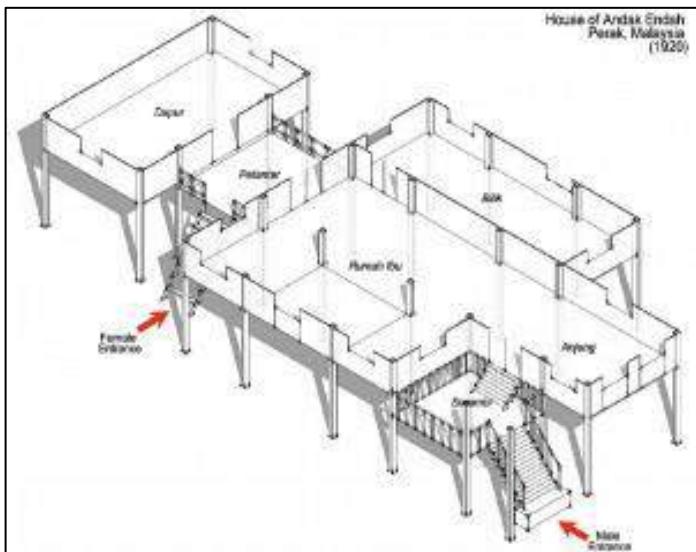


Rajah 10 selang dan Lakaran Bentuk 3D Pelan Rumah Tradisional Melayu Malaysia



Rajah 11 Keratan Rentas Lukisan Terukur Rumah Melayu terdiri daripada serambi, rumah ibu, selang dapur dan kolong.

Bagi rumah Melayu yang mempunyai susunatur jenis berkembang (*expanded form*) perletakkan selang sebagai jambatan penghubung di antara rumah ibu dan dapur adalah berperanan sebagai pintu masuk bagi kaum wanita ketika persiapan kenduri-kendara sedang giat dilakukan (Mohd Firrdhaus, 2016). Ruang selang terletak antara dapur dan rumah ibu yang merupakan ruangan induk. Antara kepentingan ruang selang ini adalah seperti berikut, iaitu pertama, tempat masuk tetamu perempuan; kedua, tempat berehat isi rumah wanita; ketiga, kawasan penebat kebakaran; keempat, tempat mandi jenazah. Oleh kerana dapur pada zaman dulu menggunakan dapur kayu, ruang dapur mudah terbakar. Sehubungan itu, ruang selang berfungsi sebagai penebat kebakaran, iaitu menghalang api dari dapur merebak ke bahagian rumah ibu, bilik, dan serambi (Hasanuddin Yusuf, 2020). Ia juga berfungsi sebagai penghadang yang melambatkan kehadiran musuh dan memberarkan tuan rumah melarikan diri atau bersedia mempertahankan diri (Moustapha, 2019).



Rajah 12 Ruang Laluan Hadapan dan Belakang Rumah Melayu.

Ruang lain, seperti kolong berperanan sebagai ruang serbaguna bagi aktiviti kenduri-kendara, aktiviti harian seperti stor simpanan peralatan dan hasil penuaian. Manakala di musim tengkujuh yang selalunya berlarutan sehingga berminggu-minggu, kolong merupakan tempat penting bagi tujuan pengeringan pakaian dan juga tempat pemberaikan jala bagi nelayan yang tidak dapat turun ke laut. Ternyata susunatur ruang di dalam rumah tradisional Melayu adalah merupakan refleksi ke atas cara hidup dan budaya masyarakat Melayu itu sendiri (Mohd Firrdhaus, 2016; Moustapha, 2019).

Struktur asas seni bina rumah bumbung panjang seperti rumah tradisional di Selangor, Melaka dan Negeri Sembilan, pada asasnya mempunyai tiga komponen iaitu rumah ibu, rumah tengah dan rumah dapur. Seni bina ini dikenali sebagai rumah bumbung panjang kerana bumbungnya menggunakan sebuah perabung panjang lurus mendatar dan pada tepi dinding yang tegak dipasang dinding tabir layar yang berlapis dua. Rumah ibu mempunyai ruang serambi berandah, anjung dan bilik, sementara rumah tengah pula ada ruang rumah tangga, bilik dan ruang tengah (laluan) yang bersambung antara rumah ibu dan dapur. Rumah dapur di sebelah belakang dijadikan tempat memasak (*Harian Metro*, 22 Oktober 2016). Berbanding dengan bumbung

rumah tradisional negeri-negeri lain di Semenanjung Malaysia, rumah Negeri Sembilan yang terkenal dengan bumbung panjang yang melengkung pada bahagian tebar layar membezakannya dengan rumah Melaka, Perak dan Kedah menerima pengaruh Nusantara terutama sekali daripada kebudayaan Minangkabau di Indonesia, namun telah mengalami perubahan dengan melakukan adaptasi dan pengubahsuaian dengan bentuk rumah tempatan di Negeri Sembilan (Zulkifli Hanafi dan Ahmad Zakiiudfuad Yahaya, 2005: 20).

Ramai orang menyangka bahawa rumah Minangkabau adalah sama seperti rumah tradisional Negeri Sembilan. Rumah tradisional Negeri Sembilan bukanlah berbumbung lentik seperti tanduk kerbau atau dikenali sebagai “bumbung gondang” kerana bentuk itu sebenarnya adalah merupakan ciri rumah Minangkabau yang banyak terdapat di Sumatera Barat. Pandangan tersebut adalah tidak tepat kerana bumbung rumah Negeri Sembilan berbentuk bumbung panjang dan hanya lentik sedikit pada bahagian hujung (Noor Hayati et., al., 2016 dan 2017; Mohamad Hanif et al., 2016; Mawar, 2012).



Rajah 13b: Rumah tradisional Melayu Negeri Sembilan at Tinggi, Sumatera Barat, Indonesia.

Rajah 13a dan Rajah 13b memperlihatkan perbandingan antara rumah tradisional

Minangkabau dan rumah tradisional Negeri Sembilan. Rumah bergenjong tradisional Minangkabau, mempunyai bentuk atap yang bergenjong runcing menjulang. Manakala Rumah Negeri Sembilan merupakan satu-satunya rumah bumbung panjang yang melentik di Semenanjung Malaysia. Ciri-ciri inilah yang membezakan rumah Negeri Sembilan dengan negeri-negeri yang

lain, yang melambangkan keunikan masyarakat adat perpatih yang diamalkan oleh masyarakat Negeri Sembilan (Noor Hayati et. al., 2017: 3).

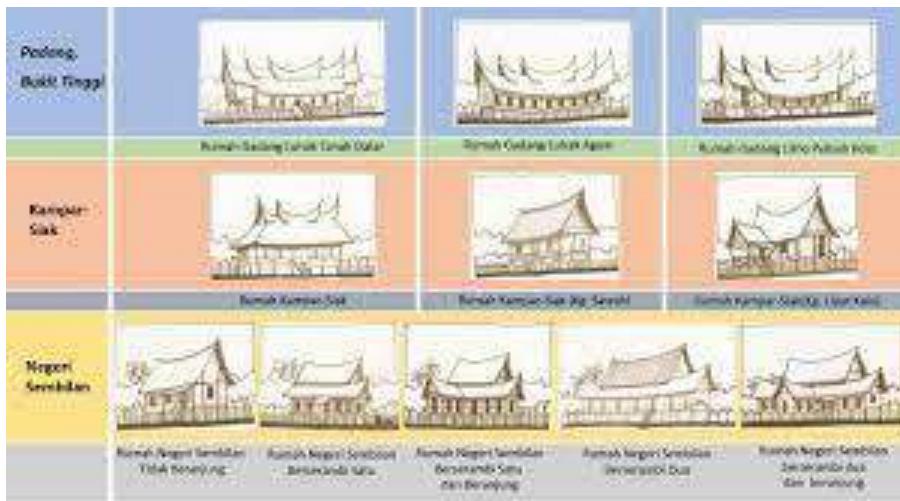
Menurut Noor Hayati et. al., (2016 dan 2017), reka bentuk rumah Negeri Sembilan mempunyai beberapa tipologi (Rajah 14) seperti rumah serambi satu, rumah serambi satu dan beranjung; dan serambi dua beranjung seperti dalam (Rajah 15). Menurut Raja Nafida (2007) reka bentuk rumah Negeri Sembilan adalah mengikut ruang serambi di mana serambi yang dekat dengan tangga dipanggil serambi pangkal dan serambi yang jauh dengan tangga di panggil serambi hujung. “Pangkal untuk orang adat, hujung untuk orang syarak dan penghulu”. Reka bentuk pelan lantai, tingkap dan gerbang pada rumah itu jelas menampakkan prinsip reka bentuk berdasarkan fungsi. Budaya serta aktiviti semasa penghuninya menjadi tunjang kepada reka bentuk pelan lantainya (Kamarul Afizi, Nik Lukman, 2007).

Rumah ibu mempunyai ruang yang terluas dan tertinggi. Terdapat bilik di rumah ibu dan tangga menghala ke loteng. Loteng ini mengambil lebihan ketinggian dan tingkat atap yang diberi ruang oleh struktur rumah ini. Rumah ibu bersifat terbuka dan disambung ke rumah dapur melalui pintu yang menghala ke selang. Selang tidak berdinding dan merupakan pelantar kepada sebahagian fungsi dapur. Ianya berperanan sebagai ruang bagi kaum perempuan untuk berseambah. Pengasingan dan ruang privasi lelaki dan perempuan dapat dilihat dalam ruang rumah tradisional Melayu di Negeri Sembilan (Noor Hayati et. al., 2017: 9).



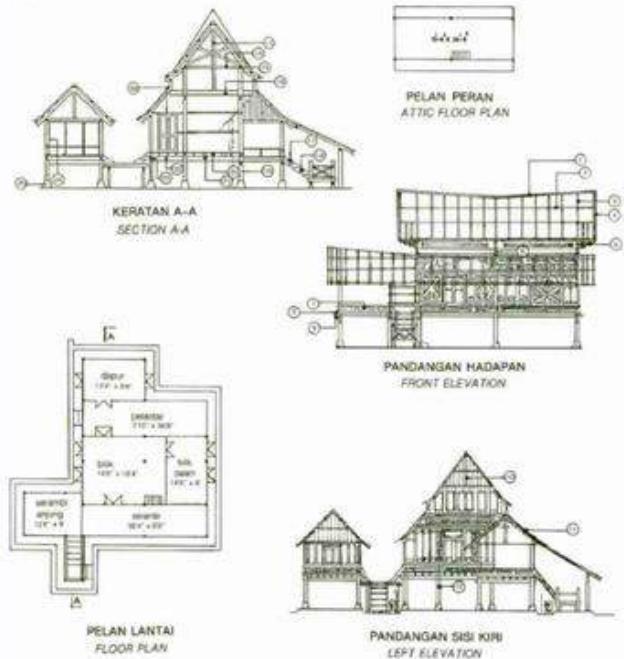
Rajah 14 Reka bentuk rumah tradisional yang banyak terdapat pada daerah Rembau

Sumber: Noor Hayati et. al., (2017), hlm. 9.



Rajah 15 Reka bentuk dan tipologi rumah tradisional Negeri Sembilan mengikut perkembangan dan evolusi.

Menurut Mastor et. al., (2009), sifat umum yang ketara pada keseluruhan seni bina warisan Melayu, khususnya rumah kediaman sebelum mendapat pengaruh luar ialah reka bentuk bumbungnya yang mempunyai dua kecerunan dan diakhiri dengan binaan tebar layar di kedua-dua belah hujung setiap modulnya. Orang Melayu memanggil reka bentuk rumah sedemikian sebagai ‘Rumah Bumbung Panjang’. Ciri-ciri Rumah Bumbung Panjang ini terdapat pada rumah tradisional negeri Selangor, Melaka dan Negeri Sembilan. Menurut Raja Nafida (2007), rumah tradisional di Negeri Sembilan dikenali juga istilah rumah bumbung panjang Negeri Sembilan. Faktor yang membezakan di antara rumah-rumah tersebut ialah ukuran dan pengisian (faktor) nilai-nilai kedaerahan serta ekonomi yang mempengaruhi kaedah binaan dan ragam hiasnya.



RUJUKAN

1. TULANG BUMBUNG
2. GULUNG-GULUNG
3. KASAU JANTAN
4. TUMPU KASAU
5. PAPAN GENDING
6. TIANG GENDING
7. DINDING PENGODAN
8. BENDUL
9. SUSUH
10. TABIR LAYAR
11. ATAP RUMBIA
12. DINDING BERUKIR
13. TUNJUK LANGIT
14. ALANG LINTANG
15. ALANG PANJANG
16. LANTAI LOTENG
17. TANGGA KAYU
18. ANAK TANGGA
19. TANG KAYU
20. GELEGAR
21. LANTAI PAPAN
22. RASUK PANJANG
23. RASUK PENDEK
24. KAWAN DINDING
25. ALAS TIANG
26. JENANG TINGKAP

Rajah 16 Keratan Rentas Pelan Rumah Tradisional Negeri Sembilan.

Kajian yang dilakukan oleh Chen, Syed Iskandar dan Wang, (2008) mendapati bahawa rumah Melayu tradisional mempunyai komposisi beberapa bangunan yang dikumpulkan berdasarkan unit utamanya. Kajian yang dilakukan ini meneroka peraturan yang membentuk seni bina rumah Melayu dan variasinya dari sudut spatial 3-Dimensi dan struktur pembinaan. Lebih daripada 200 rumah di sembilan negeri di Semenanjung Malaysia telah dikaji dan dibahagikan kepada lima kumpulan untuk analisis dan dilakukan perbandingan secara terperinci. Semua rumah Melayu yang dikaji dapat dihasilkan dengan lima set peraturan dan sub-peraturannya, yang bertindak sebagai bahasa deskriptif dan juga menghasilkan mekanisme. Sistem peraturan disusun dalam tiga lapisan yang dapat menjelaskan perubahan gaya tempatan di Semenanjung Malaysia, yang dapat memperlihatkan maklumat yang menarik mengenai hubungan evolusi antara jenis rumah Melayu.

Rumah Bumbung Panjang Perlis mempunyai banyak tiang adakalanya berjumlah 24 batang tiang pada rumah ibunya. Bentuk rumahnya memanjang, bumbung panjang lurus mendatar, dihadapannya dipasang tebar layar berbentuk huruf 'V' terbalik. Komponen bangunan rumah berkenaan terdiri daripada rumah ibu dan rumah dapur. Rumah ibu mengandungi ruang yang disebut ruang lepar (serambi), bilik, ruang tengah dan ruang tamu. Ruang dapur terdiri daripada satu bahagian yang tidak bersekat tetapi dipisahkan oleh ruang yang dipanggil ruang selang (Wan Zailani, 2021).



Rajah 17 Rumah Bumbung Panjang Perlis

Terdapat beberapa jenis rumah tradisional Melayu yang berlainan bentuk di Pulau Pinang, iaitu Rumah Bumbung Panjang, Rumah Serambi dan Rumah Serambi Gajah Menyusu. Salah satu rumah tradisional Melayu tersebut adalah Rumah Serambi Gajah Menyusu yang dapat dikenali dengan bentuk bumbungnya di mana bumbung ibu kelihatan lebih tinggi rendah seperti kelihatan seekor gajah sedang menyusukan anaknya. Rumah jenis ini menggunakan bumbung panjang jenis mendatar dan di muka tepi dindingnya dipasang dinding tegak yang dipanggil tebar layer, manakala pembahagian ruangnya pula terdiri daripada rumah ibu dan dapur. Pembahagian ruangnya terdiri daripada ruang rumah tangga, terletak di hadapan ruang serambi luar, ruang tengah, ruang serambi dalam, dan dapur (Wan Zailani, 2021).



Rajah 18 Rumah Tradisional Melayu Pulau Pinang

Di Kelantan, rumah tradisional dikenali sebagai Rumah Tiang Dua Belas yang terhasil daripada sejarah dan latar belakang negeri itu yang unik dan panjang. Berdasarkan namanya, rumah ni mempunyai 12 batang tiang, yang dibina di ruang utama dengan 6 tiang serambi dan 6 tiang Panjang (Wan Zailani, 2021: 1). Manakala di Negeri Terengganu terdapat beberapa bentuk rumah tradisional Melayu dan salah satunya dipanggil Rumah Limas Bungkus. Struktur rumah ini dikenali berdasarkan bumbung rumahnya yang terdiri daripada sebuah perabung lurus dan bersambung pula dengan 4 buah perabung yang turun ke cucuran atap yang dihiasi dengan ukiran-ukiran kerawang kayu. Rumah jenis ini mempunyai beberapa bentuk daripada bentuk panjang dan bersegi empat tepat. Ruangnya pula terdiri daripada ruang anjung, beranda, rumah tengah dan dapur. Keunikan rumah tradisional Terengganu pada bumbung dan seni binanya mampu mengamit pelancong ke negeri tersebut (*Sinar Harian*, 13 Mac 2021).



Rajah 19 Di Kelantan, terdapat dua jenis rumah bumbung panjang iaitu rumah tiang dua belas dan rumah bujang.



Rajah 20 Terdapat dua jenis rumah Bumbung Panjang di Terengganu, iaitu rumah tiang dua belas dan rumah bujang.

Rumah tradisional Melayu yang terdapat di Negeri Perak dipanggil sebagai Rumah Kutai. Rumah Kutai ialah rumah berbumbung panjang, di sudut tepi dindingnya dipasang tebar layar yang diperbuat dari pelupuh yang berkelarai manakala di bawah kaki tebar layar terdapat pula alang para buang (peran), iaitu tempat menyimpan barang-barang. Rumah Kutai mengandungi 12 atau pun 16 tiang pada rumah ibunya. Rumah ibu pula terdiri dari ruang serambi, ruang tamu dan bilik. Di sebelah belakangnya ialah rumah dapur yang dipisahkan oleh ruang selang yang tidak beratap (Wan Zailani, 2021).



Rajah 21 Rumah Kutai Negeri Perak

Rumah Melaka terkenal dengan tangga batu yang disalut dengan jubin beraneka warna yang menceriakan lagi keadaan rumah tersebut. Rumah Melaka didirikan menggunakan 12 hingga 16 batang tiang utama pada bangunan induk atau rumah ibu. Komponen bangunannya pula terdiri dari rumah ibu, ruang tengah dan dapur. Ruang rumah Melaka terdiri daripada ruang serambi, di hadapan adakalanya ditambah dengan ruang anjung yang bertangga. Di ruang tengahnya pula terdapat sebuah bilik antara rumah ibu dan rumah dapur yang dipanggil selang (Wan Zailani, 2021).



Rajah 22 Rumah Tradisional Melaka

Di Negeri Johor, terdapat rumah-rumah berbentuk Limas dikenali kerana bumbungnya mempunyai perabung panjang dan bersambung dengan empat buah perabung limas menurun ke cucuran atap. Di hujung cucuran atapnya pula dihiasi dengan ukiran-ukiran kerawang kayu. Rumah ini mudah dikenali berdasarkan puncak bumbungnya yang dipasang kayu berbentuk tajam yang dipanggil Tunjak Langit. Rumah jenis ini mempunyai ruang hadapan yang dipanggil serambi dan di bahagian hujung serambi dipanggil anjung. Ruang serambi ini dipisahkan dengan ruang ibu rumah menggunakan dinding kayu. Manakala ibu rumah dan ruang dapur dipisahkan oleh ruang selang atau selasar.

Seni bina Rumah Limas Johor banyak dipengaruhi dari budaya luar, antaranya penjajahan Belanda dan British di Tanah Melayu, serta pengaruh kemasukan agama Islam dan seni bina rumah Indonesia. Limas atau “bumbung lima” ini bentuk asasnya sama, ia dibina dengan ketinggian sederhana. Ia juga bertangga seperti mana rumah tradisi Melayu yang lain. Tapi, Rumah Limas Johor boleh dikenali melalui bumbungnya yang ada perabung panjang dan bersambung dengan empat buah perabung limas.

Rumah Limas Johor juga dibahagikan kepada 3 bahagian iaitu depan, tengah dan belakang. Pengasingan ruangan ini untuk menjaga privasi tuan rumah tapi tak meminggirkan tetamu. Misalnya, bahagian depan dikhususkan untuk melayan tetamu, marhaban dan “pamer” kemakmuran kehidupan tuan rumah. Orang Melayu ni memang dari dulu pandai jaga privasi (Anon, 2021).



Rajah 23 Rumah Limas Johor

Rumah Serambi Pahang biasanya berbumbung panjang, keunikannya dapat dilihat menerusi teknik pembinaannya yang dibina dengan kayu tanpa menggunakan sebarang paku pada dinding dan lantai. Selain mempunyai tiga ruang utama iaitu serambi hadapan, rumah ibu atau induk serta serambi dapur, keunikan rumah itu juga terletak pada bahagian “geta” atau lantai yang ditinggikan untuk tujuan tertentu termasuk sebagai tempat berehat dan tidur. Rumah Serambi Pahang juga mempunyai penghadang dikenali bendul setinggi kira-kira 0.4 meter yang berfungsi sebagai pintu masuk dari rumah ibu ke serambi (Wan Zailani, 2021).



Rajah 24 Rumah Tradisional Pahang

Rumah Melaka	<ul style="list-style-type: none"> • Tangga batu cantik • Bumbung panjang • Seni bina Riau, Bugis, Jambi dan Minangkabau
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Rumah Kelantan	<ul style="list-style-type: none"> • 12 batang tiang • 3 bahagian • Unik di pemeleh dan tiang layar
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Rumah Melayu Sarawak	<ul style="list-style-type: none"> • Loteng • Binaan kayu dan atap genting
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Rumah Limas Johor	<ul style="list-style-type: none"> • Pengaruh Belanda dan British • Perabung panjang • 4 perabung limas
--------------------------	--

Rumah Serambi Pahang	<ul style="list-style-type: none"> • Bumbung panjang • Tanpa paku • Lebihan rasuk pengikat rangka rumah • Bendul 0.4 meter
-----------------------------	--

Rajah 25 Ringkasan Ciri – Ciri Utama Rumah Tradisional Melayu

Ramai dalam kalangan masyarakat moden Malaysia hari ini yang tidak menyedari tentang adanya teknologi binaan yang telah

dibangunkan oleh masyarakat Melayu terdahulu yang telah berjaya mengatasi pelbagai masalah bencana alam dan dalam masa yang sama boleh memberikan keselesaan hawa dan keselamatan kepada penghuninya. Ini adalah berikutan dari terlalu bergantungnya masyarakat kita kepada teknologi impot yang telah dibangunkan oleh kebanyakannya dari barat (M. Surat, et al., 2009: 20). Sebagai contoh, kebanyakan rumah moden kini dibina berdasarkan konsep moden ala-barat. Struktur dan susunatur rumah dibuat meletakkan bahagian dapur di bahagian hadapan, diikuti dengan bahagian ruang tamu dan bilik tidur di bahagian belakang. Selain itu, bangunan-bangunan moden juga tidak memberikan keselesaan hawa kepada penghuninya. Lantaran itu, bagi mengatasi permasalahan tersebut, kipas angin dan alat penyaman udara diperlukan, yang akan memberikan kesan yang berpanjangan terhadap penggunaan tenaga (M. Surat, et al., 2009: 21).

KESIMPULAN

Hasil daripada keseluruhan kajian ini, didapati terdapat seribu satu ilmu yang diperoleh berkenaan kearifan tempatan dalam pembinaan rumah tradisional Melayu di Malaysia dari segi falsafahnya, struktur dan reka bentuknya dan fungsi ruangnya. Reka bentuk rumah tradisional di Malaysia telah berubah dan berlaku evolusi terhadapnya seiringan dengan peredaran masa. Tidak dinafikan bahawa rumah tradisional Melayu Malaysia mempunyai keunikan dan identitinya tersendiri yang melambangkan keistimewaan seni bina rumah tradisional tempatan.

Nilai penghargaan terhadap warisan seni bina rumah-rumah Melayu kini semakin berkurangan dan pudar dalam diri masyarakat tempatan di Malaysia oleh kerana kurang minat terhadap reka bentuknya yang dikatakan tidak tepat dengan cita rasa. Arus kemodenan menyebabkan generasi muda kini jahil akan keunikan warisan seni bina tempatan dan keadaan tersebut banyak mempengaruhi cara berfikir masyarakat moden kini. Akibatnya, ini meberi kesan terhadap kesinambungan profesi pekerjaan tukang-tukang mahir dalam seni bina tempatan, akibat minat terhadap seni seni pertukangan rumah tradisional yang semakin terhakis oleh gaya hidup moden.

Identiti Melayu sukar untuk diterapkan dalam seni bina Malaysia berikutan ketidakarifan generasi muda Melayu mengenai seni dan budaya bangsa (Hafizah Iszahanid, 2017). Hal demikian menjadi semakin rumit kerana kebanyakan pemaju juga bukan dalam kalangan orang Melayu, selain kos pembinaan seni bina tradisional amat tinggi. Penasihat Sosiobudaya Kerajaan Malaysia, Tan Sri Rais Yatim, menyatakan bahawa adalah tidak tepat untuk menyalahkan generasi muda sebagai tidak peduli atau tidak menghargai budaya sendiri. Hal ini kerana menurut beliau, generasi muda hari ini tidak pernah diajar untuk menghargai budaya sendiri. Mereka sudah dicuci dan dibasuh untuk melihat apa yang ada di luar budaya mereka itu sebagai lebih baik. Selain ilmu agama, sepatutnya anak-anak muda diajar tentang budaya dan budi Melayu, tetapi malangnya apa yang berlaku sekarang adalah generasi muda berasa ganjil dengan budaya tempatan (Hafizah Iszahanid, 2017). Oleh yang demikian, sekiranya tiada tindakan serius diambil untuk memelihara dan mengekalkan warisan kearifan tempatan dalam seni bina rumah tradisi Melayu, tidak mustahil warisan bernilai ini tidak lagi dimiliki dan diminati oleh generasi pewaris.

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Temuramah

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PROGRAM TUTELEGE: PELAKSANAAN DAN IMPLIKASI KEPADA PELAJAR

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Abstrak

Program Tutelege merupakan program sokongan yang terdiri daripada mentor dan mentee bertujuan untuk membantu para pelajar yang memerlukan bantuan dari aspek akademik, peribadi dan pembangunan profesional. Program ini menjadi salah satu platform untuk pelajar mendapatkan panduan atau pun nasihat supaya isu-isu yang dihadapi dapat disalurkan ke tempat yang sewajarnya. Kertas kerja ini akan melihat sejauhmana aktiviti yang diatur di dalam kumpulan tutelage oleh pensyarah memberi implikasi kepada para pelajar. Kajian ini menggunakan kaedah analisis kandungan berdasarkan kajian perpustakaan manakala temubual bersama pelajar juga dijalankan untuk mendapatkan respon pelajar berkenaan program yang dianjurkan oleh kumpulan tutelage. Hasil kajian mendapati respon yang baik daripada dan beberapa cadangan penambahbaikan untuk memberikan impak yang positif kepada para pelajar.

Katakunci: *Tutelege, Pelaksanaan, implikasi*

Abstract

The Tutelege program is a support program consisting of mentors and mentees aimed at helping students who need help from academic, personal and professional development aspects. This

program is one of the platforms for students to get guidance or advice so that the issues faced can be channeled to the appropriate place. This paper will look at the extent to which activities arranged in tutelage groups by lecturers have implications for students. This study uses content analysis method based on library research while interviews with students were also conducted to obtain student responses regarding the program organized by the tutelage group. The results of the study found a good response from and some suggestions for improvement to give a positive impact to the students.

Keywords: *Tutelege, Implementation, implication*

Pendahuluan

Program mentor mentee merupakan satu proses interaksi antara individu atau kumpulandan interaksi itu akan melibatkan tindakan seperti membimbing, menyokong dan memberinasihat. Mentor bukan sahaja menitikberatkan individu (mentee) dan perhubungan psikologi menteenya, tetapi juga membimbing, memberi penghargaan, kasih sayang dan mengasah kemahiran - kemahiran lain seperti membuat keputusan, menghadapi masalah atau mengatasi tekanan dan berusaha membimbing menteenya menjadi individu yang berguna kepada masyarakat dan negara.

Secara khususnya mentor ditakrifkan sebagai kaunselor, pembimbing, tutor, jurulatih atau role model. Manakala mentee pula ditakrifkan sebagai individu yang kurang pengetahuan dan pengalaman atau pelajar. Sejarah asal Mentoring mula diketahui daripada cerita epik The Odyssey yang ditulis oleh Homer dalam zaman Greek kuno. Ia mengisahkan tentang Odysseus yang terlibat dalam peperangan Trojan telah menyarankan kawan setianya yang berpengalaman, iaitu Mentor supaya mendidik dan mengasuh anaknya bernama Telemachus (mentee atau protege) agar anaknya mampu menghadapi alam kehidupan dewasa yang penuh mencabar (Edlind & Haensly, 1985; Merriam, 1983). Dalam zaman Greek, istilah mentoring memberi tumpuan kepada bidang pendidikan (Johnson, et al. 1991; Wanguri, 1996) atau kaunseling (Gregson, 1994), iaitu mentor adalah orang tua yang mempunyai banyak pengalaman dan boleh dipercayai yang telah ditugaskan untuk mendidik orang muda yang memerlukan pengalaman.

Kelebihan kepada Mentor

Mentoring tidak hanya memberi manfaat kepada organisasi dan mentee, tetapi juga mempunyai manfaat untuk mentor. Mentoring boleh menjadi pengalaman berharga untuk mentor, melalui interaksi dengan mentor yang boleh meningkatkan kemahiran peribadi. Sebagai mentor yang terlibat dalam proses mentor, membantu mentee mengembangkan pengetahuan dan kemahiran mereka, mentor juga membina keyakinan dan harga diri. Melalui mentor, mentor boleh meningkatkan motivasi ke arah kemajuan kerjaya mereka sendiri. Aktiviti bimbingan juga boleh memberi pengiktirafan, penghormatan dan kekaguman daripada orang lain dan organisasi membangunkan kecekapan orang lain dilihat sebagai peranan kepimpinan yang baik, dan sebagai panduan untuk mentor. Program mentoring juga boleh meningkatkan hubungan kerja positif yang diperlukan untuk produktiviti dan pertumbuhan organisasi. Untuk kekal berdaya saing dan selesa dengan persekitaran seperti organisasi perlu dapat bertindak balas dengan berkesan dan tepat pada masanya kepada cabaran alam sekitar (Gilley & Boughton, 1996).

Kelebihan kepada Mentee

Manfaat utama untuk mente adalah peluang untuk dipandu untuk kemajuan dan pertumbuhan melalui pembelajaran dan sokongan. Mentoring boleh memberi mentee dengan kemahiran, keyakinan dan keperluan yang diperlukan (Gilley & Boughton, 1996). Sebagai contoh, melalui interaksi dengan mentor yang berpengalaman, seorang mentee dapat memperoleh kemahiran daripada mentor seperti membina pasukan, skil komunikasi, skil penyelesaian masalah yang boleh meningkatkan kepuasan kerja dan meningkatkan produktiviti. (Kram & Isabella, 1985).

Program tutelege

Universiti Sains Islam Malaysia turut menjalankan program mentor-mentee atau program Tutelage /Mustashar Akademik (Penasihat akademik) = أكاديمي مستشار) yang didefinisikan sebagai:

- a. *The act of guarding, protecting, or guiding; office or function of a guardian; guardianship.*
- b. *Instruction; teaching; guidance.*
- c. *The state of being under a guardian or a tutor.*
[\(https://www.dictionary.com/browse/tutelage\)](https://www.dictionary.com/browse/tutelage)

Program ini melibatkan semua pelajar sepenuh masa USIM daripada semua peringkat pengajian. Kaedah pembahagian kumpulan dibuat iaitu maksimum 20 orang pelajar bagi setiap kumpulan dan akan diketuai oleh seorang mentor. Setiap kumpulan akan diaggotai oleh pelajar tahun 1 hingga tahun akhir pengajian daripada fakulti/ program pengajian yang sama bagi membentuk sistem sokongan antara pelajar dengan pelajar. Keahlian pelajar lelaki dan perempuan dalam kumpulan perlulah dalam nisbah yang munasabah agar mematuhi syariah dan mengelakkan suasana janggal. Setiap pelajar akan diselia oleh mentor yang sama dari awal pengajian sehingga bergradusi. Bagi ahli kumpulan yang bergradusi pada tahun berikutnya akan diganti dengan pelajar tahun 1 pada sesi pengambilan baharu. Ahli kumpulan yang lain akan kekal dalam kumpulan yang sama.

Objektif pelaksanaan Tutelage adalah menasihati dan membimbing pelajar secara bersasar bagi memacu kecemerlangan akademik. Di samping itu, tutelage mewujudkan sebuah sistem sokongan antara pensyarah dengan pelajar dan pelajar baru dengan pelajar kanan (senior). Selain itu, tutelage juga bermatlamat untuk memantau perkembangan akademik dan pembangunan profesional pelajar daripada Tahun 1 sehingga bergraduasi.

Dari sudut akademik pula, matlamat tutelage adalah untuk memantau perkembangan akademik pelajar. Mentor juga turut menasihat pelajar berkenaan permasalahan akademik/ kursus, pertukaran program, penagguhan semester dan sebagainya. Mentor juga berperanan menasihati pelajar dan merujuk pelajar kepada pihak yang berkaitan bagi menyelesaikan permasalahan yang dihadapi.

Manakala dari sudut Pembangunan Kerjaya dan profesional, mentor berperanan memantau dan menasihati pelajar berkenaan peluang kerjaya atau menyambung pengajian. Mentor juga boleh mencadangkan program-program yang boleh membantu dalam pembangunan profesional pelajar. Di samping

itu, mentor akan merujuk pelajar kepada pihak yang berkaitan sekiranya perlu.

Matlamat tutelage tidak setakat memberi nasihat akademik, malah jika pelajar menghadapi isu-isu peribadi, mentor akan memantau dan menasihati pelajar berkaitan permasalahan peribadi yang boleh menggugat pencapaian akademik seperti pengurusan konflik, kejutan budaya, kemudahan, penginapan dan sebagainya serta merujuk pelajar kepada pihak yang berkaitan sekiranya perlu.

Pelaksanaan Program Tutelage

Kajian ini mengemukakan contoh aktiviti kumpulan tutelage yang dikendalikan oleh pensyarah dari Fakulti Pengurusan dan Kepimpinan Universiti Sains Islam Malaysia (USIM) dan respon para pelajar terhadap program-program tersebut. Pendekatan yang dilaksanakan adalah atas inisiatif kumpulan tutelage masing-masing bagi mendorong mereka untuk lebih aktif di samping membantu mencapai objektif tutelege yang digariskan oleh pihak Universiti.

Antara pendekatan yang dilaksanakan oleh beberapa kumpulan tutelege adalah program pengisian kerohanian yang dipimpin oleh mentor seperti mengadakan bacaan Yassin, mengadakan program khatam al quran sepanjang bulan Ramadhan dan sesi tazkirah sesama ahli. Ini salah satu cara untuk mengeratkan hubungan sesama ahli dalam kumpulan ke arah pembangunan syaksiah yang seimbang. Selain itu, hasil respon pelajar apabila dibincangkan tentang masalah-masalah peribadi atau akademik, rata-rata pelajar mengemukakan masalah yang mereka hadapi yang merangkumi pembelajaran, kewangan, penginapan dan lain-lain.

Beberapa program juga telah disusun bagi mengaktifkan ahli kumpulan yang bertujuan untuk meningkatkan kemahiran dan keyakinan di samping memantapkan ilmu pengetahuan serta mengukuhkan kepekaan terhadap isu semasa. Program-program ini dibuat secara langsung di Zoom Meeting dan FB Live.

Program yang telah dilaksanakan sepanjang tahun 2021 seperti berikut :

Siri 1: Peranan Mahasiswa Dalam Melahirkan Kepimpinan Masa Depan Dunia Islam

Oleh Saudara Jufitri Joha, Presiden Majlis Belia Malaysia (MBM) pada 1 April 2021. Jam 8.00 Malam. Program ini membicarakan mahasiswa dalam mengilap kepimpinan mereka agar memperkasakan umat Islam dan dunia Islam. Oleh itu para mahasiswa perlu menyiapkan diri mereka dengan ilmu pengetahuan dan kemahiran semasa dalam menghadapi cabaran semasa.

Siri 2: Mahasiswa Peduli Umat: Satu Perkongsian Pengalaman oleh Sdr Wan Nazrin Hanif (Naib Presiden Izzatul Insan) pada 8 April 2021. Program ini mendedahkan pengalaman Sdr Nazri di Kem Pelarian Syria di Jordan dan dakwah Orang Asli serta penyertaannya dalam myCorp dibawah Kementerian Belia dan Sukan.

Siri 3 : Bila Pintu Taubat Terbuka oleh Ustazah Hazlina Abd Razak, Pendakwah/kaunselor dan Pengurus Darul Darwa, Klang. Pada Sabtu 17 April 2021. Program ini membicarakan Wanita yang terlanjur dalam pusat pemulihan Darul Darwa, Klang. Beliau turut menjelaskan pengalaman dakwah di tempat-tempat pelacuran di Kuala Lumpur. Moderator ialah Nurthafiqah Izzati

Siri 4: Banjir Idola Kemarau Idola Teladan oleh Saudara Sayed Munawar Sayed Mustar, Mantan CEO Perbadanan Kota Buku , CEO Dialektika TV dan Pengacara TV1 pada 24 April 2021 (Sabtu). Jam 9.00 pagi

Tajuk ini dipilih memandangkan sarana Dato' Prof Dr Siddiq Fadhil, Pengerusi LPU USIM dalam ucaptama Seseminar Membangun Khayra Ummah: Reformasi Islahiy dan Agenda Pemberdayaan Umat" di Dewan Besar, Pusat Dakwah Islamiah, Paroi, Negeri Sembilan pada 12 April 2021 menekankan tentang kemelut manusia dan aspirasi pembangunan ummah di mana gejala "*death of idealism*" menjadi kemelut yang semakin parah dan umat semakin lesu. Justeru misi mengislah umat menjadi semakin mencabar apalagi kerosakan yang dialami sudah bergejala. Oleh itu, menjadi tanggungjawab kita untuk melaksanakan agenda pemberdayaan dan mengangkat martabat umat sesuai dengan idealism khayra ummah.

Budaya popular kini menjadi budaya massa (mass culture) turut mempengaruhi gaya hidup dan pemikiran kalangan generasi muda Islam. Budaya ini yang lebih mementingkan gaya dan imej daripada nilai dan makna secara tidak disedari semakin diterima umum oleh masyarakat yang semakin keliru. Tatkala dunia Islam memerlukan ramai generasi muda yang boleh memimpin umat, telah muncul kecenderungan mereka untuk menjadi selebriti dan bintang pujaan. Inilah yang dirisaukan oleh Dato' Dr. Siddiq Fadzil yang mengungkapkan bahawa hari ini kita melalui situasi 'banjir idola, kemarau teladan'

Siri 5: Kemanusiaan Sejagat Infaqkan Usahamu Untuk Umat oleh Ahmad Fahmi Mohd Samsudin, CEO Global Peace Malaysia (GPM). pada 1 Mei 2021. Program ini mendedahkan usaha-usaha dalam jiwa sukarelawan dan bekerja untuk umat. Beliau juga pengalaman semasa penghantaran bantuan di kem-kem pelarian Syria di Turki, Gaza dan Isu Palestin. Turut disentuh tentang aspek kemanusiaan sangat dalam menginfaqkan sumbangan kepada umat.

Siri 6: Bicara Anak Muda -Mahasiswa Serantau dan Norma Baharu- Menginsafkan vs Membebangkan pada Sabtu, 8 Mei 2021, jam 9.00 - 11.00 pagi

Pembicara terdiri seperti berikut :

Panel 1: Sdr Ahmad Farhan bin Rosli, Setiausaha Agung Persatuan Pelajar Islam Asia Tenggara

Panel 2: Sdr Hassan BasriI, Yang Dipertua (YDP) Majlis Perwakilan Pelajar

Universiti Islam Sultan Sharif Ali (UNISSA), Brunei Darussalam

Panel 3: Sdr Abdul Asis Ibrahim, Ketua Himpunan Mahasiswa Jurusan Dakwah, Universitas Islam Negeri (UIN) Mataram, Indonesia.

Panel 4: Sdr Mohamad Syafiq bin Salih , Yang Dipertua (YDP) Dakwah and Islamic Management Committee (DIMAC) , Fakulti Dakwah Universiti Sains Islam Malaysia (USIM)

Moderator: Sdr Fikri Muharam, Timbalan YDP Angkatan Belia Islam Sabah, Malaysia

Alumni USIM

Program ini melibatkan mahasiswa serantau dalam berdepan dengan fasa pandemic serta usaha-usaha mahasiswa mengatasinya. Program ini melibat mahasiswa Indonesia, Brunei Dan Malaysia.

Siri 7 : Program : Solidariti Kemanusiaan Untuk Palestin. Peduli Palestin : Air Mata Syawal Di Bumi Al-Quds* pada Khamis, 27 Mei 2021, 8.30 - 10.30 malam

Ucaputama Oleh Dato' Seri Dr Zulkifli Mohammad al-Bakri, Menteri Di Jabatan Perdana Menteri (Agama). Panel Jemputan ialah Dr Daud Sulaiman , Presiden Malaysian Relief Agency (MRA) /Perunding Kardiologi KPJ Damansara Specialist Hospital. Moderator ialah Dr Mohd Faridh Hafez bin Mohd Omar, *Pensyarah Program Dakwah dan Pengurusan Islam FKP USIM*

Tajuk ini dipilih untuk memperingati perjuangan rakyat Palestin. Isu Palestin bukan semata-mata pertembungan antara agama, tetapi ia isu kemanusiaan sejagat. Sudah berpuluhan-puluhan tahun lamanya rakyat Palestin dinafikan hak mereka untuk menduduki tanah air sendiri. Perjuangan Umat Islam di Malaysia terhadap Isu Palestin juga bukanlah perkara baru. Pada 4 Julai 1982, Prof Dato Dr Siddiq Fadhil (Pengerusi LPU Usim) memberi ucapan dalam perhimpunan Perpaduan Palestin di Maktab Perguruan Islam Petaling Jaya dengan mengatakan bahawa kita tidak dilahirkan ke dunia ini untuk menjadi penonton dan memerhati yang pasif kepada kebiadaban Israel tetapi adalah untuk menangani dan menghadapinya dengan jihad dan pengorbanan yang tinggi. Umat yang sanggup berjuang dan rela berkurban mampu untuk hidup sebagai umat terhormat.

Siri 8 : Pendidikan Reproductif dan Sosial: Diriku Begitu Berharga

Panel Jemputan: i) Tuan Fauwaz Hasbullah, Pengarah, Bahagian Kesejahteraan Keluarga, Lembaga Penduduk dan Pembangunan Keluarga Negara (LPPKN). ii) Dr Nor Salimah Abu Mansor, Pensyarah Kanan, Fakulti Pengajian Kontemporari Islam UNISZA / Aktivitis SosialPada 10 Jun 2021. Program membincarkan dalam melahirkan keluarga sejahtera. Ia juga mejelaskan hak-hak wanita semasa bekerja, keluarga dan masyarakat.

Siri 9: Program Kesedaran Kesihatan Mental : Terkurung .. Jangan Murung!. Panel Jemputan ialah Haji Muhammad Izuddin Ghazali, Kaunselor Kanan Penjara Kajang. Moderator ialah Muhammad Helmi Ibrahim, Pegawai Psikologi Kaunseling, Kementerian Kesihatan, Malaysia. Tajuk ini dipilih disebabkan PKP kembali lagi dan tahap kesihatan mental semakin menakutkan. Tahap Kesihatan Mental di negara ini semakin membimbangkan semenjak pandemic COVID-19 bermula. Apabila ramai terkurung dalam rumah, kesannya sangat luas. Kemurungan, tekanan emosi, kes rumahtangga meningkat, kes sumbang mahram juga tidak terkecuali, kesihatan mental menjadi semakin teruk. Adalah normal untuk merasa cemas dan tertekan semasa wabak COVID-19. Kita semua mempunyai peranan untuk melindungi fizikal dan mental diri sendiri, ahli keluarga dan orang lain dan membantu menyokong kesejahteraan mental yang positif. Kita lakukan sekadar mampu dalam ruang lingkup yang kita ada. Sebagai usaha menyokong kesejahteraan mental yang positif, maka program khas tersebut diadakan.

Respon Program dalam kalangan pelajar-pelajar:

1. Dari segi tajuk: Tajuk yang dipilih bersesuian dengan pelajar kerana ia melibatkan mahasiswa dan isu semasa. Ia juga menambahkan ilmu yang berkaitan dengan dakwah. Pelajar mengakui tajuk-tajuk yang dipilih memberi penambahan ilmu kepada mereka selain ilmu yang dapat dalam subjek dakwah.
2. Dari segi panelis/penceramah: Panelis mempunyai kepakaran dalam bidang yang membincangkan dan memberi input dan maklumat yang baru. Pengkongsian pengalaman juga memberi iktibar untuk pelajar dalam menghadapi cabaran semasa.
3. Moderator: Moderator dipilih dalam kalangan pelajar dari kumpulan tutelage ini bagi melatih para pelajar untuk membiasakan dengan majlis dan forum. Pelajar yang menjadi moderator adalah melalui sukarela menawarkan diri.

4. Cadangan : Pelajar mencadangkan diperbanyakkan program seperti ini terutama yang berkaitan dengan subjek dakwah yang dipelajari. Dalam fasa pandemic, para pelajar berharap agar program mengenai aspek kemurungan dapat diperbanyakkan.

KESIMPULAN

Program pementoran melalui kumpulan tutelege tidak dinafikan kebaikan dan manfaatnya yang besar kepada pembangunan akademik,pembangunan syaksiah dan peribadi para pelajar. Pendekatan yang dicadangkan dan dilaksanakan inisiatif dari para mentor amat menyumbang kepada Pendidikan integrasi yang seimbang dari segi aqli dan naqli yang digariskan oleh Universiti. Hasil daripada pemerhatian yang dibuat, para pelajar yang terlibat dengan aktiviti-aktiviti yang disusun oleh kumpulan tutelege masing-masing sangat berpuashati dengan dan mereka menerima pelbagai ilmu dan kemahiran selain akademik iaitu dari segi kepimpinan, kesukarelawanan dan kesihatan. Mereka juga berharap agar program mengenai aspek kesihatan mental diperbanyakkan bagi membantu mereka mengurangkan tekanan menghadapi pembelajaran secara online.Hal ini memang ditekankan oleh pihak Fakulti dan Universiti malah para pelajar sentiasa dimaklumkan dari semasa semasa program-program tersebut melalui pelbagai platform media.

Bagi memantapkan perjalanan program tutelege ini, usaha penyediaan modul tutelege sedang dijalankan dan diharapkan melalui modul yang akan dihasilkan ini dapat membantu kelancaran para mentor dalam pelaksanaan tutelege supaya ia lebih terpandu, tersusun dan mencapai objektif yang digariskan.

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Laporan Tutelage PM Dr Mohd Rumaizuddin Ghazali. Fakulti Pengurusan dan Kepimpinan Universiti Sains Islam Malaysia (USIM).

DAKWAH ISLAM DI SABAH: PENGALAMAN BERSAMA MASYARAKT MURUT TAHOL DI KEMABONG, TENOM.

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Abstrak

Sabah merupakan sebuah negeri yang amat terkenal dengan sikap toleransi masyarakatnya yang berbilang bangsa, budaya dan agama. Di saat masyarakat Islam dan Kristian di Semenanjung berselisih faham tentang pelbagai perkara seperti isu penggunaan kalimah Allah dan isu lambang salib di gereja, masyarakat di Sabah masih mampu bertenang dan menjalani kehidupan seperti biasa. Dalam diam, Sabah mendahului negeri-negeri lain dari segi bilangan orang yang memeluk Islam. Ironinya, kebanyakan mereka adalah dari penganut agama Kristian. Berdasarkan kepada dua fakta ini, tentunya pengalaman dakwah di Sabah wajar untuk dikongsikan. Makalah ini akan membincangkan tentang dakwah dalam kalangan masyarakat Murut di Kemabong, Tenom. Hal ini adalah berdasarkan pengalaman peribadi pengkaji yang menjalankan kajian tentang budaya masyarakat ini. Antara aspek yang akan disentuh ialah tentang pengislaman yang berlaku, sikap masyarakat bukan Islam terhadap masyarakat Islam, dan sikap ahli keluarga yang bukan Islam terhadap ahli keluarga yang memeluk Islam. Selain itu, perbincangan tentang cabaran dakwah juga akan disentuh secara sepintas lalu; diikuti dengan cadangan bagi menghidupkan usaha dakwah yang telah dijalankan. Maklumat dan perbincangan dalam makalah ini adalah hasil kajian etnografi yang dilakukan bermula pada 2005 hingga kini.

Kata kunci: Dakwah, Islam, Mualaf, Murut, Malaysia.

DAKWAH DAN PENDEKATAN FALSAFAH

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Abstrak

Falsafah adalah satu bidang ilmu yang kurang diminati kerana ramai beranggapan bahawa ia adalah satu cabang ilmu yang sukar untuk difahami. Namun, falsafah juga bukanlah suatu ilmu yang baharu. Pemikiran falsafah telah lama wujud dan ia adalah sebahagian daripada inti pati al-Quran. Persoalan yang ingin diketengahkan dalam kajian ini ialah bagaimanakah bidang ilmu falsafah berperanan dalam mengukuhkan keimanan atau kepercayaan masyarakat terhadap ajaran yang disampaikan oleh para nabi? Justeru, objektif kajian ini ialah untuk mengkaji aspek falsafah yang terdapat dalam al-Quran khususnya dalam pendekatan dakwah yang digunakan oleh Nabi Ibrahim alaihissalam semasa berhadapan (berhujah) dengan kaumnya dengan menggunakan falsafah logik. Kajian ini menggunakan kaedah penyelidikan kualitatif menganalisis kandungan teks al-Quran bagi ayat-ayat berkaitan dengan dakwah Nabi Ibrahim alaihissalam yang mengandungi aspek pemikiran falsafah. Kajian mendapati pendekatan dakwah yang digunakan oleh Nabi Ibrahim mengandungi aspek pemikiran falsafah logik dalam berhujah berkenaan persoalan ketuhanan. Saranan al-Quran kepada manusia agar menggunakan akal fikiran bagi menghayati dan memikirkan keagungan serta kekuasaan Allah SWT membuktikan bahawa Islam bukanlah agama ibadah atau ritual semata-mata. Malah Islam ialah agama yang mementingkan aspek ilmu pengetahuan dalam mencapai hakikat sebenar kehidupan insan. (183perkataan)

Kata kunci: Pendekatan, Dakwah, Falsafah, Logik, Nabi Ibrahim.

THE PROMINENCE AND CONTRIBUTION OF ABU HASSAN ALI AL-NADWI ON STRENGTHENING THE SPREAD OF DA'WAH IN MUSLIM WORLD, 1913-1999

Ketokohan Dan Sumbangan Abu Hassan Ali Al-Nadwi Dalam Pengukuhan Penyebaran Dakwah Di Dunia Islam, 1913-1999

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Abstract

Abu Hassan al-Nadwi (1913-1999), was indisputably one of the greatest Muslim scholars, in the second half of the twentieth century in Muslim world. He not only spread da'wah in India, but also in Muslim world, including Malaysia. His contribution in the field of da'wah and Islamic thought was significant, which greatly impact various segments of society, from public to the upper class. Al-Nadwi involvement in the field of da'wah has given encouragement to other preachers to continue spreading Islamic da'wah, in particular the question on the concept of *rabbaniyyah* in da'wah used in his life. The study on the contribution of al-Nadwi in the spread of Islamic da'wah is very important to be highlighted in Muslim society, in dealing with the challenges of da'wah in the context of multi-racial society of Malaysia. Therefore, this study aims at exploring the historical background of al-Nadwi's life as a figure who was actively involved in the spread of Islamic da'wah, in the subcontinents of India. The study also aims to identify al-Nadwi's contribution in strengthening the spread of Islamic da'wah, as well as to identify the concept of *rabbaniyyah* da'wah in al-Nadwi's life. This study was primarily utilized historical approach in conducting a

qualitative methodology, which used semi-structured interviews with experts in Islamic da'wah and thought. Content and thematic analysis from secondary sources, such as journal articles, scholarly studies, scholarly books and websites have been used in the study. Data collected from primary and secondary sources were used to understand al-Nadwi's contribution in the field of Islamic da'wah. The study revealed that al-Nadwi was a prominent Muslim figure, historian and thinker who has produced many Muslim scholars and intellectuals, not only in India, but also all over the world. In addition, he used the *manhaj* of da'wah based on the Qur'an, hadith and sirah, as well as the stories of the companions effectively.

Keywords: Islamic da'wah, Rabbaniyyah, Islamic history

Abstrak

Abu Hassan al-Nadwi (1913-1999), merupakan seorang sarjana Muslim tersohor yang tidak dapat disangkal lagi pada separuh kedua abad kedua puluh, di seluruh dunia Islam. Beliau bukan sahaja menyebarkan dakwah di India, malah di seluruh dunia Islam, termasuk Malaysia. Sumbangan beliau dalam bidang dakwah dan pemikiran Islam sangat signifikan, sehingga memberi kesan kepada pelbagai lapisan masyarakat, daripada orang awam sehingga ke golongan atasan. Penglibatan al-Nadwi dalam bidang dakwah telah memberikan semangat kepada pendakwah-pendakwah lain untuk terus menyebarkan dakwah Islamiah, khususnya persoalan tentang konsep dakwah *rabbaniyyah* yang digunakan dalam kehidupan beliau. Kajian terhadap sumbangan al-Nadwi dalam penyebaran dakwah Islamiah sangat penting untuk diketengahkan kepada umat Islam, di sebalik cabaran dakwah dalam konteks masyarakat majmuk di Malaysia. Oleh yang demikian, kajian ini bertujuan mengkaji latar belakang dan sejarah kehidupan al-Nadwi sebagai tokoh yang bergiat aktif dalam penyebaran dakwah Islamiah di benua kecil India. Kajian ini juga cuba mengenal pasti sumbangan al-Nadwi dalam memperkuatkan

penyebaran dakwah Islamiah serta mengenal pasti konsep dakwah *rabbaniyyah* yang diterapkan dalam kehidupan al-Nadwi. Kajian ini menggunakan pendekatan histografi dalam kajian kualitatif, iaitu dengan menggunakan kaedah temubual secara semi-struktur bersama pakar dakwah dan pemikiran Islam. Analisis kandungan secara tematik daripada bahan sekunder seperti artikel jurnal, majalah, kajian sarjana, buku ilmiah dan laman web turut digunakan dalam kajian ini. Data primer dan sekunder digunakan untuk memahami sumbangan al-Nadwi dalam bidang dakwah Islamiah. Kajian mendapati bahawa al-Nadwi merupakan seorang tokoh pemikir Islam yang telah melahirkan ramai ulama dan cendekiawan muslim, bukan sahaja di India, malah di seluruh dunia. Di samping itu, beliau menggunakan manhaj dakwah yang berteraskan kepada al-Quran, hadis dan sirah serta kisah-kisah para sahabat secara berkesan.

Katakunci: Dakwah Islamiah, Rabbaniyyah, Sejarah Islam

1.0 INTRODUCTION

This study focus on the prominence and contribution of Abu Hassan Ali Al-Nadwi on strengthening the spread of da'wah in Muslim World, 1913-1999. After the death of the Prophet Muhammad SAW, his companions, *taabi'in* and *tabi 'al-taabi'in* the role of the scholars is significant to carry the trust and responsibility of spreading Islam to all mankind. The greatness and height of knowledge to ensure the continuity of da'wah and the message of the prophets and messengers to be continued and can be implemented on this earth. The knowledge acquired by scholars is the result of their diligence and efforts in seeking knowledge and does not make that knowledge a storage material but is poured out to students and anyone who wants to study with them.

Later, the role of students becomes a continuation of the dissemination of knowledge to society and it continues from generation to generation. These scholars were born in society as pillars and upholders of Islamic knowledge and its values, educating generations of Muslims and Muslims to know God and

master the basic knowledge of Islam and deepen the knowledge of the language of the Quran well (Ismail, 1996). This study discusses about one of the leading Islamic preachers, namely Sheikh Abu Hassan Al-Nadwi, as a great scholar originated from India, and a scholar who has mastered various fields of knowledge.

Starting with theology, interpretation of the Quran, expertise in hadith, fiqh, history, Arabic, English and Persian literature. He was a “teacher”, it is also said that he almost mastered the whole field of Islamic knowledge. He was held in high esteem in terms of his knowledge so that al-Nadwi was admired and respected not only by the surrounding society but also respected by the world community at large. He was also hailed as the best scholar in 20th century India.

2.0 LITERATURE REVIEW

There are various studies have been done by academics and scholars on the stature and contribution of Abu Hassan al-Nadwi in the various forms of approaches they use. Most of al-Nadwi's works were translated into English. In general, research or writing on the figure of Abu Hassan al-Nadwi has been abundant in markets located around the world. Some are original text and others cover various points of view. Among the writers who are considered important in discussing al-Nadwi's role and contribution in this study are Zulkifli al-Bakri (2016) Mohd Rumaizuddin Ghazali (1974), Ahmad Fahmi Zamzam (2000), Azhari Setiawan (2017), Mulyadi Ibrahim (2020), and Ata Ur Rahman (2016).

Zulkifli al-Bakri's writings are important because he narrates al-Nadwi's personality from various aspects. His notes were written and published in scientific books. The approach in his writing is that he wants to bring the community closer to know al-Nadwi more closely and be a guide for present and future generations. Thus, some writings that touch specifically on the personality of al-Nadwi have been clearly stated (Zulkifli,2016).

Writing the life history of al-Nadwi is very important in living the journey of his life from childhood to the end of his life. The research writing of several writings has noted the personality of al-Nadwi. The life history of a person who had a great impact in the spread of da'wah delivered by al-Nadwi. The author narrates the

activities of al-Nadwi throughout the story of his life who spent a lot of time preaching and good. Various differences in the delivery of information sources were obtained between the authors based on previous studies. This is because the source of the findings obtained is not related to the original material (Shamsul Azhar,2017).

Al-Nadwi's mastery in the field of religious knowledge, philosophy and vision of the Islamic movement throughout the country has supported the works that have been produced by al-Nadwi. The focus of his writing is in the fields of history, hadith, tafsir, da'wah, autobiography, literature, education and children's books. He wrote using Arabic and Urdu, then translated extensively into English. The number of books written by him was 60 in Arabic and when mixed with small pamphlets it reached 176 books (Zulkifli,2016). The legacy of his writing is a form of al-Nadwi's attention to Muslims, not only to the Muslim community in India but around the world.

The approach of da'wah brought by al-Nadwi is a comprehensive manhaj of da'wah and tarbiyah. Al-Nadwi began teaching at Darul Ulum, Nadwatul Ulama in 1934 for the subject of tafsir and Arabic literature. In 1943, he founded the Center for Islamic Studies-Studies of the Quran and Sunnah, the Humanitarian Association between Muslims and Non-Muslims (India) in 1959 (al-Qaradawi,2000:26-28) . According to al-Nadwi an understanding of the fundamentals of theology and da'wah will make a preacher preach because God, not for personal gain or the like. Preaching is for the good of all human beings by calling to the path of Allah not for the benefit of others (al-Qaradawi,2000:26-28).

In addition to al-Nadwi's personal contributions, he also preached using questioners by producing books in large numbers then speech papers with an estimated 200 pieces in Arabic and 300 in Urdu (Syed Muhammad Rabey, 2014: 219). In this case, his work has also been reprinted for translation into the world's major languages. This actor has proved that al-Nadwi's prowess in spreading the message of Islam through the production of works as a public reader even for future generations. The production of works in the field of literature is one of al-Nadwi's great contributions. In addition, al-Nadwi not only focuses on writing in

the field of literature, but also sirah al-nabawiyah, historical sources, works specifically for children. In addition, the autobiographical work is also an effort to share about his life in seeking knowledge and preaching. He hopes that all his efforts can be continued by other writers. In addition to al-Nadwi's efforts in producing quality works, he also actively championed the idea of Islamic Literature in congregation (Zulkifli,2016).

Finally, the reduction of the wealth of the thinkers of al-Nadwi should be explored further in order to be used as a reference and guide to serve in the field of da'wah. The establishment of *Rabitah al-Adab al-Islami al-Alamiyah* as well as discourses related to Islamic Literature that began in the 1980s era was al-Nadwi's greatest contribution along with other scholars (Ahmad Fahmi,2000).

3.0 PROBLEM STATEMENT

This research aims to study in more depth the historical background and contributions of Muslim figures in the field of da'wah. Al-Nadwi is one of the many scholars who travel for the purpose of preaching, seminars, muktamar, pilgrimage and strengthening the Islamic brotherhood among the scholars. For more than half a century, he walked and traveled preaching to all corners of the world. Wherever he went, the task of conveying the message of Islam was his first task (Ahmad,2000). in this case, al-Nadwi looks at the problems that occur in society and needs spiritual replenishment as well as guidance to return to the right path. This is because the background history of the figure is very important to be highlighted because it can be used as an effort to introduce al-Nadwi to the community. In addition, it can provide an overview of the involvement of figures from the beginning in the spread of Islamic da'wah.

In addition, be able to know the concept of *rabbaniyyah* da'wah applied in the life of al-Nadwi in spreading Islamic da'wah. According to al-Nadwi, Muslims need preachers who have the personality of the Qur'an, learn and teach the Qur'an and are wise. He mentioned that this fact has been abandoned by Muslims, this has led to a spiritual crisis in which a number of Muslims become someone who loves property, has widespread social and moral ills

(al-Nadwi, 1996:10). Thus, the current study analyses the implementation of *rabbaniyyah* concept in the life of al-Nadwi.

Furthermore, this study was also conducted to identify the contribution of al-Nadwi in strengthening the spread of Islamic da'wah. Through this study, the community can evaluate and find out the extent of the contribution of figures in the spread of da'wah not only at the state level but around the world (Zulkifli, 2016). Indirectly, this study can show how the change and progress of Muslims with the effectiveness of his preaching through the contributions given to Islam.

3.1 RESEARCH QUESTIONS

This study was conducted to answer the following questions:

1. What is the historical background of al-Nadwi, and his life?
2. How is the concept of *Rabbaniyyah* da'wah applied in the life of al-Nadwi?
3. What is the contribution of al-Nadwi in strengthening the spread of Islamic da'wah?

3.2 RESEARCH OBJECTIVES

This study was conducted to achieve the following objectives:

1. To explore the historical background of al-Nadwi's life as a dynamic figure who actively involved in the spread of Islamic da'wah in the subcontinents of India.
2. To analyse the concept of *Rabbaniyyah* da'wah in al-Nadwi's life.
3. To analyse al-Nadwi's contribution in strengthening the spread of Islamic da'wah in Muslim world.

3.3 THE SIGNIFICANCE OF THE STUDY

Through this study, it is possible to know and get to know more deeply the personality of al-Nadwi, a respected Islamic preacher. To develop a new framework in the writing or study of Islamic preachers in the Islamic world by taking into account the aspects of education, writing the work of a figure, the involvement of a figure throughout his life history and so on. Furthermore, this will evoke a sense of love for scholars by approaching the writing of their work holistically. The efforts of leading researchers in the

involvement of the spread of Islamic da'wah will facilitate the community to continue to make scientific research.

3.4 SCOPE OF THE STUDY

The arrival of al-Nadwi in the spread of Islamic da'wah had a great impact in the Islamic world. This study analyzes the prominence, concept of *rabbaniyyah* da'wah and al-Nadwi's contribution in strengthening the spread of Islamic da'wah. The scope of the study was limited by the discovery of more robust sources other than those available on the website. This study is only through interviews of experts in the field of da'wah, internet sources based on past studies and scholarly studies. Furthermore, this study did not specify a target or location as it was limited based on previous study sources. Therefore, it takes some time and requires careful examination based on the referenced source until the source is from an authentic and accurate source.

4.0 RESEARCH METHODOLOGY

4.1 Research Design

This study primarily utilized qualitative methodology in data collection and data analysis According to Creswell J.W (2005), research design is a specialized approach that includes data gathering, data analysis and report writing as part of the research process. Qualitative research is multimodal in nature, with an interpretive, naturalistic approach to its subject. This implies that qualitative researches examine things in their natural setting, attempting to comprehend or interpret events in terms of the meanings ascribed to them by individuals. This study was primarily utilized historical approach in conducting a qualitative methodology, which used semi-structured interviews with experts in Islamic da'wah and thought. Content and thematic analysis from secondary sources, such as journal articles, scholarly studies, scholarly books and websites have been used in the study. Data collected from primary and secondary sources were used to understand al-Nadwi's contribution in the field of Islamic da'wah.

4.2 Data Collection

Data collection is the process of collecting and preparing data to be processed to obtain the desired results. Data collection is very important to get accurate information. In addition, data collection is also intended to keep records, select important information or to communicate information to others. Researchers used thematic analysis of secondary materials such as articles, journals, magazines, scholarly studies, scholarly books and websites.

4.3 Data Analysis

Data analysis is the process of storing data systematically. The data obtained will be read, compiled, evaluated and divided according to the respective studies. This method is a data analysis that involves writing conclusions and making comparisons from the study data.

5.0 RESEARCH FINDINGS

His real name is Abu al-Hassan Ali bin Abd al-Hayy bin Fakhruddin al-Hasani. He was born on November 24, 1914 in Kalan, Raeberily, Uttarpradesh province, India. He is of Arab descent who has long migrated to India. He was given the name Ali, while Abu Hassan was his nickname (Zulkifli,2016). His descendants are of Arab descent, although he has long settled in India. He has strength by abiding by Islamic law. It is said that his descendants reached Muhammad ibn Abdullah ibn al-Hassan al-Muthanna ibn al-Imam al-Hassan ibn Ali ibn Abi Talib. Therefore, his family is known as Hasaniyah. His father was named Sayyid Abdul Hayyi bin Sayyid Fakruddin al-Hassani (Zulkifli,2016).

Born on December 22, 1869 AD, his father was a historical figure, book author and great scholar in India. His father died when he was 10 years old in the year 1341H/1923M. His mother was named Sayyidah Khairun Nisa 'who was a memorizer of the Qur'an, a pious, wise and writer and poet who was admired by women, especially in India (Muhammad Ijtiba' al-Nadwi, 2001). The descendants on his mother's side are also from the pious group, Dhia 'al-Nabi bin Said al-Din bin Ghulam Jailani bin Muhammad Wadih bin Muhammad Sabir bin Ayatillah bin Sheikh al-Kabir Alamallah bin Muhammad Mua'zam. Next was to meet the lineage between mother and father (Zulkifli,2016).

Al-Nadwi's education went through four stages starting from the home educated by his mother, education from the scholars, formal education and perseverance he learned. His mother had taught him the Quran. His life as a child was quite different from other children his age. Reading books is his favorite thing compared to playing games like a normal child. Al-Nadwi began studying the Quran at home and joined the kuttab at his village mosque. His Quran teacher was Sheikh Abdul Rahman al-Nadwi. He also deepened his knowledge of tajwid by reciting hafs and his teacher was Asghar Ali. Al-Nadwi studied with Sheikh Khalil al-Ansari, Sheikh Abdul Hayyi al-Faruqi, and Haidar Hassan Khan to study tafsir using al-Baidawi's tafsir (Majdhub, 1986:136).

Furthermore, he also learned tafsir al-Quran as a whole from Sheikh Ahmad Ali Lahore in 1932. Al-Nadwi never lost touch in studying al-Quran. In addition to studying the Qur'an and tafsir, he has also studied the science of hadith, deepened the story of the Prophet, logic, fiqh and faith, as well as language. He has mastered various languages and dialects that he has mastered well namely Arabic, English and Urdu (al-Salmani, 2004: 44).

Later, in addition to his formal education, during his stay at Nadwatul Ulama, he also talked a lot with scholars throughout India. Among them are Sheikh Khalil bin Muhammad al-Yamani (Arab), Sheikh Khawwajah Abdul Hayy Farouqi (Tafsir), Sheikh Sayyid Muhammad Talhah (Nahu). After graduating from Nadwatul Ulama, he continued his studies at Lucknow University in August 1927 in the field of Arabic literature. Al-Nadwi was the youngest and most outstanding student in 1929. He then continued his studies in Lahore for a year, and became acquainted with the famous poet, Muhammad Iqbal. Al-Nadwi then returned to Lucknow again to observe the study of hadith. Sheikh Haidar Hassan Khan al-Tunki was one of the teachers of talaqqi al-Nadwi in the study of hadith. The six main books of hadith are Sahih Bukhari, Sahih Muslim, Sunan Tirmizi, Sunan Abu Daud Sunan Ibn Majah, and Sunan al-Nasa'i (Zulkifli, 2016).

6.0 CONCLUSION

Islam is a religion that completes the whole of human life. Islam will return man to nature, to save man from ignorance and darkness. The spread of Islamic da'wah brought by Abu Hassan al-

Nadwi was not only in India but he spread da'wah all over the world. His involvement in the world of Islamic da'wah by using the rabbaniyyah approach. Yusuf al-Qadrawi has described al-Nadwi as divine, Islamic, Qur'anic, Muhammadani, and a natural scholar. Al-Nadwi is considered rabbani because he is a scholar who is committed to knowledge, deeds and da'wah. Al-Nadwi has good and praiseworthy morals, is not involved in matters of heresy or problems in faith or behavior (al-Qadrawi, 2001: 40).

Moreover, al-Nadwi's writings are said to have a spirit. This is because his own morals have influenced his writing and influenced the reader (Zulkifli, 2016). In conclusion, al-Nadwi's contribution in the spread of Islam is so great that Islam is famous and respected to this day. This is because, al-Nadwi together with other Muslim figures in the production of their works and writings. As a result of their writing, the community makes it a place of reference and a repository of knowledge. Therefore, make these Islamic figures as idols and good followers for us to continue to succeed and be able to continue their struggle in spreading the message of Islam.

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THE EFFECTIVENESS OF DA'WAH VIA COUNSELLING APPROACH AMONG EMPLOYEES IN ISLAMIC ORGANIZATIONS

Kesan Da'wah Melalui Kaedah Kaunseling dalam Kalangan Pekerja di Organisasi Islam

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Abstract

This is a conceptual paper aims to study the effectiveness of da'wah by using the Islamic counselling skills towards Muslim society. This paper will elaborate deeply about how can Islamic counselling approach give impact to da'wah. The study will be carried out to propose the positive ways in applying the counselling skill in da'wah to upgrade the effectiveness of da'wah itself. According to scholars, counselling approach will help individual preacher to deliver da'wah more perfect by following Quran and sunnah guidance. Scholars asserted that an ideal counselling approach in da'wah will result in the development of individual self-esteem which will provide huge impact towards target group. The study will be conducted among employees in several Islamic based organizations in Klang Valley, Malaysia. This research will use the quantitative approach by using a questionnaire. The past researches were analyzed and discussed throughout the paper in the context of role and importance in counselling skill that will be disclosed to enhance the effectiveness of da'wah. The findings in this study are expected to help in measuring the relationship between effectiveness da'wah with counselling approach and the importance to acquire counselling skill in any preachers.

Keyword: Counselling skill, effectiveness of da'wah, preachers.

Abstrak

Kertas kerja ini bertujuan untuk mengkaji keberkesanan da'wah dengan menggunakan kemahiran kaunseling Islam terhadap masyarakat Islam. Kertas kerja ini akan menghuraikan secara mendalam bagaimana pendekatan kaunseling Islam dapat memberi kesan kepada da'wah. Kajian ini dilakukan untuk mencadangkan cara-cara positif dalam menerapkan kemahiran kaunseling dalam da'wah sebagai penambah keberkesanan dalam da'wah itu sendiri. Mungkin, pendekatan kaunseling akan membantu penda'wah untuk menyampaikan da'wah dengan lebih sempurna dengan mengikuti panduan Al-Quran dan sunnah. Kajian ini akan dilakukan di kalangan pekerja di beberapa organisasi Islam di Lembah Klang, Malaysia. Penyelidikan ini menggunakan pendekatan kuantitatif dengan menggunakan soal selidik Kajian lalu dan penyelidikan dalam talian dianalisis dan dibincangkan di seluruh makalah dalam konteks peranan dan kepentingan dalam kemahiran kaunseling yang akan diungkapkan untuk meningkatkan keberkesanan da'wah. Penemuan dalam kajian ini akan membantu mengukur hubungan antara keberkesanan da'wah dengan pendekatan kaunseling dan pentingnya memperoleh kemahiran kaunseling dalam diri mana-mana penda'wah.

Kata kunci: Kemahiran kaunseling, keberkesanan da'wah, penda'wah

INTRODUCTION

Islamic counselling is not only an approach to assist in resolving crisis, but it is also regarded as social service to guide people in all aspects of human life. The guidance is set up based upon the rules that have been determined by Islam in the Holy Quran and al-Sunnah. In counselling, every individual will be assisted and guided to make decision base on faith (Tengku Sarina Aini Tengku Kasim Faridah Binti Che Husain, 2017).

Islamic counselling is defined as an effort to help individuals to prevent deviation possibility of their religious development and

make the individual aware their role, finally they could create a good relation with The Almighty Allah, with the other human beings, and with the environment. In addition, Islamic counselling emphasizes spiritual solutions based on love and fear of Allah and the duty to fulfil our responsibility as the servants of Allah on this earth (Hallen, 2002: 17-21). Islamic counselling aim to leave the good attitude and solve the religious problem among mad'u in order to prevent them from involve in misbehaviour act and false decision.

Besides, according to Zeinab Hassan Ashry (n.d) the literal meaning of “Da’wah” in Arabic is to invite or call to something. When it is used in combination with Islam it means to invite mankind to submit to Allah willingly, meaning to worship Him alone, follow His Straight Path, and keep away from all sorts of disbeliefs and evil. In this research, perhaps Islamic counselling will give the guidance to an individual to deliver da’wah effectively by following the counselling skill. Da’wah should be effective because there are many verses of the Qur'an that explain the da’wah approach by Prophet Muhammad SAW to the target so that the target is affected by the teachings of Islam and practice it. Hence, M. Quraish Shihab, mentions da'wah is a call or a call to seek for Allah's forgiveness or attempt to change the situation to a better situations, good and perfect, both personal and public.(Munir Amin, 2009) as being said in Quran.

Background of the Research

The research will be carried out at University Sains Islam Malaysia, Nilai Negeri Sembilan. Universiti Sains Islam Malaysia (USIM) is an Islamic university which is fully owned and funded by the Malaysian Government. Being the 12th Public Institution of Higher learning, it aims to spearhead knowledge and be the global reference centre for Islamic Science. To fulfil the religious and spiritual element of society at high positively condition, Islamic counselling skill is essential in order to absorb the message of da’wah in life. According to G. Hussein Rassool, 2016 psychology professor at the Islamic Online University, In Islamic Counselling, it establishes respect for Islam and its major beliefs and practices as the greatest factor in treating Muslims teenagers.

According to Hamdan Bakran adz- Dzaky, Islamic guidance counselling is an activity which provides guidance, lessons, and guidelines to individuals who ask for guidance (client) in terms of how it should develop his ration and mind, soul, faith and belief, as well as tackling the problem of life well and true individually, which use the paradigm to the Quran and as-Sunnah of the Prophet. In simply, da'wah and Islamic counselling are related to each other to create a better person.

Every people in this world are being surrounding by a problem and definitely they want to seek for the other help. Simply meaning, an individual need a support and companion for each other. Besides, the need of da'wah in Muslim's life is highly priority. In quran, Allah says:

وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
(Ali-Imran: 104)

Means: And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

Perhaps, counselling approach will help individual order to deliver da'wah more perfect by following Quran and guidance. The issue in this research is to investigate that counselling skill can give a better impact especially in effectiveness of da'wah.

In purpose of da'wah, there are many ways and method that have been done by preacher but there still exist the lack of effectiveness of da'wah itself. A study has also indicated that religious approach can be used as treatment as well as preventing the involvement of teenagers in delinquency (Zahn, 2009; Saadah, Salwan & Roslee, 2008). The development of religious module in this study is hoped to assist counselling practitioners in carrying out interventions related to the issues of misbehaviour among society.

In this research, the researchers will highlight the role in Islamic counselling towards the effectiveness of da'wah. According to Wan Abd. Kader & Ismail Ghani, 2006; Yatimah & Tajudin, 2008;

Sapora, 2009 Islamic counselling is important because spiritual and religious counselling in Malaysia, especially with Islamic perspective, has illustrated its development. However, the studies and practices related to it are still quite isolated. The efforts of strengthening this new perspective in psychological counselling approach with Islamic base need to be increased.

In addition, the implementation of Islamic counselling is a bit infrequently used by preachers towards the Mad'u. Because of that, the researchers initiated this research to disclose the important of Islamic counselling. Hence, this paper will deliberate the importance of counselling approach in da'wah to achieve its effectiveness. Tengku Sarina Aini Tengku Kasim, Faridah Binti Che Husain (2017) asserted in their article an ideal counselling approach in da'wah will result in the development of individual self-esteem which will provide huge impact towards target group.

According to G. Hussein Rassool, 2015 said that Islamic Counselling is an introduction to theory and practice presents a basic understanding of Islamic counselling for counsellors and Islamic counsellors, and provides an understanding of counselling approaches congruent with Islamic beliefs and practices from a faith-based perspective. He also add In Islamic Counselling, it also establishes respect for Islam and its major beliefs and practices as the greatest factor in treating Muslims. According to Hamdan Bakran adz- Dzaky, Islamic counselling will improve emotial, mind and religious inner in individual life by paradigm Quran and sunnah.

Regarding to Da'wah, Muhammad Munir dan Wahyu Ilahi, Manajemen, (2017) in their articles said that, according to ShaykhAli Makhfudz, in his book Hidayatul Mursyidin gave the definition of da'wah as follows: da'wah Islam namely; pushing man to do good and to follow the guidance (guidance) calling them to do good and to prevent from evil, so that they will be happy in the world and in the hereafter.

Islamic counselling is related to spiritual and tends to improve the religious emotional and mind, it also followed with the guidance by

Quran and sunnah will give the positive effectiveness of da'wah. So, a preacher should have counselling skill to give more impact on da'wah.

LITERATURE REVIEW

The effectiveness of da'wah is very essential and important to mad'u. The researcher wants to enhance the impact of da'wah by using the Islamic counselling approach in da'wah. So, this chapter will explain about the definition and concept of counselling skills, types of counselling, counselling in perspective of islam, definition of Islamic counselling, the definition of da'wah, method of da'wah the effectiveness of da'wah and importance of counselling skill for da'wah with the previous studies that related in this topic.

Definition and Concept of Counselling

Dictionary Definition: "to counsel – is to give advice, recommend." This definition is unhelpful. "It begins by considering the process of change "which is part of all our lives. " "It is an opportunity for the client to explore his life and feelings and the counsellor to offer an understanding of the personal meaning of his experience conscious and unconscious. Both attempt to understand the client's inner world in relation to his past, present, and future and the aim is change."(Adrian Scott 2013). Rogers in Hendrarno (2003: 24), stated that counselling is direct contacts or relationships with individuals whose purpose is to provide assistance in changing attitudes and his behaviour.

Winkell (2005: 34), suggests that Counselling is a series the most essential activity of counselling in helping the counselee / client face-to-face with the goal of keeping the client up own responsibility against the various problems or special problems then the problems faced by the client can be solved all. Prayitno and Erman Amti (2004: 105) explain the definition of counselling as the process of providing assistance conducted through counselling interviews by an expert (called a counsellor) to an individual who is experiencing something problem (called the client) which leads to the top of the problem faced client.

Jones (Insano, 2004: 11) mentions that counselling is a professional relationship between a trained counsellor and client. This relationship is usually individual or individual, though sometimes involving more than two people and designed to help the client understands and clarifies his views on the scope of his life, so as to make a meaningful choice for him.

Types of Counselling

Individual counselling is a relationship involving a counsellor and a client. This relationship is associated with interaction process, help and encounter encounters between counsellor and client. In today's technology era, the use of electronic mail has also been accepted as an intermediary that can be used by troubled individuals to connect with those in profession counselling.(University Putra Malaysia). Interview is one of the main techniques employed in assisting the individual to understand himself. It is the fundamental operation in the counselling process. According to Bingham and Moore, interview is 'Conversation with purpose'. Irrespective of the nature of the interview, facts about the involved individual are gathered, inferred and sometimes judged and verified during the counselling process.

Group counselling in definition is a technique where a group of persons is counselled by applying group interaction method with the purpose of arriving at a solution to the problem common to the group. All the group members were provided with an opportunity to discuss their problem together, in a free atmosphere. Knowledge of reality, self-knowledge and self realization can be achieved through group interaction process. These help to modify certain faulty social learning and to relearn certain attitudes and dispositions which are essential for healthy adjustment. The counsellor initiates the session with the students chosen on the basis of common problem. Latipun (2006) said in his article group counselling give the benefit from the session to help and give the feedback and the experience of learning. It also uses the concept of group dynamic.

Definition of career counselling is according to Brown and Brooks (1991), career counselling is an interpersonal process designed to

help individuals in the face of developmental problems career. Career development is the process of selecting, entering, adapting, and advance the work. It is a lifelong interacting process dynamic with the role of other life tasks. Marriage and family counselling takes into account family life and developments that occur in the family. Stages of life the family is a significant event for the individual and cannot be separated. According to Wilcoxon (1985), marriage and family counsellors need to be sensitive to the different divisions of each family as well as identify the progress of the task every member of the family.

Counselling in Islamic Perspective

Elias (1997) points out six steps of therapeutic process known as Iman Centered Therapy (ICT). The six steps are: Create relationships; Explore client-defined values; Evaluate value compatibility; Evaluate the compatibility of Islamic values; Make decisions and implement actions; and Reviews and termination. Amir Awang and Iran Herman (2003) explain how to deal with stress at work through Islamic perspectives. Among the ways is with organizational policies, structures and systems, work characteristics, relationships / work environments, dual / multiple role, management practices and Islamic practices. According to them, Islamic practice can be practiced in ways to strengthen faith toward Allah SWT, to take ablution and to pray, to read and diligently to listen to the Qur'an, to recite and pray, to associate with the pious, to attend the event of knowledge, to reflect on self after *Maghrib*, to cultivate the prayers of the pilgrims, to regulate the divine provision and to put their trust, the teachings of Islam by doing good and virtue, forgiving others, doing leisure activities, avoiding alcohol and alcohol and intentions of working because Allah SWT. Mohd Fauzi (2003) also stressed the importance of *Tauhid* as a motivator of healthy living in a society. According to him, history proves the superiority of Islamic civilization is based on *Tauhid* which is the element of motivator and inner stimulation. The word tauhid refers to the oneness to Allah SWT in terms of the area, the nature and the deeds. This is what is implied in the syahadah spoken by every muslim. *Tauhid* means man put God s.w.t. as references to life whether it is a good practice or harm. Therefore, all bad practices can be eliminated

when humans change the unhealthy behavior to pure values through the supremacy of faith and faith in God.

Counselling according to Islam is "A face-to-face relationship between a professional counsellor and a person who needs help (client) to the extent that there is a relationship between a person in which the prospect of exploring the client's potential to re-develop all human resources to accept the truth (al Haq) and accountable to yourself towards God's pleasure "(Ishamuddin Hj. Ismail 2000). Besides, concept of Islamic counselling for the Muslim community, religion and world, both for God s.w.t. Islam is religion and state, *aqidah* and *syariah* in life, worship and *muamalat*, faith and social, economic and political systems (Ibn Taimiyah 1976, al Ghazali 1976). A concept of Islamic counselling is also a religion of mercy. Among the blessings: urging his followers to be helpful to those who need help in all aspects of life.

Concept of Islamic Counselling is a counsellor should have professional training, should be better than his client because they are a place of reference and model. The Prophet said: "The best of humanity is that which is more beneficial to mankind." (HR Thabranji). Referring to the Al-Quran and al-Hadith - there are all advice, guidance, corrections, instructions, warnings, guidance and exemplary examples.

Concept of Islamic Counselling as stated in Quran "And believers, men and women, some of them are the helpers of others. They are commanded to do good deeds, to prevent wrongdoing, to establish worship, to pay zakat and to obey Allah and His Messenger. Examples of most Islamic counsellors good, most ideal and most perfect and fulfilling the personality characteristics of a counsellor is the Prophet Muhammad.

Concept of Islamic Counselling is Islamic Guidance and Counselling is a service for professionally conducted human welfare. It is claimed by God SWT. Every human being is responsible for guiding one another.

Definition of Da'wah

Etymologically, the word da'wah is a form of *masdar* from the word *yad'u (fiil mudhari)* and *da'a* (*fiil madli*) which means call (to call), invite (to invite), invite (to summon), calling (to propose), pushing (to urge) and begging (to pray). In addition to the word "da'wah", the Qur'an also mentions the word has a meaning similar to "da'wah", ie word "Tabligh" which means delivery (Pimay, 2006).

Da'wah in that sense can be found in several verses of al-Qur'an, among others: "O ye who believe! Fill the cry of Allah and cry out Apostle when the Messenger calls you to a giving life to you, and know that Allah is limiting between man and his heart will surely to Him you will be gathered. "(Surah al-Baqarah: 186) (Department Religion of RI, 1990: 264). Then, "But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight."(Surah al-Yunus: 25) (Ministry of Religious Affairs, 1990: 310) While the meaning of da'wah in terminology can be seen from opinions of some experts like A. Samsul Munir Amin (2009) who mentions that da'wah is a very essential part of a life of Muslim, where its essence is on impulse invitation (motivation), stimulation and guidance to others for accept the teachings of Islam with full awareness for the sake of profit himself and not for the benefit of his invitees.

Wahidin Saputra (2011) mentions da'wah is making Muslim behavior in running Islam as the religion of rahmatan lil alamin which must be preached to all human beings. Sayid Muhammad Noah (2011) mentions da'wah is not only limited to explanation and delivery, but also includes coaching and takwin (formation) personal, family, and community. M. Munir and Wahyu Ilaihi (2006) mentions da'wah is the activity of conveying the teachings of Islam, enjoining to do good and prevent the act of *munkar*, and give news joy and warning for humans.

Da'wah is a call or an invitation to conscientiousness or attempts to change the situation to more situations good and perfect, both to the person and society. (Munir Amin, 2009). Thoha Yahya Omar interpreted da'wah as an attempt to invite man in a wise way to the right path accordingly with God's command to benefit and happiness they are the world and the hereafter. Meanwhile,

according to researcher da'wah is a business that done deliberately and consciously by inviting others the right path, that is to do well and prevent deeds munkar.

Method of Da'wah

The definitions of method according to the language of the method comes from the language The Greek methodos are a combination of the word meta (via) and hodos (road), in English method means a meaningful method way. (John M. Echols, 2000) Methods in German methodicay means path, whereas in Arabic the method is called thariq (Wahidin Saputra, 2012). While the method definition by method term is the path that we go through to achieve goals. Many businesses cannot succeed or certainly not produce optimal results, if not used that way right (K.Berthens, 2005). There are many methods in da'wah such as Da'wah Bil Lisan, Da'wah bil Hikmah, Da'wah Al Mau'idhah Al-Hasanah, Da'wah Al-Mujadalah Bi-al-Lati Hiya Ahsan, and Bi al-Hal.

Effectiveness of Da'wah

Abd al-Karim Zaydan explained by likening preachers to doctors, da'wah approach by way of care, content of propagation with medicine to heal illness and target with the patient. He declared his doctorate first knows the disease later then the treatment is run. This is a correct approach in the treatment of the disease. The preachers must also carry out the same approach as a doctor is to know the disease first then just take care of him. Not so much as seeing the symptoms of illness and continue to care for the symptom by ignoring the true stem. Abd al-Aziz Barghus (1993) explained the da'wah approach of giving help and guaranteeing the will of the proselytizing principle with two causes. The first is because da'wah which is run without a clear da'wah approach will be difficult for preachers to achieve the goal of da'wah. In addition, the preachers will fail in teaching the doctrine Islam to the same target there are Muslims and not Muslims. Preachers can organize da'wah by systematic way, designing da'wah with a strategic and can carry out the design of da'wah that has been designed it by knowing the exact circumstances of a very complex target. Scholars also assrted that the da'wah approach is an important

element and play a big role in giving the impression to the target so as to bring glory da'wah.

Importance of Counselling Skill For Da'wah

According to Tengku Sarina Aini Tengku Kasim and Faridah Che Husain (2017) mentioned that Islamic counselling is not only an approach to assist in resolving crisis, but it is also regarded as social service to guide people in all aspects of human life. The guidance is set up based upon the rules that have been determined by Islam in the Holy Quran and al-Sunnah. In counselling, every individual will be assisted and guided to make decision based on rational and faith. Counselling can be considered as a technique in da'wah because amongst the roles of counsellor is congruent to the role of "penda'wah" i.e. to encourage people toward rational thinking before making any decision or taking any action. Both counselling and da'wah stress on the importance of guiding person towards any transformation concerning his behaviour and way of thinking in everyday life. Therefore, this paper will deliberate the importance of counselling approach in da'wah to achieve individual harmonious and ummah civilization. An ideal counselling approach in da'wah will result in the development of individual self-esteem which will provide huge impact towards ummah civilization. Hence, the questions arisen from the above literature for the current study are: What is the definition of Islamic counselling skill?; What is the meaning of da'wah?; and How can Islamic counselling approach give impact to da'wah.

RESEARCH METHODOLOGY

A study will be conducted in order to identify the effectiveness of da'wah by using Islamic counselling approach. The methodology utilized in this study is the quantitative approach. The researchers will use a questionnaire to collect findings and information for quantitative approach. The researcher also will use a secondary data such as secondary data such as library research, journal, articles, textbooks and others to collect findings in this study. This research begins by determining the objectives of the study after an extensive review on the effectiveness of da'wah by using the Islamic counselling approach. The process was followed by designing the questionnaire, population and sample were described, collecting

data, analyzing the data through the Statistical Package for Social Sciences (SPSS) and finally preparing the research report.

Research Design

Research methodology is a technique, way or procedure used by using a research in this effort to complete a survey, studies or research. This research is about to study the effectiveness of da'wah by using the Islamic counselling approach. This study used both secondary and primary data. The secondary data for this study are from other sources which are library research, journal, articles and book. While, primary data will be collected from respondents using questionnaire to carry out the study.

The selected respondents for the research is by randomization among students at University Sains Islam Malaysia, Nilai, Negeri Sembilan. These respondents will be given a self-administrated questionnaire by the enumerators. The selected sample size for the study will be chosen among USIM students using probability sampling technique. The researchers will proceed to do the data procedure in order to make the information completely relevant and significant. Moreover, all the data collection that given by respondents will be kept confidential. The items to be included in the questionnaire that will be included are the demographic background of the respondents, question upon to the use of Islamic counselling skill in order to measure the effectiveness of da'wah. All the data will be processed using the statistical measures of frequencies, percentages, mean values, *t*-test and ANOVA to look into the level and variability of all related variables.

CONCLUSION

This study is important for any individual to practice the counselling strengths in delivery da'wah especially for preacher. As a Muslim, da'wah is one of the most important responsibilities to carry in our daily lives, as Allah SWT mentioned in al-Quran

وَمَنْ أَحْسَنْ فَوْلًا مَمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّمَا مِنَ الْمُسْلِمِينَ
[Fushshilat: 33].

And in hadis says (مَنْ ذَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ) (Narrated by Muslim).

According to Ab. Aziz and Yusmini (2017) counselling is a mechanism for problem solving towards behavior change, to break emotional conflicts and to cause self-awareness, then counselling and da'wah have relevance which are very close to each other. According to scholars, counselling is one da'wah mechanisms and it is so important in da'wah method. The outcome of the study is expected to give the awareness to preacher and people that counselling skill is important in delivering da'wah to the society and should be one of the skills that must be acquired among the preachers.

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RADICALISM AND EXTREMISM AMONG UNIVERSITY STUDENTS IN MALAYSIA

Radikalisme Dan Ekstremisme Dalam Kalangan Pelajar Universiti Di Malaysia

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Abstract

Radicalism and extremism are tendencies and activities that may affect people from all walks of life. This includes university students who can be considered as a group of informed society due to knowledge they have and level of education, but may also be influenced by propaganda made by extremists. At the same time, Malaysia as an Islamic country has been perceived by the West as one of the countries that support radicalism and extremism. Hence, it is important for us to identify the status of radicalism and extremism among students and how classes at universities, especially Islamic universities help to reduce the influence of radicalism and extremism. This study conduct interviews with lecturers who teach Islamic courses in Malaysia to investigate how messages of de-radicalism are delivered in class at two universities namely Universiti Sains Islam Malaysia (USIM) and International Islamic University of Malaysia (IIUM). A total of six informants were interviewed to find out the status of radicalism and extremism at both universities. Secondly, this study also identifies teaching method or communication approach applied in class to examine the effectiveness to deliver anti radicalism and extremism messages. The study concludes that the status of radicalism and

extremism among university students is not worrying in Malaysia, hence there is no specific teaching method applied in class to share messages related to radicalism and extremism in class. However, we have identified approaches of teaching and learning among lecturers who involve in de-radicalism and those who are not. Mainly, lecturers who involve in de-radicalism share their knowledge and experience in “mass form” in class, while lecturers who don’t, share the messages in a more individual or interpersonal approach. In conclusion, although the status of radicalism and extremism is low among students in Malaysia, hence there is no specific teaching and learning method on this matter. However, there is a specific difference in terms of approach used by lecturers involved in radicalism and those who don’t.

Keywords: radicalism, extremism, Malaysia, status, teaching approach.

Abstrak

Radikalisme dan ekstremisme adalah kecenderungan dan aktiviti yang boleh mempengaruhi orang daripada semua lapisan masyarakat. Ini termasuklah pelajar universiti yang boleh dianggap sebagai kumpulan masyarakat yang berpengetahuan kerana memiliki ilmu pengetahuan dan tahap pendidikannya, namun ada kemungkinan yang mereka juga boleh dipengaruhi oleh propaganda puak pelampau. Pada waktu yang sama, Malaysia sebagai negara Islam dianggap oleh barat sebagai salah sebuah negara yang menyokong radikalisme dan ekstremisme. Justeru, adalah penting bagi kita untuk mengenal pasti status radikalisme dan ekstremisme di kalangan pelajar dan bagaimana kelas di universiti khususnya universiti Islam membantu mengurangkan pengaruh radikalisme dan ekstremisme. Kajian ini telah menggunakan kaedah temu ramah dengan pensyarah yang mengajar kursus-kursus berasaskan Islam di Malaysia untuk mengkaji bagaimana mesej de-radikalisme disampaikan dalam kelas di dua buah universiti iaitu Universiti Sains Islam Malaysia (USIM) dan Universiti Islam Antarabangsa Malaysia (UIAM). Seramai enam informan ditemu ramah untuk mengetahui status

radikalisme dan ekstremisme di kedua-dua universiti tersebut. Keduanya, kajian ini juga mengenal pasti kaedah pengajaran atau pendekatan komunikasi yang diterapkan di kelas untuk mengkaji keberkesanan menyampaikan mesej anti radikalisme dan ekstremisme. Kajian ini menyimpulkan bahawa status radikalisme dan ekstremisme di kalangan pelajar universiti tidak membimbangkan di Malaysia, oleh itu tidak ada satu kaedah pengajaran khusus yang diterapkan untuk berkongsi mesej yang berkaitan dengan radikalisme dan ekstremisme di kelas. Walau bagaimanapun, kami telah mengenal pasti pendekatan pengajaran dan pembelajaran di kalangan pensyarah yang terlibat dalam deradikalisme dan mereka yang tidak. Terutamanya, pensyarah yang terlibat dalam deradikalisme berkongsi pengetahuan dan pengalaman mereka dalam "bentuk massa" di kelas, sebaliknya pensyarah yang tidak, berkongsi mesej dengan pendekatan yang lebih individualistik atau interpersonal. Kesimpulannya, sungguhpun status radikalisme dan ekstremisme rendah di kalangan pelajar di Malaysia, tidak ada kaedah pengajaran dan pembelajaran khusus mengenai perkara ini. Walau bagaimanapun, terdapat perbezaan khusus dari segi pendekatan yang digunakan oleh pensyarah yang terlibat dalam radikalisme dan mereka yang tidak.

Kata kunci: radikalisme, ekstremisme, Malaysia, status, pendekatan pengajaran.

INTRODUCTION

Islam is the official religion of Malaysia. According to Malaysia's Article 3 of the constitution states that "Islam is the religion of the Federation, but other religions can also be practised safely and peacefully in any part of the Federation" (My Government Portal, 2016). As any other religion, Islam's teaching and practices condemned radicalism, extremism, and terrorism. However, there is an escalation of extremism and radical understanding of Islam in Malaysia, which considerably threatens national security and citizens' wellbeing. It is believed that this transmission and the readiness of the Malays to embrace such kind of thinking is a long

and gradual process, as Ahmad Fauzi Abdul Hamid has stated that Malay Muslims are slowly but assuredly becoming more radicalised (Habib, 2016). Rising extremism in Malaysia thus cannot be ignored by the government and local society, as it may pose a substantial threat to the multi-racial society and national security (Elmira & Muhammad, 2020).

The tendencies and activities of radicalism and extremism affect people from all walks of life. This includes university students who can be considered as a group of informed society due to knowledge they have and level of education. But even then, students may also be influenced by propaganda made by extremists. Simultaneously, Malaysia being an Islamic country has been perceived by the west as a great supporter of radicalism and extremism. Hence, it is important for us to identify the status of radicalism and extremism among students and how classes at universities, especially Islamic universities help to reduce the influence of radicalism and extremism.

This paper explores radicalism and extremism among students in the local universities through interviews with lecturers who teach Islamic courses in Malaysia to investigate how messages of de-radicalism are delivered in class at two universities namely Universiti Sains Islam Malaysia (USIM) and International Islamic University of Malaysia (IIUM). Educational institutions are considered to be “the third force” in countering violent extremism and terrorism, alongside government agencies and the intelligence community (El-Muhammady, 2018). El-Muhammady (2018) also added that the higher learning institutions have multiples roles such as detector, educator, preventer, and producer of ideas in countering violent extremism.

LITERATURE REVIEW

The issue of extremists targeting educational institutions and the involvement of students in extremism is not a new phenomenon (Welch, 2015; El-Muhammad, 2018; Samuel, 2020). According to El-Muhammady (2018), the earliest involvement of Malaysian students in extremism can be traced back to Soviet-Afghan War (1979-1989) and the Afghan Civil War (1989-2001). The Malaysian students who were in Pakistan and Afghanistan during that time

have also participated in jihadi movements to fight against the Soviet occupation. This was then followed by the establishment of Kumpulan Mujahidin Malaysia (KMM) upon their return to Malaysia (El-Muhammady, 2018; Muhammad Izzuddin & Akhmetova, 2020) including Jema'ah Islamiyah (JI) and various groups connected to the terrorist group such as Islamic State (Jani, 2017).

A study highlights that 59% of those who are involved in radicalism and extremism tend to lead terrorism-related activities are mostly youths including students in school and higher learning institutions (Idris Jusoh, 2017). Specifically, in Malaysia, students such as those from public and private universities are seen as easy targets to engage in radicalization and extremism (Idris Jusoh, 2017; El-Muhammady, 2018). What is also worrying is that terrorists and extremists have been exploiting higher learning institutions as sources for recruitment and support (Samuel, 2016; 2020). The condition is probably due to the reason that students are considered as ‘fragile and porous’ (Mohd Mizan Aslam, 2017:94) whose minds are easily influenced and exploited. Arguably, they are vulnerable to any socio-political ideas including extreme ideologies, and are easily persuaded and indoctrinated with extreme ideologies (Idris Jusoh, 2017; Mohd Mizan Aslam, 2017).

In the context of educational institutions, students can be categorized as science stream and non-science stream students (Mohd Mizan Aslam, 2017). Mohd Mizan Aslam’s (2017) study found out that students who are categorized in science stream students are easily influenced compared to those in the non-science stream. He argues that science stream students tend to accept information objectively. Among other reasons students tend to involve in radicalism and extremism is because they are exploring and battling with what can be considered right and wrong.

Although the percentage of students involved in extremism is small, the status of radicalism and extremism in Malaysia is alarming. As argued by El-Muhamamdy (2018:97), “the presence of one extremist in a campus is sufficient reason for authorities to take preventive measures”. Since the beginning of the operation to curb extremism in 2013, 40 students from schools and higher

learning institutions have been arrested due to terrorism-related charges (El-Muhammady, 2018). Malaysian Police have also arrested more than 160 people who have suspected involved with Daesh in 2016 (Mohd Mizan Aslam, 2017). Evidence shows that Daesh has targeted Malaysian youth, specifically those in higher learning institutions (Mohd Mizan Aslam, 2017; El-Muhammady, 2018; Samuel, 2020). In the eyes of extremists, students are seen as a strategic target for recruitment and to build support as they have the potential to become leaders who can influence others (Samuel, 2020).

The emergence and growth of Daesh have significantly added threat to youths and students in learning institutions (Mohd Mizan Aslam, 2017; El-Muhammad, 2018). Daesh implements various modes of strategies ranging from using online platforms to *usrah* they deliver at schools, colleges, and universities to recruit people. Thus, it also includes approaching students by instilling their extreme ideology of jihad and the call to create an Islamic state (Mohd Mizan Aslam, 2017).

The availability of social networking platforms such as WhatsApp application and social media sites such as Facebook and Instagram have increased the possibility for students to become recruited. Mohd Mizan Aslam (2017: 95) discusses a case of a female university student who was recruited by and married to an ISIS fighter through the Skype platform. In another case, Syamimi Faiqah, 20 years old, who was a former student at the International Islamic University College of Selangor, informed she was persuaded to join Daesh through Facebook. Whereas a 22-year-old male student was arrested at the Kuala Lumpur International Airport due to his involvement in Daesh resulted from his feeling of sympathy after watching Daesh's propaganda video. Next is the case of Aishah Atam, a graduate student at Universiti Malaya. She was also a student to Dr. Mahmud, a lecturer who was detected with radical views (El-Muhammady, 2018; Muhd Imran Abd Razak et al. 2019). On the other hand, the case of Hafizi Jusoh, a school student, was detained by the counter-terrorism team due to possessing explosive devices, pipe bombs, and ball bearing including pictures, videos, and documents related to Daesh. He was charged due to his involvement in terrorism-related activities. All of the cases

demonstrate how university students can become the target of extremists.

The increasing number of students involved in extremism is also due to broken family backgrounds. Such reason reflects the vulnerability of individuals who can be easily influenced by extremists due to their disoriented minds and souls (Mohd Mizan Aslam, 2017; Samuel, 2020). Some students were also keened to join the extremist group because of their interest in political groups while some introverted students prefer to not mix around with other social groups and choose to keep their thought to themselves (Mohd Mizan Aslam, 2017). Samuel (2020) also highlights that financial crises experienced by students provide a chance for extremists to easily manipulated them in a way that they provide financial support and establish a relationship with the students. As result, the students made a promise such as through 'Baiah' and become the source to help to spread extremist ideology, propaganda, and rhetoric (Samuel, 2020).

THE ROLE OF EDUCATORS, TEACHING METHODS AND EDUCATIONAL INSTITUTIONS

Educators play a prominent role in educational institutions as they hold a respectable position among students (El-Muhammady, 2018). Moreover, education is regarded as a 'moral enterprise' (Gosh et al., 2016: 37; Samuel, 2020: 185;) involving the body of knowledge, processes, practices, and experiences all of which may affect the hearts and minds of students and society at large. Radicalism and extremism cannot be merely tackled through hard approaches and security measures. As such, efforts through educating the youths and students may serve as the antidote. As argued by Jani (2017), effective counter-violent extremism efforts must not only be accompanied by legislation and rehabilitation, but also education.

For the education process to be effective, educators must acquire a certain level of knowledge not only to be respected by their students but also to make them receptive. Therefore, like extremist recruiters, university educators must also use the same method to fully utilize their capacity and university environment by engaging with students who have diverse social and family backgrounds (El-Muhammady, 2018). This also means that

educators must not only focus on Muslim students but must also cater to students with diverse ethnic and religious backgrounds as radicalism and extremism know no religion and social backgrounds.

Educators should also be willing to listen to their students who are in the phase of searching, exploring, and learning for new ideas (Samuel, 2020) and seeking for social identity (Déri, 2021). In fact, Samuel (2020) further argues that youths have limited ability and experience when it comes to comparing belief systems and as consequence, they accept what they perceive as in black and white which indicates the lack of capacity in translating the danger of radical or extreme ideology. This is when the educators play their important role to help prevent violent extremism from happening by learning their cognitive and emotional dimensions including the 'how' and 'why' aspects students tend to get involved in such situations

Through collective roles, educators and educational institutions may incorporate peace studies in teaching. Prominent concepts such as *jihad* and *wasatiyyah* can be implemented into *usrab* (Mohd Mizan bin Mohammad Aslam, 2017) and existing syllabi (El-Muhammady, 2018; Samuel, 2020) as an initiative of intervention programs to help extreme ideologies from spreading. Adding to the point, The United Nations Global Counter-Terrorism Strategy (2006: 4) also emphasizes the important role of education to cultivate and promote the teaching and learning of "culture of peace, justice and human development, ethnic, national and religious tolerance and respect for all religions, religious values, beliefs or cultures by establishing and encouraging, as appropriate, education and public awareness programs involving all sectors of society".

Therefore, classroom education should also consider developing a syllabus or university curriculum that covers relevant topics and issues on preventing radicalism and extremism. Teaching and learning should impart both knowledge and values (Gosh et al., 2016; Samuel, 2020). The way to do it is, by integrating prevention of violent extremism into university curriculum such as "academic subjects like history, ethics/moral education, philosophy, and religious studies; study of biographies of noted individuals as well as organizations; sports; extra-

curricular activities within uniformed bodies, clubs and societies; volunteerism; student exchange programs; and promoting better understanding and appreciation of differing cultures, practices, and religion” (Samuel, 2020: 190).

Nonetheless, university educators should not limit their job scope to merely teaching students in classrooms as they need to expand the role beyond that. More specifically, El-Muhammady (2018) has provided detailed recommendations of which educators can act in a strategic position to prevent radicalism and extremism by becoming detectors, preventers, planners, and producers of ideas to help prevent radicalism and extremism.

Educators are encouraged to proactively identify and acknowledge any potential element showed by their students that may lead to radicalism and extremism. Moreover, they should also conduct a background check on students who they suspect may tend to be radicalized or radicalizing other people. This effort will help prevent radical and extreme ideologies from spreading (Mohd Mizan bin Mohammad Aslam, 2017; El-Muhammady, 2018). Other than that, educators should proactively inform their respective educational institutions on early signs of radicalism and extremism showed by their students. Alongside teaching, educators should play a detective role to identify students who demonstrate extreme ideologies and/or actions (El-Muhammady, 2018).

Educators should encourage students to take part in counter-extremism programs and activities such as by establishing community associations and clubs (El-Muhammady, 2018; Samuel, 2020). The approach will help educators and students to connect with the wider community and various activities such as through workshops and discussions which can be implemented to help promote the narrative of peace, moderation tolerance, and understanding. Recreational activities should continuously be implemented to distract students from joining radical and extreme outlets (Mohd Mizan bin Mohammad Aslam, 2017). Educators must also give specific attention to students with a low-income background as research on extremism shows that most detained suspects are residing in rural areas (El-Muhammady, 2018; Samuel, 2020). Therefore, educators should play part in engaging and educating the said group of students

with positive values and empowering them to repudiate radical and extreme ideologies.

As preventing radicalism and countering extremism requires a collective effort, educators with relevant experience can work together with experts from multidisciplinary fields to research counter-extremism (El-Muhammady, 2018). This also includes working with the government (Wan Ahmad Dahlan, Kamarulnizam, Jamaliah & Afzal Izzaz, 2021) and broadening teaching and learning through the assistance of experts and outsource such as sharing experiences of former victims of violent extremism, moderate religious scholars, content creators, and influencers (El-Muhammady, 2018; Samuel, 2020). This way will help educators to understand radicalism and extremism more holistically.

Educational institutions and educators should also work together with non-governmental organizations and civil society organizations to conduct activities involving inter-faith and intra-faith dialogues, discussion of positive values, and countering extremism (The United Nations Global Counter-Terrorism Strategy, 2006; El-Muhammady, 2018). This effort is important to build a more resilient community against the threat of extremism. For example, the #MahasiswaIslamTolakKeganasan (Muslim University Students Reject Terrorism), which was launched in 2015 by the Malaysian Islamic Development Department (JAKIM) as an initiative to allow students to unite and share their ideas on how to reject terrorism by addressing the misconception of jihad involving universities in Malaysia (Welch, 2015; Jani, 2017; Mohd Mizan Mohd Aslam 2017). The campaign initiative was conducted in the hope to encourage young Muslims at universities to propagate the real meaning of jihad (Welch, 2015; Jani, 2017).

METHODOLOGY

The purpose of this study is to identify the status of radicalism and extremism among students and how classes at universities, especially Islamic universities help to reduce the influence of radicalism and extremism. This study also identifies teaching method or communication approach applied in class to examine the effectiveness to deliver anti radicalism and extremism messages.

Qualitative interviews were carried out with lecturers who teach Islamic courses in Malaysia to investigate on how messages of de-radicalism are delivered in class at two universities namely Universiti Sains Islam Malaysia (USIM) and International Islamic University of Malaysia (IIUM). A total of six informants were interviewed to find out the status of radicalism and extremism at both universities.

Interviews are normally used in conducting qualitative research, whereby the researcher is interested in gathering “facts”, or gaining insights into or understanding of opinions, attitudes, experiences, processes, behaviours, or predictions. In-person interviews are the traditional form of generating data in qualitative studies (Creswell, 2013). However, meeting participants in person is not feasible when they are geographically dispersed, unable or unwilling to travel, or research funding does not allow and when government imposed countrywide lockdown as a response to the coronavirus pandemic. As an alternative, video conferencing may provide researchers and participants with a cost effective and convenient way of handling interviews online.

Video conferencing software allows two or more people in different locations to communicate using audio and video imaging in real time (Gough & Rosenfeld, 2006). Video conferencing software programs may have different requirements, but generally will require access to specific software, hardware, and high-speed Internet access. The researchers and participants can connect to their chosen platform using their computer, mobile telephone, or tablet. Participants using video conferencing enjoy the flexibility and convenience of participating online (Deakin & Wakefield, 2013). Researchers who compared face-to-face versus online video conferencing interviews found the quality of the interviews did not differ from face-to-face interviews (Cabaroglu, Basaran, & Roberts, 2010; Deakin & Wakefield, 2013).

This paper offers unique examples of lecturers' experiences taking part in a semi-structured interviews using video conferencing software such as Google meet, Teams and Zoom due to the lockdown conditions and therefore, no in-person interviews were conducted. A semi-structured interviews take on a variety of different forms, with varying numbers of questions, and varying

degrees of adaptation of questions and question order to accommodate the interviewee.

The interviews followed a semi-structured guide consisting of six questions, divided into two main components. First component consists of asking informants about the definitions of radicalism and extremism in the contexts of university, the factors contributes towards students' involvement in both radicalism and extremism, impacts towards university and country when students involve in it. The other component is pertaining to the teaching methods or communication approach applied in class to examine the effectiveness to deliver anti radicalism and extremism messages. The questions in this component comprised of the name of courses, teaching methods to increase students understanding on radicalism and extremism, and ways that informants used to enhance the quality of teaching and to ascertain that the message about both radicalism and extremism received by students. The interviews ranged from an hour to one and a half hours.

FINDINGS AND DISCUSSION

In findings and discussion, this paper addressed the status of radicalism and extremism among students in Malaysia, the reasons for participating in radical views, and also focused on teaching and learning strategies by lecturers who involve in de-radicalism and those who are not to increase awareness and understanding among students about radicalism and extremism.

STATUS OF RADICALISM AND EXTREMISM AMONG STUDENTS IN MALAYSIA

According to Informant 2, there are three stages namely radicalisation, extremism and terrorism or violence. When describing on radicalism and extremism in Malaysia, it is essential to see the relationship of these three stages; (1) First of all, in the form of ideology or at the thought level. For instance, university students might have thought in their mind of radical ideas either politically, religiously, culturally, economically, socially and so on. It is a kind of deviation from the mainstream and could threaten national security. It reveals in the form of thought and ideology. (2) Second, it appears in terms of the expression. Students may express their thinking, feeling, or opinion in conversations, write-

up, symbols, or anything on whatever platforms such as social media. It could be a communist symbol or NAZI symbol that have something to do with the terrorist groups. “*So in the early stages of the beginning, which is the ideology or the expression. It doesn't bring any harm to the society and the states. It is also called radical or extreme but non-violent*” (Informant 2). (3) However, when it reaches the third stage, extremism can be violent. It finally appears in the form of actions, deeds, behaviour in a more physical form. The term used for now is violent extremism. Meaning, violence is based on extremist ideologies and manifested in the form of violence or violent action. Understanding these three stages is of great importance by which we can determine proper preventive, remedial and intervention measures (Informant 2).

The emergence of radicalism in Malaysia is still based on ideology and not transformed into violent actions (Informant 4). Yet, the situation can deteriorate when it associates religion and other factors. In some countries in the West, Muslims become the target of radical ideology and extreme acts due to the impact of Islamophobia. Meanwhile, the situation in Malaysia seems so complex. According to Informant 4, the rise of radical views in Malaysia in the early 70s was against educational policies of the government, social and political stances and not merely religion. In the 80s, the impact of religion on radicalism and extremism is noticeable to some groups of students whose radical views were due to controversial figures in certain countries. When they came back to Malaysia, the extreme views were outstanding, especially when joining a political party. The issues include the concept of jihad, Muslim and non-Muslims' relationship, the status of *kafir harbi*, the arrival of the awaited Imam Mahdi and many more. “Therefore, if we discuss extremism in the context of Malaysian University, we can see a similar trend in their views which stem from this so-called religious mind set” (Informant 4).

Moreover, what is happening in the Muslim World can also trigger extremism in the society. According to Informant 2, based on his recent research, there are three types of extremism. (1) Politics and Ideology. It refers to groups that have very radical and extreme political ideologies. It includes such attempts set by the groups to either impose a communist ideology, abolish the monarchy system in the country or topple down the government

using weaponry or non-constitutional means (Informant 2). This group would attempt to relate their ideology with political leadership and statehood. As such, the concept of *Imam Wal Amir* is adamant as one of the obligatory acts (*fardhu ain*) to be accomplished. In the end, it can lead to extremism and violence (Informant 4).

The second is the belief system. It is of belief and ideology. It is not only referring to Islam but other religions as well. Religious extremism is dangerous as it equates religion with negative values and ideas (Informant 2). Besides, it has many elements that support the belief system. Thus, it is dominant and destructive (Informant 1).

“So, if we’re going to say that people at the university aren’t at risk of getting involved with extremism, it’s not right. It is because experience shows that some students and lecturers get involved. Students experience a lot of ideologies and belief systems. Without proper guidance, they can also be among the victims (Informant 1).”

The unending political conflicts have also caused individuals to politicize religion. Unfortunately, religion becomes a tool for destructive ends. Nazrul Islam (2005) argues that; “An extremist, especially someone with strong, irrational religious or political feelings” (p.18). It is due to the misunderstanding and confusion about the principles (*usul*) and branches (*furu’*) in Islam. The impacts of this thought or movements are threatening to society as it produces generations of fanatics (*al-Ifrat*) on one hand and the liberals (*al-tafrit*) on the other hand (Informant 5). At University, students are very susceptible to radical movements such as Wahabi, Hizbul Tahrir, Shiah and the Liberals. We can divide these radical and extreme groups into Far-Right Groups (Wahabi, Hizbul Tahrir, Shiah, GIS, ISIS) and Far-Left Groups (the Liberals, Atheism, People for the Ethical Treatment of Animal,) (Informant 1).

The National Fatwa Council based on the decision of the 106th Muzakarah Fatwa Committee National Council of Islamic Religious Affairs Malaysia which convened on 21-22 October 2014 has decided as follows: The Muzakarah warns the Malaysian Muslims who wish to support the ISIS or ISIL groups and to fight

in the name of Jihad. Their efforts are futile; the deaths will not be recognized as martyrs according to the Islamic Laws.

Thirdly, from a social perspective, someone can also become radical and extreme. Any ideology or way of life that is against local values can be considered extreme acts. For instance, the LGBT movement is harmful to Malaysian society because it threatens family institutions and weakens the social norms that bind people in Malaysia. Yet, this group attempt to get attention under the flagship of human rights (Informant 2).

Therefore, according to Informant 2, someone can become violent when it involves action. The process of transformation occurs from ideology, perception and into action. It is called radicalization. Radicalization is a process of change that affects one's mentality, emotion and belief. It can transform into cognitive or emotive oriented radicalization depending on someone's anger or emotion. Therefore, a person can be so radicalized. And the third is called faith-oriented radicalization that depends on someone's understanding, faith or belief. The combination of this leads someone from a form of thinking, understanding to the level of action. Here the formation of radical concepts of extremists and terrorism is formed (Informant 2). Besides the three elements, the resources of a country such as legislation, religion and universal values are the keyword to determine the status of radicalism and extremism in Malaysia.

Moreover, the incident in 2017, a student from the local university was detained and it is an indication that lecturers have the tendency to recruit students to join so-called jihadi movement. Experts attempted to list down few criteria of students who are more likely to be the victims such as the introverted people, those with few friends, who are very silent in class and many more (Informant 4). It is in line with one study that suggests that individuals may disclose behaviour (due to thinking), low self-value, social attachment, whether individually or in groups (Hanina Halimatum Saadiah Hamsan & Sudirman Ahmad, 2019). The Royal Malaysian Police (PDRM) could take action against individuals with extreme thoughts and not disclosing the attitude. Body language, virtual communication, direct interaction and physical behaviour are testament to his thinking (Mohd Mahzan

The case also has been an eye opening that it can be detected or what we call early warning indicators of radicalization. “*Of course, we could have detected from the beginning. However, it requires someone who has very high skills and understands this issue well. As I mentioned earlier, radicalism can appear in many forms*” (Informant 2). The experts can tell from the students’ expression, the books they read, the places and figures they refer to, the term and the symbol they use in daily life. *For instance, how he or she communicates on social media. We'll be able to see the elements. It's just that so far, there hasn't been a single system* (Informant 2). It is also an offence to affiliate oneself with terrorist ideology. Someone will get caught by owning any reading materials of a terrorist group, a symbol and a picture. Therefore, according to informant 2, it is incumbent to educate the students on the penalties to reveal how serious is this issue. Moreover, according to Informant 1 and 2 if only we can detect early, we can protect the future of our students. It is unfortunate to see some students dragged to radical ideas and were not getting help from the lecturers or universities. Therefore, we need to work on the modules to examine the problem and to help them.

REASONS FOR PARTICIPATING WITH RADICAL VIEWS

Religion itself has never supported radicalism or extremism. The main reasons why some students are prone to radical views are because they disassociate themselves with the true teachings of the mainstream of *ahlis sunnah wal jamāah* (Informant 4). The tendency of students to comprehend arguments from one perspective that is narrow and wrong may have contributed to the emergence of radicalism and extremism. They would understand religious arguments with prejudice that is merely on their desire and rejecting other views. They refuse to accept scholars' views that are more accurate and in line with the teachings of Islam. Furthermore, the ferocity of young people could also evoke religious misunderstanding. It can also lead to a literal understanding of the concept of jihad. Besides, the sources of information that further fuel extremism are easily accessible

through the internet. Videos that incite violence, suicide bombings and wars are obtainable without any restrictions. (Informant 3).

However, according to Informant 1, the reasons can be divided into external and internal factors. The external factors may include politics, economics, social and others. Meanwhile, he asserts that the internal factors are very prevailing. It is dominant because someone commits crimes following what he believes in himself. It contradicts other physical crimes that have no association with such principles. The crimes include cursing and nullifying one's religion as heretics or pagans, justifying people's blood as halal, blaming and cursing the government and Muslim leaders, declaring jihad to the non-Muslims and Muslims alike, seeking false martyrdom, and build an Islamic state (*daulah Islāmiyyah*) (Informant 1).

Informant 5 also elaborates on these characteristics of the extreme and radical group. He examines that fourteen centuries ago, the Prophet (peace be upon him) had predicted the existence of a radical and extreme movement that would be born in the Islamic world named Khawarij. The Prophet SAW warns the characteristics of these people as being ignorant and narrow-minded thinking (Sahih Bukahari, no: 3342). He also elaborates that there are at least five contributing factors towards radical views and violence. (1) considering the practices of others as Bid'ah (*Tabdīc*), denying the acts of others (*Tadhlīl*), cursing others as fasiq (*Tafsīq*), dismissing others as infidels (*Takfir*), and in the end, threatening the lives of others by being violent / terror (*irhāb*).

On the other hand, Informant 4 and 6 agree that based on a study in 2017, the number of students recorded to have kind of radical views is still not alarming in Malaysia. Yet, we cannot be too pleasant as we have discussed from the beginning that radicalism and extremism have many stages and dimensions. Informant 4 also explains that few students were dissatisfied with the current situation and thus resorted to radical thought. But, the study also affirms that they were not up to violent acts. Moreover, based on the interviews with the informants, many agree that students in USIM did ask about DAESH, IS, ISIS, and other contemporary thoughts in the class. Yet, their questions remain for the sake of knowledge. Informant 4 and 6 also agree that it is too challenging to identify the early inclination of students towards

radical views based on their experiences in class unless there are particular devices or modules to determine it.

Although the situation is under control, there is a need for collective efforts between religious institutions, higher learning institutions, security institutions (Mohd Roslan, 2015). These two acts of the Security Offences Bill (SOSMA) and Anti-Terrorism Act 2015 (POTA) have contributed to stopping the violence in the country (Informant 6). Attention given to the students of higher learning institutions is of great importance as this is the place for them to embark on success. Educated people with proper guidance will become good agents in the future to deliver messages to the public (Mohd Roslan, 2015). Administrators of higher learning institutions should also be aware of current developments and the need to create a syllabus that can address misunderstandings of concepts in religion (Informant 2).

Informant 7 also discusses the importance to educate people.

"The Malaysian Constitution recognizes Islam as the official religion of the State and at the same time acknowledges other religions in Malaysia. So, all members must conform to their belief systems and the authenticity of their religions. According to Informant 7, the idea of rahmatan lil 'ālamīn in Malaysia is to elevate Islam as the official religion and at the same time acknowledge the existence of other religious groups to live in love and harmony. Any acts that are harmful to religious ideas and values should be deemed extreme and violate the core values of Malaysian society."

Islam is a moderate religion (wasatiyyah) and repudiates any extreme acts. The Qur'an itself emphasizes the characteristics of a balanced society. As Allah SWT says in the Qur'an:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْهِمْ شَهِيدًا

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have

caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful. (Al-Baqarah: 143).

And the hadith of the Prophet SAW states that:

يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْغُلُوُّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي الدِّينِ

And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters." (Ibnu Majah, no: 3020).

TEACHING AND LEARNING STRATEGIES TO INCREASE AWARENESS AND UNDERSTANDING AMONG STUDENTS ABOUT RADICALISM AND EXTREMISM

From the research finding, it can be concluded that there is no specific teaching and learning strategies to inculcate awareness among university students in Malaysia. Besides that, the findings also suggest that there are two types of lecturers and this influences the way awareness about radicalism and extremism is delivered. First is a lecturer who directly involve in de-radicalism and second, who does not involve but teach courses which can be related to radicalism and extremism (or they don't involve directly with de-radicalism and teach Islamic courses). Lecturers who involve in de-radicalism involve interpersonal communication skill or initiate interpersonal approach *in class* to open up students to talk about radicalism and extremism. It is from there that the students able to understand and engage with the message, and relate with their past experiences. This suggests that, messages are share at a mass level (*in class*) and each student process the messages received at a more individual level. On the other hand, lecturers who do not involve in de-radicalism also use the strength of interpersonal communication such as consultations and small group discussions. This is to suggests that the way messages about radicalism and extremism is shared at individual level then only move to a different level (*in class* discussions etc.).

Therefore, most informants agreed that there is no specific teaching and learning strategies to inculcate awareness among students at Malaysian universities as stated by Informant 1.

“There is no specific teaching and learning strategies to inculcate awareness among students so far. What I do is, I always remind my students whenever there is free time, but not in all my classes. What I do is, when I introduce myself, I will say, “I am one of the de-radicalism panels of the Home Ministry. Do you know what is de-radicalism panel?” So during the introduction, I will also share about thoughts related to extremism. For example, when I conduct studies of 40 hadith, I include that. In our faculty, we also organize muamalat discussion and we discuss current issues, Turath studies, Matan and Tuja’. In the tutorials of these sessions, we take this advantage to include radicalism and extremism in the discussions. There are also [students] who involve in believe issue. So I always remind students to hold on Ahli Sunnah Wal Jamaah, Malaysian framework, asya’irah, sifat 20. We follow our Shafie school of thoughts. These are some of my strategies. (Informant 1)”

“When they (lecturers) teach elements related to religiosity, they have to highlight some elements like religion, aqidah and tasawwuf the best they can. They have to define aqidah, definition of people with aqidah, how to have correct faith and make them (students) understand. So this is how the real believers of Sunnah wal jamaah, from the prophet Muhammad until now. The most important one that we have to understand, radicalism and extremism starts with the (misunderstanding) of the basics of religion. The prophets never teach us to be radical, nor extremist. So why (a Muslim) can involve in such activities? We have never been taught that. For me, teaching fardhu ain and fardhy kifayah will open up students’ minds to understand the exact contexts of Islam to avoid themselves to be radical or extreme (Informant 4).”

LECTURERS WHO INVOLVE IN DE-RADICALISM

Informant 2 shared how he handled classes and how discussions and by including real life stories help his students to understand radicalism and extremism. Real stories are shared in class in an informal approach of communication.

“This (sharing real life stories) make the discussion in the classroom interesting and they will learn a lot actually from that discussion. The intention actually, for me, to share what I do

especially on the students' vulnerability to recruitment. I always tell the student that in most cases, the students always become the victim of recruitment for the extremist group and I will give example of a student being recruited like Siti Aisyah, Afiqah from one college in Semenyih, Selangor, there is one student from there and the schoolboy in Kelantan and including UIA itself. We have cases that students were recruited (Informant 2)."

"I will teach them how to detect the early warning or signs of radicalization by telling them we have to listen to what people say, to whom that they referred to and what they say and is there any sign of accepting violence in their conversation. So, by empowering students like this, I meant not only that we can create an awareness among the students. We also create a kind of detectors on the ground. We can teach them skill how to detect this. Among them, among their peers, colleagues, friends, roommates, classmates. So, whenever they have cases they will tell me like, "You know, Sir, I think my classmate, he or she has this kind of thinking. What do you think if I bring her to meet you? (Informant 2)."

"If you should, you can bring her to meet me (Informant 2)." We have cases like these. They will bring their friend and we will have discussion and she will tell me, "I used to have friend before in school (Informant 2)."'

The findings suggest that lecturers play an important role to understand radicalism and share it with the students for their understanding and to avoid joining, and a more flexible approach to teaching and learning is useful to engage with the topics discuss and to be more open about discussing radicalism and extremism with an open mind. This facilitates more engagement with the students that enable more stories to be shared.

"I teach Islamic subject, Understanding Islam for example. I'm teaching Creative Thinking and teaching Political Science, Research Methodology, Writing Skills. These basics skills for the matriculation students and I engage with very young students who just finished schooling. Therefore, engaging with them is very useful. It's useful for me in terms of they will inform me about the current trend of the teenagers at this time. So I can learn a lot from them actually. Music that they like, the games that they like, the culture, the fashion, the movies, the memes and all these kind of things. They are a very good

source of information. They also learn something from me too as a lecturer definitely. So, I find the engagement is very useful (Informant 2).

These findings suggest that messages are sent in a mass form to the students, and some methods in teaching and learning are used to ensure the sharing is interesting and engaging.

LECTURERS WHO DO NOT INVOLVE IN DERADICALISM

On the other hand, lecturers who do not involve in de-radicalism approach students in a more interpersonal way which is through consultation and small group discussions. It is from here that they hope the students will engage more with the topic and create awareness and understanding among them. The effect of such process is inferred to be in twofold: 1) students share the message with other students and 2) students talk and discuss about radicalism and extremism more openly with the lecturers. The effects can be both at interpersonal and a larger group communication levels.

Informant 5 for example admitted it is so important to have good interpersonal communication skills with the students in inculcating awareness and understanding about radicalism and extremism among students. Based on his experience, many students are not open to share about radicalism and extremism, and even some, do not realize that they have the potential to involve in such activities. Hence, he ensures open academic discussions with some interpersonal engagement and interpersonal communication with the students are important to ensure openness among students to understand and to share their thoughts about these issues. Consultation with the lecturers is crucial, thus readiness of the lecturers in this topic and engaging themselves in discussing such topics is equally pertinent.

To conclude, from the findings we can infer that there is no specific teaching method applied by lecturers to increase awareness and understanding about radicalism and extremism in class. However, there is a major difference in terms of the approach taken by lecturers who involve in de-radicalism with lecturers who don't. lecturers who involve in de-radicalism seems to approach the students with a mass approach rather than the lecturers who

do not. They share with the students in a more individual way, and include interpersonal communication as a pertinent approach.

CONCLUSION

The study concludes that the status of radicalism and extremism among university students is not worrying in Malaysia, hence there is no specific teaching method applied in class to share messages related to radicalism and extremism in class. However, we should not be complacent and take for granted about the involvement of students from higher institution in radicalism and extremism because there is a saying in malay language, "*api dalam sekam*", which literally translated as "fire in the husk", which means that the fire that is burning, will be visible flames and warn of danger so as not to be approached. However, if the "warmth" is hidden, then it is like an invisible "threat" which is more dangerous. It is like crimes committed in secret. Therefore, it is important for universities to be proactive in handling radicalism and extremism before it "burned" the future of the students who are manipulated by the extremists.

Universities and schools have strategic positions and unique functions in countering and preventing violent extremism (CPVE) in society. According to El-Muhammady, (2018), educational institutions, primarily universities, colleges and schools, have a lot to improve on in order to function as the "third force" in countering and preventing violent extremism in Malaysia.

Based on this study, we have identified approaches of teaching and learning among lecturers who involve in de-radicalism and those who are not. Mainly, lecturers who involve in de-radicalism share their knowledge and experience in a "mass form" in class, while lecturers who don't, share the messages in a more individual or interpersonal approach. In conclusion, although the status of radicalism and extremism is low among students in Malaysia, hence there is no specific teaching and learning method on this matter. However, there is a specific difference in terms of approach used by lecturers involved in radicalism and those who don't.

In closing, universities need to be more proactive in countering and preventing the wave of radicalism and extremism. If there are cases where lecturers or students had connection with radical and extremist groups, then universities should not apply “sweep under the carpet” approach in dealing them. The radicalism and extremism threats already penetrated among the students. The cases of Dr. Mahmud, Aishah, Hafizi and others should be a wake-up call for university and school communities, especially its administrators, that a “wait-and-see” policy and lukewarm attitude is hazardous to students and institutions (El-Muhammady, 2018).

Since this problem is based on the incorrect understanding of religious principles, the paper suggests that students should be given the proper tools of religious education, based on the principles of peaceful cohesion, moderation and social respect since the early stages of public education. The basic teachings of Islam promoting peace and human dignity shall be highlighted, as it is stated in the Qur'an (16:90) that, “God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you so that you may take heed.” (Elmira & Muhammad, 2020).

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FRAMING ISLAMIC ORGANIZATIONAL CULTURE FOR WAQF-BASED HOSPITAL IN MALAYSIA

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Abstract

The pandemic Covid-19 has risen the standards for hospitals and indirectly influenced the ‘wisdom’ in management and operational functions of the hospitals. Literature have shown that there is lacking in the implementation Islamic hospital culture in the healthcare services in Malaysia. The purpose of this article is to present a suggested framework to transform *waqf*-based hospitals with an Islamic hospital culture through the adaptation of theories of organizational culture embedded with Islamic perspectives and observations of Shari’ah compliant hospitals from the past and present. The methodology used is content analysis from qualitative research methodology. Data analysis will involve manual coding, thematic analysis, and pattern-matching. The general findings show that the Islamic organizational culture will be more than providing space in the hospitals for Muslims to perform the daily five times worship but will include holistic Islamic management of the hospital organization, Islamic architecture wherein they are purpose-built, with underlaying service-oriented patient-centered culture plus distinctive dressing, decorum, halal medicines and other facilities presented. Through the transformation it will promote improved healthcare with Shari’ah compliant services and endorse healthcare tourism with Muslim-friendly facilities in hospitals for Muslims, local and abroad. With this newly developed culture in *waqf*-based hospitals, it can be an inauguration to a future of many more interesting adaptations of Islamic

organizational culture in other public services and private organizations.

Keywords- Islamic Organization Culture, Healthcare, Islamic Management, Holistic Management, Pattern-Matching Analysis

INTRODUCTION

The Islamic culture in healthcare services such as in the hospitals was first documented in 805CE in a *waqf*-based hospital in Baghdad. These Islamic hospitals or bimaristans such as the Tulun Hospital, have shown the earliest stage to integration between the Islamic culture and civilization then which had indeed resulted in a dynamic and organized institution (Adnan et al 2020). The culture is based on the teaching of Islam from al-Quran and Hadith but, since then, there have been many articles written about the development and implementation of Islamic culture in healthcare. They include management of hospital in the medieval Islamic world (Foroozani & Golshani, 2017), implementing the Islamic medical ethics in hospitals (Rispler-Chaim, 1989; Padela, 2007) and over the years, the adopting of Islamic services in hospitals (Hidayah et al. 2020), Islamic perspectives on the caregiving in hospitals (Rassool, 2000), Islamic medical care (Rahman et al. 2018) and Shariah-based management in hospitals (Abdurrokhman and Sulistiadi 2019; Hamzah et al. 2019). *Waqf* has continued to flourish in the present world providing for healthcare, education and assisting the poor and is one of the most important institutions of the third sector (voluntary sector) that exists in the Islamic heritage (Arshad, 2015). Since *waqf*-based hospitals are an important contribution to social innovation in Malaysia hence, it should emulate the Islamic teachings from the al-Quran and Hadith in the hospital culture services which includes management, ethics and other physical services and facilities. This Islamic branding in which it distinguishes the halal and shariah compliant products and services from others is an important necessity for Muslims all over the world to live their lives in submission and obedience in the worship to Allah SWT (Baran, 2020).

Problem Statement

This study has found that hospitals in Malaysia providing for the needs of Muslims are scarce and limited in their services considering that the population of Malaysia consists more than 50% of Muslims out of the whole population. The reasons for the scarcity ranges from lack of funding (Mas'ud et al., 2021), limited studies and lack of understanding in the implementation (Zailani et al., 2016; Jamaludin et al., 2019), the concept of Islamic healthcare is new in the market (Rahman et al., 2018), lack of studies of challenges of Muslims encountering Islamic medical ethics (Zailani et al., 2016), challenges with medical care service suppliers (Rahman et al., 2017) and others.

Significance of Study

This study addresses the gap in the provision of an Islamic organization culture in the healthcare services in Malaysia especially for Islamic-based hospitals such as waqf-based hospitals. This study then further examines theories of organizational culture of Mannion and Davies (2018) and Schein's Levels of Culture (Schein 2010; Schein and Schein 2017) and how they compare with Islamic perspectives and by what means the transformation of the Islamic organizational culture can be adapted, adopted and implemented in the hospitals in Malaysia, particularly the waqf-based hospitals and other Islamic/Shari'ah-based hospitals. With the new framework determined and identified it can not only benefit the hospital services but also provide insights in the areas of transformation of Islamic organizational culture in the provision of Islamic branding in healthcare and other services.

LITERATURE REVIEW

In investigating into the organizational culture and its Islamic perspectives, of organizations and healthcare in particular, the literature reviews found the following to be of significant and of importance. The review begins with defining the organizational culture which also includes defining the Islamic management culture of healthcare services from history and present *waqf*-based hospitals and the development of Islamic hospitals, present theories of organizational culture in healthcare, the present

hospital cultures in Malaysia, and the healthcare working culture based on the Islamic sources of al-Quran and Hadith.

1. The Organizational Culture

The distinctive organizational culture is exemplified by organizations such the Disney, Southwest Airlines or Ritz Carlton; they each is known for creating, sustaining and constantly improving a service-oriented, innovative culture. The underlaying culture in the success of their organization's performance and workforce strength lies in the importance of hiring the right people, of investing in employees and empowering people to improve performance standards, focused by a clear vision, mission and core values (Kimball, 2005). The organizational culture refers to the values, beliefs and hidden assumptions that organizational members have in common (Cameron et al. 2006; Naranjo-Valecia et al. 2011). When absent, it makes it impossible to successfully implement the strategy and performance of the organization (Awino, Muteshi, Kitiabi, & Pokhariyal, 2018) and may jeopardise the survival and success of the organization (Serrat, 2017). Though culture is an important aspect of performance, the challenge is in determining which component or element might be influential. The relations between culture and health service outcomes can be manifested in shaping the local healthcare performance (Mannion & Davies, 2018). Hence, implementing good culture elements can result in high performance and likewise, the negative elements of poor standards will lead to failure and closure.

A good organizational culture helps to improve an organization's productivity and to enrich and strengthen its branding. The founder of Modern Marketing Management, Kotler interpreted the brand as a complex concept that can express six meanings of attributes, benefits, value, culture, individuality and user (Kotler, 2007). Organizational culture can be used as a powerful engine of competitive advantage and thus allow an organization to integrate its culture and branding to produce phenomenal results. In healthcare, clinical governance will become more established as corporate culture improves, and it will achieve optimal performance through continuity and localisation (Taboli et al.,

2014). From the levels of organizational culture by Schein (2004), the levels of culture indicate the artifacts which includes the architecture as visible structures and processes which is observed but difficult to understand; espoused beliefs and values indicating the company's mission, vision and values and the basic underlying assumptions of unconscious thoughts, beliefs, perceptions, and feelings. These assumptions are not discussed or dealt with openly nor can they be easily addressed or changed. When problems arise, it signifies a change.

Present Theories of Organizational Culture in Healthcare

The healthcare organizational culture is just another term for how services are run and become established as the norms of the healthcare services. The following are some theories exhibiting the organizational culture in healthcare: The Three Levels of Organizational Culture by Mannion and Davies (2018) and Schein's Levels of Culture (Schein 2010; Schein and Schein 2017).

- i. The three levels of organizational culture in healthcare according to Mannion and Davies (2018).

The three levels of OC consist of visible manifestations, shared ways of thinking and deeper shared assumption. Visible manifestations of healthcare culture include the distribution of services and roles between service organizations (such as the long established divides between secondary and primary care and between health and social care), the physical layouts of facilities (receptionists behind desks and doctors in consulting rooms), the established pathways through care (including the ubiquitous outpatients appointment), demarcation between staff groups in activities performed (and the tussles that challenge or reinforce these), staffing practices and reporting arrangements, dress codes (such as different coloured scrubs for different staff groups in emergency departments), reward systems (pay and pensions, but also the less tangible rewards of autonomy and respect), and the local rituals and ceremonies that support approved practices. Visible manifestations of culture (sometimes called artefacts) also include the established ways (both formal and informal) of tackling

quality improvement and patient safety, the management of risk, and the accepted ways of responding to staff concerns and patient feedback or complaints.

Shared ways of thinking include the values and beliefs used to justify and sustain the visible manifestations above and their associated behaviors, as well as the rationales put forward for doing things differently. This might include prevailing views on patient needs, autonomy, and dignity; ideas about evidence for action; and expectations about safety, quality, clinical performance, and service improvement.

Deeper shared assumptions are the (largely unconscious and unexamined) underpinnings of day-to-day practice. These might include ideas about appropriate professional roles and delineations; expectations about patients' and carers' knowledge and dispositions; and assumptions about the relative power of healthcare professionals—collectively and individually—in the health system.

ii. The Schein's Levels of Culture (Schein 2010; Schein and Schein 2017) (Fig. 1)

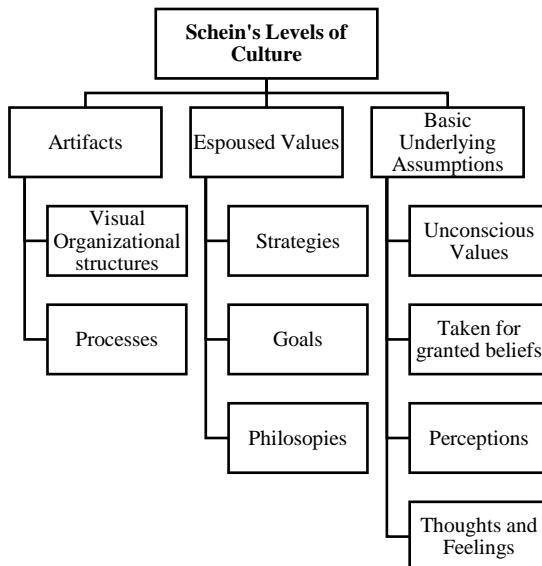
In the transformation of organizational culture, changes are formed from various levels (E. H. Schein, 2010). Schein identified the levels of transformation of culture, as the artifact (visible and observed behavior), espoused beliefs and values and basic assumptions. With the 'Three Levels of Culture', Edgard Schein offered an important contribution to defining what organizational culture actually is. However, Schein has cautioned that he believed the organizational learning, development, and planned change cannot be understood without considering culture as the primary source of resistance to change. Hence in the transformation, leaders should be aware of the cultures surrounding them.

Schein divides organizational culture into three levels:

1. Artifacts: these 'artifacts' are those of physical appearance such as dressing, which can be easily discerned;

2. Espoused Values: beneath artifacts are ‘espoused values’ which are conscious strategies, goals and philosophies
3. Basic Assumptions and Values: the core, or essence, of culture is represented by the basic underlying assumptions and values, which are difficult to discern because they exist at a largely unconscious level. Yet they provide the key to understanding why things happen the way they do. These basic assumptions form around deeper dimensions of human existence such as the nature of humans, human relationships and activity, reality and truth.

Figure 1: Schein’s Levels of Culture (Schein 2010; Schein and Schein 2017)



Rumah Sakit Islam Bogor in Indonesia is an example of a hospital which has incorporated the Islamic culture into the Schein concept. Its organizational culture is based on faith, Islam, and *ihsan*. Accordingly, the Islamic values, beliefs, rules, habitual behavior and even its physical architectural form was adapted into Schein’s organizational culture to transform the hospital with the Islamic values and culture (Hidayah et al., 2020).

2. Hospital Cultures in Malaysia

Malaysian healthcare began with the state playing a prominent role as a legacy to the British colonial rule and it automatically bequeathed a public hospital system almost similar to the British National Health Service (NHS). It was originally developed for the care of expatriates and local government officials and later included the general population (Chee & Barraclough, 2007; Ramesh, 2007). Hence the Malaysian healthcare system developed from its independence in 1957 is heavily influenced by the British' NHS (Mohamed Aljunid, 2014). They brought with them among others, the western medicine (Falconer, 2015; Ismail, 1974; Manderson, 1987), the administration of healthcare services (Manderson, 1987), the architectural design of hospital buildings and the nurses' uniform (Saidun, 2020).

However, in 2014, the concept of Hospital Mesra Ibadah was implemented in the health services in Malaysia in 2014 (Mas'ud et al., 2021) whereby the healthcare services featured some Islamic values/services (Dahalan et al., 2018) and which is also compliant to the Islamic Shari'ah (Jamaludin et al., 2019).

According to Baran (2020) the Islamic branding of 'halal' has been conceptualized as permitted, allowed and legal things for Muslims and Syariah-compliance, which is mostly associated with foods and finance. However, the halal market now includes hospital services which emphasize on fulfilling a set of standards and values derived from the understanding of Syariah in the aspect of principles, governance, finance, services including food and medicines, as well as culture (Kadir et al., 2019).

i. Development of Islamic Hospital Services in Malaysia

The global Halal industry is estimated to worth around USD2.3 trillion (excluding Islamic finance) a year, is now one of the fastest growing markets. It is not confined to only food but to other services as well such as healthcare, travel, cosmetics, and others

(Azam & Abdullah, 2020). In healthcare services, Malaysia began its ‘halal’ services by initiating Islamic-based hospitals, providing *Musolla* (room/space) for Muslim patients and visitors perform their daily prayers (Jais, Aliman, & Islmail, 2009). Though it maybe just superficial, it was beginning of the transformation of the provision of Muslim-friendly facilities.

The development of Islamic hospitals can be charted and regarded by the literature reviews written about this topic. Over time, with the growing interest in the providence of Muslim-friendly and halal services, the topic has been written in numerous topics and perspectives. The following are some of those written.

Figure 2: The Development of Islamic-based Hospitals (LR)

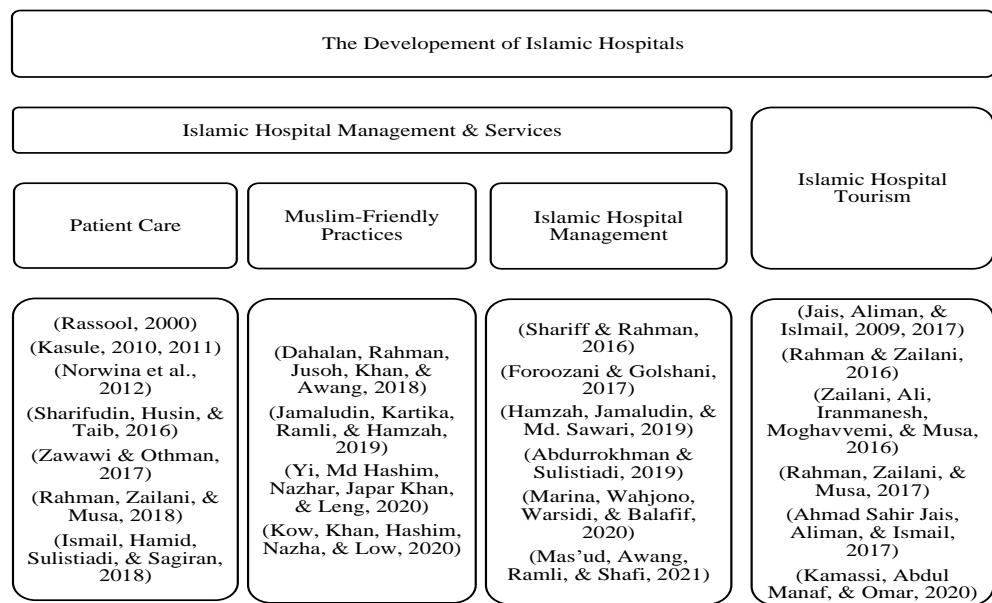


Figure (2) above, summarizes sources of publication with regards to the development of Islamic hospitals and services. Amongst those written are about the provision of proper patient care employing the Islamic ethics in the enabling the patient to perform the daily worship, in the protection of progeny, halal medicine (without alcohol and other haram ingredients) etc. The Muslim-friendly practices which were discussed included Islamic etiquette, medical procedures and advice given to patients which

must be according to Islamic laws. The Islamic hospital management deliberated over using the *Maqasid al-Shari'ah* in the management of hospital which included the hospital's operation and the micro-management of the hospital such as in the Shariah Standard on Organizational Management, Shariah Standard on Accounting and Finance Management and others.

The growing Muslim population worldwide has brought about the flourishing Islamic hospital tourism in Malaysia, and this was reviewed in many literatures found. From the literature reviewed, the discussions began in the early 2000 with studies on the Islamic perspectives in the caring of hospital patients which later in 2016 onwards, discussions developed pertaining hospitals offering easy access to worship, Islamic management of hospitals and Islamic hospital tourism. Islamic hospital tourism began with the rising cost of health care, longer waiting lists and poor medical system. Muslims worldwide are seeking for up-to-date hospital services and facilities with Islamic accreditations (Jamaludin et al., 2019; Kamassi, Abdul Manaf, & Omar, 2020)

3. Islamic Perspectives of Organizational Culture

The first hospital recorded began from the Hellenistic period and Tschanz (2017) reported that in early medieval Europe, their philosophy of the illnesses suffered by the sick were thought to be of supernatural and cannot be treated. The culture practised then included the caring of patients which were tended by monks who reassured and comforted the sick of the salvation of their souls with no attempt to treat the illness. When Islam arrived, it viewed illnesses different as their belief was based on the al-Quran and Hadith which confirmed that illnesses send by God came with a cure. Amongst the narrations are:

- From Abu Hurairah RA, the Prophet SAW said:

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

“There is no disease that Allah has created, except that He also has created its treatment.”³

³ Sahih al-Bukhari (5678)

- From Anas bin Malik RA, the Prophet PBUH said:

إِنَّ اللَّهَ حَيْثُ خَلَقَ الدَّاءَ، خَلَقَ الدَّوَاءَ، فَتَدَأْوُهُ

“Indeed, Allah created disease and also its cure. Hence, seek medication.”⁴

Islam also brought about healthcare services as early as in the Prophet's era (Isā, 1981; Jan, 1996; Kasule, 1998) with the nursing of wounded patients during the *Ghazwah Khandaq* (Battle of the Ditch) in a mobile military tent. During the Islamic Golden Era of 8th -14th CE, *waqf*-based hospitals were successful in their endeavor to serve the public by integrating the Islamic culture and civilization then resulting in a dynamic and organized healthcare institution (Adnan, Mutalib, & Aziz, 2020). It exuded a culture which exhibited a sign of a more complete integration with Muslim culture and civilization and it was also a guarantee of the hospital's longevity (Nowsheravi, 1983; Sayili, 2006).

From an architectural perspective, the west and Islamic approach bore some differences. Examples are in the physical design of a central courtyard and the separation of the sick according to their sex and disease (Montague, 1984) whilst the west were plainly built and dim (Tschanz, 2017). The western interior design regarding the beds where they are arranged according to the pews in a church where religious masses can be attended by the sick. The bimaristans (a Persian word for an ‘asylum for the sick’) or hospitals in the Islamic civilization were prototype for modern hospital with good ventilation and lighting (Tschanz, 2014, 2017), segregation of sexes, beautiful landscaping of fountains and brooks with facilities of laboratories, dispensary, kitchens, baths etc. (Montague, 1984; Al-Majali, 2017).

The organizational management culture of the past hospitals were based on Islamic traditions of the al-Quran and hadith where medical ethics inaugurated from the early 9th century and documented, entitled *Adab al-Tabib* (Conduct of a Physician) (Al-Majali, 2017). Their goals were basically to serve the welfare of their

⁴ Musnad Ahmad (12596)

patients and to educate new physicians. There were administrative staff, technical staff and medical staff were uniformed, working two shifts per day (Montague, 1984; Al-Majali, 2017). The hospitals were also usually financed by the Islamic endowment of *waqf* funds (Hamouche, 2007; Nour, 2015; Tschanz, 2017; Shaikh, 2018). Studies also noted that elements for the success of past *waqf* hospitals included their unique architecture (Dāhir, 2015), financial sustainability (Al-Ahmad, 2014)

The following show texts from al-Quran and Hadith promoting the work culture and Islamic ethics which prove that work as a form of worship and that it comprises of trust, honesty, and sincerity.

i. Working Culture based on al-Quran and Hadith

Islam distinguishes ‘work’ as part of an ibadah (an act of worship) and a sense of jihad (cause of Allah) as the Prophet SAW said (At-Tirmidhi, no. 1209):

“The honest, trustworthy merchant will be with the Prophets, the truthful and the martyrs”.

The conception of *īmān*, *amal* and *ihsan* is comprehended by its Quranic linguistic technique in its meaning and importance. The Quran says, ‘those who have *īmān* and do good acts’ implies the importance of *īmān* over *amal* and that in short, with *īmān* there will be good undertakings (Zaman & Jan, 2012).

The concept of *īmān* has been discussed by many scholars in the past and in the modern era. Contemporary scholars have defined *īmān* by means of its vertical element when communing with Allah SWT and horizontal elements when interacting with the society (Kasmani, Yusoff, Kanaker, & Abdullah, 2017; M Haneef, 1997; Zaman & Jan, 2012) and the Tawhidic Paradigm (Borhan, 2015; M Haneef, 1997).

True faith, then, must manifest itself in the heart as sincerity, on the tongue as affirmation, and on the limbs as action. Ibn Taymiyyah explains this when he writes:

وَمِنْ أَصْوَلِ أَهْلِ السُّنْنَةِ وَالْجَمَاعَةِ أَنَّ الدِّينَ وَالإِيمَانَ قَوْلٌ وَعَمَلٌ قَوْلُ الْقَلْبِ وَاللِّسَانِ
وَعَمَلُ الْقَلْبِ وَاللِّسَانِ وَالْجَوَارِحِ

Among the principles of the people of the Sunnah and the community is that the religion and faith consists of sayings and actions: the sayings of the heart and the tongue, and the actions of the heart, tongue, and limbs (Ibn Taimiyyah, n.d.).

Righteous deeds are the inevitable result of sincere faith, such that Allah constantly emphasizes the rewards of those “who have faith and do good deeds”. Hence, from an Islamic perspective, the Islamic sources of the al-Quran and hadith defines ethics with *ma'ruf* (approved), *khayr* (goodness), *haqq* (truth and right), *birr* (righteousness), *qist* (equity), ‘adl (equilibrium and justice), and *taqwa* (piety) (Al-Aidaros et al., 2013).

ii. Islamic Hospitals: The Development and Transformation of Organizational Culture

The Table (1) above shows a comparison of article journals discussing the transformation of Islamic culture and how it is not only adapted but adopted in the transformation of the healthcare culture such as in Rumah Sakit Islam Bogor (Hidayah et al., 2020). Discussions regarding the Islamic perspective of the medical field or healthcare services, began in the late 1980s about Islamic medicine and Islamic medical ethics (Rispler-Chaim, 1989) but acknowledged the lacking of literature on contemporary Islamic medical ethics. Articles also discussed the essence behind the Islamic culture of faith, *shariah* and the *maqasid*. In practicing the approaches of western medicine and consuming the western medicines, hospitals have inadvertently adopted the western values and culture. The transformation to an Islamic-based culture for a *waqf*-based hospital can be a better option.

Table 1: Islamic-based Hospital Culture (LR)

Title and Citations of Article Journals	Summary of Articles
Islamic Medical Ethics in the 20 th Century (Rispler-Chaim, 1989)	Practicing the medicine of the west in hospital has subjected hospitals to the western values. Some of the issues discussed by Islamic medical ethics are universal: abortions, organ transplants, artificial insemination, cosmetic surgery, doctor-patient relations, etc. adopting the Islamic Muslim ethics seeks to compromise between Islamic heritage and the achievements of modern medicine, as long as basic Islamic dogma is not violated.
The Impact of Workplace Spirituality Dimensions on Organisational Citizenship Behaviour among Nurses with the Mediating Effect of affective Organisational Commitment (Kazemipour & Mohd Amin, 2012)	In health-care systems, with spirituality, there exists a sense of meaning with organizational citizenship behavior, meaningful work and citizenship behaviors. There was a higher level of altruism and a greater concern for colleagues also.
Islamic public administration tradition: Historical, theoretical and practical dimensions (Samier, 2017)	Islamic administration is grounded in religious principles, oriented towards service to society and aimed at wisdom and judgment and personal interaction. It embeds end values for individual welfare and societal

	improvement, in particular those traditional forms like the mandarinate that are grounded in a strong social ethos and service.
The Perceived Role of Islamic Medical Care Practice in Hospital: The Medical Doctor's Perspective (Rahman et al., 2018)	Islamic medical care is a new mode of healthcare service market.
Narrative Study of Shariah Hospitals in Indonesia : A Review of Islamic Brand Communities Innovation for Health Care (Sulistadi, 2020)	Hospitals with Shariah certification carry out their services with reference to the concept of Maqoshid Al-Sharia, namely, the preservation of religion (Hifzh Al-Din), the soul (Hifzh Al-Nafs), the senses (Hifzh Al-'Aql), the descent (Hifzh Al-Nasl), and property (Hifzh Al-Mal).
Organizational Culture in Shaping Image of Hospital, Case Study of Islamic Services at Rumah Sakit Islam Bogor (Hidayah et al., 2020)	An example of an Islamic -based hospital is the Rumah Sakit Islam Bogor which has an organizational culture of faith, islam, and ihsan incorporated into values, beliefs, rules, habitual behaviour, and physical form of it.

Discussions regarding the Islamic perspective of the organizational culture in healthcare began as early as 1989. Over the years academicians began discussing Islamic perspectives in healthcare such as in medical ethics, working ethics, health services and organizational culture. Hence, this transformation of an Islamic organizational culture can be a change in the delivery of patient-focused health services by encouraging healthcare professionals to work smarter, faster and better (Rezeki et al., 2018) which can not only infuse some Islamic values to strengthen

individual transparency but morally, which eventually can enhance economic progress in Islamic world (Aldulaimi, 2016). The application of Shariah standards in the hospital management system can increase the quality of health care and improve patient satisfaction (Abdurrokhman & Sulistiadi, 2019). The 'halal' services can also include the presence of trained Muslim chaplain to offer Islamic last rites, the availability of an Islamic scholar for any fatwa enquiries (Leong et al., 2016), and even the exclusion of healthcare services such as the abortion of fetuses and 'mercy killing' or euthanasia of terminally ill patients (Padela, 2007).

The transformation of organizational culture for *waqf*-based hospitals will not be easy. Kimball (2015) believed that the transformation of organizational culture requires commitment, time, and flexibility but it will be of a culture which will be the underpinning that makes some health care organizations exceptional. Kimball added that the result from a successful culture transformation process are three most important elements which are identified as leadership commitment and support; shared vision and values; and the involvement and ownership at all levels.

Research Methodology

The methodology used in this research is content analysis from a qualitative research methodology relying on textual, while hermeneutics provides the method of interpretation and understanding (Neuman, 2014). Data analysis will involve manual coding and thematic analysis with pattern-matching. Pattern-matching (Sinkovics, 2018) is applied to the definitions of the different concepts to construct validity as it can help to retrace the thought process of this study and to understand the how and why of the deductions. Hence, when these characterizations bear a basic resemblance to each other, it only reinforces the validity of the concept in its application into the hospital organizational culture. The content analysis deliberated over literature of organizations culture and its role in healthcare and Islamic healthcare and the development; present theories of organizational culture in healthcare consisting of the theory of Mannion and Davies (2018) and Schein's Levels of Culture (Schein 2010; Schein

and Schein 2017); hospital cultures in Malaysia and an Islamic perspective of organizational culture.

Discussion and Findings

Literature disclosed some findings which identified that the Islamic perspectives coincided with some of the theories on organization culture in healthcare and that resilience in healthcare tantamount to some serious consideration in the pandemic era of Covid-19 and be regarded an important and significant factor/element in the final line-up of criteria for the proposed Islamic organizational culture for a *waqf*-based hospital. Hence, the following is explained further.

1. When the concepts were compared in a pattern-matching table, similarities were found and patterns discovered. Table (2) below shows the correlation between the 3 levels of OC, Schein's levels of culture and the Islamic tenets of *Imān*.

Table 2: A Comparison of Cultures with the Tenets of *Imān* and the Proposed IOC

The Different Concepts in the Belief/Management /Organizational Culture	The Faith of Islam or <i>Imān</i>	The 3 Levels of OC (Mannion and Davies 2018)	Schein's Levels of Culture (Schein 2010; Schein and Schein 2017)	The Proposed Islamic Organizational Culture (IOC)
Belief and Values	To believe with one's heart,	Deeper shared assumptions	Espoused Values	To instil the Islamic culture and profess

				loyalty and commitment in the providence of good health
Proclamation	To verbally profess with one's tongue	Shared ways of thinking	Basic Underlying Assumptions	Personalising the core value with a slogan
Manifestation	To demonstrate externally or in one's physical actions	Visible Manifestations	Artifacts	The physical manifestations of Islamic faith and values and local cultures of Shariah compliance.

A pattern is formed which show some striking resemblance between these concepts and can be accepted and adopted when implementing into the Islamic organizational culture for hospitals. Whilst in Islam, *Imān* is belief in the oneness of Allah SWT and its important role is in fostering the growth of human values such as to worship in Allah SWT alone and believing that Muhammad SAW as His messenger. This will lead to human development which in turn will create a moral life, upholding humanity and morality. The 3 levels of OC and Schein's levels of culture, both emulate the similar basic properties of intrinsic values, acknowledging beliefs

and the manifestation of values. Together all three, show patterns that correspond and match each other and the upshot is the proposed Islamic OC in the final column (Table 2).

In determining the elements needed for Islamic organization culture for a hospital, they have been identified and visualized below in Table (3) below. For theoretical contribution, this research highlights the elements needed to install the Islamic culture based on the al-Quran and Hadith and to acknowledge loyalty and commitment in the providence of good health; personalizing the Islamic core values with the organization's slogan/motto and finally, the manifestation by the building the architecture of the building according to the Islamic perspective such as in the staff attired according to Islamic Shariah, administration with Islamic ethics and management according to the Islamic Shariah.

Table 3: The Elements in the Proposed Islamic OC

The Elements	The Application	Examples
1. To instil the Islamic culture and profess loyalty and commitment in the providence of good health	The application of Islamic ethics in the management and administration of hospital services.	To implement an Islamic working environment for staff of administration, managerial and other staff of the hospital. To also educate the staff of the religiosity of Islam and to hold firmly the faith of Islam.
2. Personalising the core value with a slogan with Islamic faith and the need to seek medical treatment	An example is a Hadith from Abu Hurairah RA, the Prophet SAW said: <i>مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً</i> <i>"There is no disease that</i>	Promoting Islamic awareness in healthcare services by utilising up-to-date marketing such as internet-based and mobile-based and other media advertisements.

	<p><i>Allah has created, except that He also has created its treatment.”</i></p> <p>Sahih al-Bukhari (5678)</p> <p>-this encapsulates faith in the Almighty Allah and hope for healing.</p>	
3. Physical manifestation of Islamic faith and values, and local cultures of Shariah compliance	<p>To apply architecture of traditional Islamic healthcare of yesteryears.</p> <p>To provide for ‘halal’ provisions.</p> <p>To adopt the local Malaysian cultural and traditional healing services and medicines.</p>	<p>Architectural Islamic design with functional aspects such as in the water fountains for fever-wards, <i>qiblat</i>-facing beds for easy worship for patients, Islamic uniforms for nurses, halal medicines and food etc.</p> <p>Acupuncture, herbal medicines etc.</p>

In the application of these elements, the following are defined and explained in Table (3) above, where examples of these elements can be implemented in *waqf*-based hospitals. In the first identified element, implementation can include an Islamic working environment with Islamic Ethics and promote religiosity amongst staff by encouraging Islamic education. The second element of personalizing the core value, the implementation is by promoting Islamic awareness by using information technology such as internet-based and mobile-based media. The third element of physical manifestation includes the architectural design of

buildings with functional aspects, Islamic attired uniforms and 'halal' medicines, food and others.

2. In promoting 'halal' western medicines in Islamic organizational culture, literature reviewed also found that the cultural medicines can be complementary to modern medicines (Hussain & Malik, 2013; Lam et al., 2021; Saad et al., 2005). According to (Chen, 1975), the current scientific medicine, is viewed as mechanistic and individualistic, while the traditional or cultural medicine takes a supporting, personable, and holistic approach. Instead of being antagonistic, modern and traditional medical systems are seen as potentially complementary. Hence, Malaysia, being an multi-cultured country, traditional or cultural medicines can also be included but they must be of Sharia compliant. An example of such cultural healthcare services or complementary medicine is the acupuncture practice originating from the Chinese community and the Indian traditional medicines of Ayurveda. In fact, it has also been reported on the website of the Traditional and Complementary Medicine Division (T&CM), Ministry of Health (MOH) (Traditional and Complementary Medicine Division, 2021) that as of January 2020, 15 MOH hospitals are providing T&CM services in Malaysia. Among the T&CM services offered in MOH hospitals are: traditional Massage, acupuncture, herbal therapy as a complementary treatment for cancer, Shirodhara, external Basti therapy and Varmam therapy. These services offered make up of Chinese, Indian and Malay traditional complementary medicines and services. Incorporating these can possibly diversify the services and provide significant contributions to the healthcare of the multi-cultured Malaysians. During the pandemic Covid 19, there were reports of use of these complementary medicines (Prajapati & GV, 2020; Lam et al., 2021) and they provide a good opportunity to employ them due to their lower cost (Hussain & Malik, 2013) and time-tested nature (Evans, 2009).
3. Another finding is the organizational culture of resilience of which growth is encouraged, support is plentiful, and crises are recognised as opportunities. This special mention of resilience

during the pandemic, highlights the importance of resilience for healthcare workers as frontliners during the recent pandemic Covid-19 (Barzilay et al., 2020; Hynes, Trump, Love, & Linkov, 2020; Setiawati, Wahyuhadi, Joestandari, Maramis, & Atika, 2021; Wu, Connors, & Everly, 2020). Resilience amongst others, helps reduce worries as well as anxiety and depression; its approaches to combat and manage epidemics is a necessity; resilience is proposed for healthcare workers and that the development of resilience is of utmost important to prepare healthcare workers to deal with crises and reduce mental health problems in the future. Studies have shown that resilience can be developed through experience, learning, and formal training (Matheson, Robertson, Elliott, Iversen, & Murchie, 2016). Resilience is generally described as the ability of an individual to successfully adapt, maintain competent functioning, and 'bounce-back' from adversity and major life stressors (Sull et al., 2015).

Islamic ethics can help develop the organizational culture of resilience. From the Figure (4) below, the articles of resilience in the pandemic Covid-19 and Islamic Ethics show their different approaches and strategies in developing resilience in an organizational culture of hospitals during crises such as in the pandemic Covid 19 and can prepare frontliners for other future pandemics and healthcare crisis.

Figure 4: Resilience (Literature Review)

Resilience	
Islamic Ethics	Resilience & Crisis
(Sharaf al-Din, Rostami, & Ghaffari, 2016) (Othman 2019) (Salleh Kamarudin et al. 2020)	(Barzilay et al. 2020) (M. A. Rahman et al. 2020) (Wu, Connors, and Everly 2020) (Setiawati et al. 2021)

In literature of Islamic ethics (Sharaf al-Din et al., 2016; Othman, 2019; Salleh Kamarudin et al., 2020), among those describing resilience is that it is one of the components where it is

made up of personal competence, trust in ones' instincts, tolerance of negative effects, positive acceptance of change and secure relationships, control and spiritual influences; with Islamic spirituality, the human capacity can overcome from adversities much easily and that Islam promotes patience, perseverance in adversities and to believe that all that befall are from Allah SWT. Hence, resilience in an Islamic perspective is measured when the individual overcomes an ordeal with calm and a high degree of patience and that a person's capability to overcome problems and adversities is to persevere, equip oneself with positive elements that can act as a shield and to have faith that with patience, help will come from Allah SWT and that He has promised paradise for those who are patient.

This criteria of an Islamic OC in a *waqf*-based hospital would be an improved version of the hospital organizational culture within which those essential elements permeate a holistic Islamic organization culture for *waqf*-based hospitals whereby it will include Islamic management of the hospital organization, with updated technology in medical facilities and involving the cyberspace and digitalism for media promotions, Islamic and local architecture wherein they are purpose-built, with underlaying service-oriented patient-centered culture plus distinctive dressing, decorum and facilities are presented.

CONCLUSIONS

An Islamic organizational culture is deemed necessary for Islamic based hospital such as *waqf*-based hospitals. These elements of the Islamic organizational culture consist of comprehensive and holistic in nature and based on the al-Quran and Hadith which provide for an Islamic environment wherein, Muslim patients will feel comfortable and contented that when in a vulnerable and sensitive situation, such as ailing and weak condition, their religious concerns are well taken care of. This study is also another means for *Dakwah* (proselytization) in propagating Islam. It can not only persuade non-practicing Muslims to understand Islam better and be more pious but can also attract non-Muslims to appreciate and be more acquainted

with Islam. Considering Islam's world population is on the increase, and that more Muslims desire and demand good healthcare with guarantee of Sharia's compliance and confident of the status of 'halal' of services of hospitals, this research is on target and heading towards Islamic compliance of global healthcare services. Hence, Islamic OC can act as a mediating role between knowledge and concepts provided in Islam and in addressing the management of healthcare services and the concerns of some stress-related issues of healthcare frontliners.

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TRANSFORMATIONAL LEADERSHIP, MOTIVATION AND WORK LIFE BALANCE AMONG NURSES IN ISLAMIC PERSPECTIVE.

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Abstract

This paper aims to shed light on the study variables (transformational leadership, motivation, and work-life balance) and bind them to Islamic thought by presenting Islamic administrative tools. Next, spot the light on the historical Islamic role to the nursing function and compare with rise modern nursing concept. Moreover, identifying the difference between Al-Naqli and Al-Aqli, where Al-Naqli represents the Quran (Words of Allah) and Sunnah (the saying and action of the Prophet Muhammad) and Al-Aqli conforms to contemporary theories. Finally, conclusions were presented to enhance Islamic thoughts and identity.

Key words: Transformational Leadership, Work Life Balance, Motivation, Nurses and Islam Perspective.

INTRODUCTION

Nursing job recognized as humanitarian profession and nurses known as angels of mercy who works with a watchful eye to preserve patients' lives and provide great services to the

community and overall health care system (Stokes-Parish et al., 2020). Unfortunately, globally nursing job classified as a difficult and arduous profession with occupational stress (Marie G & Maiya, 2020). Therefore, it is essential to contend the Islamic administrative perspective and link it with nursing profession to embarked creative solutions particularly in light of generalization to Islamic countries and others.

NURSING IN ISLAM

Islam has taken care of the human being, as it considers human to be Allah successor on earth. Islam religion emerged preservation of human life is the first item of the five necessities in Islam or called Maqasid Sharia (Syah, 2021).

Nursing job came to achieve life preservation approach, which has deep roots in Islam, which began in the time of the Prophet Muhammad peace be upon him (P.B.U.H) under supervision of Rufaida Al-Asalmiya with a group of Muslim women who served and treated injured Muslim warriors' during holy wars and peace times (Aldossary et al., 2008; AlYami & Watson, 2014). One the other hand, in recent time Florence Nightingale, British nurse remembered as a pioneer of modern nursing in western countries, she came to prominence while serving as a nurse during the Crimean war (1854-1856), where she tended to wounded soldiers (Karimi & Alavi, 2015). Therefore, Islam took the lead in recognizing nursing job in the world, while in Western countries, almost a century and half ago recognized the nursing concept.

WORK LIFE BALANCE IN ISLAM

Muslims distinguished by optimal balance and moderation in everything, this reflects the Islamic civilization by uprising the deep critical thinking that Islam is not a priesthood religion limited to worship, but it is an integrated religion including an equilibrium in financial and family transactions and other life aspects. It is obvious from the Holy Quran and Hadith instructions and

prohibitions that well organize life and work. Allah described in the Quran (Surat Al-Baqara, 143) the Muslims as moderation nation, this gives Muslims leadership responsibility advantage towards other nations (Kilani, 2020). The Quran showed that Islam have been encouraging individuals toward balance between work perfection in one hand, but in the other hand, individuals must take the opportunity for other obligations, whether worship or otherwise, which are all at the core of Islam (Surat Tabarak, 15).

MOTIVATION IN ISLAM

Motivation defined in Islamic view as encouraging individuals to achieve organizational goals based on Islamic religion rules that lead the soul to a state of peace and calm that inspires people to practice faith and strive to achieve Allah blessing in this world and afterworld. Meanwhile, Islamic motivation categorized into intrinsic and extrinsic motivation (Aflah et al., 2021). Motivation among Muslims widely used and well known in their religion and culture, Where Muslim employees are characterized by hard workers with an exceptional energy at work because the work, they do is apart of worshiping. Muslims firmly believe the reward for good deeds (Halal) is not limited to this world alone but extends to the hereafter as well. Similarly, the punishment for misbehavior (Haram) is not tied to this life but it certainly imposed after death (Bhatti et al., 2016). As a result, concerning in spiritual aspects distinguishing motivation in Islamic thoughts and has been neglected from contemporary Western theories (Astuti et al., 2020). Besides, management scholars did not agree on a specific motivation theory, these theories have many difference and similarities (Acquah et al., 2021).

In this regards, Islamic perspectives raised basic motivation tools based on Islamic religion like Iman (faith), Taqwa (fear of Allah), Tawbah (encouraging people to regret from bad deeds), Ihsan (Allah presence), justice, Shura (brain storming) and

freedom thoughts and maintaining honesty (Amin & Mohiuddin, 2016).

TRANSFORMATIONAL LEADERSHIP IN ISLAM

There is no doubt that prophet Muhammad (P.B.U.H) is the first transformational leader in mankind history who change an ancient pre-Islamic (AL Jahiliya) values and convictions into the behaviors and principles of Islam, even though it was not well-known in modern theories until Bass draws TFL dimensions and scales, but Islamic principles are very closed to 4I's dimensions It is clearly shown through the following items:

Firstly, the Prophet (P.B.U.H) represents the role model and the ideal of the Islamic nation which applies idealized influence concept, supported by Allah saying in the holy Quran in (Surah Al-Ahzab, 21)

(أَقَدْ كَانَ لِكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا)

(There has certainly been for you in the Messenger of Allāh an excellent pattern [1192] for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often).

Moreover, the prophet Muhammad (P.B.U.H) character distinguished by dignity, respect and esteem, his ethics look like Quran (S. Ahmed et al., 2018). Importantly, the 4 Caliphs namely (Abu Bakar, Omar, Othman and Ali) and other successors practiced their TFL leadership style depending on the Quran and Sunna of Prophet Muhammad (P.B.U.H) represented of the speeches and deeds, this guarantees palmy days opening the doors of success for Muslim predecessors (Trmal et al., 2015).

Secondly, inspirational motivation describes the ability of transformational leaders to build bridges of trust, generate enthusiasm between leaders and individuals and motivate the followers toward achieving goals and sharing future plans (Alotaibi, 2016). Amoudi & Al-Ibrahim, (2019) stated many forms of Islamic inspirational motivation such as granting encouragement

nicknames like the Saif Allah Almasloul (Allah swords) to Khalid ibn Al-Walid and Alsadiq (honest) to Abu Bakar. Next, motivation by smiling, showing appreciation and respect, Duea (invocation) for followers, promoting team spirit and monetary (Amoudi & Al-Ibrahim, 2019).

Thirdly, intellectual stimulation simply demonstrates leader capability of being influential over ideals and enjoy with the highest level of morals. As a result, the leader is revered, respected, and trusted by his or her followers, who wish to emulate the transformational leader (Ngaith et al., 2016). Prophetic TFL style employed in brain storming or mutual consultation (Shura) between prophet Muhammad (P.B.U.H) and Sahaba in many points for instance Greater Badr Battle towards infidel prisoners (Abu Amir, 2005) another scene in to digging trench suggestion from Salman Al-Farsi (Ahmed, 2015). Moreover, Shura approach have been promoted in the Quran Allah says in (Surah Āl-`Imrān, 21).

(So by mercy from Allāh, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allāh. Indeed, Allāh loves those who rely).

(فِيمَا رَحْمَةً مِنَ اللَّهِ لِنَتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيلًا لِلْقَلْبِ لَا نَفْضُوا مِنْ حَوْلِكَ فَأَعْفُ عَنْهُمْ وَاسْتَغْفِرُ لَهُمْ وَشَاوِرُهُمْ فِي الْأَمْرِ فَإِذَا عَرَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ)

Fourthly, individualized consideration reflects leaders paying close attention to their followers, treating them as important individuals in the organizations, discovering their needs and listening to their ideas and suggestions (Chebon et al., 2019). The Messenger of Allah (P.B.U.H) applied this concept in three steps, namely, identifying the capabilities of surrounding

individuals and paying attention to individual differences. Seconded step is determining strengths and weaknesses points for individuals' capabilities. Final step is recruiting each person in appropriate position according to his skill, energy and capabilities, observed by the employment of Khalid ibn Al-Walid as a commander for his strength and dismissal of Abu Dhar Al-Ghafari for his weakness, the employ Bilal bin Rabah as the muezzin (announces for the time of prayer) for his voice beauty, and the goodness of the appointment of (Muadh Ibn-Jabal) as a judge for his deep knowledge (Ahmed et al., 2018).

CONCLUSIONS

This paper focused on the Islamic perspectives of various management concepts such as (transformational leadership, motivation, and work-life balance) on nursing job. It is asserted that policy makers and stake holders in Islamic countries must provide special attention to transformational leadership field to create Islamic leaders to guarantee sustainability and durability organizational works. Furthermore, preparing other studies aimed at benefiting from the experiences of the four caliphs or other great leaders such as (Salah Al-Din A-Ayyubi and Khalid ibn al-Walid) in applying the following concepts (transformational leadership, motivation, and work-life balance). Finally, there are a necessity to extract theories and principles from an Islamic perspective to serve humanity, especially in (transformational leadership, motivation, and work-life balance) and trying to bind these concepts with a noble profession such as nursing job. Forthcoming researches should deal with this deficiency.

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INVESTIGATION OF THE RELATIONS BETWEEN ORGANIZATIONAL CULTURE, INNOVATION, AND PERFORMANCE IN JORDANIAN BANKING SECTOR

التحقيق في العلاقات بين الثقافة التنظيمية والابتكار والأداء في القطاع المصرفي الأردني

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Abstract

Innovation is considered to be one of the key factors that influence the long term success of a company in the competitive markets of today. As a result, there is a growing interest in the further study of the determining factors of innovation. Today, the focus is on these factors related to people and behavior, emphasizing the role of organizational culture, as a factor that can both stimulate or restrain innovation, and therefore affect company performance. However, there is little empirical research linking these variables, particularly in the Spanish context. The purpose of this paper is to study these links by using a sample of industrial companies. The results show that culture can foster innovation, as well as company performance, or it could also be an obstacle for both of them, depending on the values promoted by the culture. It has been found specifically, that an adhocratic culture is the best innovation and performance predictor. Based on these results, it can be concluded that, innovation mediates the relationship between certain types of organizational cultures and performance.

KEYWORDS: Organizational culture; Innovation; Banking Sector Performance

1. INTRODUCTION

Firms currently must operate in an environment characterized by ever increasing global competition, changing customer demands, rapid technical changes, and uncertainty (Droge, Calantone, & Harmancioglu, 2008; Im, Montoya, & Workman, 2012). Within this context, innovation is considered critical for achieving sustainable competitive advantages and therefore for firm success (Melhem, 2019). That is mostly due to the fact that innovative firms are more flexible and can respond to change more quickly; they go the extra mile when it comes to creating new opportunities and exploiting existing ones. Empirical research provides support for a positive relation between firm innovation and performance (Ibrahim, Ali, & Zumrah, 2019).

Given the importance of innovation in improving firm performance, a number of studies have attempted to identify the factors that can enhance innovation (Jin and Choi, 2019). Currently one of the variables deemed to have great influence on innovation is organizational culture (Büschgens, Bausch, & Balkin, 2013; Lin, Donough, Lin, & Lin, 2013). Because organizational culture influences employees' behavior, it may lead the personnel to accept innovation as a fundamental value of the organization and to feeling more involved in it (Ibrahim, et al., 2021). Despite the importance given to culture as a stimulant for innovation, empirical research on the topic is somewhat limited. Some studies on the link between culture and innovation merely look into some elements of culture; whereas others do not use the same cultural traits or typologies (Salaheddine, Shikhli & Abdel-Razek, 2020). Besides, recent studies underpin the need for empirical research on organizational culture and innovation (Nakata & Di Benedetto, 2012).

The purpose of this paper is to bridge a gap in the literature on the topic. First, a literature review was made and the most important characteristics related to innovative cultures were identified and compared to the cultural dimensions and typologies identified in the Competing Values Model. The research aims to identify what model or what model typologies stimulate more innovation and performance. In addition, considering that culture

enhances performance and innovation and that innovation in turn affects performance, another question arose, “Is the influence of culture on performance direct or is it mediated by innovation? Innovation’s role of mediator in the relation between culture and performance has not yet been studied in the literature on the topic. Furthermore, it all becomes more interesting upon taking into account Crossan and Apaydin (2010), who stated that a possible manner for advancing in innovation research is to test the connection between identified innovation determinants, innovation outcomes, and firm performance.

2. THEORETICAL FRAMEWORK

Studying the indirect effect of culture in the performance, involves testing, besides the direct effect of culture on firm performance, the effect of culture on firm innovation and the effect of firm innovation on performance. These relations are developed in the following sections. It is important to clarify that the effect of culture on firm innovation in the second relation has already been partially tested by the authors in previous research (Naranjo-Valencia, JiménezJiménez, & Sanz-Valle, 2012), and it is taken up here again, since it is required to complete the model of relations. Two types of culture were discussed in the previous research: adhocratic and hierarchical culture. In addition to these, this paper includes clan and market cultures.

2.1 Innovation and performance

Innovation has been conceptualized in a variety of ways. OECD (2018: 46) defines innovation as “the implementation of a new or significantly improved product (good or service), or process, a new marketing method, or a new organizational method in business practices, workplace organization or external relations”. Innovations may be classified using different criteria. OECD (2018: 17) distinguishes between four types of innovations: Product innovations involve significant changes in the capabilities of goods or services, both entirely new goods and services and significant improvements to existing products are included. Process innovations represent significant changes in production and

delivery methods. Organizational innovations refer to the implementation of new organizational methods; these can be changes in business practices, in workplace organization or in the firm's external relations. Marketing innovations involve the implementation of new marketing methods; these can include changes in product design and packaging, in product promotion and placement, and in methods for pricing goods and services. In general, the literature on the topic considers innovation one of the key drivers for long-term corporate success, especially in dynamic markets (Damancpour, 2014).

The rationale behind the idea is that innovation often serves to deal with a turbulent external environment. To survive in Schumpeterian environments, organizations must be able to cope with increasing complexity and high-speed change. In such contexts, companies with the capability to innovate will be able to respond to the challenges faster, manufacture improved new products, and exploit market opportunities better than non-innovative companies (Jiménez-Jiménez, Sanz-Valle, & Rodriguez-Espallardo, 2012). Many studies have demonstrated the positive effect of innovation on performance (Afcha, 2011; De Clercq, Thongpapanl, & Dimov, 2011; Gálvez & García, 2012). Thus, despite some conflicting evidence (Zhang, 2011); theory and empirical research suggest a positive relation between innovation and firm performance. Therefore, the first hypothesis proposed is:

H1. Firm innovation is positively associated with firm performance.

2.2 Organizational culture and innovation

Given the importance of innovation in firm success, a number of studies have attempted to identify its main determinants (Crossan & Apaydin, 2010). In general, they can be grouped into individual level, organizational level, and environmental level. Within organizational level, the literature refers to size, organizational design, strategy, leadership, human resource practices, financial support, and organizational culture. Out of them all, the ones that stand out most are organizational design and organizational culture.

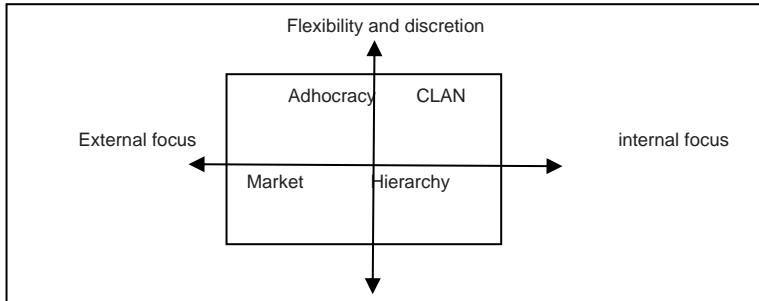


Figure 1 Cameron and Quinn Model

Source: (Saxena, 2016)

Organizational culture can be defined as the values, beliefs and hidden assumptions that the members of an organization have in common. Such shared values form the basis of communication and mutual understanding and affect employee behavior through its two main functions: internal integration and coordination(Martin,2015).

Thus, culture can stimulate innovative behavior among the members of an organization because it can lead them to accept innovation as a basic value of the organization and foster commitment to it; Empirical research has also provided evidence of a significant relation between culture and innovation (Büschgens et al., 2013; Lin et al., 2013; Naranjo-Valencia et al., 2012). What the literature on the topic has not clarified enough is what types of culture enhance or inhibit innovation. In order to identify the characteristics of an innovative culture, the model proposed by Cameron and Quinn was used, the Competing Values Framework (CVF), this model is one of the most influential and extensively used models in the area of organizational culture research. Cameron and Quinn define four cultures - adhocracy, clan, market and hierarchy - using two dimensions (see Fig. 1): flexibility and discretion versus stability and control and external focus versus internal focus and integration (Saxena, 2016).

Using these along with six organizational aspects dominant characteristics, organizational leadership, employee management, the organizational glue, strategic focus, and criteria for success -- they determine four types of organizational cultures. The *adhocracy culture* emphasizes flexibility and change; it is externally

orientated. It is usually seen in companies that operate in dynamic contexts and in those seeking to be leaders in their markets. The key values in an adhocracy culture are creativity, entrepreneurship, and risk taking.

The *clan culture* also stresses flexibility but it is internally focused. Characteristics of clan culture firms are teamwork, employee involvement, and corporate commitment to employees.

A *market culture* preaches control and stability and is externally oriented. The core values of firms with this culture are goal achievement, consistency, and competitiveness. Finally, a *hierarchy culture* is also control-oriented but it focuses on the internal organization. Its key values are efficiency and close adherence to norms, rules and regulations (Sanz-Valle, Naranjo Valencia, Jiménez-Jiménez, & Perez-Caballero, 2012). Having defined the types of models suggested by Cameron and Quinn, their relationship with innovation is now examined. First, a review of the literature that analyzes the culture values that foster innovation.

There is general consensus regarding four characteristics or cultural values that enhance innovation: creativity, freedom/autonomy, a risk-taking attitude, and teamwork (Naranjo-Valencia, 2010). Regarding creativity, innovation relies on the appearance of new and creative ideas and innovation is achieved by combining creativity and the implementation of such ideas. Therefore, an enterprise needs creative people to support the processes, not only those associated with developing ideas, but also those involving the selection, assessment, and execution of the ideas (Salaheddine, Shikhli & Abdel-Razek, 2020). Hence, an innovative culture should, on one hand, encourage employees to take time to think creatively and experiment and, on the other, encourage them to seek new ways to tackle problems and explore their ideas even if the value of the results may not be clear. Freedom, which manifests itself as autonomy, empowerment, and participation in decision-making is one of the most common elements associated with an innovative culture. An atmosphere of freedom and autonomy increases the employees' intrinsic motivation, considered a key factor in promoting creativity in an organization (Isaksen & Ekvall, 2010). As for risk taking,

companies have realized that successful innovation is not achieved on the first try.

If the firm perceives that risk taking is dangerous and may not produce good results, the personnel will not risk any creativity, innovation or experimentation (Filipescu, 2015). A comparison of the above-mentioned characteristics to the types of culture developed by Cameron and Quinn leads to the conclusion that, flexibility-oriented cultures enhance innovation because flexibility is associated with creativity, freedom, and a risk-taking attitude, whereas cultures that stress stability and control may inhibit innovation. Empirical research provides evidence to justify that relation (Jaskyte & Dressler, 2010). Moreover, externally oriented cultures can be expected to foster innovation more than internally oriented cultures. Whereas customer orientation aids the initiation stage by directing product developers toward external users, seeking their input to hone new product ideas, if a company stays locked inside its own four walls, it is not able to discover and exploit opportunities outside its existing businesses or beyond its current technical or operational capabilities (Im, & Workman, 2012).

Then, the type of culture of the CVF expected to most foster innovation is an adhocracy culture as it emphasizes flexibility and is externally orientated. On the contrary, a hierarchy culture inhibits innovation because the values that it emphasizes hinder it: control, stability, and an internal orientation. Besides the key innovation, values (i.e. creativity, freedom, and a risk-taking attitude) are missing. In relation to the other two types of culture model (the market and the clan), it is necessary to deepen their characteristics to clarify the relationship. Taking into account the characteristics of a clan culture, it may foster innovation as it emphasizes teamwork and employee participation. If the work team has a diversity of talented interdisciplinary members, who come up with challenging ideas and incorporating new experiences and information it will promote creativity and innovation (Castaneda, 2015).

However, the evidence provided in empirical studies regarding this topic is non-conclusive. Whereas Llorens, Ruiz, and García (2015) find that cohesion of teams fosters innovation and proves that it encourages creativity, other studies present evidence

to the contrary. For example, they find no particular effect on innovative behavior when team members are changed. Finally, Jaskyte and Kisieliene (2010) observed that an organizational culture characterized by stability and guidance for the team is inversely related to innovation. In addition, a clan culture is internally focused, which may reduce the firm's access to new ideas and opportunities. Wolpert states that if a firm is stuck within their own four walls, it will be unable to discover and take advantage of opportunities. In the case of market culture, there are several facts in favor of and against it. The external orientation of a market culture encourages innovation as offering new ideas and markets the company familiar with the needs of customers (Reid & Brentani, 2015). In contrast, other studies find that excessive attention to the current needs of customers can be a barrier against some types of innovation, however, in general, the literature on the subject believes that the external orientation encourages innovation. Additionally, the market culture - according to its definition in the model of Cameron and Quinn, emphasizes control and stability rather than flexibility, which is a constraint to innovation. In short, the relation between innovation and a clan culture or a market culture is not clear.

In the light of the above, the following can be developed:

H2. Organizational culture affects firm innovation. In particular, an adhocracy culture has a positive effect on firm innovation whereas a hierarchy culture has a negative impact on firm innovation.

2.3 Organizational culture and performance

The above sections propose that organizational culture enhances firm innovation and that innovation is related to performance. Therefore, the fact that culture has an indirect effect on performance may be assumed. However, the assumption in the literature on the topic is that culture is directly related to performance because culture influences the behavior of the members of the organization (Galves & García, 2011), as explained above. Furthermore, according to the resource based view of the

firm, culture can be a source of sustainable competitive advantage not only because it is valuable and rare but also because it is difficult for competitors to imitate as many of its most important characteristics are tacit and highly complex. Furthermore, the literature suggests that different types of culture have a different effect on performance. Gordon and DiTomaso concluded that companies that emphasize adaptability tend to have better financial performance than companies that emphasize stability. On the contrary, Xenikou and Simosi studied a sample of Greek organizations and they concluded that the achievement orientation (market culture) was related to performance whereas the humanistic orientation (clan culture) was not, and indicated that the organizational norms that promote goal setting, productivity, and effectiveness were related to high performance.

The study conducted in Japanese companies (Tokyo) by Deshpande, Farley, and Webster showed that the market culture is associated with better performance, followed by the adhocracy culture, and that the clan culture and the hierarchy culture are associated with poor performance. Other studies used other typologies such as the cultural trait typology that can be compared to Cameron and Quinn's. Said typology, developed and tested by Denison and Mishra, mention the traits involvement, adaptability, mission, and consistency (they share the same cultural-type orientation introduced by Cameron and Quinn), which correspond to the cultural types: clan, adhocracy, market and hierarchy, described above. Denison and Mishra conducted a study in the U.S., concluding that the four traits are positively related to subjective measures (quality, employee satisfaction, and overall performance). Fey and Denison conducted a study using Russian firms and compared its results to those obtained in similar studies in the U.S.

In general, they concluded that the adaptability and involvement (adhocracy and clan) of companies with a flexible orientation are the most relevant traits of effectiveness in the Russian context whereas in the U.S. context, mission (market culture) is important. Likewise, Chan, Shaffer, and Snape concluded based on a study in Hong Kong that adaptability (adhocracy) were the trait more related to performance. The four cultural types have different effects on business performance.

First, the expectation for the adhocracy culture (adaptability), characteristic of organizations that are leaders in products and innovation, which stimulate the entrepreneurial mindset, initiative, creativity, and a risktaking attitude, is that it would have a positive effect on performance. for example, it was found that companies that value adaptation are likely to create ambitious objectives, give priority to customer satisfaction, and show willingness to try out new ideas. Such values and practices were closely related to growth in the firms that those authors studied. In general, prior research provides evidence that the adhocracy culture has a positive effect on performance. Second and sharing the same external orientation emphasis is the market culture; these companies promote ambitious, competitive objectives; their people are result-oriented and success is based on market penetration and market share.

Organizations in which "efficiency and achievement is the norm" motivate employees by setting difficult yet attainable goals and by providing feedback on employee performance, which in turn promotes a perception of competence and feelings of self-efficacy and collective efficacy. Furthermore, the market culture (Kotrba et al., 2012) is also found to improve performance, mainly when the performance measuring stick is market results. There is also evidence that the clan culture and, in general, all cultures that enhance cooperation and teamwork have a positive effect on performance (Petty, 2015). Equally, a high level of involvement fosters a strong sense of psychological ownership and commitment to the organization and its goals. Although Deshpande et al. found a negative effect and Xenikou and Simosi did not obtain any significant results for the relation between this culture, which they called humanistic orientation, and performance, other studies provide evidence of a positive relation (Kotrba et al., 2012). Finally, the hierarchy culture has limitations in current changing environments where the ability to adapt becomes essential for successful performance, as this type of culture often shows most resistance to change and adaptation. Its bureaucratic nature appears to be an obstacle in the organization's struggle to respond to fundamental environmental change. Although some studies have found a positive relation between the hierarchy culture and some levels of organizational results or a non-significant relation,

the general literature on the topic provides evidence that its effect on performance is negative (Han, 2012).

Existing literature does show a precedent of the importance of the cultural types on effectiveness. Taking into account all of the above considerations, the third hypothesis proposed is:

H3. Organizational culture affects performance. More specifically, the adhocracy culture, the market culture, and the clan culture have a positive effect on performance whereas the hierarchy culture has a negative effect.

As discussed above, prior research has shown a direct causal relation between culture and performance and also between culture and innovation. However, the literature on the topic shows that the interrelation among the three constructs has not been modeled as yet. An indirect effect of culture on performance through innovation is predictable because --- depending on the values that it encourages --- culture may foster or limit an organization's innovation activity. Therefore, innovation has an impact on organizational performance.

Along these lines, the fact that some types of culture may indirectly affect performance through innovation because they either foster or limit it may be argued. The performance of organizations with a proactive culture that stimulates risk-taking activities, creativity, and tolerates error is superior to the performance in companies that do not. This is due to the fact that such organizations can develop more and better differentiated innovations more rapidly than their competitors. According to Simpson, Siguaw, and Enz an innovation-oriented focus, characteristically with an adhocracy culture may improve long-term business performance. On the contrary, a hierarchy culture may have a negative effect on organizational results because values such as emphasis on rules and procedures that lead to conformity and lack of creativity, excessive control, and lack of autonomy, are not deemed favorable conditions for innovation. Furthermore, the lack of innovation will be responsible for a negative effect on performance. This leads us to propose another hypothesis:

H3.1. Organizational culture indirectly affects performance through firm innovation. In particular, the adhocracy culture has a positive indirect effect on performance through firm innovation whereas the hierarchy culture has a negative indirect effect on performance through firm innovation.

3. Methodology

3.1 Data collection and sample

The population of this study is HRM and marketing employees in all 24 headquarters of banks in the capital of Amman, so community size equal 220 individuals. The basic unit of analysis for this study will be the banks which are considered as organizations for the current study. Although banks (organizations) were studied, HRM and marketing employees were chosen as key informants since banks could not speak for themselves. Besides, HRM and marketing are the representatives of their organizations who implement the overall plans, policies, and strategies. Also, they are well-informed and most knowledgeable about their organizations' operations.

The sample members were drawn by using a stratified random type of probability sampling by considering suitable guarantee equivalent and independent representation of the research data. This type of sampling method is being free of bias in the way respondents were selected, and the selection reflects the characteristics of the whole population (Zikmund et al., 2010). However, it consumes more time (Sekaran & Bougie, 2010), its advantages worth the required time. The individual strata were formed based on the MFJ directory (Table 1). For recording a reasonably acceptable response rate, as well as avoiding non-valid questionnaires, 220 employees from HR & marketing departments will be selected.

Table 1: Sample Size

Bank Name	Type	No. Employee/HR & Marketing	Proportionate Sample Size (n=220)
Arab Bank	Commercial	62	26

Arab Banking Corporation	Commercial	25	11
Bank of Jordan	Commercial	17	7
Cairo Amman Bank	Commercial	16	7
Capital Bank of Jordan	Commercial	22	9
Jordan Commercial Bank	Commercial	13	6
Jordan Kuwait Bank	Commercial	18	8
Jordan Ahli Bank	Commercial	23	10
Housing Bank for Trade & Finance	Commercial	59	24
Arab Jordan Investment Bank	Commercial	20	9
Invest Bank	Commercial	14	6
Société Générale de Banque Jordanie	Commercial	21	9
Bank al Etihad	Commercial	33	14
Islamic International Arab Bank	Islamic	11	5
Jordan Islamic Bank	Islamic	31	13
Safwa Islamic Bank	Islamic	12	5
Standard Chartered	Foreign	10	4
Egyptian Arab Land Bank	Foreign	9	4
Citibank	Foreign	11	5
Rafidain Bank	Foreign	13	6
National Bank of Kuwait	Foreign	14	6
BLOM Bank	Foreign	15	6
Bank Audi	Foreign	17	7
Al-Rajhi Bank	Foreign	31	13
Total		517	220

For this study, the data collection was done according to personally administered questionnaires.

There are several advantages of this technique which include (a) developing relationship capable of motivating the respondents; (b) clarifying any doubts as it happens; (c) responding rate is guaranteed; (d) immediate assistance to respondents is physically available. However, the negative side of using this technique is very

costly and time-consuming, particularly if the sample is geographically diffused (Sekaran & Bougie, 2010).

4. Measures

4.1 Innovation

According to Manu, innovation deals not only with outputs (e.g. new products or processes) but also with inputs (e.g. R & D expenditure) and with timing (e.g. pioneers, quick seconds or late followers). In this line, 5-point scales were used for each type of innovation. They cover the number of new products/process/management systems introduced, the pioneer disposition to introduce new products/process/management systems, the clever response to new products/process/management systems introduced by others companies in same sector, the R&D efforts to develop new products/process/management systems and the efforts to develop new products/process/management systems in terms of hours/person, teams and training involved. Then, the scales were combined to measure innovation by calculating the mean of the 5-point scales ($\alpha = 0.779$).

4.2 Performance

Identifying an optimal measure for a firm's performance is a problem in itself, since it is difficult to obtain financial measures. According to Deninson and Mishra, subjective measures of effectiveness are better suited for comparing a disparate set of firms than objective measures of effectiveness. That is why a 5-point Likert scale was used. The respondents were asked to discuss the evolution of the firm's performance over the past three years, in terms of twelve items taken from Quinn and Rohrbaugh. Then, the scales were combined to measure performance (Cronbach $\alpha = 0.873$).

4.3 Organizational culture

The organizational culture measure employed is based on the Organizational Culture Assessment Instrument (OCAI) developed by Cameron and Quinn. In this research there were used four of the six key dimensions of organizational culture the OCAI

proposes: dominant characteristics, management of employees, organization glue and criteria of success since authors did not have information about the other two dimensions: leadership style and strategic focus. The former is strongly related to the management of employee dimension and the latter is similar to the criteria of success dimension. Thus, our measure can be considered as valid even though those two dimensions were excluded. Other previous studies have also measured organizational culture using fewer dimensions than the OCAI model proposes (Deshpande et al. 1993; Lau & Ngo, 2004; Obenchain & Johnson, 2004). Following the OCAI methodology, 16 items were included in the questionnaire, organized in four parts (corresponding to the four dimensions used) with four descriptions in each part. The four descriptions matched the definitions of each of the four culture types in the model developed by Cameron and Quinn: adhocracy, clan, market, and hierarchy. Respondents were asked to allocate a score, for a total of 100 points, among the four parts, according to how well the descriptions matched their organization.

4.4 Control variables

Four control variables frequently associated with innovation and performance were included in the analyses. They were *industry* (0 = manufacturing; 1 = service), *age* (the number of years that the firm has been running), *size* (the number of employees) and *strategy* (the four types of strategy taken from the model by Miles and Snow. Table 2 provides information regarding the variable mean values, standard deviations, and bivariate correlations.

4.5 Statistical analysis

The hypotheses were tested using hierarchical regression analysis. To assess the indirect effects of culture on firm innovation, the methodology proposed by Baron and Kenny was chosen. According to that methodology, to establish mediation, it is necessary to test three regressions and meet the following conditions: first, the independent variable must affect the mediator in the first equation; second, the independent variable must affect the dependent variable in the second equation; and third, the mediator must affect the dependent variable in the third equation. If these conditions are all met with the predicted sign, then the effect of the

independent variable on the dependent variable must be lower in the third equation than in the second. There is perfect mediation if the independent variable has no effect when the mediator is controlled>

Table 2 Means, standard deviations and correlations among variables.

		M	Sta nd ard a r d e n d a r d e v i a t i o n	1	2	3	4	5	6	7	8	9	10	1	1	
1	Indu stry	0. 5 6	0.4 9	1												
2	Age	2. 2. 0 4	15. 30	0. 0 8*	1											
3	Size	7. 1. 1 4	18. 14 1 4	0. 0 1	0. 10 **	1										
4	Anal yzer	0. 4 4	0.4 9	0. 0 3	-0. .0 4	-0. .0 3	1									
5	Defe nsiv e	0. 2 8	0.4 4	- 0. 0 7*	0. 09 *	0. 08 *	-0. 56 ***	1								
6	Rea ctive	0. 0 2	0.1 6	0. 0 2	0. 01	0. 00	-0. 15 ***	-0. .1 0* *	1							
7	Clan	2. 1 3	0.7 4	- 0. 0 3	0. 00	-0. .1 1* *	0. 05	0. 00	0. 0 1	1						
8	Adh ocra cy	1. 5 3	0.4 3	0. 0 6	0. 04	0. 04	-0. 02	-0. .0 0	-0. .0 5	-0. 12 ***	1					
9	Mar ket	1. 4 6	0.4 6	- 0. 0 1	-0. .1 2* *	0. 13 ***	0. 01	-0. .0 4	-0. .0 0	-0. 45 ***	-0. 03	1				

1 0	Hier arch y	1. 7 3	0.6 4	0. 0	0. 03	-0 .0 2	0. .0	-0 .0 4	-0. .0 0	-0. .40 ***	-0. .34 ***	0. .00	1	
1 1	Inno vati on	3. 4 0	0.6 2	0. 0	0. 06	0. 09 *	-0. .05	0. .02	-0. .0 1	0. .00	0. .34 ***	0. .00	-0. .24 ***	1
1 2	Perf orm ance	3. 7 6	0.5 0	- 0. 0	-0 .0 5	0. .03	-0. .01	0. .02	-0. .0 8	0. .12 **	0. .21 ***	-0. .1 2*	-0. .23	0. .5 3* *

* $p < .1.$
 ** $p < .05.$
 *** $p < .01.$

5. Results

Table 3 shows the results of testing Hypothesis 1. As may be appreciated in this table, when going from Model 1.0 (which only includes the control variables) to Model 1.1 (which includes the innovation variable), the increase in R^2 is significant and β is significantly positive ($\beta = 0.541$), which indicates that innovation has a significantly positive effect on results ($\beta = 0.541$). This result provides support to confirm Hypothesis 1.

Hypothesis 2 proposes that organizational culture affects firm innovation and that the sign will vary according to the type of culture. To test this hypothesis, the four types of organizational culture were independently entered into the equation (Models 2.1 through 2.4) after the control variables. Table 4 shows the results obtained. As predicted, the adhocracy culture has a positive effect on innovation and the hierarchy culture has a negative impact on firm innovation.

Table 3 Results of hierarchical regression analysis for Hypothesis 1.

Variables	Y=performance	
	Model 1.0	Model 1.1
Industry	-0.029	-0.033
Age	-0.052	-0.074*
Size	0.039	-0.007
Analyzer	-0.008	0.028
Defensive	0.013	0.031

Reactive	-0.011	0.000
Innovation		0.541**
F	0.351	23.732**
R2	-0.010	0.282
ΔR2		0.289**

* $p < .1$.

** $p < .01$. Elaboración propia.

Although no effect between the clan culture and firm innovation or the market culture and firm innovation was proposed, those relations were analyzed. As may be observed, no significant results were obtained, which is consistent with the reviewed literature on the topic.

Table 4 Results of hierarchical regression analysis for Hypothesis 2.

Variables	Y = Innovation				
	Model 2.0	Model 2.1	Model 2.2	Model 2.3	Model 2.4
Industry	0.06	0.06	-0.17	0.006	0.006
Age	0.048	0.048	0.33	0.047	0.057
Size	0.084*	0.084*	0.70	0.086*	0.081*
Analyzer	-0.079	-0.079	-0.61	-0.079	-0.066
Defensive	-0.031	-0.031	-0.16	-0.031	-0.032
Reactive	-0.020	-0.020	-0.02	-0.020	-0.015
Clan		0.000			
Adhocracy			0.345**		
Market				-0.009	
Hierarchy					-0.255**
F	1.050	0.898	9.188**	0.903	5.204**
R2	0.001	-0.002	0.118	-0.002	0.064
ΔR2		0.000	0.118**	0.000	0.065**

* $p < .1$.

** $p < .01$. Elaboración propia.

Table 5 presents the results for Hypothesis 3. As predicted, the adhocracy culture and the clan culture have a positive effect on performance and the hierarchy culture has a negative effect on performance. However, the market culture was expected to have a positive effect on performance but the effect obtained was negative. Thus, there is only partial support for confirming Hypothesis 3.

Table 5 Results of hierarchical regression analysis for Hypothesis 3.

Variables	Y= Performance				
	Model 3.0	Model 3.1	Model 3.2	Model 3.3	Model 3.4
Industry	-0.029	-0.022	-0.041	-0.031	-0.025
Age	0.052	-0.053	-0.063	-0.070	-0.040
Size	0.039	0.055	0.030	0.059	0.034
Analyzer	-0.008	-0.016	0.003	-0.006	0.005
Defensive	0.013	0.009	0.023	0.011	0.014
Reactive	-0.011	-0.014	0.001	-0.010	-0.006
Clan		0.123*			
Adhocracy			0.221**		
Market				-0.136**	
Hierarchy					-0.228**
F	0.351	1.161	3.227	1.349	3.434
R2	-0.010	0.003	0.037	0.006	0.040
ΔR2		0.015*	0.048**	0.018**	0.052**

* $p < .1$.

** $p < .01$. Elaboración propia.

Finally, Hypothesis 3.1 proposes that organizational culture has an indirect effect on performance through firm innovation. To test this hypothesis, the methodology by Baron and Kenny was chosen. The first condition implies that culture affects performance. This was proposed in Scenario 3 ($Y = \text{performance}$). The condition is true for the adhocracy culture and for the clan culture (a positive effect), as well as for the hierarchy culture (a negative effect). The second condition was that culture affects firm innovation. This relationship is shown in Scenario 2. The second condition is met for the adhocracy culture (a positive effect) and for the hierarchy culture (a negative effect). To analyze whether Baron and Kenny's third and fourth conditions are met, it is necessary to examine the effects of the types of culture and of firm innovation on performance together. Since the two first conditions are only met for the adhocracy culture and for the hierarchy culture, the combined effect of those two types of culture is evaluated. Table 6 shows the results obtained.

For the adhocracy culture, innovation affects performance, when the adhocracy culture is controlled. In addition, the effect of the adhocracy culture on performance disappears after firm innovation is controlled. For the hierarchy culture, innovation affects the dependent variable when the hierarchy culture is

controlled; likewise the effect of the hierarchy culture on performance drops when firm innovation is controlled. Therefore, the third and fourth conditions are met.

Those results enable ensuring that firm innovation mediates the positive effect of the adhocracy culture on performance and the negative effect of the hierarchy culture on performance.

Table 6 Results of hierarchical regression analysis for Hypothesis3.1.

Variables	Y=performance		
	Model 4.0	Model 4.1	Model 4.2
Industry	-0.029	-0.035	-0.031
Age	-0.052	-0.075	-0.068
Size	0.039	-0.007	-0.007
Analyzer	-0.008	0.029	0.032
Defensive	0.013	0.032	0.030
Reactive	-0.011	0.002	0.001
Adhocracy		0.035	
Hierarchy			-0.095
Innovation		0.528*	0.516*
F	0.351	20.820*	21.553*
R2	-0.010	0.281*	0.288*
ΔR2		0.290	0.297

6. Discussion

As expected, the findings provide evidence for the relation between firm innovation and performance. However, the more interesting findings that this research offers refer to the relation between organizational culture and both firm innovation and performance. Regarding the culture-innovation link, the results show that organizational culture is a key determinant for firm innovation and that it can actually foster it but that it can also act as a barrier against innovation. In particular, findings showed a positive influence of the adhocracy culture on firm innovation. As identified in the literature on the topic, certain traits such as creativity, freedom, and a risk-taking attitude associated with the adhocracy culture enhance innovation.

The negative effect of the hierarchy culture on innovation seen is also consistent with studies that have demonstrated that the hierarchy culture traits, such as centralized decision making

and a high degree of formalization, are negatively associated with innovation.

No significant result regarding the clan culture or the market culture was found. Although some studies point out that the clan culture factors, such as teamwork, are determinant factors for innovation, they may possibly only affect innovation when other values related to external orientation are present. Something similar occurs regarding the market culture results. Although the customer orientation that characterizes the market culture (and also the adhocracy culture) has a positive effect on innovation, other traits, such as emphasis on mechanistic structure, excessive hierarchy, emphasis on details, and exerting too much pressure on the employees, may reduce the positive effect on innovation that its external focus has. Along those lines, Van De Ven, Polley, Garud, and Venkataraman (2019) indicate that a market orientation is not always sufficient and it needs to be accompanied by other conditions, such as creativity, a characteristic that is absent in the market culture. With regards to the relation between organizational culture and performance, there is evidence that the adhocracy culture is also the culture with the highest positive effect on performance, and that the effect of the hierarchy culture is negative. The clan culture and the market culture that were found to have no effect on firm innovation do have an effect on performance. The clan culture is positively related to performance, although the effect is lower than the effect of the adhocracy culture. The market culture also has a significant effect on performance but with a negative signal. Taking into account the findings for the four types of culture, the conclusion may be drawn that flexibility versus stability and control orientation is more important than external orientation versus internal orientation when it comes to performance.

That is to say, flexibility is a must to improve performance. External orientation is better than internal orientation but it must be combined with flexibility to have a positive effect on performance. This idea is consistent with some previous researchers' propositions that some characteristics of non-adaptive cultures are associated with low performance (Nadler, 2018). Regarding the mediation role of firm innovation in the relation between culture and performance, it is possible to

conclude that firm innovation mediates the relation of the adhocracy culture and of the hierarchy culture. In other words, the positive effect of the adhocracy culture occurs because that culture fosters innovation among the employees whereas the negative effect of the hierarchy culture occurs because that culture does not promote innovation.

For practitioners, the implications of the above results are clear. An organization that wishes to enhance innovation and performance should pay attention to its organizational culture as it can be a key enabler of both or a major barrier against both, depending on the values comprising the current organizational culture of the firm. In particular, the findings of this research show that the adhocracy culture fosters both innovation and performance. Some of the main values of this culture are creativity, a risk-taking attitude, freedom, and flexibility. Thus, companies must make efforts to develop a stable adhocracy culture. It is also important to highlight that this study shows that an external orientation or a flexibility orientation is not sufficient for the firm to enhance innovation; companies must focus on both.

However, as flexibility is required to improve performance, top management should focus on enhancing it. In short, the findings of this research can guide managerial efforts to develop an organizational culture that fosters both innovation and performance. Future research should delve in more depth into the relation between organizational culture and innovation. A suggestion could be taking into account the stage of the innovation process. As organizational traits facilitating the generation and implementation of innovation can vary, it would be interesting for future research to examine whether they require different types of organizational culture.

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ABIM'S ROLE IN BUILDING BRIDGES TOWARDS HARMONY THROUGH VALUES AND PEACEFUL CO-EXISTENCE

Peranan Angkatan Belia Islam Malaysia (ABIM) dalam membina Keharmonian Bangsa Malaysia melalui Nilai dan Hidup Bersama dalam Budaya Damai

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ABSTRACT

This article discusses the role of Muslim Youth Movement Malaysia (ABIM) in addressing harmony through values and peaceful coexistence by active involvement and engagement with various social interfaith stakeholders in Malaysia. This article conducted to fill the gap in the previous literature related to ABIM writing contributions in addressing socio-culture issues in Malaysia. Its main objectives are as follows:

- a. To analyze factors and approaches which made ABIM's role is significant to engage with social interfaith stakeholders in Malaysia
- b. To highlight the challenges faced by ABIM in addressing harmony through values and peaceful coexistence.
- c. To examine the effects and way forward of ABIM's engagement and active involvement with various social interfaith stakeholders in Malaysia.

This study adopts the methods of textual analysis and historical research through a critical examination of the primary source materials. The major primary sources used in this study are ABIM

Annual Report, Brochures, Media Release, Press Statement, Muktamar Speeches and through interviews. Secondary sources were collected from library studies based on scientific materials, books, newspaper, and online data. The results prove that participation and engagement of ABIM with other interfaith group in Malaysia able to create awareness dan instill the spirit of unity among nations as well as being recognized as a stakeholder of Committee for the Promotion of Inter Religious Understanding and Harmony among Adherent (JKMPKA) under the purview of the National Unity Advisory Panel.

Keywords: Peaceful Coexistence, ABIM, Interfaith, Nation Building, Cosmopolitan

INTRODUCTION

At a time when identity politics and nationalist politics are threatening to erode values of moderation and tolerance, it is more important than ever to highlight and champion the concept of peaceful coexistence. Identity politics, religious extremism, and hyper nationalism invariably exacerbate traditional and non-traditional security challenges such as xenophobic, hate speech, terrorism, forced migration, and territorial conflict.

The conviction that societies of different ideological, racial, or religious makeups can live and thrive in peace with each other underpins the concept of peaceful coexistence. In other words, peaceful coexistence assumes that friction and conflict are not unavoidable, especially if societies commit to dialogue and mutual understanding

Promoting peaceful coexistence is more than just a theoretical or conceptual exercise. A critical step would be to encourage dialogue and the establishment of common ground between societies from various backgrounds. Since the Prophet Muhammad (peace be upon him) began his call to Islam in Makkah and unfolded one of the greatest political documents in human history, the Sahifah Madinah or the Constitution of Medina, peaceful coexistence and harmonious cohesion with other religious communities have been

well documented in Islamic history (622 AD). As the first social contract document in Muslim history (Imarah, 2005), the treatise embraced 20 major principles such as unity, diversity, conduct, fighting injustice, seeking or striving for peace, religious freedom, and the rule of law.

The source of the Surah Al Hujurat “Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware.(49:13).

Islam gives equal rights to all, rich and poor, noble and ignoble and there is no superiority of anyone over anybody else in Islam , except in terms of Taqwa. And this is the basis of Islamic society.

Siddiq Fadzil (2015), mentioned that a culture that adheres to the guiding principles of "plurality within the framework of unity" will not accept the method of a melting pot in which cultural identity is dissolved or diluted. The proper way is not to force all races to blend their cultural identities into something that is no longer authentic or meaningful. "Plurality within the framework of unity" means allowing diversity to exist while avoiding conflict, clashes, and disunity.

This necessitates a strong and resilient framework. This framework of unity in Malaysia can take the form of loyalty to the King, Rukun Negara – National Pillars, the national language, the national anthem Negaraku, our flag, the Jalur Gemilang, the National Educational Philosophy, and other mutually agreed upon covenants that express our national aspirations. The Malay world is no stranger to cultural diversity. The civilization of this region is made up of the various civilizations of the many islands. To manage such cultural diversity, our forefathers had their own unique wisdom, encapsulated in the slogan Bhinneka Tunggal Ika from Indoneisa which means unity in diversity.

Later Siddiq Fadzil (2016), in his book entitled *Pembinaan Bangsa: Kepelbagaian Dalam Bingkai Kesatuan*, he proposed the

formulation of a new political fiqh (jurisprudence or thought) and give a fresh and practical interpretation to the concept of peaceful coexistence as follows:

- All Malaysians are recognized as brothers/sisters of “full citizenship”;
- The term “*ummah*” (society) includes a “Malaysian ummah” and is not limited to a “Muslim ummah”; and
- The term “*ukhuwah*” (brotherhood) includes brotherhood in citizenship and humanity and is not limited to Islamic brotherhood.

He also mentioned the concept of “*Lita’arafu* emphasizes that getting to know each other is the best way to avoid misunderstandings and respect sensitivities. This is important to ensure that the people truly have strength in unity

One of the most important things ABIM has done is to represent the silent majority voice calling for religious tolerance and racial harmony. The emergence of recent vocally loud extremist groups that base their orientation on aggressive right-left wing demands and tactics necessitates ABIM's opinions and expressions to portray the aspirations of a relatively large pool of middle-class society while providing applied alternatives, as it has done previously throughout its history. This is, in many ways, proper conduct that reassures non-Muslims who are often confused and misled, as well as winning support from progressive, intellectual Muslims through consensus building and deeper understanding to precisely contextualize problems.

Malaysia's unique nature is that many races rely on each other to build a harmonious ecology that strives towards greater national successes. ABIM actively moves forward by having pleasing cooperation with various groups on the interfaith platform, such as the Friendship Group of Inter-Religious Services (FGIS) establish in 2001 and Malaysia Youth Council (MBM) establish in 1948 in an attempt to reduce the widening gap created by political

agenda settings and also the ‘silo mentality’ established through constant implementation of distorted fear and often ignorant prejudices. Here, ABIM and its entire affiliations clearly recognize the situation of a multi-ethnic Malaysia while maintaining its appreciation for its historical description, participating distinctively in the journey endured with its own approaches and thus earning high esteem from its contemporaries.

ABIM’S ROLE AND ACTIVE PARTICIPATION (PAST AND PRESENT)

A country with a multicultural society cannot be separated from religious differences. In this regard, Malaysia is well known as a country with a multicultural society comprised of various races, religions, and customs. Taking into account factors of tolerance and understanding among races over the years, Malaysia would find itself performing reasonably well in comparison to other countries in terms of peace and social stability.

Since its establishment in 1971, Angkatan Belia Islam Malaysia (ABIM) has been regarded as one of the most prominent and matured Islamic Youth Movements in Malaysia, acting as an agency to play that specific role in conveying an understanding of Islam and a message of peace to its own sphere of Muslim audiences as well as to other faiths practises in Malaysia.

ABIM was considered to be the most influential and significant national Muslim Youth organization in the 1970s, as claimed by Osman Bakar in “Agree to Differ” published by UNESCO 2015. According to him, ABIM had successfully embedded its organizational structure and members within the five key elements that shaped itself. These were Inclusive, pioneering, intellectually oriented, taking a middle position, and bringing a hybrid of Eastern and Western ideologies and worldviews into a local context. As a result, the presence of ABIM as an Islamic NGO in the Malaysian context was extremely timely, and it is hoped that it will change Malay Muslims' understanding and practices toward Shariah law in the hope of a better life.

“Islam regards discrimination as a criminal act because it is contradictory to the (Islamic) call to unite different communities and to encourage tolerance, friendship and mutual respect among all human beings.”

This quote was taken from 8th ABIM’s Presidential address in 1978 by Anwar Ibrahim entitled “Islam as a Solution to a Multi-Racial Society”. Prior to this speech, many stakeholders i.e., political leaders, CSO, International actors actively engaged with ABIM. Ghazali Basri and Abdul Halim Ismail in “Dialogue to Peaceful Coexistence”, had mentioned that ABIM’s role started since 1980s on the theme “Partners of People of Other Faiths’ organized by The Young Men Christian Association (YMCA) in which ABIM was sent representatives to the seminar.

This shows that ABIM’s role in building bridges towards harmony through values and peaceful co-existence by active participation in various dialogue, seminar and activities continue until todays. As a result of Malaysia's character as a precarious pluralistic society, therefore, ABIM's role in engaging with various interfaith stakeholders is relatively strategic in order to build a just society based on ethical moral values.

There are four approaches that bring ABIM’s role towards harmony which are:

- 1) Discourse and Advocacy
- 2) Sports, Culture and Art Performances
- 3) Volunteerism
- 4) Courtesy Visit

Apart from these approaches, there are eight platforms of ABIM’s involvement in program and activities engaging with various formal and informal interfaith stakeholders.

Figure 1: Eight platforms ABIM'S involvement in engaging with various formal and informal interfaith stakeholders.



Figure 1 shows eight platforms ABIM's involvement in engaging with various formal and informal interfaith stakeholders.

The first one is **Malaysian Youth Council (MBM)**. MBM is the national umbrella body of youth organisations in Malaysia. The council was established on July 23, 1948. It has three million members in 40 affiliates. Among joint agencies are Regular Youth Organizations, Uniformed Youth Organizations, Religious Youth Organizations, Student Youth Organizations, State Youth Councils and ABIM as one of the Religious based Youth Organizations which involve in development and self- development youth in Malaysia.

The current President of Malaysian Youth Council (MBM), Mr Jufitri Joha, was a former Vice President of ABIM incharge on Interfaith and International Affairs. Among the programs and activities organized by ABIM in collaboration with MBM was Round Table Discussion: Role of Youth in Interfaith Understanding in 2016. The objective of this event is to create an atmosphere of harmonious living among the multi-religious community particularly among youth leaders in Malaysia.

Second, is **Friendship Group of Interfaith Services (FGIS)**. This is an informal gathering of major religious groups representing Islam, Buddhism, Christianity, Hinduism and Sikhism for the purpose of promoting interracial and interfaith harmony through community services. It is presently chaired by Prof Dr Suresh Govind. The Participating Religious Groups are Muslim Youth Movement of Malaysia (ABIM), Buddhist Maha Vihara, Council of Churches of Malaysia, Malaysia Hindu Sangam, Malaysian Gurdwaras Council. For about 21 years of establishment, FGIS members share a strong sense of camaraderie, used to organise Divine Wind programme at the event themed “Blowing the wind of love and unity” whereby the participants visits to houses of worship like mosques, temples and churches to enable its members to get a better understanding of other religions. Malaysia's challenges and its vibrant diversity were harmoniously presented in a stage production titled Bridges and Walls in 2015. Bringing together a song sequence played using traditional instruments such as er hu, harmonium, rebana and dhool, and a drama which speaks of problems Malaysians face like water supply disruption, dengue, brain drain and migration, the show was well-received by the multi-cultural audience of young and old. The one-hour drama, which included elements of empathy and humour, was presented by the FGIS members. In addition, together with National Unity and Integration Department (JPNIN) FGIS organized many Inter-Cultural Youth Leadership Training (IYLC) for the singular aim of promoting nation building through national unity in Malaysia.

Therefore, interfaith groups should gather regularly instead of meeting only when there is an incident. During Ramadan, for instance, some of the non-Muslim members would participate in a

breaking of fast event in a mosque to see for themselves what it was like. In this group, ABIM was involved as Muslim Representative to give clear overview and explanation about misconceptions about Islam. The FGIS believes that ‘learning and engaging’ among the essential way to get the leaders to function as a unified team that support Malaysia’s ideal for national unity.

Next is, ***Jawatankuasa Mempromosikan Persefahaman dan Keharmonian Antara Penganut Agama (JKMPKA)***, this committee is under Department of National Unity and Integration (JPNIN), committee of the Prime Minister's Office of Malaysia. The council members come from various group of people, consisting Religious Leaders, NGO leaders, Academicians, Youth leaders, and also Sabah, Sarawak representatives. In order to discuss and identify ways to integrate Malaysian multiracial and multireligious people, this steering group was formed to proposes solutions to issues that may raise disputes among religious adherents: Religious conversion, Child care rights, Claiming Rights of the deceased provision for houses of worship, humiliation against religions, religious propagation and use of words of religion or any new issues that being raised.

Fourth, is ***Islamic Outreach ABIM Centre (IOAC)***. ABIM works closely with other interfaith community on matters of shared concern, and gives, receives moral support and practical assistance. Islamic Outreach ABIM, one of its agencies offers services to non Muslim and new revert the opportunities to learn about the fundamental and practical aspects of Islam. ABIM has long been aware of the importance in the propagation of Islamic knowledge and understanding among the non-Muslims communities, which brought about the strengthening and enhancing of its efforts towards educating and mobilizing the new converts whose numbers are steadily increasing year by year. Among IOA’s signature program is Mosque Tour Guide, which specializes in training tourists guide to explain the Islamic essence reflected in country’s major mosque such as Masjid Negara, Masjid Putra, Putrajaya and Masjid Tuanku Mizan Zainal Abidin, Putrajaya. Thus, IOA focuses on transparency; differences of opinion are encouraged in an endeavor to seek the truth, They learn

through intellectual discourse, talks, and public presentations in addition to providing reading materials. This efforts is to encourage the thought and reflection on issues of life and man's position, status, role and function on earth for existing and converting Muslim. IOA believes there is no compulsion in Islam thus upholding the fact that learning and acquiring knowledge and understanding of Islam by non-Muslim do not necessarily lead to conversion to Islam. By presenting our faith through wisdom and proper conduct, they strongly believe of leading others towards better understanding of Islam.

Fifth, is **Global Peace Mission (GPM) Malaysia**. Global Peace Mission (GPM) Malaysia is a Trust Foundation which is incorporated under the Trustee Act (Incorporation) 1952, Legal Affairs Division (BHEUU), Prime Minister Office (PMO) of Malaysia. It was established on 26th September 2001 as a movement protesting the declaration of war by the United States and its allies against Afghanistan after the events of 11th September 2001. When Afghanistan was invaded in early October of the same year, GPM had mobilized a humanitarian and medical aid mission to help the victims of war. Since then, aside from actively providing emergency assistance, GPM has been providing other humanitarian aid not only to Afghanistan but to nearly 30 countries in need worldwide. GPM has been actively involved in promoting the importance of fostering and maintaining universal peace through awareness programs and information for the community as well as raising funds to assist victims of war and natural disasters such as floods, earthquakes, famine and tsunami. As a humanitarian wing of ABIM, GPM and other related agencies representing religious communities are using dialogue to support the international development community in humanitarian aid efforts by addressing social inequalities and offering services such as refugee relief, job and housing provision and clean water, sanitation, post disaster event. For example humanitarian assistance in Kelantan (flood) and round table discussion on "Humanitarian Principles: Dialogue with faith based NGOs. This event held on 15 November 2018 together with International Comittee of Red Crescent (ICRC). Faith based

organisations are important partners for humanitarian organisation and often are key players in promoting humanitarian values to their communities. The aim of the dialogue is to bring the various organisations together to explore and discuss humanitarian values from the various traditions, in a closed door dialogue. To date GPM establish and among the pioneer of Malaysia For Syria (2012), Malaysia For Uyghur (2019) and MyAqsa Defenders (2021) and Malaysia For Palestine (2021) to advocate and give awareness to the Malaysian and to seek partnership and engagement from all stakeholders.

Sixth, **Projek Yayasan Rakyat (POWR)**. Projek Yayasan Rakyat is a sosial movement and youth based platform that uphold the principle of democracy, decentralization and unity among Malaysian. This group bring the idea of Bangsa Malaysia which is a concept that can provide those principles and emphasizes on similarities rather than differences, and what brings people together rather than what drives people apart.

In the words of ABIM President Faisal Aziz, “*The unifying values of Bangsa Malaysia should include a united front against poverty, corruption, and conflict, as well as a shared resolve to protect and raise the dignity of all Malaysians. These shared values are the bases of the middle road that will keep our nation from falling into either the pitfalls of assimilation on one hand, or segregation and division on the other.*”

Therefore, by this engagement, ABIM can actively participate in building harmony through spreading values and peaceful co-existence. Since then, Projek Wawasan Rakyat (POWR) launched the #FrontlinersFirst project to raise funds to help pay for childcare requirements for Ministry of Health (MOH) staff amid the Covid-19 shutdown and livestream Derma Kilat Rakyat (2021) that aims to raise funds for pandemic relief.

Seventh, is **MY SOLIDARITY GROUP**. This group was later named after the successful inter-faith platform to response the urgent calls for help from Public Hospitals and Healthcare professionals for the supply of varied medical equipment to cope with the high

number of critical Covid19 patients. Another initiative worthy of highlighting is the Malaysia Solidarity Covid-19 Fund spearheaded by Tzu Chi Foundation Malaysia and jointly supported and endorsed by 20 multi-ethnic and multi-faith organizations, including ABIM. It was started in mid-June 2021 and it was closed on 18th September 2021 with a Concert entitled Raising Hope.

Meanwhile, as part of its bid to build religious harmony and national unity, ABIM featured the 14th Dalai Lama Tenzin Gyatso in an online forum on Islam and Buddhism with the theme "Compassion and Mercy as the Common Values Between Islam and Buddhism" in September 2020. This event is jointly organised with the Tibetan Buddhist Culture Centre Malaysia.

Last but not least, **Malaysian Interfaith Climate Change Network (MICCN)**. ABIM engage with this group together with other coalition of religious-based NGOs, civil society organisations, express their full commitment to defend climate justice and the future of the earth from destruction and pollution that have resulted in the current climate emergency. One of the group objectives is to continuously strive spread a clear understanding to all respective religious communities on the dire importance of conserving the environment as one of God's greatest creations and blessings.

MICCN are always mindful of the ongoing climate crisis and problems of environmental degradation around the world. This situation requires concrete actions by all parties that take the initiative to care for the environment. By this platform, MICCN launched "Destroying the Earth is Against My Religion" campaign. This campaign aims to inculcate the importance of environmental care among religious communities. As part of this campaign, ABIM calls upon the authorities in Malaysia such as the religious department and other accredited international bodies to include environmental-friendly criteria as prerequisites for halal certification.

CHALLENGES

There are challenges faced by ABIM as a one of interfaith actor in bringing harmony through peace and co-existence. Perhaps the main challenge that must be faced is the exclusive attitude which is common in religious life. Regardless of what religion a person believes, such attitude exists with different intensity. It has been illustrated about the significance of this exclusivity and its justification, so to deny it altogether is impossible. What is advocated is the ability of the person to control this exclusiveness in the form of provocations and in a contrary, to show respect on the differences in belief held by friends of other religious.

Other challenges faced by ABIM is to get as many comparative religions graduates involved, engaging and actively participating in programs and activities with the interfaith stakeholders. Still, there is gap from graduates to activist and at the same time the need to create more actors or spokesperson in dealing and discussing issues pertaining interfaith theme is increasing from time to time.

Since ABIM's involvement in representing Muslims in a variety of activities, questions about "who is the true authority to represent Islam" have arisen. If there is no authority involved in this context, they may have misconceptions and misunderstandings about any issue related to interfaith discussions. Ironically, when ABIM participates in and engages in interfaith activities, we are frequently labelled as pluralism and liberalism.

Based on ABIM's experience engaging and participating in various interfaith programmes and activities over the past 50 years, there is a need to engage with media for programme coverage to highlight the positive impact and outcome of the events, rather than the media focusing on the negative news or controversies made by the public.

Another major challenge that ABIM faces is promoting a new understanding and discourse on Fiqh (theory and practise), Fiqh Taayush (peaceful coexistence), and Fiqh Al Muwatonah (Fiqh of Citizenship) to the general public and religious leaders.

It is therefore timely for local Muslim scholars to produce popular writings on the related subject, thereby replacing the traditional

demarcation between Muslims and non-Muslims with a new and progressive one.

WAY FORWARD FOR BANGSA MALAYSIA

Working in a variety of mixed groups provided activists with numerous opportunities to engage in genuine grass-roots dialogue and share their experiences and perspectives, which was one of the benefits of engaging with different religious groups. Furthermore, ABIM activists learned a great deal about other religions, including misconceptions and Islamophobia from various perspectives, discrimination, prejudices, and stereotypes, identity, and inter-religious dialogue.

Muhammad Faisal, speaking at ABIM's 49th Annual General Assembly on December 26, 2020, expressed regret that Bangsa Malaysia has been misinterpreted through political lenses as either "a tool of elite Malays to dilute the identity of other races" or a "Malaysian Malaysia" call to weaken "the majority race's identity."

Using the proper lens, he claims, one can detect "an inclusive, unifying factor" in the "national and civic identity" proposed by Bangsa Malaysia. Then, in Amartya Sen's formulation, Bangsa Malaysia can be accepted as one of "multiple competing identities," a moderate one that keeps ethno-religious identity free of extremism. A culturally diverse nation can thus take the "middle road," avoiding ethnic assimilation or segregation.

When Muhammad Faisal speaks of creating "an integrated identity, informed and inspired by the shared values and qualities of all ethnicities and cultures," he is treading on familiar ground. He does, however, take a bold step forward by suggesting that the "unifying values of Bangsa Malaysia" should inspire a united front to combat poverty, corruption, and conflict.

Muhammad Faisal imaginatively preserves a multicultural worldview that is not alien to Malaysia's richly diverse culture by linking that vision to a "cosmopolitan ABIM. A cosmopolitan worldview and spirit are critical to this reinterpretation of Bangsa

Malaysia. When referring to the cosmopolitan roots of Islamic civilization, which had learned and benefited from Indian mathematics and astronomy, Greek logic, and Persian jurisprudence, the ABIM President draws on ABIM's long multicultural tradition. He recalls Southeast Asia's "Muslim cosmopolitanism," which had an inherent respect for "universal values embedded within one's own customs and tradition." For this, he looks to Anwar Ibrahim, the former President of the ABIM 40 years ago. Anwar emphasized in The Asian Renaissance the unique, creative, and cosmopolitan manner in which Islam historically arrived in Southeast Asia without causing resentment and hostility.

CONCLUSION

While the existing interfaith efforts undertaken by the university, government, NGOs and the civil society like ABIM are commendable efforts, there are still a lot more to be done to further entrench the culture of dialogue and interfaith engagement by addressing harmony through values and peaceful coexistence. It is a big helpful to perceive their presence as the chances, as they were also a big contributor to the country and driving together towards the advancements of the nation. Distinct features of differences among the main religions and ethnics would lead to a severe conflict to the society if no room provided to settle down the problems exist. Another note, rather than focusing exclusively on theological similarities and differences, attention must be given to increasing mutual awareness, understanding, and respect. The goal is to correct stereotypes and misinformation and to find ways to work together to solve problems of mutual concern whether in social, political, economic, and environmental issues.

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THE PHENOMENON OF MIGRATION TRENDS AMONG CELEBRITIES IN THE PERSPECTIVE OF RELIGIOUS PSYCHOLOGY AND ITS EFFECT ON DA'WAH IN MALAYSIA

Fenomena Trend Penghijrahan Dalam Kalangan Selebriti Dalam Perspektif Psikologi Agama Dan Kesannya Terhadap Dakwah Di Malaysia

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ABSTRACT

Lately, the phenomenon of migration among Malaysian celebrities is frequently discussed and has been highlighted to be the main topic in the mainstream local newspapers and social media. One of the most obvious issues is the migration of artists or celebrities who are getting closer to Islam. Celebrities are a well-known group of society and are being the focus group of the youngsters, especially in the field of entertainment, such as artists, movie and drama actors, and singers. The migration of celebrities towards religion has given a positive impact and a source of inspiration to the society, especially teenagers. However, the migration process as migrated celebrities is not a simple journey, as easy as one might think, as it requires commitment and moral support, and encouragement from people around them. Thus, this study aims to explain the meaning of migration towards Islam and the current situation on the issues of celebrities who mostly migrate in practicing the Quran and Sunnah. The study also analyzes the migration trends among Malaysian celebrities from the perspective of psychology of religion. In addition, this study also analyzes the influence of celebrity migration on da'wah in Malaysia in particular the society. This study uses a descriptive qualitative analysis

method to analyze the influence of migrated celebrities on religious psychology. Data collection techniques through interviews with expert's media, online questionnaire survey and content analysis of secondary materials, such as journal articles, magazines, newspapers and electronic media materials. Finally, the study expects to reveal that the migrated trends among celebrities give influence on religious psychology in Muslim society and da'wah in Malaysia.

Kata kunci: trend hijrah, selebriti, psikologi agama, dakwah.

1.0 INTRODUCTION

In this era of globalization, the phenomenon of migration among celebrities is increasingly being studied by scholars. Some scholar said that the celebrities chose Hijrah as the path to the goodness of Islam and the light of faith and piety. Hijrah or migration is not only a religious phenomenon, but also a new trend, starting from the universe of social media to form communities in various regions (Zidni et al., 2020). Migration in the context of Islam is not only external that physical transfer from one place to another, but also occurs in terms of the transition of human nature from the reprehensible (*mazmumah*) to the praiseworthy (*mahmudah*). The trend of migration among celebrities in this regard makes a huge contribution to attracting the attention of the public. This issue has also become a hotly debated issue since Siti Sarah Raissuddin was passed away and did not expect that her attitude was open the eyes of the heart and influence, especially the Malaysian celebrities to migrate through her noble personal attitude in appreciating family love and her attitude in charity (Norhayati, 2021).

One of the objectives in this study is to highlight the current situation on the issues of celebrities who migrated in practicing the Quran and Sunnah through conceptual observations of religious psychology. Sheikh Yusuf Al-Qardawi stated that psychology is one of the branches of the humanities. Psychology embraces all aspects of the human experience, from the functions of the brain to the actions of nations and child development to care for the aged (Yvette-brazier, 2018). The various branches of psychology found in the view of modern psychology are psychoanalytic, behavioristic,

humanistic and transpersonal. The famous theories which is Psychology Transpersonal is a theory that is related to the psychology of religion based on Islamic teachings that could explain the phenomena of migrated celebrities.

Due to the rapid socio-cultural change in this modern era based on technological advances, and world populations are also greatly transforming into the new era which large influenced by globalization. Various challenges are faced by young people at their age who are closer to entertainment than deep religious knowledge without support. Similarly, Neelofa who is a famous celebrity who initially preferred to enjoy and live in hedonistic lifestyle but she chose to migrate because “I have owned everything perfectly but there is still empty space in my heart until I find a surah that answers all questions in life contained in surah An-Nur which says about the command to cover the ‘aurah and protect oneself from being seen by strangers” (Husna, 2020). Thus, there is a need to study the phenomenon of the migrated celebrities from the perspective of psychology of religion and the impact of this migration on da’wah in Malaysia.

1.1 RESEARCH QUESTIONS

This study was conducted to answer the following questions:

1. What is the analysis of the migration trends among Malaysian celebrities in religious psychology?
2. What is the effective of celebrities migrated through da'wah in Malaysia?

1.2 RESEARCH OBJECTIVES

This study was conducted to achieve the following objectives:

1. To explains the meaning of migrate (*hijrah*) and the current state of issues of celebrities who mostly migrate to practice the Quran and Sunnah.
2. To identify the perspective of psychology of religion in migrated (*hijrah*) trend by celebrities among Malaysian with significant da’wah in Malaysia.

2.0 LITERATURE REVIEW

As can be seen, the changes in human lifestyle since the transmission of Covid 19 in this world was getting closer to the creator (Allah SWT). Findings of the study through secondary materials in observational studies through social media, most of the celebrity's upload their photos and positive input about their migration makes followers like their current behavior. The celebrities chose the path of migrated (hijrah) with a variety of factors, background, and reasons that drive themselves to change the attitude or leave the world of entertainment made his name. Even it seems something 'heavy', there are certain goals related to the views of religious belief itself (Zidni et.al, 2020). There is wisdom that Allah SWT has given to his servants such as a few of celebrities /artists follow the Jamaah Tabligh with humility leaving their titles and even increasing their practice in seeking divine pleasure. Furthermore, most female celebrities choose to migrate by wearing hijab. Azmah Abd Ghani (2020) studied one of the celebrities, namely Diana Amir, who started migrating when her friend told the noble personality of Rasulullah SAW from the view of his love for ummah. This concept of hijrah seems common in the existing society which is quite unusual for celebrities who were famous at first with the character and popularity of the society will most of them turn into preachers or lecturers who spread the teachings of Islam by various method and inspiration by some people / fans to join the migration movement.

2.1 The Meaning of Hijrah

In language, migration it means moving from one place to another. It's more of a physical movement. Then, Rasulullah SAW changed the physical meaning to maknawi like his words which means: "People who migrate are by leaving the prohibition of Allah SWT." (Dr. Zulkifli al-Bakri, 2015). While in terms of terminology, hijrah indicates the movement of the Prophet SAW from Mecca to Medina. In an article from the Bayan Linnas 38th series, that Ibn Rejab al-Hanbali, student of Ibn Qayyim al-Jauziyyah said: "The

origin of the word hijrah is to leave the polytheistic country and move to the Islamic country, as the Muhajirin migrated before the opening of Mecca to Medina. Before that, some of them had migrated to the land of Abyssinia ruled by al-Najasyi." Other than that, Ustaz Abu Ubaidah Yusuf As-Sidawi divides hijrah into two main points. First, hijrah means breaking up on one side and continuation on the other. For example, there is a group of residents leaving a village to go to another village. This is like the Muhajirin who left the city of Mecca to Medina. Second, the word hijrah that is ma'niyah which is migration that leaves the things that are hated by Allah SWT (Yufid.TV, 2018).

Through the local newspaper (*Berita Harian*, May 20, 2021) there is an interesting newspaper quote about the migration of celebrity. Datuk Nash or real name Jamaludin Elias, sharing his opinion that the term migration is not appropriate to us who was born as a Muslim. "Perhaps it is more accurate to say as a change from imperfect to more perfect. The desire to change is not on the impulse or coercion of anyone, on the contrary, a sense of responsibility for oneself ", he said. The migration process as migrated celebrities is not a simple journey, as easy as one might think, as it requires commitment and moral support, and encouragement from people around them.

2.2 Psychology of Religion

According to a study by F Fridayanti (2015) that psychological research on religiosity began to gain a place in the study of psychology since around the 1990s with the publication of related journals journal for the scientific study of religion and review of religious research, namely *The International Journal for the Psychology of Religion* (started in 1990) published in America. According to Zidny et.al (2020) in the view of psychology, migrated (hijrah) is a part of behavior that can be observed and analyzed through certain approaches. In this case, the psychology of religion serves to describe matters relating to the behavior of religious followers.

Psychology consists of two words that comes from the Greek "psyche" and "logos". Psyche means soul, while logos means science. So, psychology is the study of the soul both regarding its

various symptoms, processes, and background. Psychology discussion is inseparable from talking about the spirit or body that is contained in humans (Panadol, 2018). According to a study by Endang Kartikowati et.al (2016) quoted by Hanna B Bastama was stated that Islamic psychology is a psychological style based on human image according to Islamic teachings that studies the uniqueness and patterns of human behavior as an expression of experiencing interactions with oneself, the surrounding environment and spiritually with the aim of improve mental health and religious quality. Amber Haque (1998) briefly examines some of the historical relationships between psychology and religion in the position of acceptance and anti-religion of some psychologists. Religion plays a significant role in human life and its study should not be neglected in psychology. Religion is a key feature of human life and can be used as one of the most devastating forces in one's various actions (F.Fridayanti, 2015).

Moreover, according to Amber Haque (1998) this study also related to the Islamization of psychology which refers to the process used to construct and rearrange the whole of human knowledge as to conform to the main concept in Islam, i.e., *al-tawhid*. The process of Islamization requires that all knowledge be subject to the revelation of the Quran. The goal of Islamic psychology is through behavior in the direct of the divine with the aim of bringing worldly and spiritual success as well as human beings.

3.0 RESEARCH METHODOLOGY

This study primarily applied qualitative methodology in data collection and data analysis. Data collection techniques through interviews with expert's media, online questionnaire survey and content analysis of secondary materials, such as journal articles, magazines, newspapers and electronic media materials. The content analysis of interviews and related documents, mainly journal articles, book, magazines, newspapers and proceedings will be analysed and described through descriptive and thematic analysis. Research findings is derived in an analytical method and presented in descriptive analysis manner. This method is best to help researchers to understand and identify the issues and context

of research in depth based of the secondary source of information.

4.0 RESEARCH FINDINGS

The results of the study discovered that the phenomenon of celebrity migration has a positive impact, especially on society. According to H.Husain (2020) in the previous study there are two reasons for the movement of hijrah into massive movements, because there are opportunities that can accommodate the interests of "person of hijrah" and the observant of the clothing industry producing shar'i outfit with modern style and in accordance with millennial trends. This is because the most effective method of da'wah is da'wah bil hal by showing a person as Muslim compared to other methods, i.e., da'wah bil hikmah and da'wah bil lisan (Azizul Azra, 2018).

In addition, the development from the point of view in religious psychology shows celebrity behavior based on transpersonal elements of psychology stimulates an individual to rise up towards changing his attitudes, interests and behaviors for the better. It is also associated with the experience of a person that migrated through the spiritual comes from the problems of their life who feel that life just goes by or there was a family problem that struck but no solution was found, and they feel empty spiritual space in a whole of life. After the process of migration and meaning it more deeply, they feel that the presence of God and feel that Allah came involve in all aspects of life makes it calmer in meaning life.

Attractively, this situation is supported by some Muslim celebrities and community to show that they as Muslims are very caring. Very thankful that Malaysia is one of the countries that implements shariah compliance and the community approach is more accepting of the da'wah approach done by celebrities. "Every Muslim born on this earth is a caliph" based on the words of Allah in surah al Baqarah verse 30, "And when your Lord said to the angels," I will place a Representative (Agent, Successor, Inheritor) on earth ... ". It is proven that the da'wah movement through celebrities gives the best impact through the latest technological approaches especially the younger generation (Rizki

Briandana,2020).

4.1 The Influence of Celebrities from the Perspective of Da'wah in Malaysia

According to Fathayatul Husna (2021) celebrities are known as public figures or some people call “art activists”. They need to show good behavior because each movement will be interpreted based on a different perspective on community. Datuk Dr Zulkifli Mohamad Al-Bakri was stated that the influence of celebrities who often get the attention of the community should be utilized to be a da'wah agent for build this country and society based on Islamic law with the supported each other. Lately, some celebrities are starting to move on in the world of migration that transferring a person from a particular religion to become an adherent of Islam or transferring person to become more obedient to Islam. One of the examples that can be seen, Saharul Ridzwan who is an actor and entrepreneur that currently closer through Jemaah Tabligh and always gives a good reminder about Islam and more directly approaches. Some celebrities enjoyed and gifted with sharing their life journeys and their daily practices to maintain their image as Muslims. This phenomenon encourages people in the mass media which often packaged as “slanted news” to share positive Islamic messages.

In addition, the studies by Amna (2019) were explain that hijrah celebrities not only take regular Islamic studies but also to exist as creative economic actors. They are very active in shaping the Islamic da'wah approaches in their own way, i.e., as an entrepreneur and preacher. Among them, they are more comfortable using their advantage by helping the community with business opportunities through the concept of Shariah such as Markaz Tijaari, which is the efforts that carried out by a famous couple celebrity, Neelofa and Ustaz Haris in helping Malaysians, especially housewife and students who want to get own income. Other than that, Mizz Nina who also took the step of preaching virtually through an application known as Qalby App. Qalby App is one of the platforms that sharing knowledge in the form of media, e-journals and others. This slowly shows the existence of new authority attached to the figure of hijrah celebrities become religious figure (Syafiqah, 2020).

4.2 The Impact of Spiritual Migration to the Malay Muslim Artists

Mashitah Sulaiman et.al (2017) was discussed that Malay Muslim artist or celebrities had various efforts that changed their character from ignorance adherent into the pious believer. First, to be a pious person, this requires internal consistency in seeking knowledge and improving good deeds by reading and asking experts in the field of religion. Some of the celebrities was attended a study circle group (*usrah*) and religious programs organized either by the Non-government Organizations (NGO) or private religion class that close to their places. Mawar Rashid for example, studied religion with an expert in Kelantan. "To be made a story, Allah SWT let me join a religious class" - Mawar Rashid. Mawar started a new episode in life by wearing hijab on the day Muslims celebrate Maal Hijrah, 21 August 2020. (Sensasi Selebriti, August 23,2020)

Second, their effort in leaving prohibited activities and increasing participating in *dakwah*. Some of the migrated celebrities still look at the opportunity to continue their activities in this field because they see that migrate is not an obstacle and not something foreign in Malaysia to involve in the art performance and entertainment as these also being a part of *dakwah*. However, they need to be selective and have to put a limit on the character and the role given to them which are not contradicted to the Islamic principles (Mashitah Sulaiman et.al.,2017). As mentioned by Datuk Nash, to Berita Harian, on 21 May 2021 that: "For me, it is not a problem for a singer to fulfill his responsibilities as an artist and attend knowledge gatherings. I am thankful that the songs are sung either when with Lefthanded or solo, many of which are headed towards divinity and spirituality. But when sing a song loaded with a good message, our image needs to be parallel. It doesn't mean that when we want to change for the better, we have to change the image like wearing a robe or *kopiah* all the time." For him, art also becomes a responsibility because he has no other skills. However, in order to keep his career in line with his image, Datuk Nash strives to keep the boundaries as best as he can.

Lastly, the impact of spiritual migration is returning a religious foundation and path contributes to tranquility in life as someone would leave their entire fate and give attention to Allah SWT. For Diana Amir, the greatest sacrifice is when we are a servant to the Creator against the lust of doing things that are forbidden because we are just ordinary human beings who are not spared from committing sin. And if this happens, I will return to Allah SWT as a pious servant and find the best solution or solution not to repeat previous mistakes.

"Every time my heart feels restless, I will return to Allah. Honestly, to be in this migration requires great strength and sacrifice in the world of consistency (*istiqomah*).” said Diana Amir. Therefore, the migration of celebrities requires the greatest effort and sacrifice to stay away from evil and things that are not liked by Allah SWT. (Azmah Abd Ghani, 2020)

CONCLUSION

Through the discussion, it can be concluded that the migration of celebrities can be seen from various aspects, i.e., psychology, new religions and accommodation. In addition, the hijrah among celebrities creates a new trend in society that gave from the psychological side such as self-acceptance, mindset, self-esteem, motivation and self-efficacy. But the process cannot be separated from daily activities after the hijrah.

The hijrah phenomenon that currently attracts many Muslims seems to be more in the teachings of Islam that are practical, not too philosophical, and not complicated. So that what is felt with the current interpretation of hijrah is not migration as a personal spiritual journey in a meaningful way. The spirit of embracing their religion should be a personal spiritual journey, does not need to be publicized, and trigger a dichotomy between "I have done hijrah" and "they have not done hijrah" (Izad 2019). Because the true spiritual journey will continue throughout the person's life. Even so, we still appreciate anyone's intention to become more devout Muslims. The analysis of the migration trends among Malaysian celebrities in religious psychology is still being studied because the scope of this study requires more detailed data and requires more in-depth studies related to religious

psychology. This study also suggests that the study of human migration in psychology continue to be done because it is not only a phenomenon that occurs continuously, but also less research on migration from the Islamic perspective.

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WOMEN SCHOOL PRINCIPALS: ROLES IN CONSTRUCTING LEADERS' IDENTITY IN TEACHERS

Pengetua Wanita: Peranan dalam Pembinaan Identiti Kepimpinan dalam Kalangan Guru

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Abstract

This study explores the notion of leadership identity construction as portrayed by women principals in exercising school leadership. The study examines how the leadership of women principals impacted the construction of leaders' identity among teachers whilst they, at the same time, strive to achieve the twofold excellence at schools in terms of academic and non-academic matters. The study draws on data from a qualitative method that examines key priorities that determine the leadership of women principals. It further examines the values that the women principals uphold in constructing leadership identity among teachers at four selected secondary schools in Malaysia. The analysis suggests that the construction of leaders' identity in teachers by the four women principals shared some similarities and differences through the three themes emerged which are excellence, togetherness and spirituality. The study concludes that in order to perform the roles of constructing leaders' identity in teachers, the women principals' leadership is driven by their spiritual nature and culture that involve values of caring and sharing to lead in ways that are collective, reciprocal and inclusive. This study contributes towards the discovery of leadership identity construction among teachers in secondary school in Malaysia particularly but may also be applicable to other similar contexts.

worldwide. The study also suggests some implications for future research.

Keywords: Leadership identity, academic and non-academic excellence, togetherness, spirituality.

Abstrak

Kajian ini meneroka idea pembinaan identiti kepimpinan sepertimana digambarkan oleh pengetua wanita dalam mempraktikkan kepimpinan sekolah. Kajian ini melihat bagaimana kepimpinan pengetua wanita memberi impak kepada pembinaan identiti kepimpinan dalam kalangan guru serta pada masa yang sama, pengetua wanita berusaha untuk mencapai dua bentuk kecemerlangan di sekolah iaitu akademik dan bukan akademik. Kajian ini memperoleh data daripada kaedah kualitatif yang memeriksa nilai kunci utama yang menentukan kepimpinan pengetua wanita. Kajian ini juga meneliti nilai utama yang dipegang oleh pengetua wanita dalam pembinaan identiti kepimpinan dalam kalangan guru di empat sekolah menengah terpilih di Malaysia. Analisa kajian mencadangkan pembinaan identiti kepimpinan dalam kalangan guru oleh empat orang pengetua wanita mempunyai persamaan dan perbezaan melalui tiga tema yang didapati daripada kajian, iaitu kecemerlangan, kebersamaan dan spiritualiti. Kajian ini menyimpulkan bahawa, dalam usaha untuk membina identiti kepimpinan dalam kalangan guru, kepimpinan pengetua wanita dipacu oleh keadaan spiritual dan budaya yang merangkumi nilai keprihatinan dan perkongsian untuk mengetuai dengan cara kolektif, bertimbali balik dan inklusif. Kajian ini menyumbang ke arah penemuan pembentukan identiti kepimpinan dalam kalangan guru di sekolah menengah di Malaysia khususnya tetapi juga dapat diaplifikasi dalam konteks yang seumpamanya di seluruh dunia. Kajian juga mencadangkan beberapa implikasi untuk kajian pada masa hadapan.

Kata kunci: Identiti kepimpinan, kecemerlangan akademik dan bukan akademik,, kebersamaan, spirtuliti.

INTRODUCTION

Whilst school principals and administrators have been considered the primary 'leaders' in schools throughout most of the 20th century, the role of teachers has also gained increasing attention in recent years. Teachers are being increasingly recognised as a catalyst for change and critical element to sustain curriculum reform efforts. Despite the growing body of research on the influence and relation of school principals and teachers (Carver, 2010; Ghamrawi, 2011), as well as factors that influence leadership growth and construction of leadership identities (Howe & Stubbs, 2003; Lewthwaite, 2006; and Kenreich, 2002), there is a dearth of literature on role of school principals in constructing leaders' identity in teachers.

This study is situated within this gap in literature by investigating how women school principals construct leaders' identity in teachers. The overarching questions guiding this study are: *What are the values that the women principals uphold in constructing leadership identity among teachers?* and *How does the leadership of women principals portray leaders' identity in teachers?*

LITERATURE REVIEW

One of the important roles of a leader is the role as a coach. The role which is initially to recruit, train and motivate volunteers, nonetheless, is often neglected in an Islamic organisation (Beekun & Badawi, 1998). The literature also indicates that different leadership roles are needed at different stages of the developing partnership process. For example, in the early stages, leaders need to act as animators (Bass, 2000) whilst the later stages require leaders to act as mentors and as agitators for continued change (Kilpatrick, et al., 2002).

In school, one way of understanding how women school principal as a leader play their role is by understanding the way they exercise leadership and how do they portray the leaders' identity to their subordinates – teachers in particular- in order to play their role in constructing leaders' identity. The following

section will be an explanation of how the leadership of women principals impacted the construction of leaders' identity among teachers through two aspects; spirituality and togetherness whilst they, at the same time, strive to achieve twofold excellence--academically and non-academically.

Leadership and Spirituality

Spirituality is a significant theme in women's leadership (Grogan & Shakeshaft, 2011). In understanding spirituality, some women related spirituality with their religious beliefs. However, for some people, spirituality looks more towards raising consciousness (Ngunjiri, 2010a). In Islam, leadership attributes should be derived from the internalisation of Islamic spiritual values, wherein a Muslim leader, for example, accept leadership as a position of trust which comes with responsibilities that should be carried out without any privileges (Hamzah *et al.*, 2016). Hamzah *et al.* further added, in addition, a leader should exemplify among all good moral character, effective communication skills, self-sufficiency and self-reliance, as well as respect for different viewpoints.

Speaking of the impact of spirituality, Reeve (2005) mentioned that other than affecting leaders in the way they choose to lead and conduct themselves, spirituality also acts as a great source of motivation for the followers. Leaders who emphasise spirituality in their leadership would be able to foster the motivation of their followers which in turn strengthen their satisfaction and productivity at work.

In Kenya, a study on women leaders by Ngunjiri (2010b) found that incorporating spiritual identity in leadership enabled women leaders to become more authentic leaders as they lead from within. To illustrate the findings, Ngunjiri identified four spiritual values; beneficence, hope, courage, and *ubuntu/humanness* that contributed towards more authentic women leaders. Between the school principals who engage with spirituality and those who do not, the principals who were more spiritual were calmer as they put their faith and trust in God.

Hamzah *et al.* (2016) asserted that the impact of Islamic values on the leadership styles of Muslim women academics in Malaysia shows that women academics had exemplary moral character, strong convictions, were strong at multi-tasking and

were tolerant of criticism, all with the aim of helping others to excel. The study proved that the way those women academics enacted leadership was influenced by Islamic teaching.

Togetherness as Catalyst for Collaborative Leadership

While transformational leadership in general is about leaders transforming followers to bring about positive and better change in an organisation, it could be argued that involving more people in leadership could make it more effective. DeWitt (2017), for instance, attested that it is difficult for school principals to be confident in all areas of leadership. To help principals meet the challenging demands of their role, DeWitt strongly suggested that there is a need for a collaborative leadership. Rather than putting the responsibilities more on the principals alone as leaders, the collaborative leadership suggested by DeWitt involves a collaboration of several people or groups. Mullford (2003) on the same ideas stated, leaders who form effective management teams have a more prevalent influence than those who rely on their own personal efforts.

Meanwhile, Lawrence (2017) connected collaborative leadership with the responsibility of sharing leadership amongst others rather than belonging to an individual. In view of his study, Lawrence suggested that the collaborative leadership process aids members in the organisation by promoting certain characteristics such as social justice, shared vision and values, shared responsibility, mutual respect, and empathy. He further mentioned that collaborative leadership is deeply rooted in the collectivist cultures. Lawrence believed that in collaborative leadership, everyone has the potential of becoming leaders and followers due to different levels of expertise that require different people to emerge as leaders. Collaborative leadership is therefore not only the territory of a few experts but opens an opportunity for more leaders through shared leadership. When leadership is shared it creates a more democratic and just society. It is arguable that the characteristic of collaborative leadership is crucial as a platform for teachers to become leaders, as power is co-owned and not the sole property of the principals. 'The idea that leadership in organisations resides in the work groups and team is not new' (Grogan & Shakeshaft, 2011, p. 65). A principal should provide

opportunities for teachers to experience leadership in some different contexts, such as taking responsibility for an event, activity, or curriculum area as this is a good chance for the teachers to engage in dialogue and collaborate with others. Being supportive school leaders could also be seen in the school principals' recognition of teachers' development. Thus, the school principals need to ensure that sufficient support is provided for teachers before they embark on leadership roles. In addition to providing support, it is crucial for the school principals to pair the support with ongoing observations and discussions, which can be done formally and informally.

DeWitt (2017) found that collaborative leadership is highly valuable as sometimes the idea of how to implement specific work comes when the leaders collaborate with others. It is similar when someone witnesses others doing the work, in that they learn from others' ways of working. Therefore, the outcomes of working alone and working together with others are claimed to be different both in the implementation aspects as well as in the outcome. DeWitt further encouraged leaders to exercise collaborative leadership as it can strengthen relationships with stakeholders. DeWitt added that leaders should surround themselves with followers that are able to assist them in facing challenges without feeling that they should do things alone and know all the answers just because they are leaders. Regardless of individual differences, Lawrence (2017) affirmed that, when collaborative leadership is practised, the contribution of everyone is more valued and diversity is strengthened. In collaborative leadership, everyone is open to more opportunities of becoming leaders and followers, as different levels of expertise will call for different people to emerge in those roles. Demonstrably some principals perceived that as leaders, they must perform their job alone. This perception limits the participation of others, such as teachers, in their road to becoming future principals. It is therefore suggested by DeWitt (2017) that there is a need to have principals that not only work in collaboration with others but who believe that working with others will lead to better solutions and results.

With regard to women in educational leadership, Grogan and Shakeshaft (2011) highlight that woman often prioritise students' learning. While they acknowledge that the schools must be well-

managed, women principals' passions inclined more towards the development of students. Court (2005), in her study of principals in New Zealand, two women principals went against the authorities' instructions by focusing on the progress of teaching and learning of the students, rather than on the maintenance of the top-down hierarchical approach. On a related note to the prioritising learning highlighted by Court, Bush (2011) said that instructional leadership placed the priority on managing teaching and learning as the main activity of educational institutions. As such, it could be claimed that women in educational leadership whose passion was inclined more towards students' learning are instructional leaders. Geoff (2004), in explaining instructional leaders' influence, mentions three main strategies which are: modelling, in which instructional leaders are role models; monitoring, including visiting classroom and monitoring teachers; and dialogue, which is about giving teachers opportunities to communicate with colleagues on teaching and learning.

Due to increased pressure for accountability and demand for academic excellence, Jones and Harris (2014) asserted that improving school performance should not be the responsibility of the principal alone. In this situation, providing support for the school principals is deemed essential. This situation of the school principals giving support and getting support from the teachers indeed, paves the way for the school principals to construct leaders' identity in teachers, and teachers at the same time have the opportunity to put leaders' identity into practice.

Leading for Excellence

In performing the role of a leader, school principals at the same time, strive to achieve excellence – academically and non-academically. In the 21st century, for visionary educational leaders, the way excellence is assessed is even broader – through both school and, success in achieving their goal in life outside of the school (Bencivenga & Elias, 2003). Goddard, Skrla and Salloum (2017) supported the idea of Bencivenga and Elias (2003) that leaders in the 21st century emphasise not only test scores but also character building. This is argued that the way modern leaders view academic performance and good manners as having the

importance in developing students' potential has become an additional role of the school principals.

With the growing demands of educational excellence as a target, the responsibility towards improving school performance should not lie with the principals alone (Jones & Harris, 2014), even though it is admitted by principals that they are responsible for empowering others to change (Jones *et al.*, 2015). Harris and Manning (2014) agreed that the school lies on its people. Wang *et al.* (2016) in their study emphasised that the school does not belong to the principals alone, but it is co-owned by the school community. As such, the notion of leading for excellence does not only evolve round adopting proper behaviours, but also emphasises the shared responsibilities between leaders or principals and staff especially teachers.

The literature on this subtopic 'Leading for Excellence', indicates that a complex range of factors shape and influence the way school principals should lead a school towards excellence. Given the concept that leadership as being in relationship with others (Grogan & Shakeshaft, 2011), to achieve excellence – academically and non-academically, is deemed a good opportunity for the principal to construct leaders' identity in teachers through exercising their leadership.

METHODOLOGY

This article draws on data from a PhD study, evaluating the leadership of four women principals in four selected secondary schools in Malaysia. The evaluation comprised a qualitative-method approach involving interviews and observations. Interviews were conducted with the four excellent women principals and people who work with them such as senior leadership teams, teachers, administrative staff, students, parents and officers from the district/state education offices/departments.

Observations were also conducted in order to contribute towards the richness of the data and the objectives of triangulating the data. The observations were mainly done towards all four women principals as well as people who work with them. The selected events of the observations were found to allow more 'natural' actions and interactions of the women principals. To comply with the requirement of this study with regards to theory

building, the observations at all schools in this study were not planned to be conducted at any specific time or at specific events. As such, there are no lists of the observations made except for observations in the usual manner such as the things that the researcher noticed while in the schools. Notes on any events that occurred at any of the schools which were related to the research questions were jotted down at the time by the researcher – for instance, various aspects of school life being observed such as the principals welcoming students in the morning, principals doing daily rounds, school assemblies, and the principals conducting staff meeting. The observation was done based on the availability of the researcher and the participants, aside from the time utilised for conducting interviews. Observations also took place in some parts of the schools' surroundings, such as looking at the walls and notice board which displayed photo and information about school achievements, as a way of triangulating the data.

DATA ANALYSIS

To ensure that data were transcribed and organised efficiently, the researcher used NVivo software to transcribe all the data collected from the interviews. The NVivo software was used only for transcribing and not for the analysis, as the researcher believed that manual analysis would give more opportunity to immerse in the data. In a study with an attempt of theorisation, the researcher doing his or her own coding works better as it can ‘constantly stimulate conceptual ideas’ (Holton, 2007, p. 275). NVivo was however also used to make sure that the data were organised systematically and easily accessible for further action.

The thematic coding approach used in the data analysis was influenced by Strauss and Corbin (1990), explained as follows:

Open Coding

Open coding is when the data is broken down, examined, compared, conceptualised and categorised (Strauss & Corbin, 1999). In this stage, the transcribed data from the interviews were read and re-read in order for the researcher to immerse herself in the data. From the first day of the data collection process the researcher started to listen to the recorded interviews to uncover categories and their relationships to each other through a

comparative and inductive process. Coding for interviews as well as the observation were mostly done paragraph by paragraph. Coding for observation was carried out to triangulate the coding in the interviews. As this study attempted theory building and no pre-determined items were listed, related interactions of the participants that occurred during the observation were jotted down based on the themes that emerged from the interviews.

Axial Coding

Axial coding is when the researcher can increase the theoretical sensitivity by making connection between categories and sub-categories. In this study, axial coding has only been partly engaged due to; first, the themes had already been identified through repeatedly listening to the recorded interviews and second, the study involved large amount of data, relating all codes to each other, and making connections between them would realistically take a lot more time.

Selective Coding

Selective coding is the process of selecting the category, systematically relating it to other categories, validating those relationships, filling in categories that need further refinement and development (Strauss & Corbin, 1990). Selective coding begins after the researcher identified the potential core variable. At this stage, the new data collection and coding is limited to that which is relevant to the emerging conceptual framework. By only focusing on the core and other related categories, new data collection can be done very quickly. In this way, the researcher can saturate the selected categories that form the basis of the emerging theory without collecting a lot of additional material that has no relevance to the development of theory. This selective data collection and analysis continues until the researcher has sufficiently elaborated and integrated the core variables, its properties, and its theoretical connections to other relevant categories.

FINDINGS AND DISCUSSION

Several themes have been identified from the interviews and observations. The themes are discussed in the following subsections:

Nothing Can Go Wrong with Strong Faith

From the interviews, it is found that, one way of constructing leadership identity in teachers is through instilling Islamic values. All four women principals for instance, have made congregational prayers compulsory to be performed, not only for the students but also for the teachers during the school time. The women principals believe, prayers determine the overall characteristics of a person and become the basis to create changes from within an individual. The women principals opined, the time after performing prayers is the best time for them as leaders to remind their teachers about doing good deeds or anything about moral character. The women principals mentioned that, to correct the teachers' misconduct is their responsibility as leaders, and as such, the time that they have after prayer is among the best time to do it. The women principals also believe, changes that come from within will last longer.

Apart from that, most of the women principals also believe, a good relationship with God which is attained through performing prayers also determines a good relationship with their fellow human beings and this will finally make them feel good and easily find the motivation in themselves.

From several observations, it is found that teachers at all schools involved in this study will perform congregational prayers either with their fellow colleagues, or with the students when it is time to perform prayers.

United We Stand

Another way of women principals instilling Islamic values is to associate work with the concept of worship according to Islamic teaching. The women principals make their teachers understand the importance of performing work as an act of worship and responsibility. The interviews with the teachers have shown that they are committed to perform their tasks as they understand that tasks are a part of their worship that will be rewarded in the Hereafter. Due to that, performing the task is not only for the worldly matters but more importantly for the rewards in the Hereafter. As such, performing tasks should be from the heart and not because of leaders or anyone else.

According to the women principals, when the teachers really understand the concept of worship in performing their tasks, it will be easy for them to instil the spirit of team building as it is a good foundation to involve all teachers in every aspect of school success. To explain the involvement of all teachers, the women principals create a work culture of senior teachers as facilitators to the new ones. The underlying reason of the women principals doing this is because, it leads the teachers to work together as a team.

From observations too, it is found that the concept of '*Ubudiyah*' is written clearly in the school Principles and Work Practice in all schools under the leadership of four women principals in this study.

Two Heads are Better than One

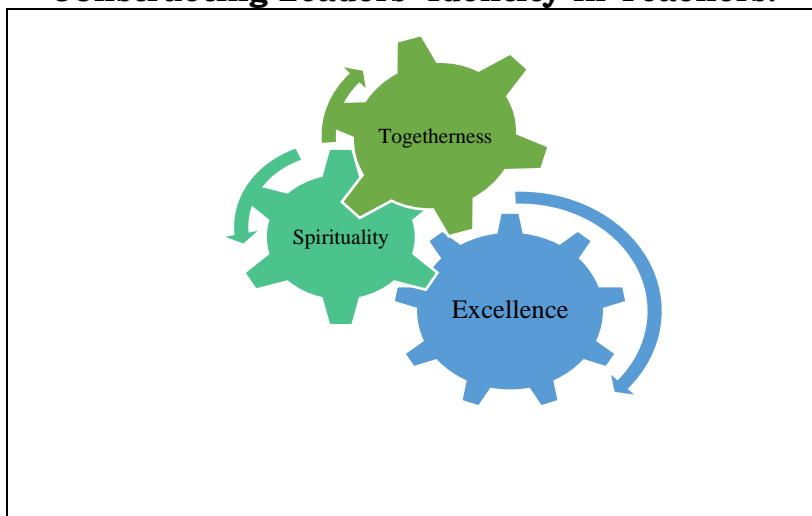
From the interview, it is shown that the leadership is shared between teachers and the women principals. For instance, in managing students' discipline, the women principals involve teachers rather than simply making their own decision on students' discipline related matters. The women principals believe, it is crucial to discuss the matters with teachers as the impact is more pronounced. Beyond that, for any decision made, women principals believe that it should be done collectively. The women principals also believe that working in isolation does not promote teamwork and collegiality amongst staff. While to involve teachers in more aspects of leadership could be seen as example of overbearing control, the teachers themselves confirm during the interview that it is an effort of the women principals to promote teamwork.

From the researcher's observation, it is found that during the staff meeting, the women principals always give the teachers the opportunity to share their opinions and decisions regarding students' discipline or other matters.

The themes identified with regards to the roles played by the women principals in constructing leadership identity in teachers is related to the achievement of academic and non-academic excellence at their respective schools. Some of the challenges are in line with the roles played by the principals/women principals in other countries while some are quite unique to this study. Figure

1 below illustrates the attempt to theorise how women principals construct the leaders' identity in teachers:

Figure 1: Proposed Theory on Women Principals' Role in Constructing Leaders' Identity in Teachers.



Of the three components shown in the diagram, excellence is the ultimate priority that women principals in this study have to attain. For the excellence – academic and non-academic - to be achieved, the presence of the other two key priorities, which are spirituality and togetherness, is a must.

Spirituality is found to affect the attainment of excellence in a significant way as it serves as the foundation for the presence of togetherness and the attainment of excellence. At the same time, spirituality is also the source of strength for the other two values; togetherness and excellence. If spirituality is strongly established, it will lead towards a compelling sense of togetherness and finally determine the attainment of excellence. In this study, spirituality is not only about building relationships but it leads to the process of unity among women principals and teachers as well as others in the school.

Togetherness is about being with others in performing school related tasks, aimed towards the attainment of excellence. In other words, leadership does not work one way, but it is a reciprocal process that requires everyone to get involved in the school system

to stay together and work together towards achieving the goal of excellence.

The inclusion of the three components of excellence, spirituality and togetherness corroborates with the importance of every component. These components are complimentary, interdependent and interrelated, and as such, there is no component that overshadows the role of another. Hence, giving the same emphasis on every component is pertinent towards the leadership of women principals as shown in this study.

Other than the equal importance of spirituality and togetherness, there is a subtle difference between how both components are placed and functioned. While the presence of spirituality is from within oneself and driving towards excellence, the presence of togetherness is regarded as more holistic and lingering across the whole process of leadership. Spirituality represents sustainability, while togetherness represents collectiveness towards excellence. This depicts an accurate picture of leadership as experienced and practised by women principals in this study. Realising on the importance of preparing future leaders, this leadership process is treated by the women principals as a medium for them in exercising the role to construct leaders' identity in teachers.

CONCLUSION

The study provides the explanation of the three priorities which are excellence, spirituality, and togetherness in the women principals' role in constructing leaders' identity in teachers. Spirituality is important in creating togetherness and as such, spirituality is seen as a means and not an end in itself. Whilst the function of spirituality is to provide a strong foundation for togetherness, the function of the togetherness instead, is to maintain the interaction and supports towards women principals' leadership in achieving excellence.

Even though this study includes only four women principals' multi case studies, it is hoped that the proposed theory would be applicable and present the practice of leadership by women principals in other similar contexts worldwide.

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THE ROLE AND CONTRIBUTION OF SHEIKH NURUDDIN AR-RANIRI IN SOUTHEAST ASIA AND EVALUATION ON HIS CRITICAL WRITING IN SIRAT AL-MUSTAQIM

Peranan Dan Sumbangan Syeikh Nuruddin Ar-Raniri Di Asia Tenggara Dan Penilaian Terhadap Penulisannya Dalam Karya Sirat Al- Mustaqim

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Abstrak

Syeikh Nuruddin Ar- Raniri merupakan seorang tokoh yang terkenal di Asia Tenggara. Sebelum kedatangan ar-Raniri di Aceh, pembelajaran Islam didominasi oleh mistikisme dan tasawuf, seperti yang terkandung dalam ajaran Hamzah Fansuri Wujudiyyah. Dia diakui sebagai penulis produktif yang telah menghasilkan sebilangan besar teks agama yang penuh dengan pemikiran sufisme Ajaran Hamzah Fansuri, dikatakan menyeleweng daripada ajaran Islam dan menyesatkan. Oleh yang demikian, kajian ini bertujuan untuk mengkaji peranan dan sumbangaan Syeikh Nuruddin Ar- Raniri di Asia Tenggara. Seterusnya, kajian ini juga menganalisis secara kritikal metodologi penulisan Syeikh Nuruddin Ar – Raniri dalam karyanya Sirat al-Mustaqim. Kajian ini menggunakan kaedah kualitatif dalam mengumpul dan menganalisis data. Seterusnya, data sekunder seperti buku, artikel, jurnal dan akhbar digunakan untuk menganalisis kajian ini. Hasil kajian mendapati Syeikh Nuruddin Ar- Raniri memainkan peranan yang penting dan memberikan sumbangaan yang besar di Asia Tenggara. Selain itu, kajian ini juga mendapati bahawa kitab Sirat al-Mustaqim karya beliau merupakan kitab fiqh yang paling lengkap dan diiktiraf sebagai

karya terbesar dalam bab ibadat yang ditulis dalam bahasa Melayu dan dikarang buat pertama kalinya di Alam Melayu . Peranan dan sumbangan yang telah diberikan oleh Syeikh Nuruddin Ar- Raniri memberi kesan yang besar terhadap perkembangan Islam di Asia Tenggara.

Kata kunci : Peranan, Sumbangan, Syeikh Nuruddin Ar- Raniri, Asia Tenggara, Sirat al -Mustaqim

Abstract

Sheikh Nuruddin Ar-Raniri was a famous Muslim scholar in Southeast Asia. Before the arrival of Syeikh Nuruddin Ar-Raniri in Aceh, Islamic teaching was being dominated by mysticism and Sufism, as contained in the teachings of Hamzah Fansuri about Wujudiyyah. He was recognized as a prolific writer who wrote a large number of religious texts with full of mystical thoughts. Hamzah Fansuri's teachings was said to be misled the Muslim society, and astraying from the teaching of Islam. Thus, this study aims to examine the role and contribution of Sheikh Nuruddin Ar-Raniri in Southeast Asia. Moreover, this study also aims to analyze the writings of Sheikh Nuruddin Ar- Raniri in his book *Sirat Al-Mustaqim*. This study utilizes qualitative methods in collecting and analyzing data. Furthermore, secondary data, such as books, journal articles, and newspapers were used to analyse this study. The results of the study revealed that Sheikh Nuruddin Ar-Raniri played an important role and made a significant contribution in Southeast Asia. In addition, this study also discovered that Ar-Raniri's book of *Sirat al-Mustaqim*, was the largest book of fiqh that has been recognized as most complete and biggest book of worship, which was written in the Malay, and was the first written of it's kind in the Malay Archipelago. The role and contribution of Sheikh Nuruddin Ar-Raniri had given a great impact on the development of Islam in Southeast Asia.

Keywords: Role, Contribution, Syeikh Nuruddin Ar- Raniri, Southeast Asia, *Sirat al-Mustaqim*.

1.0 INTRODUCTION

Syeikh Nuruddin Al-Raniri is another famous figure in Malay Archipelago. He was a prominent scholar due to his famous writing, namely *Sirat Al- Mustaqim*, and da'wah efforts in Southeast Asia, in particular Aceh. In addition to Aceh al-Raniri also once are in several other places, such as Makkah and Pahang which is one of the states in Peninsular Malaysia (Rosele, M. I., & Rahim, R. A. A., 2017).

The contribution of Syeikh Nuruddin Ar- Raniri can viewed from various fields of study Islam, among others, such as *kalam* and *sufism*, *fiqh*, history, faith, and many others. This is what makes him one a scientifically respected figure and his character. He was a steadfast Islamic leader in principle, it is one effort to argue and eradicate ideology of incarnation in Aceh. He also known as one of the scholars who has an ethos for writing works scientific high. Especially his works in the field of Islam. The popularity of his name is getting higher when he became the Mufti (Qadi Malik Al 'Adil) in the kingdom of Aceh (Musyaffa, M., 2018).

Usually, the arrival of scholars in one place has contributed to a positive effect in the spread and the development of Islam. Hence, the question arises about the role and contribution of al-Raniri in Southeast Asia and an assessment of critical writing in *Sirat Al- Mustaqim*. Raniri with the development of Islam in Pahang. The debate of this study will touch on several aspects such as biography of al-Raniri, the role and contribution of Sheikh Nuruddin Ar- Raniri in Southeast Asia and an assessment of critical writing in *Sirat Al- Mustaqim*.

1.1 RESEARCH QUESTIONS

This study was conducted to answer the following questions:

1. How Syeikh Nuruddin Ar- Raniri developed his personal life?
2. What is the role and contribution of Syeikh Nuruddin Ar- Raniri in Southeast Asia?
3. What is Syeikh Nuruddin Ar-Raniri's methodology of writing and discussions in *Sirat Al- Mustaqim*?

1.2 RESEARCH OBJECTIVES

This study was conducted to achieve the following objectives:

1. To explore the life story and background of Syeikh Nuruddin Ar- Raniri.

2. To analyse the role and contribution of Syeikh Nuruddin Ar- Raniri in Southeast Asia.

3. To critically investigate Syeikh Nuruddin Ar-Raniri's methodology of writing and discussions in *Sirat Al- Mustaqim*.

2.0 LITERATURE REVIEW

2.1 Life and Personal Background of Syeikh Nuruddin Ar- Raniri

Nur al-Din Muhammad ibn Ali Hasanji ibn Muhammad Hamid Ar- Raniri Al -Quraisy As-Syafi'i is the full name of Nuruddin Ar-Raniri. Because he was born in the area, he was given the name Ranir. Ranir is a historic port city on Gujarat's coast (India). Sheikh Nuruddin ar-Raniri died in India on the 22nd of Dzulhijjah 1096H/21st of September 1685 A.D. The genealogy of the descendants of Ar-Raniri originates of India, of Arab descent but it is also more considered pious Malay-Indonesian than Indian or Arab. This is because of his mother is a Malay, but his father came from a Hadrami immigrant family which has a long tradition of migration to South Asia and Southeast Asia (Umayah, U.,2018).

His ancestors probably belonged to the family of Al Hamid of Zuhra, one of the ten families of Quraish. Between a prominent member of the Zuhra family was Abdul Al-Rahman bin Auf, one of the closest friends of the Prophet SAW. Possibly too, Ar-Raniri's ancestors were of the Humayd family as they were often associated with Abu Bakr Abdullah bin Zubayr Al-Asadi Al-Humaydi who was known as a prominent Makkan scholar. Al-Humaydi was a famous disciple of Al-Syafi'i, and he was a leading *muhaddith* in the Hijaz (Umayah, U.,2018).

2.2 Educational Background

Al-Raniri started his early education on the spot own birth was in Ranir. His teacher at that time was Abu Hafs Umar b. Abd Allah Ba Syaiban al-Tarimi al-Hadrami. Then, he continued his studies at Hadramaut. After that he traveled to al-Haramain in the year 1030H (equivalent to 1620M/1621M) and performing Hajj. There

are also opinion stating that he studied with the Sheikh Muhammad Yamin who brought the teachings of *Wahdat al-Syuhud* and his own uncle Sheikh Muhammad Jailani (Rosele, M. I., & Rahim, R. A. A., 2017).

Al-Raniri arrived in Aceh in 1637 during his reign Sultan Iskandar Thani. Even so there are views stating that al-Raniri had arrived in Aceh before in 1637, when Aceh was ruled by Sultan Iskandar Young. Due to his arrival did not get a response from the palace in the time of Sultan Iskandar Muda, he continue the journey and settle in Pahang (when Pahang is under the rule of Aceh). There is no statement clear as to why al-Raniri's arrival was not greeted by the palace, but probably because of the doctrine of *Wahdat al-Syuhud* which he held as well as his firm stand on doctrine *Wahdat al-Wujud* can be considered an important reason (Rosele, M. I., & Rahim, R. A. A., 2017).

According to Ismail Hamid (2001), Syeikh Nuruddin Ar-Raniri does not agree with Hamzah Fansuri's *Wahdatul Wujud* Sufi school. Syeikh Nuruddin Ar- Raniri was the author of religious books that explain *Ahlul Sunnah* and seek to reject the *Wahdatul Wujud* stream. Syeikh Nuruddin Ar- Raniri had succeeded in persuading Sultan Iskandar Sani and the Sultan had finally ordered that all the books of Hamzah Fnsuri and Shamsuddin al-Sumaterani be burned. When Shamsuddin al- Sumaterani died, Syeikh Nuruddin was appointed as a palace scholar.

2.3 Carrier Development

Ar-Raniri and his life and education background has made a great impact in the history of Islam in the Malay world. It can generally give a picture of the development of Islam in many places. In addition to its contribution in improving the understanding of the spread of Islam and Muslims in Aceh, Ar-Raniri also have left traces that value in the history of Islam in the Malay world, especially in Pahang. There are several important notes that explain the arrival of Ar-Raniri to Pahang and its connection with the spread of Islam in Pahang (Rosele, M. I., & Rahim, R. A. A., 2017).

2.3.1 Dakwah Ar-Raniri in Pahang

Ar-Raniri, a man of high knowledge and strong preaching has visited Pahang. As previously stated, Ar-Raniri arrived in Aceh before 1637, during the reign of Sultan Iskandar Muda. He continued his journey and settled in Pahang after his arrival was not well received by the palace during the reign of Sultan Iskandar Muda. When he was in Pahang, he did his job as a preacher and knowledgeable person, and his target audience at the time was the surrounding community. This situation contributed to the development of Islam in Pahang. Similar to Ar-Raniri, Hamzah al-Fansuri came to Pahang (Lubuk Pelang) to deepen his understanding on reality and Sufism (Rosele, M. I., & Rahim, R. A. A., 2017). According to Mana Sikana,, (2014), Hamzah Fansuri's adventures are usually based on his strong goal and desire to seek God.

The explanation above demonstrates the development of Islamic studies in Pahang which has a unique process it's early development of Islam. The role of these two figures had influenced Islam in Pahang. Apart from Ar-Raniri and Hamzah Fansuri's ability to communicate in Malay, this allows social interaction, preaching, and teaching delivery, as they did in Pahang. It is worth noting here that the arrival of Ar-Raniri and Hamzah al-Fansuri allowed for the establishment of the unity of knowledge in Pahang. According to Rosele, M. I., & Rahim, R. A. A., (2017)., Ar-Raniri arrived in Pahang with the ideology of *Wahdatul Syuhud*, whereas Hamzah al-Fansuri was an agent for the spread of *Wahdatul Wujud* ideology. Even though Ar-Raniri is so vehemently opposed to *Wahdatul Wujud* teaching while in Aceh. Correspondingly, if these two ideologies spread through these two figures in Pahang, it will undoubtedly create a league of knowledge among local figures in debate it (Rosele, M. I., & Rahim, R. A. A., 2017).

2.3.2 Possession of Ar-Raniri in Malay Language

Ar-Raniri mastered Malay language in addition to dominating logic, balaghah, mysticism, theology, fiqh, hadith, history, and comparative religion. According to Hasjmy, A., (1983), Ar-Raniri learned Malay language in his country (Ranir). This is due to the fact that when he arrived in Aceh, he had learned Malay (Teeuw, A., 1959). The possibility of its Malay when it became the "Lingua Franca" (Mis, M. A., 2012) in the Malay Archipelago around the

15th century (Din, M. A. O., 2011). He is believed to have formed contacts with students and pilgrims who came from *Tanah Jawi* while he had lived in Haramain, before returned to Gujarat. When he was living in Pahang, Ar-Raniri also was believed to increase the Malay supremacy. Therefore, it is concluded that the communication using the Malay language allowed its mission to be carried out smoothly in Pahang (Rosele, M. I., & Rahim, R. A. A., 2017).

2.3.3 Writing the Book of *Sirat al-Mustaqim*

According to Saad, H. M., (2004) , Ar-Raniri wrote a book entitled "*Sirat al-Mustaqim*", which was in the year 1044H around 1634M in Pahang and completed his writing in 1644 AD .The book was completed at the request of the ruling sultan of Aceh, Sultan Iskandar Thani (1637-1641). According to Winstedt, R. O., 1969), he stated that this book was written in 1928 AD, roughly nine years before Ar-Raniri arrived in Aceh, and that is includes a period when he lived in Pahang. Kitab *Sirat al-Mustaqim*, which means "the straight path," is the archipelago's first Malay-language fiqh book. It is also a book of Syafi'i school of jurisprudence. This book briefly explains various aspects of the fiqh of worship, such as purification, prayer, zakat, fasting, pilgrimage, and sacrifice. *Sirat Al- Mustaqim* book only gives a simple explanation in the basic chapters of fiqh. It also only discusses and explains about the acts of worship. *Sirat al-Mustaqim* is an important book in highlighting the role of science in Malay culture. The book is widely used, particularly in Aceh until 19th century and is still used in some religious schools in Malaysia in the 20th century (Rosele, M. I., & Rahim, R. A. A., 2017).

Sirat al-Mustaqim was written by Ar-Raniri in Pahang and Aceh. There are elements of his writing and the local elements in it because the target audience is the Malay Archipelago. Hence it is manufactured in Malay. The local elements absorbed in this book are through Ar-Raniri' s own observations in the Muslim community where the book was written. Thus the Muslim community in question is the Pahang Islamic society and Aceh (Rosele, M. I., & Rahim, R. A. A., 2017).

Essentially, the written book of fiqh has a relationship with both the author and the reader. In a broader context, the book of

fiqh is a collection of ideas about the elements of norms in human life, particularly for the Muslim community (Rosele, M. I., & Ramli, M. A., 2012). As an outcome, the book of fiqh and the entity of life have a reciprocal relationship. Furthermore, it is an induction component of problems that arise in human life. As a result, it can be explained here that the Muslim community in Pahang at the time had a strong religious belief and practiced of Islamic teachings, as described in the book *Sirat al-Mustaqim*. The practice of Islam (fiqh) in this state had actually been described in this book as the manifestation of the Malay world's first stage of Islamization in Pahang. It portrays the arrival and development of Islam in Pahang in general, not in a clear explanation (Rosele, M. I., & Ramli, M. A., 2012).

Based on the previous literatures on the biography and contribution of Syeikh Nuruddin Ar- Raniri in the development of Islam in Southeast Asia, there are some aspects have not been deeply discussed by the researchers. Thus, the current study, attempt to explore.

3.0 RESEARCH METHODOLOGY

A set of procedures or methods for conducting research is known as research methodology. The study's design and procedures will be the subject of this chapter. It entails gathering and analysing data to provide the best possible outcomes. In order to address the research objectives, this study will go over the research operations and instruments in depth.

3.1 Research Design

This study uses qualitative research methodology design for data collection and. According to Aspers et.al., 2019), a qualitative research is multi method in nature and takes an interpretative, naturalistic approach to its topic. This implies qualitative researchers to look at things in their natural environments, aiming to understand or interpret events in terms of the meanings that individuals assign to them. Qualitative research entails the careful examination and collection of a wide range of empirical materials, including case studies, personal experiences, introspective, life stories, interviews, observational, historical, interactional, and visual texts, to describe routine and problematic moments and

meanings in people lives. After that, this study uses one- to-one interviews with experts to explore the unique of personal's biography to understand the phenomena and Islamic development during Ar-Raniri's life time. A one-to -one interview is a data collection method in which the researcher asks and records responses from participants in the one time. One-on-one interviews are best for interviewing people who are afraid to speak up, articulate, and can freely share their thoughts. Furthermore, secondary data, such as books, journal articles, and newspapers were used to analyse this study, through descriptive and critical content analysis.

4.0 RESEARCH FINDINGS

4.1 The Role and Contribution of Syeikh Nuruddin Ar- Raniri in Southeast Asia

Syeikh Nuruddin Ar-Raniri was the first person in the archipelago to explain the difference between misinterpretation and misunderstanding of Sufi doctrine and practice, with his polemical works against what he considers to be *Wujudiyyah*"Misguided" (M. Abdul, 2015). Nuruddin al-Raniri has made a significant contribution to Islamic education. As a result, rather than the institutional aspect, the shift concerned the theme of Islamic faith. Prior to al-arrival Raniri's in Aceh, mysticism and sufism dominated Islamic scholarship, as exemplified by Hamzah Fansuri's *Wujudiyyah* teachings. The Islamic faith was deceived by ar-Raniri opinion's about Hamzah Fansuri, who was believed to spread his thoughts to the people of Aceh. Nuruddin also expressed his viewpoint on Hamzah Fansuri's perplexing concerning Wujudiyyah. According to Ar-Ranini, Hamzah Fansuri's approach to sufism philosophy had believed to mislead Aceh's people from the pure Islamic faith, and also led to tarnish the image of Islam.

Sheikh Nuruddin Ar-Raniri played an important role as ulama' by providing a strong impetus for Islamic development and reforms among the Malay Muslims. He introduced and disseminated to the archipelago the interpretations of Islam written by the mainstream of scholars and Sufis in the centers of knowledge and scholarship Islam in more depth. In enhancing the

reputation of his scholarly work, he used variety of languages. he mastered Arabic, Persian, Urdu, Malay and Aceh languages (M. Abdul, 2015).

Al-Raniri contributed significantly to the advancement of Islamic sciences in the Malay world. Al-Raniri was a prolific writer in Malay and Arabic who wrote 14 volumes in his short time in Aceh (1047-1054/1637-1644), 13 of which were in Malay. Among the books are *Durr al-Fara'id bi Sharh al-'Aqa'id* (Valuable pearls on the depiction of Aqidah), *Sirat al-Mustaqim* (The Straight Way), *Bustan al-Salatin fi Dhikr al-Awwalin wa al-Akhiran* (The Cultivate of the Rulers on the Memory of the Past and Show/ The Cultivate of Lords, appearing forward the beginning of all creation and the conclusion thereof), *Hidayat al-Habib fi al-Targhib wa al-Tarhib* (The Direct of partner around bliss and frightful) and *Akhbar al-Akhirah fi Ahwal al-Qiyamah* (The Account of the in the future and the day of judgment) (cited from now on *Akhbar al-Akhirah*). (Norhayati Hamzah, & Denisova, T.,2017).

Although al-main Raniri's interests were kalam (Islamic theology) and tasawwuf (mysticism), he also wrote about fiqh (Islamic law), hadith (tradition), and history. In terms of the number of masterpieces created by al-Raniri throughout the course of his life, Voorhoeve ranked 19 and Daudy 29. On the other side, Wan Saghir, a well-known Malay manuscript collector and prolific writer on Nusantara's ulama', stepped forward and provided the whole list of al-work, Raniri's which included 34 treatises. The majority of al-writings Raniri's were in the realm of tassawuf, with roughly 15 books focused at disputing Hamzah al-Fansuri and Shams al-Din al-idea Sumatrani of *wahdat al-wujud*. (Norhayati Hamzah 2018).

4.2 Syeikh Nuruddin Critical Writing in *Sirat Al- Mustaqim*

Sirat al-Mustaqim written by Syeikh Nuruddin al-Raniri was the foremost total and largest book of fiqh within the chapter on worship in Malay and Indonesian Archipelago which was written to begin with composed within the archipelago. This definitive book had a extraordinary impact and has been utilized broadly, particularly in Aceh until the 19th century. This book had received has too gotten empowering reaction all through the Malay Archipelago (Ali, A. K., & Hashim, J.2008).

However, this book of fiqh has some short comings as understood from the statement of Shaykh Muhammad Arsyad al-Banjari. He stated that the factor that prompted him to compose the book *Sabil al-Muhtadin Li al-Tafaqquh Fi Amr al-Din* was because *Sirat al-Mustaqim* by Shaykh Nur al-Din al-Raniri contained verse arrangements in the Aceh language. This makes it difficult for people who do not know the dialect of Aceh to understand the contents of the book (Ali, A. K., & Hashim, J. 2008).

In addition, he too said that the original copies of the book have noteworthy contrasts from each other as a few of the verses have been changed from the initial and supplanted with other words and a few have been excluded and excluded. This may be due to the careless activities of the copyists of the book at that time who replicated the book so that it could not be found out the precise unique composition of Shaykh Nur al-Din al-Raniri (Ali, A. K., & Hashim, J. 2008).

Sirat al-Mustaqim is a book of Fiqh that only discusses the laws related to the part of worship only. While the complete writing in a work of Fiqh according to the scholars in the Shafi'i school contains four main parts, namely:

- 1- Part of worship.
- 2- Muamalat.
- 3- Munakahat.

4- Crime and dispute division (*mukhasamat*) (Hashim, J., & Ali, A. K., 2009).

There are two factors that cause Shaykh Nur al-Din al-Raniri to focus only on writing the *Fiqh* of worship in *Sirat al-Mustaqim*. First, to meet the needs of the public those concern on learning and deepening the section. This is because the Fiqh of worship is a section that contains the most important basic questions to life and what needs to be understood in life as a Muslim in term of individual. That is why it is placed at the first place in this book compared to other parts of Fiqh. Performing worship to Allah s.w.t is the basic purpose of human beings and their happiness in this world and the hereafter depends on performing worship in the right way according to the teachings of Islamic law.

Secondly, it may be that he followed one of the methods of writing Fiqh of Shafi'iyyah scholars which only focused on writing

the part of worship only. The method of writing Fiqh in this form is believed to have originated from Shafi'iyyah scholars from Yemen. This is because most of the writings of Fiqh in this form were written by them such as al-Muqadimma al-Hadramiyyah by al-Shaykh 'Abd Allah b. 'Abd al-Rahman b. Abi Bakr Ba Fadl al-Hadrami al-Sa'di al-Madhhiji (918H) (Hashim, J., & Ali, A. K.,2009).

4.3 Sheikh Nuruddin Ar-Raniri's Dakwah against Wujudiyyah

In general, his objection to the ideology *wujudiyyah* that was believed to be practiced by Hamzah Fansuri was based on the following:

Hamzah's opinion that the essence of God exists in "Immanent" in the world or God is in all that exists.

2) Hamzah's belief that the Qur'an is beings similar to the Qadariyyah view and Mu'tazilah.

3) Hamzah's view that the soul or spirit not Khaliq and not makhluq.

4) Hamzah's opinion that life comes from God and will be reunited with Him as waves that will return to the sea.

Throughout his career in Aceh, Nur al-Din al-Raniri plays a role in opposing the teachings and ideology of *wujudiyyah* which was pioneered by Hamzah Fansuri and Syamsuddin alSumatra'i through several approaches, among them are through open debate with followers the teachings. He also wrote books such as *Hujjah al-Siddiq li Daf al-Zindiq*, *al-Fath al-Mubin ala al-Mulhidin*, *Hill al-Zill*, *Maa al-Hayat Li Ahl al-Mamat*, and *Jawahir al-Ulum in Kashf al-Malum* to dispute the teachings of *wujudiyyah*. As a result, he is attempting to investigate, read, and comprehend works by Hamzah such as *Asrar al-Arifin*, *Sharab al-Ashiqin*, and *al-Muntahi*, as well as works by Syamsuddin alSumatra'i such as *Khirqah*, *Mir'ah al-Muhaqqiqin* and *Haqq al-Yaqin*. Aini, Z., & Sa'ari, C. Z. (2014).

4.4 Evaluation on Al-Raniri's *Sirat Al- Mustaqim*

4.4.1 The Method of Determining the Final Opinion in the Shafi'i Madhab

Shyeikhh Nuruddin Al-Raniri (1937, 3) stated in the preamble of *Sirat al-Mustaqim* that the writing of this book is in the form of a

translation of the books of fiqh written by scholars in the Shafi'i School (*al-Shafi'iyyah*) speak Arabic into Malay. Among the fiqh references that underlie the writing of this book are *Minhaj al-Talibin wa 'Umdah al-Muftin* by al-Nawawi (d. 676H), *Manhaj al-Tullab and Fath al-Wahhab* by Zakariyya al-Ansari (d. 923H), *al-Anwar li A'mal al-Abrar* by al-Ardabili (d. 799H), *'Umdah al-Salik wa' Uddah al-Nasik* by Ibn al-Naqib (d. 769H), *Mughni al-Muhtaj Ila Ma'rifah Ma'ani Alfaz al-Minhaj* by al-Khatib al-Sharbini (d. 977H) and three fiqh works of Ibn Hajar al-Haytami (d. 974H) namely *Tuhfah al-Muhtaj bi Sharh al-Minhaj*, *Fath al-Jawwad Sharh al-Irshad* and *al-Minhaj al-Qawim Sharh al-Muqadimmah al-Hadramiyyah* (Hashim, J., 2014).

In the history of the development of the Shafi'i School, the process of refining the views of fiqh has occurred twice. The purification process was first performed by a group of research scholars (*muhaqqiq*) in the Shafi'i School. The culmination of these efforts was made by two famous Shafi'iyyah scholars, al-Rafi'i (d. 623H) and al-Nawawi (Hashim, J., 2014). Both re-examined the views of fiqh found in a large number of works of fiqh in the school that were once composed in the four centuries after the death of Imam al-Shafi'i in 204H to 604H. The process of purifying the view of fiqh for the second time in the Shafi'i School (676H-1004H) also involved a large group of Shafi'iyyah scholars. But the most mentioned are the efforts of Ibn Hajar al-Haytami and Shams al-Din al-Ramli (d. 1004H) (Hashim, J., 2014).

When there was a disagreement between Ibn Hajar al-Haytami and Shams al-Din al-Ramli, then the Shafi'iyyah scholars in Hadramawt (South Yemen), Sham, Kurdistan, Daghistan and most of Yemen (North Yemen) and the Hijaz tended to choose the opinion Ibn Hajar al-Haytami especially in *Tuhfah al-Muhtaj bi Sharh al-Minhaj* (Hashim, J., 2014). While most Shafi'iyyah scholars in Egypt tended to choose the opinion of Shams al-Din al-Ramli especially in his book, *Nihayah al-Muhtaj Ila Sharh al-Minhaj*. For the Shafi'iyyah scholars in Haramayn (Makkah and Madinah), at the beginning they preferred the fiqh views of Ibn Hajar al-Haytami over the fiqh views of Shams al-Din al-Ramli. This situation changed when many Shafi'iyyah scholars from Egypt appeared in the two Holy Lands. They have popularized the fiqh views of Shams al-Din al-Ramli in the halaqahs of their studies

so that they spread widely in the two Sacred Lands. Finally, for those (Shafi'iyyah scholars in Haramayn) who know in depth the views of the fiqh of Ibn Hajar al-Haytami and Shams al-Din al-Ramli, they can accept the two views of fiqh without translating one of the two (al-Saqqaf, 1940: 37; Muhammad Ibrahim, 1978:18; Abu Sulayman, 1986: 365; 1992, 139; al-Yusuf, 2000: 245; Amjad Rashid, 2000: 94; al-Qawasimi, 2003: 536; al-Hifnawi, t. th: 111; al-Saqqaf, t.th.: 5). These are the methods that have been used by the *muta'akhkhirin* Shafi'iyyah scholars to establish the definitive views of fiqh in the Shafi'I Madhab (Hashim, J., 2014).

4.2.2 Fiqh Issues in *al-Sirat al-Mustaqim* According to the Shafi'i School

The results of research conducted on *Sirat al-Mustaqim* in *Kitab al-Taharah* and *Kitab al-Salah*, found that Shaykh Nur al-Din al-Raniri has stated the law for some problems of fiqh by presenting his opinions that were not included in the Shafi'i School.

1. Ear Pricing

According to Shaykh Nur al-Din al-Raniri (1937: p. 19), "And so again, it is forbidden to cook the ears. But it is halal to wear earrings later than to have one's ears pierced. "In the Shafi'i School, there are three opinions regarding ear piercing. According to the first opinion, it is absolutely illegal to pierce either for girls or boys. This is the opinion of al-Ghazali (d. 505H), al-Khatib al-Sharbini, al-Ardabili and Ibn Hajar al-Haytami in his book *Fath al-Jawwad Sharh al-Irshad*. This opinion was popularized by al-Ghazali in the Shafi'i School through his famous book, *Ihya 'Ulum al-Din*. Al-Ghazali states that the act of piercing to wear earrings is an act that hurts the limbs that should not be done. People who commit the act of piercing can be subject to qisas.

According to the second opinion, it should be absolutely for both girls and boys. This opinion was put forward by Shams al-Din al-Ramli (1993, 8: 33-34) who argued based on a hadith that "Ibn 'Abbas counted among the acts of sunnah is to pierce the ear of a baby boy on the seventh day of his birth" (al-Tabarani 1995, 1: 176). Shams al-Din al-Ramli (1993, 8: 33-34) said, if this act is required for baby boys, then for baby girls it is increasingly required. He added, the statement of the companions of the

Prophet s.a.w. ‘Among the acts of sunnah’ is considered as the law of *marfu* ‘which came from the Prophet s.a.w.

After that, the third opinion states that piercing is permissible for girls but not permissible for boys. This is the opinion of Ibn Hajar al-Haytami (1996, 11: 568-569) in his book, *Tuhfah al-Muhtaj bi Sharh al-Minhaj*. The argument for this third opinion is the same as the argument of the second opinion in addition to looking at the ‘urf of wearing earrings after piercing. Earrings are jewellery for women and this matter has been known since the time of Jahiliyyah until the time of Islam. Thus, through this argument there is no need for piercing for men to wear earrings (Hashim, J., 2014).

The results of a study of the text of *Sirat al-Mustaqim* in *Kitab al-Taharah* and *al-Salah* found that some of the fiqh views of Syeikh Nur al-Din al-Raniri contradicted the definitive opinion in the Shafii'i School. Among them is the absolute prohibition of piercing even on women, circumcision looking towards the Kaaba when praying in front of it and the exception of the times when circumcision prayer is forbidden is limited to the Masjid al-Haram only. These opinions of his contradict the definitive opinion in the Shafii'i School as decided by the research scholars (*muhaqqiq*) in the Shafii'i School who carried out the process of refining the opinions of fiqh for the second time, especially Ibn Hajar al-Haytami and Shams al-From al-Ramli. Since Sheikh Nuruddin al-Raniri was a scholar who lived during the time of al-companions, hawashi's the existence of *al-Sirat al-Mustaqim* in the book of *al-Sirat al-Mustaqim* is not a fiqh opinion that opposes what Ibn Hajar al-Haytami and Shams al-Din al-Ramli have concluded. This is because the views of fiqh presented in *al-Sirat al-Mustaqim* are the views of fiqh that he chose to express. This obviously demonstrates al-status Raniri's as a Shafii'iyah scholar of the archipelago capable of ijtihad within the sect's purview. From a different perspective, the phenomenon of quoting fiqh facts that contradict what Ibn Hajar al-Haytami and Shams al-Din al-Ramli have decided occurs not only among Shafii'iyah scholars who write fiqh books in Arabic, but also within the cultural environment of Malay authorship in their Jawi books.

5.0 CONCLUSION

Ar-Raniri is a Sufi scholar, an accomplished writer, a theologian, and a historian. In Indonesia, his contribution, impact, and influence were profound and enormous. He was a pioneer in this field by actively contributing to the documentation of core Islamic concepts such as theology, essentials of Islam, Sharia law governing its pragmatic applications in moral and ethical principles, both in Arabic and Malay. He was able to distinguish between the real and incorrect interpretations of Sufi theology thanks to his extensive knowledge.

His extraordinary expository writings covered a wide range of topics, including marriage and divorce, food and drink, social and personal ethics, eschatology, comparative religion, Sufism, dualism, pantheism, and monism of pseudo-sufis and heretics of various kinds, as well as eschatology, comparative religion, eschatology, comparative religion, eschatology, comparative religion, Sufism, dualism, pantheism, and monism

Syeikh Nuruddin Al-Raniri also published many works in various subjects, including akidah, history, theology and fiqh. In addition, he has published his first book, *kitab al-Sirat al-Mustaqim*, which explains fiqh. The Malay Archipelago's people are extremely familiar with *Al- Sirat al-Mustaqim*. This is supported by the enormous number of handwritten manuscripts of this work. This shows that it is periodically replicated in response to community needs to learn about worship or just to have a suitable guideline in worship practises.

His contributions to Islamic education include the authoring of basic topics in fiqh and fundamental concepts of Islam in order to counter Hamzah Fansuri and Syamsudin al-domination Sumatrani's of Sufi teachings. Furthermore, his masterpiece, written in Arabic pegon (Malay language written in Arabic), addressed to the community's demand at the time.

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PAY SATISFACTION IN HIGHER EDUCATION: THE DIFFERENCES BASED ON DEMOGRAPHIC BACKGROUND OF AGE, GENDER, TENURE AND MANAGEMENT POSITION AMONG ACADEMICS

Kepuasan Terhadap Gaji di Sektor Pengajian Tinggi: Perbezaan Berdasarkan Latar Belakang Demografi Umur, Jantina, Tempoh Bekerja dan Posisi Pengurusan dalam kalangan Ahli Akademik

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Abstract

Scholars deemed pay as one of the key antecedents that impacts an individual worker's job satisfaction. As evidenced by past studies, pay is one of the most significant and important indicators of job satisfaction. This paper focused on the aim of analyzing academics in higher education institutions on the effects of several demographic variables on pay satisfaction. Using a simple random sampling technique, the researchers drew a sample of 1078 from the estimated 2900 academics in the three participating universities in Malaysia. The findings indicated that the level of satisfaction in pay among academics was moderately low (Mean=3.39, SD=1.07). The differences of pay satisfaction was also analyzed based on demographic differences of age, gender, and tenure of the academics. The implications of the findings for management- particularly those in public higher education institutions- are discussed. The findings of this study will help in terms of understanding the state of pay satisfaction and its differences based on the variability of demographic background of the academics in higher educational sector.

Keyword: Pay Satisfaction, Academics, Higher Education

Abstrak

Para sarjana menganggap gaji sebagai salah satu faktor utama yang mempengaruhi kepuasan kerja seseorang pekerja. Seperti yang dibuktikan oleh kajian lepas, gaji adalah salah satu petunjuk kepuasan kerja yang paling penting dan penting. Kertas kerja ini memfokuskan kepada tujuan menganalisis akademik di institusi pengajian tinggi mengenai kesan beberapa pemboleh ubah demografi terhadap kepuasan gaji. Dengan menggunakan teknik persampelan rawak mudah, para penyelidik mengambil sampel 1078 dari anggaran 2900 akademik di tiga universiti yang mengambil bahagian di Malaysia. Hasil kajian menunjukkan bahawa tahap kepuasan gaji dalam kalangan akademik agak rendah (Mean = 3.39, SD = 1.07). Perbezaan kepuasan gaji juga dianalisis berdasarkan perbezaan demografi umur, jantina, dan tempoh bekerja seseorang ahli akademik. Implikasi penemuan untuk pengurusan - terutamanya yang terdapat di institusi pengajian tinggi awam - dibincangkan. Penemuan kajian ini akan membantu dari segi memahami keadaan kepuasan gaji dan perbezaannya berdasarkan latar belakang demografi akademik di sektor pendidikan tinggi.

Kata kunci: Kepuasan terhadap Gaji, Akademik, Pengajian Tinggi

INTRODUCTION

In Malaysia, the development of higher education institutions has been rapid commencing with the establishment of the University of Malaya in 1962. Malaysia has experienced increasing numbers of public and private universities, intense growth of student enrolments, the expansion of courses in various fields especially science and technology, and an increase in the internet and web-based teaching (see Ahmad, 1998; Hassan, 2001). Also, reforms have been experienced by university academics such as the implementation of a more stringent assessment system, additional government and private funding and accompanying research opportunities, and a substantial increase in the number of student enrolments. These changes have arisen from a variety of drivers such as pressures of demand, a cultural shift in the way in which

higher education is viewed, financial pressures, structural and managerial diversity, and an assortment of changes in university mission or emphasis (Oshagbemi, 1997a). All of these changes illustrate the complexity of academic work in an increasingly demanding environment (Houston, Meyer & Paewai, 2006:17). Hagen (2002) asserts that universities are the largest 'knowledge based' institution in the region; hence they are urged by the industry and policy makers to transform their traditional roles of teaching and research by adding an additional pivotal role in economic regional development. This means that university academics are expected to aid economic regeneration by disseminating their knowledge and expertise through industry linked partnerships (Hagen, 2002).

However, each party (e.g. government, policy makers, university management and society) should know that too many demands on academic staff could contribute to uncertainty in terms of academic roles and work conflicts among them. Briggs (2005:257) proposes that a lack of clarity about roles introduces role ambiguity and role conflict that have significant impact on the achievement of personal and organisational goals, resulting in employee anxiety, dissatisfaction and lack of organisational effectiveness. Multiple workplace roles by university academics alongside organisation and community pressures are likely to be viewed by the academics as significant triggers that influence their state of perceived work-life balance satisfaction which in turn influences their occupational attitudes such as job satisfaction, organisational commitment and intention to leave the organisation. Pay satisfaction and its function as one of the factors of overall job satisfaction has been studied over several decades which in turn contributed to the findings of the positive and negative aspects of pay satisfaction. Spector (1997) deems pay as one of the key antecedents that impacts an individual worker's job satisfaction. Also, as evidenced by a mixed-method study on the antecedents of job satisfaction conducted by Mohd Noor (2013), pay is one of the most significant and important indicators of job satisfaction. The paper is divided into four sections. The first section discusses the literature on pay satisfaction. The second section confers the methodology used to investigate the state and level of pay satisfaction among academics in higher education

institutions. The third section discusses the findings of the study and the last section manifests the conclusion and recommendations for future studies.

LITERATURE ON PAY SATISFACTION

Pay has been typically used as a career barometer to measure status and equity in the workplace and has been shown to affect morale positively or negatively (Hagedorn, 2007). According to Spector (1997), pay satisfaction is mainly related to the happiness or satisfaction with pay and raises a worker obtained from the organization based on the amount of job they did for the organization. Spector (1997) deems pay as one of the key antecedents that impacts an individual worker's job satisfaction. Also, as evidenced by a meta-analysis on the antecedents of job satisfaction conducted by Gabbidon and Higgins (2012), pay is one of the most significant and important indicators of job satisfaction. Pay is also regarded as the significant and positive antecedent of job satisfaction in the studies of Mamiseishvili (2010), Spector (1997), Mohd Noor (2004) and Akpofure et al.(2006).

In the realm of the higher educational sector all over the world, pay had been regarded as an important element in determining the attitude and behaviours of academics such as their job satisfaction, organizational commitment, organizational citizenship behaviour, intention to leave and others. In studies conducted by Saygi, Tolon and Tekogul (2011) among academics in Fisheries Faculties at Turkish universities, Abdulsalam and Mawoli (2012) among university academics in Nigeria, and Gabbidon and Higgins (2012) among criminal justice academics in the United States of America, found that their respondents among academics were moderately satisfied with pay. In a study among lecturers in Penang state by Ch'ng, Chong and Nakesvari (2010), salary or pay was found to be significant in determining the job satisfaction of the lecturers. Brown (2008) in her study among Northern Caribbean University's full-time workers that respondents have a moderate satisfaction with salary or pay. Oshagbemi (1997b), Graham and Messner (1998) Koustelios (2001), Barrett and Yates (2002), Akpofure et al.(2006), and Donnelly (2006) found that academics in their studies respectively

were not satisfied with the salary or pay they got from their institutions. Different with a study conducted by Zemblays and Papanastasiou (2004), academics in Cyprus chose this career because of the high satisfaction towards salary.

The above findings of satisfaction pay among higher education institutions academics globally and in Malaysia particularly, reveal the importance of having a thorough investigation among Malaysian higher education. Also, as evidenced by a meta-analysis on the antecedents of job satisfaction conducted by Brown and Peterson (1993), and the descriptive analysis of job satisfaction among university academics in Pakistan by Bashir et al. (2011), pay is one of the most significant and important indicators of job satisfaction.

Hence, these findings had initiated two questions to be answered:

1. What is the level of academics' overall satisfaction with pay?
2. Are there any differences in pay satisfaction among academics by different type of demographic backgrounds of gender, age, tenure in current university, and holding a management position or not?

METHODOLOGY

The population for the study comprised academics from three public higher education institutions of Malaysia. Using a simple random sampling technique, the researchers drew a sample of 1078 from the estimated 2900 academics in the three participating universities. These respondents represent 37.2 per cent of the overall samples. The respondents included a wide range of university faculties, departments and academic units in each participating university. The Deputy Vice Chancellor and the Registrar of all Malaysian public universities were contacted and invited by the researchers to encourage academic staff members' participation in the study. Consent for conducting the study had been given by three public universities in Malaysia. Deans and head of each department, faculty and school in the participating universities were contacted through phone calls and emails to obtain their assistance on disseminating the cover letter of invitation to participate in the study, participation information

sheet, and hyperlink for the online survey designed for the study to their academic staff members. The procedure of contacting those key persons was repeated three times, by no other mean, to keep reminding academics about the survey.

The scale of 'Pay Satisfaction' was used in the quantitative study in order to investigate academics' satisfaction with pay. Five items included in this measure were adapted from Spector (1997)'s Job Satisfaction Survey and the instrument of Mohd Noor (2013), which measure pay satisfaction. Each respondent's completed survey was then automatically computed and saved, and the results were downloaded into SPSS 20.0 for quantitative analysis. Some items in these scales were negatively worded in order to maintain reliable answers from respondents. These negatively worded questions were then reverse-coded before doing the reliability checking. All instruments except for demographic questionnaire were answered using a 5-point Likert scale of disagree very much (coded as 1), disagree (2), neither agree nor disagree (3), agree (4), and agree very much (5). The researchers created a questionnaire in order to collect data on the personal characteristics of the respondents. Measures of gender, age and tenure in the university were included.

Descriptive analysis such as frequency, percentage and mean are used to explain the level of each of the variables included in the online study. To determine the level of pay satisfaction, frequencies and percentages of responses were calculated and mean and standard deviation results of satisfaction were analysed. The mean value of responses were computed and categorised into 3 interval level of responses accordingly to the work of Mohd Noor (2004, 2013). The interval level of responses were 1= low (mean score of 1.00-2.33), 2= moderate (2.34-3.67) and 3= high (3.68-5.00).

The usage of mean comparison is to identify the demographic influence on the responses. In this study, analysis of variance (ANOVA) and t-test are used to test whether there are significance differences on the level of pay satisfaction and the levels of the satisfaction between different demographic backgrounds of academics. Post-hoc tests were conducted after ANOVA was run in order to compare the differences of all investigated variables by different demographic backgrounds. For

the purpose of comparing findings based on demographic backgrounds, the demographic variable was divided into several sub-groups. Gender was divided between male and female, age were divided into five groups according to their age (Group 1: 25 and under; Group 2: 26 to 35; Group 3: 36 to 45; Group 4: 46 to 55; Group 5: 56 and over). Respondents were also divided into four groups according to their tenure in the current university (Group 1: 10 years and under; Group 2: 11 to 20 years; Group 3: 21 to 30 years; Group 4: 31 years and over).

FINDINGS

Academics' Overall Satisfaction with Pay

Table 1 presents the frequencies, percentages, and mean scores for each of the five questions on pay satisfaction responded to by survey respondents. All responses for negatively worded questions (Question 2,3 and 4) were reverse-coded. For Question 1: I feel I am being paid a fair amount for the work I do, about half of the overall respondents scored agree ($f=544$, $\% = 50.5$). On the other hand, the lowest score was disagree very much ($f=58$, $\% = 5.4$). It reflected that most of the respondents agreed that they were fairly paid for the work they do. On the whole, respondents showed a moderate score of satisfaction with pay using this question ($mean=3.39$, $SD=1.07$). Question 2: raises are too few was a negatively worded question. Hence, after the scores were reverse-coded, findings show that most of the respondents responded that they were dissatisfied and very dissatisfied with the rate of their salary raises ($f=523$, $\% = 48.5$). This was further proven with the mean result for the question which showed that overall respondents scored a low value of satisfaction with pay ($Mean=2.85$, $SD=1.11$).

Responses by respondents on Question 3: Raises are too far between, were fairly even between scores of dissatisfaction and satisfaction. A total of 398 respondents (36.9%) responded that they were dissatisfied and very dissatisfied while 399 respondents (37%) responded that they were satisfied and very satisfied. This findings together with the total mean value for the particular question ($Mean=3.01$, $SD=1.11$) mirrored a moderate score of satisfaction with pay. Question 4: I feel unappreciated by the

organisation when I think about what they pay me is a negatively worded question. Hence, based on the reverse-coded result, respondents seemed to answer that they felt appreciated by the university in terms of pay amount. It also means that they were satisfied with the issue raised through the question, where 544 respondents (50.4%) scored agree and agree very much. Overall, respondents scored a moderate level of satisfaction with pay by this question (Mean= 3.24, SD= 1.15).

Respondents of the study also scored a moderate level of satisfaction with pay for Question 5: I feel satisfied with my chances for salary increases (Mean= 3.36, SD= 1.04). However, about half of the total respondents of this question answered that they agree and agree very much ($f= 589$, $\% = 54.6$). In accordance with the findings presented in Table 1, a further analysis was undertaken to investigate the overall level of satisfaction with pay. The result shows that respondents had a moderate level of overall satisfaction with pay (Mean = 3.17, SD=0.81) based on all four questions measuring the variable. This finding supports similar outcome of Saygi et al. (2011) among academics in Fisheries Faculties at Turkish universities, Abdulsalam and Mawoli (2012) among university academics in Nigeria, and Gabbidon and Higgins (2012) among criminal justice academics in the United States of America, where respondents among academics in a were moderately satisfied with pay.

Table 1: Frequencies, Percentages and Mean Scores for Questions on Pay Satisfaction (N=1078)

Responses (n=1078) Question	1		2		3		4		5	
	f	%	f	%	f	%	f	%	f	%
Question 1: <i>I feel I am being paid a fair amount</i>	58	5.4	21	19.	15	14.	54	50.	10	9.5

<i>for the work I do. (Mean= 3.39, SD=1.07)</i>										
Question 2# : <i>Raises are too few. (Mean= 2.85, SD=1.20)</i>	12 1	11. 2	40 2	37. 3	18 1	16. 8	26 8	24. 9	10 6	9.8
Question 3# : <i>Raises are too far between. (Mean= 3.01, SD=1.11)</i>	84	7.8	31 4	29. 1	28 1	26. 1	30 7	28. 5	92	8.5
Question 4#: <i>I feel unappreciated by the organisation when I think about what they pay me. (Mean= 3.24, SD=1.15)</i>	78	7.2	25 1	23. 3	20 5	19. 0	42 2	39. 1	12 2	11. 3
Question 5: <i>I feel satisfied with my chances for salary increases. (Mean=3.36, SD=1.04)</i>	44	4.1	21 6	20. 0	22 9	21. 2	48 3	44. 8	10 6	9.8

Note: Negative-worded questions were remained the same as in the quantitative study in order to demonstrate the norms of the original questions.

n=total respondents, SD=standard deviation, f=frequency, % =percentage, 1=disagree very much, 2=disagree, 3=neither disagree nor agree, 4=agree, 5=agree very much. # = Negatively worded question.

However, the current study's finding does not support the finding of Oshagbemi (1999) among university academics in the UK, Akpofure et al. (2006) among higher education academics in Nigeria, Koustelios (2001) among teachers in Greek, where pay was the least satisfying factor. The other central finding was that this outcome shown that pay had been substantially perceived by academics as an important antecedent of job satisfaction. Hence, it is worth further investigating if there were any differences of responses on pay satisfaction among different type of academics' demographic backgrounds.

Differences in Satisfaction with Pay among Academics by Gender

An independent sample t-test was conducted in order to compare the satisfaction with pay for males and females. Table 2 shows the t-test results for satisfaction with pay among academics by gender. The t-test results indicated that there was a significant difference in scores for male academics ($M=3.26$, $SD=0.81$) and female academics [$M=3.09$, $SD=0.80$; $t(1041)= 3.35$, $p= 0.01$]. Thus, there is a statistical significant difference in satisfaction with pay by different genders among academics, where male academics scored a slightly higher mean score than their female counterpart.

Table 2: t-test Result for Satisfaction with Pay among Academics by Gender

Variable	Group		Levene's test for equality of variance		t-test for equality of means	Sig. (2-tailed)
	Male (n=533)	Female (n=510)				

	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	F	Sig.	<i>df</i>	<i>t</i>	<i>p</i>
Pay	3.2 6	0.8 1	3.0 9	0.8 0	0.0 0	0.98 5	104 1	3.35	0.001 **

Note: n=total respondents, M= Mean, SD=standard deviation, F= Value for Levene's test for equality of variance, df= Degree of Freedom, t= t-test value, p= significant value. ** Significant at $p<0.05$

Pertinent key findings here were, first, this finding opposes the outcome of Noordin and Jusoff (2009) among Malaysian academic staff in higher education institutions, where they found no significant difference on pay among the respondents by gender. The current study finding is also found to be dissimilar with Roberts and Chonko (1994) where males have slightly lower satisfaction with pay than females. Next, the current study's finding also went against the outcome of Okpara et al. (2005) among university faculties in the United States of America, Abdulsalam and Mawoli (2012) among university academics in Nigeria, and Arif et al. (2012) among university teachers in Pakistan, where female employees were found to be significantly more satisfied with pay than their male counterparts. Secondly, this study's finding supports Bittner and O'Conner (2011) in terms of satisfaction with pay among nurse academics in the New England region, where males were more satisfied with their salary than their female colleagues.

Differences in Satisfaction with Pay among Academics by Age

A one-way between-groups analysis of variance (ANOVA) was conducted to explore the impact of age on levels of satisfaction with pay among academics. Following Oshagbemi's (1997a) study, respondents in the online study were divided into five groups according to their age (Group 1: 25 and under; Group 2: 26 to 35; Group 3: 36 to 45; Group 4: 46 to 55; Group 5: 56 and over).

Table 3: One-Way Analysis of Variance for Satisfaction with Pay among Academics by Age

Source	SS	<i>df</i>	MS	<i>F</i>	Sig.
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Between Groups	28.01	4	7.003	10.621	0.000**
Within Groups	596.67	905	0.659		
Total	624.68	909			

Note: SS= Sum of Squares, df= Degree of Freedom, MS=Mean Square, F=F-Value, Sig=significant value. ** Significant at p<0.05

Table 3 above shows the ANOVA results for satisfaction with pay among academics by age groups. The ANOVA test indicated that there was a statistically significant difference at the p<0.05 level in satisfaction with pay among the five different age groups [F(4, 905)=10.621, p=0.00]. Table 4 below shows the results of post-hoc analysis for satisfaction with pay among academics by age groups. It is observed that the highest mean value of satisfaction shown by academics who were 56 and over ($M=3.52$, $SD=0.77$), while the lowest mean scored by the group of 25 years old and under ($M=3.06$, $SD=0.77$). Post-hoc comparisons using the Tukey HSD test indicated that academics who were 46 to 55 years old ($M=3.51$, $SD=0.85$) had a significantly higher level of pay satisfaction than their younger colleagues of 26 to 35 years old ($M=3.06$, $SD=0.77$) and 36 to 45 years old ($M=3.15$, $SD=0.93$). No significant difference existed between academics in any of the other groups. This finding is inconsistent with Akpofure et al.'s (2006) where he found that in Nigeria, older academics were less satisfied with pay than the younger academics.

Table 4: Post-Hoc Analysis for Pay among Academics by Age

Age Groups (in years)	n	Mean	SD	25 & under	26-35	36-45	46-55	56 & over
25 & under	47	3.41	0.63	-				
26-35	442	3.06	0.77	NS	-			
36-45	255	3.15	0.93	NS	NS	-		
46-55	142	3.51	0.85	NS	*	*	-	

56 & over	24	3.52	0.77	NS	NS	NS	NS	-
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Note: n=total respondents, SD=standard deviation, NS= not significant. *indicates significance at $p<0.05$

Differences in Satisfaction with Pay among Academics by Tenure

A one-way between-groups analysis of variance (ANOVA) was conducted to explore the impact of tenure in the current university on levels of satisfaction with pay among academics. Respondents in the online study were divided into four groups according to their tenure in the current university (Group 1: 10 years and under; Group 2: 11 to 20 years; Group 3: 21 to 30 years; Group 4: 31 years and over).

Table 5: One-Way Analysis of Variance for Satisfaction with Pay among Academics by Tenure

Source	SS	df	MS	F	Sig.
Between Groups	7.219	3	2.406	3.516	0.015**
Within Groups	614.538	898	0.684		
Total	621.757	901			

Note: SS= Sum of Squares, df= Degree of Freedom, MS=Mean Square, F=F-Value,
Sig=significant value. ** Significant at $p<0.05$

Table 5 above shows the ANOVA results for satisfaction with pay among academics by tenure groups. The ANOVA test indicated that there was a statistically significant difference at the $p<0.05$ level in satisfaction among the four different tenure groups [$F(3, 898)=3.516, p=0.015$]. Table 6 below shows the results of post-hoc analysis for satisfaction with pay among academics by tenure groups. It is observed that the highest mean value of satisfaction shown by academics was for the group who have worked for 31 years and over ($M=3.40, SD=0.00$), while the lowest mean scored

by academics was in the tenure group of 10 years and under ($M=3.14$, $SD=0.79$).

Table 6: Post-Hoc Analysis for Pay among Academics by Tenure

Tenure (years)	<i>n</i>	Mean	SD	10 & under	11- 20	21- 30	31 & over
10 & under	723	3.14	0.79	-			
11-20	147	3.38	1.01	*	-		
21-30	29	3.27	0.76	NS	NS	-	
31 & over	3	3.40	0.00	NS	NS	NS	-

Note: n=total respondents, SD=standard deviation, NS= not significant, * indicates significance at $p<0.05$

Post-hoc comparisons using the Tukey HSD test indicated that academics who have worked between 11 to 20 years ($M=3.38$, $SD=1.01$) had a significantly higher level of pay satisfaction than those in tenure group of 10 years and under ($M=3.14$, $SD=0.79$). No significant difference existed between academics in any of the other groups of tenure. Thus, it can be concluded that academics with a longer tenure had a significantly higher pay satisfaction level as compared to their juniors. This finding is opposite to Koustelios's (2001) and Saygi et al. (2011) where they found that there was no significant difference of pay satisfaction between different categories of tenure or working experience groups among Greek teachers and Turkish academics.

Differences in Satisfaction with Pay among Academics by Management Position

An independent sample *t*-test was conducted in order to compare the satisfaction with pay for academics holding management position or not holding any management position in the university. Table 7 shows the *t*-test results for satisfaction with pay among academics by either holding management position or not.

Table 7: *t*-test Result for Satisfaction with Pay among Academics by Management Position

Variable	Group				Levene's test for equality of variance		df	t-test for equality of means	Sig. (2-tailed)	
	Do not hold any management position (n=376)		Hold a management position (n=553)							
	M	SD	M	SD	F	Sig.		t	p	
Pay	3.27	0.84	3.12	0.81	1.46	0.23	927	2.67	0.008 **	

Note: n=total respondents, M= Mean, SD=standard deviation, F= Value for Levene's test for equality of variance, df= Degree of Freedom, t= t-test value, p= significant value. ** Significant at $p<0.05$

The *t*-test results indicated that there was a significant difference in scores for academics that hold a management position ($M=3.12$, $SD=0.81$) and academics that do not hold any management position [$M=3.27$, $SD=0.84$; $t(927)= 2.67$, $p<0.05$]. This is interesting because, whether the mean difference looked relatively small ($M= 0.15$), the findings on the satisfaction with pay among a greater number of respondents in the survey showed a considerable higher satisfaction among those without a management position as compared to their management counterparts. Thus, the conclusion is that academics without any management positions were more satisfied in terms of pay compared to academics with management positions. This current study's results were different with the findings of Rad and Yarmohammadian (2006), where employees without management position had a lower level of satisfaction towards pay compared to the senior, middle, and first line managers at Isfahan University Hospitals in Iran.

CONCLUSION AND RECOMMENDATIONS

Based on the quantitative study findings, it was evidenced that respondents had a moderate level of satisfaction with pay. This finding supports similar outcomes of Abdulsalam and Mawoli (2012), Gabbidon and Higgins (2012) and Saygi et al. (2011), but is not in accordance to the findings of Oshagbemi (1999), Koustelios (2001), Barrett and Yates (2002), and Akpofure et al. (2006), where they found pay was the least satisfying factor. The current study findings confirmed the influence of the Malaysian socio-economic context in shaping the satisfaction with pay among university academics. As argued by Mohamed (2006), the need to have a better financial income had become one of the priorities among the workers including academics in developing countries such as Malaysia. To compare the amount of their own salaries and the better salary earned by academics in other developed countries such as Singapore, Taiwan and Australia may not be relevant, but in reality this cannot be avoided among academics in Malaysia, especially among those in public universities. Additionally, evidenced by the argument of a tutor in Mohd Noor's study (2013) in the focus group interview, academics in public universities keep comparing the better salary rate that academics in private foreign universities in Malaysia enjoy with what they earn, and this has a significant impact on their job satisfaction.

Furthermore, this is in accordance with the argument of Herzberg's Hygiene and Motivator theory where level of salary is one of the hygiene factors for a worker. Hygiene means that it has a sense of medical resemblance because it represents elements of the job which if removed or improved do not bring health but merely prevent bad health (Sentovich, 2004). In this case, the current paper's finding confirms the Herzberg's theory that when the hygiene factor (pay) is dealt with, the individual academic will find it easy to enjoy satisfaction from the other motivator factors. In the same sense of satisfaction with pay, males were more satisfied than females and this supports the finding of Bittner and O'Conner (2011) but went against the outcome of Abdulsalam and Mawoli (2012) and Arif, Iqbal, Islam and Husain (2012). In reality, there were no differences in terms of pay earned by both male and female academics in Malaysian Public Higher Educational Institutions. However, based on these specific findings, females

seemed to be less satisfied because they may think that they should get higher pay to meet family needs. This was evidenced by a statement of a female academic in Mohd Noor's study (2013) who reflected on her responsibilities for the family which had been her main concern prior to her concern on her job. Older academics were more satisfied than the younger ones and this is inconsistent with Akpofure et al.'s (2006) outcome where older academics were more satisfied on pay compared to younger academics.

Then, different to Koustelios's (2001) and Saygi et al. (2011)'s findings, it was found that in the findings, senior academics were more satisfied with pay than juniors. This may be due to his longer length of tenure and acceptance of the reality of the situation or it may be due to the older academic earning higher pay. Finally, academics without management position were more satisfied than those with management position and this is different to the finding by Rad and Yarmohammadian (2006). Those with management positions may feel that their pay rates are too low due to the heightened levels of responsibility especially due to the changes evident in the higher education sector. Therefore, the current paper's findings are considered as an important contribution in the realm of pay satisfaction among academics in higher education institutions with and without management positions.

This study through this paper was done on the job satisfaction of academics in three participating public higher education institutions in Malaysia. Discussion of variables related in this paper such as demographic backgrounds and pay satisfaction is confined to the respondents' feedback on the study. Thus, in regards to generalizability of the results, all the findings from the paper were confined only to academics in the participating universities and cannot be generalised to academics in any other public universities in Malaysia. Further studies in the similar framework should be conducted to determine the other antecedents of job satisfaction, among academics in all 20 public universities in Malaysia.

Additionally, it is recommended for the future studies to extend the same framework of the paper into the private sector of higher education in Malaysia which then could compare differences of job satisfaction factors, between private and public universities academic staff, or in a broader setting, between local

Malaysian university academics and other regional countries. It is worth future studies determining any other important antecedents that may have a significant influence on academics' job satisfaction particularly among academics in the public higher education institutions. Finally, a similar study should be conducted using a different mixed-methods research design other than the surveys which has been implemented in the paper. For example, future studies can incorporate interviews, case study, observation and others, in order to use additional enriched information on the job satisfaction and its antecedents together with its consequences variables among academics of Malaysian public higher education institutions.

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THE IMPACT OF ORGANIZATIONAL CREATIVITY OF HR MANAGEMENT ON THE QUALITY OF CUSTOMERS' SERVICE IN UAE

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Abstract

The United Arab Emirates is one of the leading global economies today. The success behind the corporate sector in UAE-based organizations is based on their Human Resource Management's creativity to improve the customer services quality. Thus, we also examined the impact of organizational creativity of HR Management on the quality of customer services in the Telecom sector. We randomly selected a sample of n= 361 employees working in the relevant department established in n= 4 prominent states. Results indicated that constructivism, behavior focus, and rewards and development are the prominent components of HR Management's creativity leading to improved customer services quality. However, we also found Innovation Technology as mediating the relationship between HR Management and Customers' Service in UAE. Thus, results also affirmed the proposed relationship adding more into the HR Management creativity as a primary factor behind improved organizational performance in general and customer services in particular. Finally, we recommend more studies addressing and highlighting the contributions of HR management creativity to improve the overall services within an organization.

Keywords: Human Resource Management, United Arab Emirates; Constructivism; Behavior; Workforce wellbeing

INTRODUCTION

Previous studies have focused much on Human Resource Management, its structure, policies, techniques, styles, and strategies. During the past few years, the role of Human Resource Management has tremendously increased to add more creativity and improved the organizational process. During the 1990s, the role of Human Resource Management was considered merely as monitoring and evaluating their workforce compliance regarding the organizational culture, values, and norms (Osibanjo & Adeniji, 2017). However, today, with the expanding organization's tasks and challenges, Human Resource Managers are considered as a fundamental component of an organization, running, monitoring, and evaluating the organizational procedures.

As noted by M. Shammot, (2014), an organization expects from its Human Resource Management to align its goals along with the organizational interests. Human Resource Managers are obligated to serve the organizational interest by implementing the relevant techniques, that further help them to perform their tasks effectively. Besides, keeping the organizational resources is also important for the Human Resource Management to make the most suitable plans. In this regard, Styhre & Sundgren, (2005) emphasized "Organizational Creativity" as they cited an example of German pharmaceutical companies, where organizational creativity is working as innovative ideas, unique strategies, and effective policies to improve the existing working pattern of the relevant organizations. It is also notable that, an organization consists of several individuals having diverse demographics and capabilities, and the organizational creativity helps the Human Resource Management to accept this diversity, with a wider acceptance, in a complex social system. As a result, Human Resource Management can create and sustain the formal approaches and novel attitude to reinforce the meaningful behavior among the organizational workforce (Markevičiūtė & Jucevičius, 2013).

Likewise, Human Resource Management in the United Arab Emirates-based organization, particularly in the corporate sector

organizations is distinguished from the others. The Human Resource Management of these organizations effectively performs work in the best interests of their organizations (Waxin, 2016). That is the reason, today Emirati organizations follow indigenous management models and constructs that are valid and strongly suitable to perform their professional responsibilities (Budhwar et al., 2019; Salloum et al., 2021). According to Festing & Haak-Saheem, (2018), Dubai is the next economic power due to its gross domestic product, diversification of the economy, strong cooperation from the government, and a growing workforce from all around the world. Similarly, the influence of Human Resource Management on the Customer Services Department is another major consideration regarding organizational interests. As high involvement in fulfilling the consumers' needs are directly linked with direct communication with them (Batt, 2002). Once again, the role of Human Resource Managers to focus on organizational creativity is of greater significance as it guaranteed workforce satisfaction at a maximum level (United Nations, 2014). However, today direct link and communication with the customers are all possible by the integration of information technology due to the factors like ease of access and ease of use (Olszak & Kisielnicki, 2016). As noted by Habes et al., (2020), innovation technology facilitates the communication process that further helps to sustain a strong communicative environment. As a result, customers also feel confident about the services and products, which helps to attain the desired organizational goals.

Thus, the above discussion indicated three factors i.e., Human Resource Management as accelerating the Customer Services performance. However, the role of innovation technology further mediates and strengthens this relationship (Mohammed Habes, Said A. SalloumMokhtar, ElareshiMokhtar Elareshi, Seyedeh Fatemeh Ghasempour Ganji, Abdulkrim Ajmi Ziani, 2020; Olszak & Kisielnicki, 2016; United Nations, 2014). The current research also examined the factors that add and affect the organization creativity of Human Resource Management in improving the customers' services. Nonetheless, we further analyzed the role of innovation technology in intervening in the above-mentioned relationship especially in the Emirati Telecom sector organizations.

LITERATURE REVIEW

2.1 CONSTRUCTIVISM IN HUMAN RESOURCE MANAGEMENT: We define constructivism as a meaning-making or learning approach, that explains the nature of knowledge and the way human beings learn. An individual can only make the relevant meaning when has some previous experiences, tenacity, and skills that help them to perceive interpret, and learn (Raza, 2019). To further elaborate the constructivism, Deyhim et al., (2006) cited an example of a teacher who facilitates, teaches, supports, and motivates the learners to tackle certain situations effectively. This support and guidance come up from the teacher's past experiences, which help him to use strong and creative approaches to help the learners. Similarly, Human Research Management also adopts constructivism to support, teach, and help the workforce. The individuals from Human Resource Management are well-experienced, that they use creative tactics to help the employee work effectively. Using constructivism and creativity work hand in hand as critical approaches in Human Resource Management (Primecz, 2020). A study conducted by Mays, (2015), also attributed constructivism as a leading approach for Human Resource Management in the United States. As a result, Human Resource Management is tactfully helping the employees to avail basic skills, complex reasoning, and collaborative skills to further enhance the organizational performance in the best possible manner. (Alnawafleh et al., 2019; Elbasir et al., 2020).

H1: There is a significant relationship between constructivism and Human Resource Management

2.2 BEHAVIOR FOCUS IN HUMAN RESOURCE MANAGEMENT: Employee productivity and customer satisfaction are at best when the workforce tends to work effectively with mutual respect and understanding. Especially, during collaborations and teamwork, employees' behavior is a focus of attention for the Human Resource Management. However, sometimes employees face difficulties in accepting the diversity, and organizational values leading to adverse work output as their behavior contradicts the professional

and collegial expectations (Osibanjo & Adeniji, 2017). Here Burchell, (2011) argues about the potential of Human Resource Management to use creative efforts to ensure organizational conformity among the workforce individuals. However, sometimes Human Resource Managers also lack sufficient compatibility to cope with the anti-social behavior of the employees. As in a group, role differentiation is obvious, yet uncertain for many individuals. In such a situation, Human Resource Managers tactfully handle the situation by supporting the workforce to comply with the organizational values and culture. In this regard, Mossholder et al., (2011) mention the concept of relationship climate within an organization as a fundamental consideration for Human Resource Management. As noted that, focusing on employees' behavior is one of the most important approaches for Human Resource Managers. For this purpose, they use different creative methods such as moral support, rewards, professional development, psychological wellbeing, and others. Consequently, the employees quit pro-social behavior and increase efforts to avail the organizational conformity. (Alnawafleh et al., 2019).

H2: There is a significant relationship between behavior focus and Human Resource Management

2.3 REWARDS & DEVELOPMENT IN HUMAN RESOURCE MANAGEMENT:

Workforce training and development is a major concern for Human Resource Management. Managing rewards and the development of employees has always been a crucial topic for Human Resource researchers and managers, leading more research and consideration to the reward management process (Salah, 2016). As noted by Do, (2016), a reward system is crucial as it depends on the performed labor that includes cash incentives, moral support, and appreciation as well. These rewards provide strong emotional support to the employees to perform well to meet the organizational requirements.

A study conducted by Eshun & Duah, (2011), also affirmed the importance of rewards and development considered as crucial by Human Resource Managers in Ghana. Data gathered from qualitative interviews indicated that rewards and training

programs are important to motivate the workforce. For this purpose, motivation and development can be attained when Human Resource Managers make efforts to bring creativity in their exiting Human Resource practices. Thus, Human Resource Management is a critical component for providing an organization with competitive advantage and excellence by accelerating workforce performance (Khan et al., 2017).

H3: There is a significant relationship between rewards & development and Human Resource Management

2.4 HUMAN RESOURCE MANAGEMENT & CUSTOMERS' SERVICE DEPARTMENT:

From the Human Resource Management perspective, an organization can achieve sustainable development, excellence, and improved performance when the Human Resource Managers are creative and effective enough to meet the organizational goals. For this purpose, using creativity as a major pathway to attain organizational objectives such as improves Customer Service performance is a strong consideration for the Human Resource Managers (Chao & Shih, 2018). According to Showkat et al., (2019), integrating creativity in Human Resource Management involves customers' satisfaction. To achieve customers' satisfaction, training and developing the Customer Services skills is a primary goal for the Human Resource Managers.

Hirsh et al., (2008) cited an example of the head office of Sainsbury's Store Support Centre (SSC) in London. As noted that, the Human Resource Managers in Sainsbury's Store monitor and evaluate the performance of both logistics and sales staff. The credibility of Human resources of the relevant organization can be determined by the fact that, despite having 3000 staff members in the organizations, their customers are highly satisfied with their services and customer support agents. Hence, the relationship between Human Resource Management and improved performance is empirically validated by many studies. As customer satisfaction is a basic aim of organizational managers, improved services can only be achieved through improving the customer support agents (Chao & Shih, 2016).

H4: There is a significant relationship between Human Resource Management and Customers' Service Department

2.5 HUMAN RESOURCE MANAGEMENT, INNOVATION TECHNOLOGY & CUSTOMERS' SERVICE DEPARTMENT:

According to Altmann & Engberg, (2015), today many organizations are enjoying comparatively more economic benefits and recognition by their customers. These companies make loyal customers by focusing more on customer satisfaction as one of the primary goals. In this regard, research on innovation technologies adoption and integration in the Human Resource Management practices shows customer satisfaction as a result of constant interaction and customers' feedback as a source of product development and improvement. Technology acceptance and integration is one of the most logical and sense-making topics to improve the Human Resource Management practices, resulting in improving the workforce performance (Koster, 2019). Innovation has long been considered a source of sustainable economic development and organizational growth. Both organizational entrepreneurs and policymakers consider innovation technology as a vital source of improving customer support services and customer satisfaction. Using innovation technology also help the Human Resource Managers to perform well, make a quick decision, evaluate the workforce, and keep a record to further manage their performance (Haneda & Ito, 2018). Consequently, with the innovation technology usage, Human Resource Management practices are rapidly flourishing, leading to a more employee-focused approach and improved customer services within an organization (Kianto et al., 2017).

H5: Innovation Technology significantly mediates the relationship between Human Resource Management and Customers' Service Department

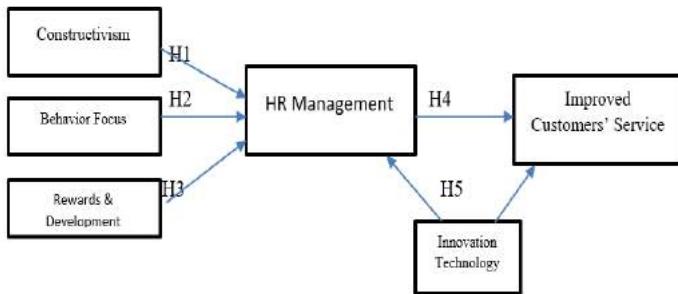


Figure 1: Conceptual Framework

RESEARCH METHODS:

We selected a cross-sectional design for this research as the aim was to conduct a short-term, generalizable study. We utilized self-administered, close-ended questionnaires for the data gathering purposes, designed at Five-point Likert Scale (Elareshi et al., 2021; Habes et al., 2021; Krosnick, 1999; Salloum et al., 2019). Table 1 provides a summary of the sources of research scales, as we used the items empirically tested and validated by the researchers. It is also worthwhile to note that, the study population consists of all the private sector telecom organizations currently working in the United Arab Emirates. However, we randomly selected a sample of 400 employees working in the Customer Services departments of 4 telecommunication companies in Dubai, Ajman, Fujairah, and Ras Al Khaimah. However, for the selection of the respondents, we used the convenience sampling method as we evaluated the individuals, capable of responding comparatively better (Etikan, 2016). Thus, we received a response rate of 90.5% as 39 questionnaires were incompletely filled or missing. Further, we used both Statistical Package for Social Sciences and IBM AMOS for both descriptive analysis and Structural Equation Modelling as suggested by Pavlov et al., (2021).

Themes	Source
Constructivism> HR Management	(Ghosh, 2015)

Behavior Focus> HR Management	(Anthonisamy, 2013; Ghosh, 2015)
Rewards & Development>HR Management	(Markevičiūtė & Jucevičius, 2013)
Innovation Technology>HR Management>Quality of Customers' Service	(Olszak & Kisielnicki, 2016)

Table 1: Sources of Measurement Scales

VALIDITY & RELIABILITY ANALYSES:

We examined the reliability and validity of the research model as suggested by Mello & Collins, (2001). For this purpose, we first conducted Construct Reliability Analysis. As seen in Table 2, all the Cronbach Alpha Values are ranging from .710 to .916. Similarly, the Composite Reliability Values are also ranging from .701 to .913, showing that all the values are higher than the threshold values of .7, thus the Construct Reliability is successfully established. Moreover, we examined the Convergent Validity of the research model by calculating the Factor Loading and Average Variance Extracted Values. The table indicates that all the Factor Loading values are greater than the threshold value of .5, and also the Average Variance Extracted Values are also greater than the threshold value of .5, indicating that the Convergent Validity is successfully established (Muhaisen et al., 2020).

Table 2: Construct Reliability and Convergent Validity

Variables	Items	FL	AVE	CA	CR
Constructivism	CSM1	.877			
	CSM2	.867			
	CSM3	.718	.822	.851	.913
Behaviour Focus	BHF1	.899			
	BHF2	.923			
	BHF3	.911	.870	.822	.902
	BHF4	.784			
Rewards & Development	RAD1	.764			
	RAD2	.797			

	RAD3	.701	.754	.916	.748
HR Management	HRM1	.795			
	HRM2	.743			
	HRM3	.734	.757	.780	.763
Innovation Technology	ITY1	.834			
	ITY2	.810			
	ITY3	.855	.815	.710	.701
Improved Customer Services	ITY4	.762			
	ICS1	.912			
	ICS2	.889	.894	.799	.895
	ICS3	.881			

Further to examine the discriminant validity as suggested by Alhumaid et al., (2020), we used Fornell-Larker Criterion and Heterotrait-Monotrait Ratio Scales. As Seen in Table 2, all the squared values of Average Variance Extracted are greater than the correlation values in the. Indicating that discriminant validity is partially established. Furthermore, we examined the Heterotrait-Monotrait Ratio to fully affirm the discriminant validity of the research model. After calculating the average of all the variables, we executed the HTMT formula and found that the HTMT value is .614, indicating that the discriminant validity is successfully established (Alghizzawi et al., 2018).

Table 3: Fornell-Larker Criterion Scale (Discriminant Validity)

	CSM	BHF	RAD	HRM	ITY	ICS
CSM	.674					
BHF	.672	.756				
RAD	-	.634	.568			
		.174				
HRM	-	.623	.200	.573		
		.344				
ITY	.746	.076	.339	.817	.664	
ICS	.723	-	.557	-	.089	.799
		.140		.112		

Table

4:

Heterotrait-Monotrait Scale (Discriminant Validity)

	CSM	BHF	RAD	HRM	ITY	ICS
CSM						
BHF	.193					
RAD	.397	.516				
HRM	.614	.095	-			
			.232			
ITY	.544	.172	-	.840		
			.102			
ICS	.004	-	-	.082	.251	
			.656	.331		

DEMOGRAPHICS OF PARTICIPANTS:

The descriptive of demographics and the frequency calculation revealed that a majority (n= 205, 56.7 %) of participants were women and n= 156 or 43.2% were men. Similarly, we found that, n= 114 or 31.5% participants were 26-30 years old, n= 90 or 24.9% of respondents were 18- 25 years old, n= 78 or 21.6% were 31 to 35 years old, n= 35 or 9.6% were 36-40 years old, n= 24 or 6.6% were 41 to 45 years and n= 20 or 5.5% of individual were 45 years of age or above. According to the qualification of participants, we found n= 114 Or 31.6 respondents as having Master's degree, n= 198 or 54.8% were having graduation level degree, n= 8 or 2.2% were having professional diplomas, and only n= 41 or 11.3% of respondents were having under graduation level qualification. Finally, n= 158 or 43.8% respondents were from Ajman, n= 76 or 21.9% were from Fujairah, n= 68 or 18.8% were from Ras Al Khaimah, and only n= 56 or 15.5% of participants were from Dubai.

COEFFICIENTS OF DETERMINATION R²:

To examine the predictive power of our research model, we calculated the Coefficients of Determination R² (Asparouhov et al., 2015). Table 5 shows the calculated value of Coefficients of Determination R². As visible that, all the R² values are ranging from .733 to .961, indicating a strong predictive power of our research model.

Table 4: Coefficients of Determination R² Values

Variable	R²	Strength
Constructivism	.813	Strong

Behavior Focus	.961	Strong
Rewards & Development	.733	Moderately Strong
HR Management	.798	Strong
Innovation Technology	.851	Strong
Improved Customer Services Performance	.816	Strong

HYPOTHESES TESTING:

We conducted Path, Regression, and Mediation analyses to validate the research hypotheses and the proposed study model. The summary of these analyses is given in Table 5 below. As shown that, with the Path value at .451 and significance level at $p \geq .000$, we found a strong, significant relationship between Human Resource Management and Constructivism. Moreover, the relationship between Human Resource Management and Behavior focus is moderately affirmed by the Path value at .176 and significance value at $p \geq .098$. Likewise, we also found a strong significant relationship between Human Resource Management and Rewards and Development with the Path value at .522 and significance value at $p \geq .000$. Here we also validated the fourth study hypothesis, assuming a significant relationship between Human Resource Management and improved customer services. Finally, the mediation analysis concerning the intervening role of Innovation in the relationship between Human Resource Management and improved customer services is also approved by the Path value at .398 and significance value at $p \geq .000$ along with the indirect value of 1.735. Thus, we found our **H1**, **H2**, **H3**, **H4**, and **H5** are strongly validated by the inferential statistics.

Table 5: Path Analysis, Regression & Mediation Analyses:

Hyp.	Relationship	Path	t	f	Sign
H1	CSM>HRM	.451	13.44	180.75	.000
H2	BHF>HRM	.176	1.659	2.571	.098
H3	RAD>HRM	.522	10.415	17.019	.000
H4	HRM>ICS	.079	1.422	2.021	.056

Hyp.	Relationship	Path	Indirect Effect	Sign
H5	HRM>ITY>ICS	.398	1.735	.000

Thus findings revealed that Constructivism, Rewards & Development, and Behavior focus are the critical aspects of creativity in Human Resource Management to improve the customer services in the United Arab Emirates (See Chao & Shih, 2018; Mays, 2015; Salah, 2016; Showkat et al., 2019). As noted by Mossholder et al., (2011), at the heart of previous research, the role of Human Resource Management creativity is the notion that Human Resource Managers are strongly focused to achieve the organizational goals through support and guiding the workforce individuals. As supporting the employees helps to boost their morale, and solve any potential confusion, using creativity facilitates the Human Resource Managers to find creative ideas and strategies to attain maximum productivity from h workforce. Similarly, the customers of the telecom sector in the United Arab Emirates are showing loyalty due to improved customer support services.

According to Yallapragada, (2017), the United Arab Emirates-based telecom sector has invested much in achieving customer satisfaction during the past few years. The organizations have large-scale performance measurement and customers' satisfaction systems, that help them to evaluate, monitor, and modify their tasks management process. Thus, the current study also indicated a strong relevance with previous research. Such as the relationship between constructivism, behavior focus, and rewards and development shows a stronger consistency with the studies conducted by Došenović, (2016) Raza, (2019), and Osibanjo & Adeniji, (2017). These previous also highlighted these three factors as a fundamental component of Human Resource Management creativity, resulting in more focused efforts leading to improved customer services and loyalty. Likewise, Human Resource Management as focusing on all the departments within an organization, focusing also on the customer service department also indicates a strong relevance with the research carried out by (Chao & Shih, 2016). Finally, the stronger role of innovative technology in accelerating the Human Resource Management

creativity to improve customer service shows consistency with Haneda & Ito, (2018), as previous and this current research also highlight the integral role of technology in attaining customers loyalty and satisfaction through improved customer services. Thus, we recommend more studies addressing and highlighting the contributions of Human Resource Management to improve the overall services within an organization.

SUMMARY & CONCLUSION:

The current research analyzed the role of three basic characteristics of Human Resource Management in enhancing Customer Services. We further proposed the mediating role of innovation technology in extending the role of Human Resource Management in improving the relevant services. Results validated all the proposed relationships between the study variables, indicating Human Resource Management as one of the prominent factors regarding customers services improvement in the particular and whole organization in general. The findings also highlight the reason behind the success of the distinguished Emirati Telecom sector. We found that Constructivism, Behavior Focus, and Rewards and Development help the employees of Customer Services to focus more on performing their tasks in a better possible manner. Besides, we also emphasized Customer Services employees as equally significant and their well-being as providing a pathway to attain maximum customer satisfaction leading to brisk organizational growth and development.

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THE WORLDVIEWS, ROLE, AND CONTRIBUTION OF THE LATE OF PROFESSOR DATO' DR SIDDIQ FADZIL IN ISLAMIC DA'WAH IN MALAYSIA

Pandangan Sarwa, Peranan Dan Sumbangan Allahyarham Profesor Dato' Dr Siddiq Fadzil Dalam Dakwah Islam Di Malaysia

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Abstract

The late Siddiq Fadzil was an influential figure in Islamic da'wah in Malaysia, Southeast Asia and Muslim world. He is also a former President of the Malaysian Muslim Youth Movement (ABIM) and has been acknowledged as an active Islamic scholar who actively involved in academia and da'wah. The study of the worldview, role, and the contribution of the late Siddiq Fadzil in Islamic da'wah is very important for Muslims in this region. The question of the concept of Islamic da'wah needs to be debated to strengthen the understanding that the thought of da'wah must be presented by every leader, so that it could give a great impact on the society. Based on his prominence in Islamic da'wah, the current study aims at analysing Siddiq's role, contribution, and challenges throughout his leadership in politics and academia needs to be studied. In addition, the question of thought or worldviews that had been brought by Siddiq Fadzil in the presentation of Islamic da'wah also needs to be studied because it gave a great impact in society. The objective of this study is to understand the biographical background of the late Siddiq Fadzil, to analyse his role and contribution in Islamic da'wah and to identify thought of Siddiq Fadzil in Islamic da'wah. This study primarily utilized

biographical study of Muslim figure through qualitative semi-structure interviews. This research also utilized library research and content analysis of Siddiq's speeches, articles, and writings. Moreover, secondary data, for example articles, newspapers, scholarly books, internet, and scholarly studies have been used to determine the contribution of Siddiq Fadzil in academics and Islamic da'wah. Siddiq Fadzil's prominence and leadership had given a huge impact on every individual who knew him. He was also being admired in terms of the philosophy of enlightenment, education, and for the sake of the development of ummah. After his departure, he also deserves to be bestowed and awarded as the Pendeta Murabbi Ummah regard to be commemorated for the gaze of future generation.

Keywords: Thought, the role, contribution, Professor Siddiq Fadzil, Islamic Da'wah

Abstrak

Allahyarham Siddiq Fadzil merupakan seorang tokoh yang berwibawa dalam dunia dakwah Islam di Malaysia, Asia Tenggara dan Dunia Islam. Beliau juga merupakan seorang bekas Presiden Angkatan Belia Islam Malaysia (ABIM) dan telah diakui bahawa beliau merupakan seorang sarjana Islam yang terlibat secara aktif dalam dunia akademik dan dakwah. Kajian terhadap pemikiran, peranan dan juga sumbangan Allahyarham Siddiq Fadzil dalam dakwah Islam sangat penting bagi umat Islam di rantau ini. Persoalan konsep dakwah Islam perlu dibahaskan untuk menguatkan kefahaman bahawa pemikiran dakwah perlu ada dalam setiap pemimpin supaya ia dapat memberi impak yang besar kepada masyarakat. Berdasarkan ketokohan beliau dalam dunia dakwah Islam, kajian ini bertujuan mengkaji peranan, sumbangan dan cabaran Siddiq Fadzil, sepanjang beliau menerajui kepimpinan dalam politik dan juga akademik perlu dikaji. Selain itu, persoalan pemikiran yang dibawa oleh Siddiq Fadzil dalam penyampaian dakwah Islam juga perlu dikaji kerana ia meninggalkan impak yang besar dalam diri masyarakat. Kajian ini bertujuan untuk memahami konsep penyampaian dakwah Islam yang sebenar, mengetahui latar belakang Siddiq Fadzil, mengkaji peranan dan sumbangan Professor Siddiq Fadzil dalam dakwah Islam dan mengenalpasti pemikiran yang dibawa oleh

Professor Siddiq Fadzil dalam penyampaian dakwah Islam. Kajian ini pada dasarnya menggunakan kaedah kajian biografi tokoh dengan menggunakan kaedah kualitatif iaitu dapatan data melalui kaedah temuramah secara semi-struktur. Penyelidikan ini menggunakan kajian perpustakaan dan analisis kandungan daripada ucapan, makalah dan buku yang dihasilkan oleh Siddiq Fadzil. Selain itu bahan sekunder, seperti artikel, akhbar, buku ilmiah, internet serta kajian sarjana turut digunakan untuk menganalisis sumbangan Siddiq Fadzil dalam bidang akademik dan dakwah Islam. Ketokohan dan kepimpinan Siddiq Fadzil memberi kesan yang besar bagi setiap individu yang mengenalinya. Beliau juga dikagumi dari segi ilmu falsafah pencerahan, pendidikan dan pembangunan ummah. Setelah pemergiannya, beliau juga wajar diangkat untuk dikurniakan anugerah sebagai Pendeta Murabbi Ummah dan diabadikan untuk tatapan generasi akan datang.

Katakunci: Pemikiran, peranan, sumbangan, Siddiq Fadzil, dakwah Islam

1.0 INTRODUCTION

An Islamic figure's contribution can have a significant impact on the development of Islam and the pattern of life in the society. Many well-known Malaysians have made major contributions in their fields of expertise. Professor Dato' Dr Siddiq Fadzil, a leading, authoritative, and highly regarded person in the realm of Islamic preaching, literature, and academics, is one of Malaysia's most respected figures. He was also well-known among prominent intellectuals in Southeast Asia and Islamic World.

His stature had a huge impact on every individual who knew him. Siddiq Fadzil is also the former President of the Malaysian Islamic Youth Force (ABIM) who is no stranger to Islamic activists. He replaced Anwar Ibrahim who dared to join the ruling UMNO party at a critical moment in the history of ABIM, faced with the choice of either inheriting Anwar's idealism or introducing his own thoughts in the organization. Through his career as a lecturer, he managed to introduce some thoughtful ideas in approaching the best methods for Da'wah (Badlisham Mohd Nasir, 2008)

The purpose of this paper is to discover the views, role and contribution of the late Professor Dato' Dr Siddiq Fadzil in Islamic

Da'wah in Malaysia after his departure. Therefore, this study aims to understand the best concept of Islamic da'wah delivery, to know the background of Siddiq Fadzil, to study the role and contribution of Professor Siddiq Fadzil in Islamic da'wah and to identify the thoughts brought by Professor Siddiq Fadzil in Islamic da'wah delivery. In addition, the continuity and changes that occur throughout the story of da'wah of a figure who was once awarded as a figure of Ma'al Hijrah Perak should be studied especially in highlighting his character and thinking in the field of da'wah.

The name Siddiq Fadzil fills a void among academic figures who are directly involved in ABIM; an associated movement as a pioneer to the Islamic revival of the 1970s era. In accordance with ABIM culture with intellectual nuances, the presence of Siddiq Fadzil is seen to be able to generate the continuity of ABIM with the drain-brain issue of its leaders. His prowess leads ABIM, especially in overcoming the challenge of Thiqah al-Da'iyyah after the migration of ABIM's leading figure, Anwar Ibrahim, into UMNO not only was it able to calm the turbulent ABIM ark at that time, he even managed to lead ABIM as a da'wah movement matures go through the current of change (Badlisham Mohd Nasir, 2008).

1.1 Research Questions

This study was conducted to answer the following questions:

- 1) What are the backgrounds of The Late Professor Dato' Dr Siddiq Fadzil?
- 2) How the thought of Professor Dato' Dr Siddiq Fadzil in Islamic Da'wah in Malaysia?
- 3) What is the role and contribution of Professor Dato' Dr Siddiq Fadzil in Islamic Da'wah?

1.2 Research Objectives

This study was conducted to achieve the following objectives:

- 1) To understand the biographical background of the late Siddiq Fadzil.
- 2) To identify thought of Siddiq Fadzil in Islamic da'wah.
- 3) To analyse his role and contribution in Islamic da'wah.

2.0 LITERATURE REVIEW

Literature review is a form of writing that aims to show how you build on existing knowledge of the topic of study (Rudner and Schafer, 1999). Related literature by different researchers and analysis about The Late Professor Dato' Dr Siddiq Fadzil among the prominent scholars in Islamic Da'wah in Malaysia. In this part, I will discuss about the previous study of Siddiq Fadzil personal background and his views in Islamic Da'wah in Malaysia. Therefore, this part aims to analyze the Siddiq Fadzil's view on Maqhasid al- Syar'iyyah and his views on peaceful coexistence in multi-racial society.

2.1 Life and Personal Background of The Late Siddiq Fadzil

Professor Dato'Dr. Siddiq bin Fadzil was born on 4 January 1947 in Kg. Sungai Tiang Darat, Rungkup, Bagan Datoh Perak. His early education began at Sekolah Kebangsaan Sungai Tiang Darat, Bagan Datoh, Perak from 1954-1959, then continued his studies to Izzuddin Shah Religious Secondary School, Ipoh, Perak in 1959-1966. Above the spirit of love of knowledge, in 1967-1968 he continued his studies at the Language Teaching College, Lembah Pantai, Kuala Lumpur (Badlisham Mohd Nasir, 2008). Siddiq Fadzil has passed away at 6.32 pm on 31 August 2021 at An-Nur Specialist Hospital, Bangi, Selangor (Ahmad Suhael Adnan,2021).

Siddiq's association with UKM extends beyond his field career and academics to include his family, since his wife, Datin Siti Zalikha Mohd Noor, also works as a lecturer in the Syariah Department of the Faculty of Islamic Studies. Marriage to Datin Siti Zalikha binti Mohd Nor (currently Associate Prof. Dr.), who has seven children, is not only seen as a blissful union, but it also supports the university's Islamic-Malay academics. This pairing appears to have ended when Siddiq Fadzil retired in 2002, followed three years later by his wife. Only his wife is now pursuing an academic career at the institution on a contract basis. However, his academic challenges did not end with pension limits; when he was named President and CEO of Kolej Darul Hikmah and Fellow of the Academy of Management Malaysian Islamic Economic Development Foundation, his public service experience remained fresh (YAPEIM) (Badlisham Mohd Nasir, 2008).

2.1.1 Educational Background

He began his formal education at Sungai Tiang Darat Primary School (1954-1959), and graduated secondary education at Izzuddin Shah Religious Secondary School, Ipoh (1959-1966), a school that produced many religious figures country. His career started as an educator before furthering his studies at the University Malaya (1971) (Badlisham Mohd Nasir, 2008).

After obtaining a Bachelor of Arts degree, First Class Honors (1974), he joined Universiti Kebangsaan Malaysia, Bangi as a tutor and continued his second degree at the same university until he obtained a Master of Letters (M.Litt.) In 1978. In 1989, he became the first recipient of a Doctor of Philosophy (Ph.D) degree from the Institute of Malay Language, Literature and Culture in 1989. His thesis entitled "Modern Western Thought - Attitudes of Muslim Scholars with a Focus on the Malay World" has provided a good platform for he deepens and leads the expertise of his chosen field. All of this is channeled through the courses that he taught at UKM, namely, Introduction to Malay Literature, Research Methodology, Islam in Malay History and Culture, Islam and Modernism in the Malay World and Traditional Literature of the Archipelago. He is also involved in supervision at the postgraduate level and has taught courses such as Malay Philosophy and Thought, Malay Canon Literature (Malay Canon) and Sufi Literature (Badlisham Mohd Nasir, 2008).

2.1.2 Siddiq Fadzil's Achievement

His writings are also widely published by the Institute of Policy Studies (IKD), Terengganu Islamic Foundation and the Institute of Islamic Understanding Malaysia (IKIM). He was invited to present his thoughts in many programs government sponsorship, among them is the Scientific Discourse with YAB Dato 'Seri Dr. Mohd Khir bin Toyo, former Chief Minister of Selangor (Siddiq Fadzil,2005). Siddiq Fadzil is a murabbi and scholars' figure who was awarded as the Perak Maal Hijrah Figure in 1427 AH (2006 AD), and the National Hijrah Maal Figure in 1440 AH (2018 AD). He also got trust of the Perak State government when appointed a Member of the Religious Council Islam and Malay Customs Perak (1992-2000). His prowess was recognized when he was awarded the Darjah Dato 'Paduka Mahkota Perak (DPMP) which carried the title of Dato' in 2001 (Badlisham Mohd Nasir, 2008). Hopefully the

treasures of knowledge and ideas left behind, become a spirit and a charm for us to continue to flourish.

2.2 Siddiq Fadzil's Views on Islamic Da'wah in Malaysia

The wise solution in Siddiq Fadzil's views is clear stood out when he suggested that the da'wah movement make Reform in reconciling conflict as their big agenda. Movement da'wah should dare to look at this issue objectively, realistically, and fair. Without honesty, all the discussion about it will just to be mere stale rhetoric. Instead, the Islamic movement needs to find out the real cause of a conflict as well as trying to resolve it based on the perspective of the Qur'an. The process of conflict resolution can be achieved through methods such as creating a conducive atmosphere, understanding, and appreciating Islam as a religion is a comprehensive and perfect way of life, commitment execute justice, build mutual trust, improve the spirit of brotherhood and love, expanding the practice of shura, dominating the simple stream as well as improving the relationship of 'ulama'-umara'(government-scientist).

Based on the previous study, the method of da'wah organized by Siddiq Fadzil must base on the principle of prosperity and depending on their own abilities. Implementation of the concept of al-Amr bi al-Ma'ruf Nahy 'an al-Munkar in da'wah must be in accordance with this principle. Therefore, the da'wah will continue fertile despite having to face various challenges and obstacles. A da'wah policy based on Wisdom must be developed in spaces that can be harnessed for the development of Islam. No wonder he tried to avoid using Islamic terms Hadhari who he claims is prone to controversy in terms of terminology and conceptual but continue to leverage them either in context personalities or supported movements; to explain the message of da'wah the real one as demanded by Islam. Maybe that's where it is the uniqueness of a da'wah approach that is flexible but still adheres to principles that are believed to be true in the struggle of Islam. This is the fact which distinguishes movements that underpin his thinking such as ABIM compared to the others.

2.3 Siddiq Fadzil's Views on Maqasid Al- Syariah

Maqasid al-syar'iyyah which is traditionally formulated in *al-kulliyat al-khamsa*: *hifz al-din* (preserving religion), *hifz al-nafs* (preserving life/soul), *hifz al-'aql* (preserving intellect), *hifz al-nasl* (preserving lineage) and *hifz al-mal* (preserving property) are in fact universal basic values that can be accepted by all religions and culture (Al-Shatibi, 2003). Evaluate what is the basis of the law, then the law is presented to maintain the value of something that according to the measure of value is considered good, then the law requires it; and vice versa, while something that is considered bad by the measure of value, then the law forbids it. Therefore, our fiqh orientation should not only focus on the law by ignoring the dimension of value that is the basis of its foundation (Siddiq Fadzil, 2016).

According to Mohamad Zaidi Abdul Rahman (2015) in his study entitled “Application of Maqasid al-syariah in state administration: a review of Islamic history” has discussed the concept of maqasid syariah in determining the law of state administration based on the Khulafa Al-Rasyidin system of government. Islamic history has proven that the administration of the companions of r.a. succeeded in forming national policies based on the maqasid syariah to ensure the welfare of the ummah.

Based on a previous study, according to a study by Mohd Hapiz (2017) entitled The Relationship between Maqasid Syariah and Siasah Syar'iyyah in governance states that government administration should focus on the people based on the interests of the people based on the relationship between politics and Islam. The study revolves around the relationship between the maqasid syariah and the formulation of government policy during the Khulafa 'al-Rasyidin which made the Siasah Syar'iyyah an important mechanism in the governance of the Islamic state.

For example, Siddiq Fadzil sees that the main obstacle to this effort is problems unity among the Malays themselves (Badlisham Mohd Nasir, 2008). Because he continued his criticism of politicians regardless of any party who are only interested in chasing power and increasing the number of followers respectively. He inserted this thought in his policy speech in 1985 entitled Mobilizing Energy Towards Improvement Achievement of Islamic Charity. He echoed the call that political strive among Malay political parties must be resolved through methods *Adab al-Ikhtilaf*

which recommends cooperating in affairs who agreed and compromised in disputed matters. This idealism was conceived in the view of the figures of the Islamic movement (Al-Qaradhwai, 1994).

2.4 Siddiq Fadzil's Views on Peaceful Coexistence in Multi-Racial Society

According to Mohd Fudzail Mohd Nor (2021), Siddiq Fadzil's attitude is very different and very different from a group of Muslims who claim to be pious or believers and really hate the differences in life and rituals of other races. Siddiq Fadzil strongly emphasizes peace in a multi -racial and multi -cultural society as it is a starting point to achieve racial understanding. In addition, it can form a peaceful and harmonious society without racism issues. In a lecture, Siddiq Fadzil asserted:

"The culture of living together should be based on a positive attitude towards diversity. As stated by Abdullah Bayyah that to address the problem of diversity and plurality, there must be an attitude of respect and condescension to diversity. Thus, diversity is wealth and beauty. Such is the fact that diversity (language and race) is part of God's revelations in the sense of highlighting the wisdom of God's creation and the embodiment of the beauty of His grace. " "If diversity is managed and managed wisely, it will result in productive reciprocity - mutual enrichment and empowerment." (Mohd Fudzail Mohd Nor 2021).

Siddiq Fadzil defines the meaning of "taaruf" or getting to know each other between one race and another. Besides, the Malay language has been influenced by more than 10 human civilizations with different religions, cultures, and lifestyles for a long time. Siddiq Fadzil asserts:

"Difference does not mean enmity, but strength and cultural richness. The key word in understanding the purpose of the creation of diversity (race and ethnicity) is the word 'lita'arafu' in surah Al-Hujurat verse 13 which is usually translated as "to know each other" (Mohd Fudzail Mohd Nor 2021).

The role of Islam in triggering change and revival in the archipelago is evident from Dr. Siddiq Fadzil's peeling in this book that emphasizes the spirit of ijtihad and freedom and the views and understanding of Islam critical and rational. It highlights the fundamental themes of fiqh around it *fiqh al-waqi'*, *fiqh al-siyasi*, *fiqh al-taayush as Silmi* (fiqh of living together side by side), fiqh wataniyah (fiqh of citizenship), fiqh coexistence (fiqh togetherness), *Manhaj Al-Malizi*, and *Al-Islam Rahmatan Lil Alamin* and connect it with the fundamental problems in the lives of the weaky people (Ahmad Amir Nabil,2019)

3.0 RESEARCH METHODOLOGY

Research methodology is a set of procedures or method that used to conduct the research. It involves the process of collecting data or information to get the most suitable results. This chapter will explain the details on research process and instruments to answer the research questions.

3.1 Data Collection and Data Analysis

In this study, it primarily utilized biographical study of Muslim figure through qualitative semi-structure interviews. This research also utilized library research and content analysis of Siddiq's speeches, articles, and writings. Moreover, secondary data, for example articles, newspapers, scholarly books, internet, some authoritative websites, and scholarly studies have been used to determine the contribution of Siddiq Fadzil in academics and Islamic da'wah. The justification is to increase the amount of information and data.

4.0 FINDINGS AND DISCUSSIONS

4.1 The Role of Professor Siddiq Fadzil in Islamic Da'wah in Malaysia

Dr. Siddiq Fadzil began to appear to the public the resignation of ABIM President, Anwar Ibrahim in 1982. He appea n red to appease the dire situation with allegations that ABIM is as a movement that does not stand still and so on by trying to draw attention to the fundamentals of his grounded movement Islamic preaching. In his keynote address that year entitled "The Outlines

of the Direction of the Struggle”, He stressed that ABIM still going on as a da’wah movement. In fact, he loudly declared ABIM as Hizb Allah (Party of Allah) and Ansar Allah (Helpers of Allah); as fought for by the Messenger of Allah s.a.w. and friends (Badlisham Mohd Nasir, 2008).

Along with the Ikhwan’s approach, Siddiq Fadzil built the foundation of his da’wah thinking by placing the goal of ABIM as aims to build a Muslim personality (Shakhsiyah Islamiyyah) and the Muslim family, developing the Ummah and subsequently a Nation as well as the Islamic Khilafah system (Siddiq Fadzil, 1989). To achieve this goal, he was stressed that ABIM needs to be a movement best to call human beings to goodness and forbearance from committing wrongdoing. Hence, the establishment of an elite movement (*Al-Safwah al-Mukhtarrah*) such as ABIM which is capable of being generating high intellectuality to the nation is essential. Movement like this can not only produce college and university graduates, but even the preacher full of the pure spirit of the Sufis and the practice of the knights the mighty (*Sufiyyun baht min al-Nahiyati al-Ruhiyah, wa Askariyyun baht min al-Nahiyati ‘Amaliyah*).

Siddiq Fadzil did not reject the da’wah approach through politics. In the President’s Policy Address in 1988 that entitled (*Mengangkat Martabat Ummah*), he emphasized that da’wah can be applied in a political context particularly through control morals in all political activities. For example, a member politics should be responsible for the struggle of Islam, his life shall be based on religious demands. From here, he detects the potential of ABIM as a mediator in problem solving ummah politics especially through the idea of Corrective Participation as has been practiced by previous scholars. This idea suggested that the involvement of the preacher be for the purpose of Islah merely, rather than in pursuit of worldly gain (Badlisham Mohd Nasir, 2008).

He consistently stressed that ABIM as an Islamic movement that upholds ‘syumuliyyatul-Islam’ (Islamic perfection), is of the view that the political arena should take place within the ‘rules of the games’ and we cannot accept politics humiliating people, politics slander, dirty politics, corruption politics and obscene politics. ABIM will not remain silent when there is a violation of human rights, a violation of the principles of justice and a violation

of the sanctity of the dignity of the Muslim human being (Badlisham Mohd Nasir, 2008).

In addition, the role of Siddiq Fadzil as the president of Dar Al-Hikmah College is to elevate the education of the nation's children up to the ivory tower. KDH started operating in 1989 and is one of the earliest Islamic private colleges established in Malaysia. KDH's goal is to develop a tradition of knowledge to restore the glory of Islamic Civilization and make Islam a way of life. Dar Al-Hikmah College (KDH) is now able to offer quality education that meets the standards of the accreditation body. KDH is always faithful to its commitment to build a skilled educated generation and at the same time have an awareness of humanity, Islam, and citizenship (Kolej Dar Al-Hikmah, 2002)

Siddiq Fadzil also played the role of Murabbi in The Movement for an Informed Society Malaysia (WADAH.) The establishment of WADAH is the intention to empower the ummah through efforts to increase their knowledge, intelligence and thinking, especially in understanding the religion of Islam and in responding to important questions faced by society. WADAH was established for the following purpose, the first, to implement da'wah and social awareness programs that can increase awareness and a sense of community responsibility towards religion, race, and country. Secondly is to conduct trainings to produce competent preachers. Thirdly, to mobilize the energy of da'i to implement the da'wah program in a more integrated and effective manner. Lastly, to educate the ummah through efforts to disseminate views and positions on various issues that arise based on the Islamic perspective through various channels and media available (User, 2021).

In October 2018, the Minister of Higher Education agreed to appoint Dato 'Dr Siddiq Fadzil as the new Chairman of the Board Director of Universiti Sains Islam Malaysia (USIM). He was the recipient of the Tokoh Maal Hijrah Kebangsaan award in 1440H/2018M and was appointed for a period of three years. He is the fourth Chairman of the USIM Board of Directors since the University was established, he has replaced Tan Sri Dato 'Professor Emeritus Dzulkifli Abdul Razak who ended his term on 30 September 2018. The University is pleased with the appointment of Siddiq Fadzil as Chairman of the Board Director USIM and

believes that he can play that role with the leadership force and vast experience he possesses is able to drive the university as a global reference center for the integration knowledge of Naqli and Aqli (Usim, 2018).

The role of Siddiq Fadzil in the world of Islamic da'wah is very large and extensive. He is a former President of the Malaysian Islamic Youth Force (ABIM). Siddiq Fadzil has also been awarded the Tokoh Ma'al Hijrah Negeri Perak and he is even an expert in the field of Malay Literature. Upon retirement, he was appointed president and CEO of Kolej Darul Hikmah and a Fellow of the Management Academy of the Malaysian Islamic Economic Development Foundation (YAPEIM). Not to be forgotten, Professor Dato' Dr Siddiq Fadzil is the Chairman of the Board of Universiti Sains Islam Malaysia (USIM) (Badlisham Mohd Nasir, 2008). Therefore, we can see that he plays a very big role in leading every organization and position held to achieve a change in an organization. Hence, his prominence in the world of leadership should be emulated by the current generation.

4.2 Contribution in Islamic Da'wah in Malaysia and Southeast Asia

The development of Islamic literature in the Malay Archipelago has been driven from the phenomenal influence of da'wah and Islamization between the 13th and 16th centuries M. The Islamization movement that began in the 13th century A.D. has brought significant changes in the history of Malay culture, with an invasion of Sufi influence that flourished in the 17th century and produced the enlightenment of the ummah widely and evenly to break the monopoly palace poetry (Siddiq Fadzil, 2012).

An explosion of the symptoms of Islamization has started a new round in the history of Malay-Islamic literature, which gave birth to a new religious ummah and a new culture, a people who see everything with a worldview of tauhid, addressing everything based on the ethos and set of Islamic values (Siddiq Fadzil, 2012). This evidenced from the mapping of Islamic world civilization sketched by Malik Bennabi, where the position of the Malay world is recognized as a zone of Islamic civilization who have a Malay-Muslim personality.

With the flow of understanding and influence from Sufi poetry flourished in the 17th century, the treasures of Malay-Islamic literature were much impressed with Sufi thought patterns, where throughout the process of perfection and the time-consuming refinement that literature continues to produce, and each the work reflects the stage of Islamization he went through. (Siddiq Fadzil, 2012). This is also emphasized by Mana Sikana (1983), in his book on the history of the development of Islamic literature where he acknowledged, “that the arrival of Islam was more rapid to the island Sumatra is through the path of Sufism literature.”

It clearly has an impact on the development of thought and values, in where the developments and, changes brought by the process are clear quite fundamental, involving a change of brilliant view (*weltanschauung*), value system and way of life. It also catalyzed the transformation of Malay society from aesthetic to scientific, oral tradition to written culture, superstitious realm to knowledge civilization. (Al Attas, Syed Muhammad Naquib, 2001). Harakat and the dignity of language and culture continue to be elevated and defended, and the da'wah movement was intensified, where the literature has been plays a role as a medium of propaganda and education popularize and socialize the teachings of Islam so that transformation takes place that very meaningful civilization (Siddiq Fadzil, 2012).

4.2.1 Contribution in Writings

The great contribution of Professor Dato' Dr. Siddiq Fadzil in scientific writing undeniably when he has produced various books, monographs, papers in books, papers in journals and scholarly papers throughout his career as an educator. Among his writings are The New Malay Mind, Islam in Malay History and Culture, Islam and Malays: The Dignity of the Ummah and the Sovereignty of the People, Nation Building, and Hasan al- Banna: His pioneering in the Reform Movement.

Siddiq Fadzil is a very prolific scholar in field of writing. Among the books published is History of the Chinese in Malaya (1971), The Rise of Islam: Reality and Hope (1975), translation Under the Shade of the Qur'an (1980), Malay Mind Baru (1992), Islam in Malay History and Culture (1999), Turning to History in a

Directional Direction (1999), Tawhidik Management (2001), Qur'anic Perspectives: Thematic Discourse Series (2003) and Internal Management Islam: Living Principles and Values (2005). His academic work can available in the form of Journal publications covering such topics "Islamic Movement in Malaysia" in Malaysia Today (1986/87), "Al-Harakah al-Islamiyyah al-Maliziyyah fi al-Tis'inat" in al-Insan (April/May 1993), "Siyasah al-Shar'iyyah: Issues in Contemporary Islamic Thought" in Dasar (1995), "Moral Problems: The Perspective of the Qur'an" in Journal of the Institute of Tahfiz al-Qur'an Studies (1995), Potential of Pioneering 21st Century Malays "in Ulum al-Qur'an (1996), "Entrepreneurial Culture: Religious Perspectives "in Beriga (2000), Al-Sayyid Abu al-Hassan Ali al-Nadwi: The Great Themes of His Thought" in Usuluddin Journal (2000) "Gender: Perspectives and Approaches" in Madaniyyat (2005).

In addition, he also contributed writing in the form of monograph namely; The Concern of the Ummah Over the Political Scenario of the '90s (1990), Islamic Movement in the '90: Vision and Strategy (1993), Malay New: Change and Continuity (1993), New Malay Leadership Era of Change (1993), Sultanate Traditions: An Islamic Perspective (1993), Jamal al-Din al-Afghani (1998), Hassan al-Banna: His pioneering in the movement Reformation (2000) and Nation Empowerment: The Role of Religious Leadership and Culture (2005).

His essays which are included as chapters in certain books include "Islamic Movement in the Malay World: Challenges of the Age and the Environment "in Pak Natsir 80 Years (1988), "Building the Malaysian Nation: Between National Vision and Aspirations Islam" in Malay Culture on the Threshold of the New Century: A Collection Paper (1995), The King in Islamic-Malay Political Thought: A Study and Commentary on the Book of Thamarat al-Mahamah" in Literacy Discourse Malay (1997), "The Malay World as a Zone of Islamic Culture" in Theory of Literature and Culture in Academic Studies (1997), Scholars and the Development of Ummah Civilization: Yesterday, Present and Future", in Discourse Series on the Contribution and Commitment of Ulama in the Development of Ummah Civilization, (1997), Civil Society: Living Social Aspirations Islam and Malaysia" in Civil Society: An Early Overview (1998).

Therefore, Siddiq Fadzil's contribution in the field of writing leaves a deep impression in every reader. Every work produced is very high quality and the writing arrangement is very neat. Therefore, each of his writings is always associated with the dignity of the Ummah, the rise of Islam and Malay culture because of his critical thinking about society and very concerned about racial unity. Each of his writings and lectures is a proof of high Malay literature with the use of language as a vehicle for the expression of knowledge and thought.

4.2.2 Contribution in Islamic Development and Islamic Education

Siddiq Fadzil is an Islamic thinker who often throws out ideas that stir the mind and are ahead of the times. Being the President of ABIM in an era full of challenges and controversy, managed to navigate the Islamic movement with patience and calm. His readings, lectures and dissections on an issue are very deep teaching, far from the nuances of the maqasid and feel close to its effect on oneself as well as the harmony from the quarrels among the Ummah.

He is a thinker and educator who has done a great service to the country of Malaysia. His talks often contain sharp analysis with a coating of poetic verses that sometimes sound funny but piercing. Not tired of taking the fresh fruit of his mind. This respected Malay intellectual figure is also a well-known scholar and da'wah activist. His speech is quite mesmerizing, his language style with standard curves and Indonesianness is often embroidered with an alternating interval of jokes (comedy) that are simple and smells of satire that is quite impressive to audience (ABIM, 2021).

His words always stun us. Every Idea and idea were inspired in highlighting Fiqh/Manhaj Maliziy (Malaysianness) since the 1980s until now has contributed a lot to the study and reference of scholars. Siddiq Fadzil who led ABIM from 1983 to 1991, became a reference for many parties regarding *Maqasid As-Syar'iah*, *Al-Islam Rahmatan Lil Alamin* and The Construction of Malaysia Nation (Pembinaan Bangsa Malaysia) based on the concept of diversity in the framework of unity, used as a contemporary reference for Muslims to shape the idea of New Malaysia.

For all his contributions in Islamic thought and the continuation of the Islamization agenda in the country, he was announced as Tokoh Maal Hijrah 1440H/2018M. The award was presented by the Yang di-Pertuan Agong, Sultan Muhammad V who presented the award to Ustaz Siddiq at the Federal Territory Mosque, Kuala Lumpur. Siddiq Fadzil who was once appointed as Tokoh Maal Hijrah Perak 1427H / 2006M, paid a lot of attention to the academic world through Universiti Kebangsaan Malaysia (UKM) and Kolej Dar al-Hikmah (KDH) Therefore, everything that he contributed to the field of Islamic education also has an impact on the development of Islam. This is because everything he does leaves a positive impact and value in society (ABIM, 2021).

5.0 CONCLUSION

Based on this study, the stature of Professor Dato' Dr Siddiq Fadzil as a leader of Islamic movements like ABIM has contributed greatly to the development of da'wah especially in the context of challenging intellectuality. It's not just that succeeded in bringing the idea of a civilized da'wah but in a way that was not directly has also preceded some of the asking Glocal aspirations its proponents so think globally but act based current local realities. Parties often rate him as political opportunists maybe able to revise their analysis by taking advantage of his open attitude and his da'wah movement to strengthen the development of Islam in Malaysia. Because of that, it is no exaggeration to say that Siddiq Fadzil's stature can qualify him to be considered one of them cutting-edge scholars who have authority in dealing with on the approach of da'wah in the Malay World. Maybe this is the shape the prominence of da'wah scholars desired in post of Islam Hadhari.

Islamic literature is a clear idea that brought change in the world of literature. Siddiq Fadzil also brought Islamic literature as an idea to spread da'wah. The change in question refers to the return of literature as a field that is not can be separated from Islam. Muslims should not be presented with literary works which contains things contrary to the teachings of Islam including Western ideologies which corrupts the minds of the people. This is especially so when literature is one of the containers educations that can impart knowledge to human beings. So Siddiq Fadzil tried empowering Islamic -based education by utilizing the field of

literature as one of the containers for applying Islamic knowledge. The efforts made by Siddiq Fadzil in producing works that meet the aspirations of Islamic Literature are seen as among his own contribution to the empowerment of Islamic Literature.

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THE INFLUENCE OF ISLAMIC EDUCATION ON EMPOWERING INDIVIDUAL RELIGIOUS ATTACHMENT AND COMMITMENT AMONG UNDERGRADUATES IN UNIVERSITI SAINS ISLAM MALAYSIA

Pengaruh Pendidikan Islam Dalam Memperkasakan Kebergantungan Dan Komitmen Agama Individu Dalam Kalangan Pelajar Sarjana Muda Di Universiti Sains Islam Malaysia

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Abstrak

Pendidikan Islam yang diperkenalkan di peringkat tertiary atau universiti mempunyai kedudukan dan peranan yang sangat penting dalam usaha mewujudkan insan yang seimbang, berkualiti, beriman dan bertakwa kepada Tuhan Yang Maha Esa. Pendidikan agama diharapkan dapat meningkatkan amalan beragama dan akhlak pelajar. Oleh yang demikian, kajian ini dijalankan bertujuan untuk mengenal pasti persepsi pelajar terhadap pelaksanaan Pendidikan Islam melalui mata pelajaran wajib universiti terpilih di Universiti Sains Islam Malaysia (USIM). Kajian ini juga menganalisis tahap kebergantungan agama dan komitmen agama dalam kalangan pelajar pelbagai jurusan, dan tahun pengajian di peringkat sarjana muda di Universiti Sains Islam Malaysia (USIM). Selain itu, kajian ini juga mengenal pasti pengaruh Pendidikan Islam terhadap komitmen beragama dalam kalangan pelajar secara individu dalam menyelesaikan masalah kemerosotan moral dengan peningkatan komitmen keagamaan

individu dalam kalangan pelajar. Kajian lepas mendapati bahawa salah satu faktor luaran yang mempengaruhi komitmen agama adalah pengetahuan agama yang diperoleh dari persekitaran kampus dan suasana pembelajaran di universiti. Oleh itu, pembelajaran yang diperoleh oleh pelajar melalui pelaksanaan pendidikan Islam adalah cara untuk mengembangkan pengetahuan agama Islam yang bertujuan untuk memupuk nilai baik yang membawa kepada peningkatan komitmen agama dalam kalangan pelajar. Tanpa pengetahuan agama, manusia tidak akan dapat membezakan apa yang baik dan buruk. Kepercayaan dan komitmen pelajar terhadap agama dapat diperkuatkan jika berlaku usaha meningkatkan pengetahuan dan pemahaman terhadap ajaran dan nilai-nilai Islam. Kajian ini dilaksanakan menggunakan pendekatan kuantitatif dengan mengedarkan borang soal selidik kepada mahasiswa di Universiti Sains Islam Malaysia. Borang kaji selidik yang diterima dianalisis menggunakan perisian SPSS 21.0, dan data dianalisis secara analisis deskriptif dan korelasi. Kajian ini diharap dapat melihat hubungkait antara keberkesanannya pelaksanaan kursus pengajian Islam di dalam kurikulum universiti dan pemerkasaan tahap kebergantungan dan komitmen agama pelajar dalam menghadapi cabaran semasa pembangunan spiritual individu Muslim era Revolusi Industri 5.0.

Kata kunci: Pengaruh, Pendidikan Islam, Kebergantungan Agama, Komitmen Keagamaan, Revolusi Industri 5.0

Abstract

Islamic education that has been introduced at the tertiary level plays a critical role in the effort to produce a balanced and quality human being, particularly those who believe in and fear the Almighty God. Religious education is expected to improve students' religious practices and morals. Therefore, 1) this study aims to identify students' perceptions on the implementation of Islamic Education through university compulsory subjects in Universiti Sains Islam Malaysia (USIM). This study also analyzes the level of religious attachment and commitment among students

individually from various disciplines and levels of study in USIM. Furthermore, this study also examines the influence of Islamic education on religious attachment and religious commitment among students in addressing the problem of moral deterioration through the increasing level of individual's religious commitment among students. Previous studies have discovered that religious knowledge gained from the university's campus environment and learning environment is one of the external factors influencing religious commitment among individuals. Hence, the knowledge gained by students is a result of the implementation of Islamic education through the method of expanding Islamic knowledge that aims to nurture good values on students' religious commitment. Man will be unable to differentiate between what is good and bad if he lacks of religious knowledge. Students' belief and commitment towards religion will be strengthened if there are efforts towards increasing knowledge and understanding Islamic teachings and values. This study was conducted using a quantitative approach by distributing questionnaires to students in Islamic Science University of Malaysia. The data received were analyzed using SPSS 16.0 software descriptive analysis, means and correlation. It is hoped that this study could help to discover the relationship between the effectiveness in the implementation of Islamic studies in the university curricular and the efforts of strengthening level of students' religious dependency and commitment in facing the current challenges of Muslims' individual spiritual development in the era of Industrial Revolution 5.0.

Keywords: Influence, Islamic Education, Religious Attachment, Commitment, Industrial Revolution 5.0.

1.0 INTRODUCTION

Education encompasses the development of a student's growth, both physiologically and psychologically. Education entails teaching students cognitive (knowledge), affective (feeling), and psychomotor (behavior change) functions. Education is essentially a continuous effort aimed at developing the full potential of learners' humanity in order to prepare them to face the challenges of their lives. On the one hand, education is an attempt to instill

values in students in order to shape their character and personality. Furthermore, education encourages students to incorporate these values into their daily lives (Shaleh, A. R., 2005). Education can be obtained in a variety of ways. One of them was through formal education, which had components that were organized in a systematic and institutionally. Among these components are teaching materials with the ability to develop personality and students in a systematic and pragmatic way, so that they live in accordance with Islamic teachings, resulting in happiness in this world and the hereafter (Zuhairini, et.al., 1993). The first step in developing values in religious life, society, and the state is education. The religiosity phenomenon is one of the facts that have occurred throughout the history of mankind (Djamaludin, A., & Suroso, F. N., 1994).

The reality of pedagogical concept of Islamic education more emphasis on the ability and capability of students to know and memorize. Students do not understand and appreciate the fundamental principles of Islamic education, nor do they learn Islamic education effectively, causing students to become bored quickly. According to Noordin (1993), an important factor in the implementation of Islamic education subjects today is an overemphasis on the cognitive field. Less attention is paid to the affective and psychomotor fields, and even in the cognitive field, the emphasis is on information gathering and memorization. Efforts to improve thinking, analysis, synthesis, creativity, and high thinking are given less attention, and may even be ignored. Islamic education is a subject in our country's education system that must be studied and taught in schools or university where Muslim students attend. This provision can be found in Section 50 (1) of the Education Act of 1996:

"If there are five or more students who profess Islam in an educational institution, the students must be given Islamic instruction by a teacher approved by the State Authority."

According to Hamid (2000), Islamic education in today's context should be introduced as 'Ad-Deen,' not as a separate introduction to knowledge, but as knowledge that emphasizes the practice and appreciation of Islam to its students as a whole. Aspirations and high expectations for Islamic education will not be met if Islamic education teaching remains weak and students are

less focused on this subject. Various parties are still debating the shortcomings and accomplishments of Islamic education teaching. The importance of values and morals, as well as the effectiveness of Islamic education in producing true Muslim students, are still debatable.

1.2 Research Questions

1. What are the student's perceptions towards the implementation of Islamic Education through compulsory university subject in USIM?
2. How is the religious attachment and commitment of students from various levels of study in USIM?
3. Does Islamic education influence religious attachment and religious commitment of students in USIM?

1.3 Research objectives

1. To identify students' perceptions on the implementation of Islamic Education through university compulsory subjects in USIM.
2. To analyzes the level of religious attachment and commitment among students individually from various levels of study in USIM.
3. To examines the influence of Islamic education on religious attachment and religious commitment among students in USIM.

1.4 Scope of The Study

The scope of this study includes two research variables, namely: (1) one independent variable is the Islamic education (2) one dependent variable is religious attachment and commitment. Islamic education obtained from the average of the students' perceptions on compulsory university subject in USIM. Religious attachment and commitment translated into several indicators based on the theory put forward by experts. Furthermore, from the indicators of the above research developed into points of question or statement given to several samples of research, in this case are the USIM students from faculty of leadership and management.

2.0 LITERATURE REVIEW

2.1 The Concept of Islamic Education

It is critical to recognize the differences between western and Muslim civilizations. Western civilisation began in Hellenistic Greece, where Plato provided the first educational theory in the western world. According to Hanson (2001) this schooling philosophy had no Divine revelation and was only based on logic. All educational ideas in Islamic culture were predicated on the dualism nature of the human being, both spiritual and physical. As a consequence, Islamic educational ideas will constantly include not only human intelligence but also Divine revelation. Muslim scholars have created and stated the goals of Islamic education based on this Divine revelation. The three Arabic terms that define education in the Islamic sense are agreed upon by the majority of academics. There are two words in the Qur'an that clarify and justify the aim of education. The first is '*tarbiyah*', which is derived from the root word '*raba*' and meaning 'to multiply and grow' (Ngah, Z. B., 1996). God states in the Qur'an, 'And descend unto them the wing of submission through mercy, and say: my Lord! Have mercy on them both, like they did for me when I was a child'. (Al-Qur'an, 17. 24; Yusuf, A). Therefore, the first phrase implies that Islamic education exists to nurture and care for the child.

The second Qur'anic phrase for education is '*ta'lim*', which derives from the root '*alama*', which meaning 'to know' (Ngah, Z. B., 1996). It is referenced in the Qur'an as follows: 'He who taught you the use of the pen, taught man that which he did not know' (Al-Qur'an, 96. 4–5; Yusuf, A). This phrase expressly states that one of the goals of Islamic education is to pass on knowledge. The Qur'an, however, is not the only main Islamic text that references Islamic education (Naṣr, Ḥ., 1987). The Prophet Muhammad's Sunnah also contains several sayings about knowledge and education. The Prophet Muhammad stated that "the Quest of knowledge is obligatory upon every Muslim man and Muslim woman," (Zarnuji, B. A. D., & al-Din, B., 1947). Other hadith includes 'Seek knowledge from the cradle to the tomb' and 'Indeed, the people of knowledge are the inheritors of the prophets'. The Arabic word for education is sourced from the following hadith: 'My Lord educated me, and thus made my education excellent,' said Prophet Muhammad (al-Attas, S. M. N., 1979). The word used in

this hadith is ‘*ta’dib*,’ and its origin is ‘*adab*.’ *Ta’dib* means “discipline of the intellect, body, and soul.” It also entails the education of good manners, ethics, and civility (Ngah, Z. B., 1996). The term *ta’dib* completely illustrates the significance of the three aspects of human existence that Islam upholds: the mind, the body, and the soul. Hanson eloquently characterizes Islamic education as a societal instrument in which “the goal is to develop an ethical, moral, spiritual being who is multi-dimensional and who has a good and healthy direction” (Hanson, H. Y., 2001).

2.2 The Philosophy of Islamic Education

In terms of philosophy, Islamic Philosophy is founded on divine revelation, specifically the Al-Quran and As-Sunnah. According to Hassan Langgulung (1979), the foundation of Islamic Philosophy is belief in God (Allah), belief in God's devotees, belief in divine revelation given to the prophets, belief that humans have the ability to develop morality and spirituality, belief that each individual is responsible for his actions, belief in life and life after death, and belief in the afterlife. Through the comprehension of Islamic Philosophy of Education, a balanced and holistic individual may be developed based on these elements. It is in line with the execution of the National Philosophy of Education, which is founded on God's commitment to developing physically, emotionally, cognitively, spiritually, and socially balanced individuals (Sang, M. S., 2004). There are three philosophy of Islamic education from the perspectives of philosophy which are pragmatism, metaphysic and axiology.

1. Pragmatism

As for this philosophy it focuses the connection of knowledge, belief, and practice, each part of Islamic Philosophy of Education is completely emphasized. According to the definition of philosophy based on the characteristics of philosophy, the domain of philosophy is strongly focused on reality, value, knowledge, and God (Hassan, et al., 2010). For example, cleanliness is extremely essential in Islam. There are several debates on the importance of cleanliness in Islam, as it is intimately tied to Muslims' beliefs as well as human health. This is analogous to the pragmatist principle, which believes that the medium of knowledge has a

quality of truth if it can be implemented in human daily life. A pragmatist also thinks that knowledge is integrated between learned knowledge and revealed knowledge. The epistemology of cleanliness is mentioned in the Quran and has been termed as the *sahih ilmu wahyu*, whereas the *ilmu akal* is based on logical reasoning. Logically, the element of cleanliness should be considered, as negligence would bring a slew of problems in our everyday lives. Thus, Islamic Philosophy of Education is pragmatist by nature since it integrates learned and revealed knowledge, which cannot be separated (Hassan, et al., 2010).

2. Metaphysic

From a metaphysical perspective, Islam's thinking focuses on the relationships between humans, humans and God, and humans and the environment. Clearly, Islamic Philosophy of Education educates humanity to recognize their Creator, Allah, and how to act in each of the relationships. For example, based on the ideas that underpin Islam's views on nature, it is said that nature belongs to Allah, not to humans. Thus, nature, particularly the ecological balance, must be protected. Humans are not permitted to exploit nature's resources since Allah created nature to sustain human existence. According to these principles, the Islamic Philosophy of Education emphasizes the healthy relationship between man and nature. Furthermore, in order to solve social problems among adolescents, for example, the knowledge of their role as the *khalifah* Allah is capable of bringing them to the 'right path' (Hassan, et al., 2010).

3. Axiology

Axiology is an ethical theory that is one of the areas of philosophy. From the Islamic perspectives, axiology is described as behavior that encompasses all manners in a person's life. Education, according to Mohammad Qutb, is the process of shaping a comprehensive and balanced human being (Sang, M. S., 2004). The primary objective of education is to develop the potential of human intellect, physicality, emotion, and spirituality to the point of perfection. Within this process, the Islamic Philosophy of Education has concentrated on the implementation

of values, recognizing that the issue of ethics and morals cannot be separated from education and Islamic philosophy. It is analogous to the branches of axiology that believe education is the domain that provides values. According to Islamic axiology, the educated individual should be moralistic and well-behaved (Hassan, et al., 2010).

There are three branches of Islamic thought, one of which is the moral and ethical thought. This section includes issues that should be practiced in relation to human behavior and morals, such as fairness, religion, bravery, wisdom, and trustworthiness. The existence of two tendencies, which are the attention on worldly problems and the sense of selfishness, as well as the conflict between righteousness and wrongdoing, demonstrates the venerable nature of humans (Hassan, et al., 2010). Both problems, however, may be avoided if individuals believe in Allah, obey His commands, and avoid His prohibitions. Humans would be able to achieve world peace if they adopt the characteristics emphasized by Islamic Philosophy of Education, such as embracing the Prophet Muhammad as their role model in their lives. This principle has been incorporated into Islamic education in order for it to be practiced by each individual and passed down from generation to generation, therefore building a strong civilization capable of ruling the world as *khalifah*. In Islam, the structure of moral and manner corresponds to the system of belief, religious worship, *muamalat*, and others. It has a relationship to the purpose of nature's creation.

The philosophy of Islamic education aims to give humans with adequate knowledge to make them aware of their creation, duty, and the manner in which they should handle that role as Allah's caliph. Since humans were born with numerous flaws, they require religious direction. The process of Islamic education is the attempt to develop oneself with better and more flawless traits (Aroff, A. R. M., & Kasa, Z., 2000). In Islam, the pillar of religion included inside the Quran serves as a reference and guide for Muslims (Hassan Langgulung, 1979). Among of them are to believe in Allah (SWT) (God) in His Presence, His Right to be Worshipped, His Oneness, His Attributes, and His Right to Legislate, to believe in God's Angels, to believe in the Holy Qur'an and other Religious Scriptures, to believe in God's Messengers, of whom Adam was the

first and the Prophet Muhammad (PBUH) was the last, to believe in the Afterlife and the Day of Judgment, The outcome of this concept demonstrates that the aim of Islamic education is to promote a balanced growth of the human being together with Islamic principles. According to Ahmad, K. (1981), Islamic education may develop an individual with his or her own qualities and beliefs on Islamic ideals.

According to its definition, Islamic education philosophy employs a comprehensive approach. One of the characteristics of philosophy that indicates comprehensiveness and completeness is holistic (Hassan, et al., 2010). This word is highly essential in education since it encompasses intellect, emotion, spirituality, and physicality. Islam does not forbid its adherents from pursuing other forms of education. The explanation of the comprehensive concept of Islamic education broadens. According to Al-Attas, S. M. N. (1977) the core objective of knowledge from an Islamic viewpoint is through the conceptions that shape the key aspects in Islamic education, which are the concepts of *al-din*, *human*, *knowledge* and *ma'rifah*, *hikmah*, *equality*, *morality*, and *Kulliyah-Jami'ah*. Each of the concepts is mutually reliant. Each concept is interdependent with the others. Furthermore, Al-Attas, S. M. N. (1977) stated that, in practice, the concept (1) is based on the purpose of gaining knowledge and engagement in the educational process; (2) is based on the scope and its target; (3) is based on the content; (4) is based on value or criteria regarding the second and third; (5) is based on dissemination regarding the fourth; and (6) is based on the method regarding the first until fifth; and (7) based on the way of implementation regarding all the aspects.

Moreover, according to Jauzi, M. I. (1991) education in Islam becomes an effort to develop the proactive individual, who is aware of his creation, status, trustworthiness, and responsibility as an Allah's slave; has the strength of thought, vision, and the ability to see things in the right perspective; is aware and sensitive to every act, as each will be judged, until every choice is made based on right and implemented through the right path. Therefore, each individual's self-potential is reinforced through Islamic education. From an intellectual standpoint, every human being has been endowed with the potential to strengthen knowledge and truth. Humans have the potential to acquire strength and resistance in

terms of physical development. Thus, education allows humans to achieve a feeling of perfection in their lives while also strengthening their civilization.

2.3 Religious Attachment and Commitment

Religion is universally acknowledged and subjectively experienced. Therefore, people frequently define religion based on their own religious experience and appreciation. Hence, there are several definitions of religion. It also makes it difficult for the characters to formulate a concept of religion. According to Smith (1995), a clear definition is that religions are systems or organizations composed of certain types of ideas and behaviors: beliefs and practices connected to superhuman beings. The superhuman person or beings, whether male, female, or androgynous, can perform tasks that regular mortals cannot, and they are regarded for miraculous actions and powers that put them apart from humanity (Smith, 1995). Religion, according to sociologists, is a stable cluster of values, norms, statuses, roles, and groups formed around a core social need (Smith, 1995). All faiths are founded on the societal need to distinguish between the sacred and profane. In this way, religious activity deepens and strengthens communal life, instilling a sense of commitment to the group and its ideals (Smith, 1995). Dependence on superhuman beings in the context of communal life has wide and varied implications in all faiths across the world. Religion, in “radical monotheistic” (Fowler, 1981) words, is confined to the superhuman for the purposes of this concept. Religion is still defined as a system of beliefs and practices that worship a god or a source of power and value. People perform activities to express regard and worship, such as attend religious sessions or pray.

Attachment theory viewpoints and concepts have been incorporated by researchers in both the psychology and sociology of religion, studying the relationship with the divine as a source of attachment that influences the life outcomes of religious believers (Kirkpatrick, L. A., 1992). Those who follow a monotheistic religion may view God as loving, attentive, and a safe haven during times of stress and perceived threat. For some people, God may be the ideal attachment figure, surpassing even the effect of the mother infant bond or compensating for the absence or lack of attachment

to a parent. On the other hand, religion as attachment theory gives a framework for comprehending religious beliefs, experiences, and behavior (Granqvist, P., 2020), (Granqvist, P., & Kirkpatrick, L. A., 2008). Kirkpatrick and Shaver (1990) characterized believers' connection with God as an attachment bond and stated that believers may see God as an especially powerful source of support in major religious traditions that consider God as a source of love and comfort. According to Davis, et al., (2018), this attachment figure perspective of God emerges at both the theological and experiential-affective levels of representation. Furthermore, neuroscientific data suggests that when religious people engage in personal prayer, they see God as a relational, dialogical partner (Schjoedt, et al., 2009).

Attachment to God appears to grow along with attachment maturity (Granqvist, P., 2020). Cognitive developments that reduce children's need on physical touch with caregivers and improve their ability to rely on internalized sources of security also allow them to depict non corporeal entities such as God as attachment figures. There is a lot of evidence that Believers see and attach to God as a safe haven and stable basis (Granqvist, P., 2020). Many prayers and rituals, for example, reflect explicit petitions for a safe refuge in times of need (Hood Jr, et al., 2018). Furthermore, Beck (2006) discovered that those who have a stable relationship to God are more involved in theological existential exploration, as well as interested about and tolerant of alternative viewpoints while adhering steadfastly to their convictions. Adults and children responded to attachment-related threat primes with improved closeness to God in two sets of tests (Birgegard, A., & Granqvist, P., 2004), (Granqvist, P. et al., (2007)). Similarly, Granqvist et al. (2012) found that a threat primes enhanced believers cognitive access to God-related representations and that a 'God' prime boosted believers cognitive access to positive, secure base related terms and elevated positive affect to neutral stimuli. Kupor et al. (2015) concluded that a God prime enhanced people's propensity to participate in exploratory risk taking, especially among those with secure attachment to God, lending support to the secure base function.

According to Kamus Bahasa Melayu, commitment is defined as an agreement (attachment) to accomplish something.

Meanwhile, according to Neufeldt & Gurolnik (1996) commitment is a vow and a pledge to accomplish something; dedication to a long-term course of action; engagement; participation. The commitment in Malay is a promise and an oath to do something; it is intended as a long-term activity; it is a bond; it is engagement. According to both definitions, commitment is defined as a long-term attachment to doing something that manifests itself in behavioral form. Religious commitment, according to Worthington (2003) is defined as the degree to which a person commits to his or her religious ideals, beliefs, and practices and applies them in everyday life. Religious commitment, according to Glock and Stark (1968), is people engagement in the manifestation of the notion of religiosity, as evidenced via the activity or individual conduct of the religion or beliefs it adopts. This indicates that religious commitment entails living a life of religiosity in all parts of one's life (Hakiki, T., & Cahyono, R., 2015).

The Malaysian government recognizes five religions. This study, on the other hand, focuses solely on Islam. Religion is made up of several elements, which are referred to as the dimensions of religious commitment (Nisfiannor, M., & Rostiana, T. P., 2004). Furthermore, Glock drew a clear difference between what individuals consider to be religious truth, what they do as a kind of religious practice, how emotions or experiences impact his attitude toward his religion, what he knows about his religion, and how his religion affects his everyday life. According to Glock & Stark (1968) the notion of religious commitment is a great conception. The concept aims to examine a person's religiousness from many perspectives, rather than just one or two. In Islam, religion showed itself not just via ceremonial devotion, but also through other activities. Islam, being a whole system, urges its members to be completely religious as well. Thus, religious commitment is the participation of individuals in the reality of the principle of religiosity, as evidenced through the activity or individual behavior of the religion or beliefs it adopts.

Glock and Stark's five-factor model of religious commitment is put into action in Dimensions of Religious Commitment (Worthington, 2003). These five dimensions are the belief dimension, the practice dimension, the experience dimension, the knowledge dimension, and the consequence dimension. The

dimension of knowledge deals with the assumption that a religious person will have some information about the core principles of their beliefs, worship practices, scripture knowledge, and religious traditions. The expectation that a religious individual would hold a specific theological perspective of admitting the validity of his religion's beliefs is the dimension of belief. The dimension of practice described as all religious groups' expectation that a person who possesses faith will demonstrate it through particular rites. The dimension of experience implies that well-religious people will have a direct experience of their religion at some point. The dimension of consequence refers to a certain attitude that emerges as a result of its religion's values (Hakiki, T., & Cahyono, R., 2015).

2.3.1 The Dimension of Religious Commitment

Glock addressed religious commitment on five dimensions: belief, practice, experience, knowledge, and consequence. The description of the five dimensions will be given below (Stark, R., & Glock, C. Y., 1968).

1. Belief dimension

This dimension is concerned with the things that must be trusted in a religion and the strength of that belief in everyday life. The most fundamental feature is religious belief or theology. For instance, believe in God, angels and devils, heaven and hell, and so forth. It is also what separates one religion from another, or even one system of belief within a religion from another group. Glock outlined three types of trust. First and foremost, religion is built on trust. In Islam, for example, believe in Prophet Muhammad SAW. Second, there are beliefs connected with divine intentions in man's creation. According to the Qur'an:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوْهُمْ أَيُّكُمْ أَخْسَى عَمَّاً وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

Meaning: It is He Who has created death and life that He may try you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving. (Al-Mulk 67:2)

The beliefs linked with the best approach to carry out the above Divine purposes. The believer thinks that in order to accomplish good actions, he must have devotion to God and regard for his fellow humans. In the context of Islamic teachings, this

belief dimension refers to one's belief in the truths of his faiths. All lessons derived from the Quran and Hadith should serve as a guidance in all aspects of life. From this point of view, diversity includes devoting themselves to the community, conveying *amar ma'ruf nahi munkar*, and other *amaliah* done with sincerity based on strong faith. The high degree of this dimension displays the image of individual belief in religious teachings. As a result, the stronger the individual's conviction in his religious theory, the greater the individual's religious devotion. While the lesser the person beliefs with religion doctrine, the fewer the individual's religious devotion.

2. Practice dimension

The ritualistic dimension refers to a variety of activities performed by the individual as a physical manifestation of his religious conviction. These are not generic habits affected by individual beliefs, but rather specialized behaviors created by this religion, such as the ordinances of worship for Muslims, such as prayers and fasting. The more structured a religion, the more regulations it imposes on its adherents. This rule applies to everything from religion to attire. This dimension provided a picture of religious commitment as seen through the implementation of the worship done by the individual. The more religiously committed a someone is, the more diligently they worship. The less a person worships, the less religiously committed he or she is.

3. Experience dimension

This dimension was connected to religious sentiments felt by religious believers. It is referred to as religious experiences in psychology. This dimension is represented in Islam through the sensation of being close to God, the pleasant sentiments of God's peace, the feeling of trust, the solemnity of praying, the thrill of hearing the call to prayer or the words of al-Quran, Thanks to God, feelings of warning or protection from God. The individual's thoughts about his religious activities were impacted by his high or low score on this dimension. The greater the number of people who feel calm, happy, and have a meaningful existence, the greater

the diversity of commitment. Individuals with minimal diversity commitments, on the other hand, will not experience these sensations.

4. Knowledge dimension

The dimension of how much a person knows and understands about his religious beliefs, as well as the amount to which a person is ready to engage in activities, all contribute to his religious comprehension of his religion. More broadly, this intellectual dimension demonstrated someone's level of comprehension of religious ideologies and the depth of religious teachings he supports. The information that a person holds will broaden his thinking insight, resulting in more concentrated religious conduct. Every religion has certain particular knowledge that its adherents must be aware of. In Islam, for example, the science of jurisprudence gathers *fatwa ulama'* regarding the conduct of religious rites. Individual attitudes toward accepting or evaluating religious teachings are directly connected to religious knowledge. The individual's comprehension of essential concepts in his religion was affected by his high scores in these categories. Individuals with a strong religious commitment will have a solid knowledge of key principles in their faith. While the individual's lack of comprehension demonstrates his lack of religious commitment.

5. Consequence dimension

In this case, the amount to which a person is prepared to adhere to his religious teachings in everyday life. For example, helping others, being honest, donating, never cheating, and so on. This is distinct from the ritual aspect. The ritual element focuses on religious activity, such as worship/adoration, whereas the commitment aspect focuses on human relationships within the framework of the religion embraced. In essence, the dimension of this consequence is closer to the social element. The social dimension is the expression of religious teachings in the life of society, embracing all religiously specified actions. According to the dimension, all activities associated with public society are worship. This is intrinsically linked to the complete Islamic teachings on all

aspects of life. Thus, religiosity is defined as a person's actions in relation to the larger community in order to build the creativity of devotion (worship) to Allah alone.

This dimension depicts the impact of religious teachings on general conduct that is not explicitly and expressly established religion (as in ritualistic dimension). This is the influence of religion teachings on individual conduct in everyday life that separates religious people from non-religious people. On a personal or social level, the consequences of this religion may be beneficial or bad. For example, an alcoholic may stop drinking after becoming more religious. Thus, the deeper an individual's religious commitment, the more likely he is to follow the commandments and avoid the prohibitions taught in his religion. Individuals with a low level of religious commitment, on the other hand, will do the reverse. The measuring of religious commitment in this study will be centered on Islam. Therefore, there is a need to explore Islam and its teachings in this chapter (Rakhmat, J., 2013).

2.4 Factors Affecting Religious Commitment

According to Jalaluddin (2004) religion is not a ready-made psychological feature. Religion, also, passes through a developmental phase. Religion is not immune to the numerous diseases that might interfere with its growth. It is impacted by variables that are either internal to a person or external to the individual, and these are the factors (Jalaluddin, P. A., 2004):

1. Internal factors

The formation of religion is affected not just by external stimuli, but also by internal causes. Religious psychologists, like other parts of psychology, present various theories based on their distinct perspectives. However, in general, the factors that lead to the formation of religiosity include heredity, age, personality, and a person's psychological state.

(a.) Heredity factor

Religious soul is generated from many other psychological aspects such as cognitive, affective, and psychomotoric, rather than as a

hereditary factor passed down from generation to generation. Additionally, the Prophet advocated choosing a suitable life partner in nurturing households since he believed the descendants influenced the religious mindset.

(b.) Age level

Several studies of religious psychology demonstrate a link between age and religious awareness, however age is not the main predictor of one's religious consciousness. Clearly, this can be seen in the differences in religious understanding at various age groups. Harms (1944) explains that children's religious development is determined by their age. The development of different parts of the psyche, including the development of thinking, has also had an impact on the development. Children who are exposed to critical thinking appear to be more critical in comprehending religious beliefs. Meanwhile, adolescents' psychological conflicts are influenced by the degree of development of their ages and the environments they are exposed to.

(c.) Personality

As a person's self-identity, that includes identifying characteristics of other people other than himself. Individually, humans have different personalities under normal circumstances. This distinction is considered to have an impact on psychological characteristics, including religious consciousness.

(d.) Psychological condition

There are unnatural psychiatric disorders such as schizophrenia, paranoia, manic depression, and infantile autism. The link with the evolution of religious psychology, on the other hand, is crucial. After all, a person suffering from schizophrenia would separate himself from his social life, and his perspective of religion will be impacted by hallucinations.

2. External factors

External factors that influence religiosity can be seen in the environment in which a person lives. In general, the environment is split into three sections, namely:

(a.) Family environment

The family is the most basic social unit in human society. Every individual's first social environment is his or her family. As a result, family life serves as the earliest socialization period for the creation of religious spirits in each individual.

(b.) The institutional environment

The curriculum, which includes instructional materials, attitudes, and exemplary lecturers as educators, as well as university friendships, are thought to play an essential part in instilling a healthier lifestyle. Good habituation is a component of moral formation that is strongly linked to the development of one's religious soul.

(c.) Community environment

The community environment does not contain components of responsibility, but simply an aspect of influence. However, norms and values might have a greater impact on the formation of religious souls, both positively and negatively.

2.5 The Influence of Islamic Education on Religious Commitment Among Students

Islamic education at universities aims to enhance knowledge in religion and devotion, therefore transforming students into good Muslims through the practice of Islamic teachings and excellent student morals. According to Abdul, M., & Dian, A. (2004), Islamic education aims for "Growing and developing faith begins with the providing and fertilization of knowledge, appreciation, and practice of students about the religion of Islam in order to become a growing Muslim in terms of faith, *taqwa*, country, and state, at the higher education level." Islamic education may shape the character and personality of excellent students if the religion has infiltrated the student's personality, causing them to behave, act, and communicate in a positive manner. Essentially, every student has

a religious propensity, meaning, a desire to behave well. According to Chatib, M. (2012), "every child possesses a divine character". *Fitrah* is a spirit who yearns to know his God, as the foundation of a structure. People with such temperaments have a strong tendency for religion, as well as a strong tendency for good behavior. Therefore, if the building (person) is comparable to the foundation, the finest building, which constantly avoids dishonest behavior, should stand on that foundation. This propensity is described in Islamic teachings by the following Qur'anic verses:

فَأَقِمْ وَجْهَكَ لِلّٰٓيِنِ حَتَّٰئِنَ حُنْفَرَةَ اللّٰٓهِ الَّٰيِ فَطَرَ النَّاسَ عَلَيْهَا لَا تَنْدِيلَ لِخَلْقِ اللّٰٓهِ ذَلِكَ الَّٰذِي أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

Meaning: Then set yourself (your physical body) for the Religion as a Hanif, the nature made by Allah in which He has made all mankind. There is no altering in Allah's creation that is the lasting Religion (that will last from the Pre-Eternity till the Post-Eternity), but most people do not know. (Ar-Rum 30:30)

وَإِذْ أَخَذَ رِبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتُهُمْ وَأَشَهَدَهُمْ عَلَىٰ أَنْفُسِيهِمْ أَلَّا سَتَ بِرِّيَّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا مِنْ يَوْمَ الْقِيَامَةِ إِنَّا مُكَفَّرُونَ ﴿١٧٢﴾

Meaning: And when your Lord brought forth from the Children of Adam, from their backs their progeny and made them bear witness against their own souls. (Allah said:) "Am I not your Lord"? They said: "Yes, (You are our Lord) we bear witness", lest you should say on the Day of Resurrection: "Verily, we were heedless of this". (Al-A'raf 7:172)

Religious education has a presence and a very significant function to play in the struggle to develop a quality human being, particularly among those who believe in and are devoted to God Almighty. Religious education is meant to enhance students' worship practices and morality. Islamic education was provided since elementary school to colleges and universities. However, the authors claim that there is a gap in Islamic teaching at universities, which has to be filled in order to strengthen students' religious engagement. Since there are a lot of issues with adolescent moral decay in university. According to Glock (1968) religious commitment is the engagement of individuals in the fulfillment of the notion of religiosity, as evidenced by the activity or individual behavior of religion or beliefs that it adopts. According to Daradjat, Z. (1991) in his book The Soul of Religion, "the information that youth has and the amount of education they have would impact the attitude toward religious beliefs." There is a clear

distinction between educated and uninformed adolescents, particularly when it comes to religion. Adolescents who have been educated will be more skeptical of their religious teachings, particularly those with dogmatic beliefs, especially if they have the ability to understand religious teachings more thoroughly.

Glock (1968) classifies dimensions into five categories: ideological dimension, ritualistic dimension, experiential dimension, intellectual dimension, and consequential dimension. The purpose for using these five dimensions is that they are very important and represent each person's religious participation, and they have been tested in the Islamic religious system to further emphasize the religious condition of Muslim students. In the understanding of religiosity or religion, these five dimensions are indeed a unity which is interrelated with one another and consists of ideological dimensions that can be affiliated with the *aqidah*, ritual dimensions that can be affiliated with the *Shariah*, especially worship, and consequential dimensions that can be affiliated with morals. The essence of Islamic doctrines is *aqidah*, *shari'ah*, and morality. Because the execution of other dimensions requires knowledge first, the intellectual dimension plays an essential role. While the experiential dimension might be associated with Sufism's *ihsan* (mystical) dimension.

In the Islamic point of view, religiosity must be comprehensive, as the Qur'an states that believers must enter Islam in large numbers (*kaffah*). Therefore, a Muslim must believe in the Islamic religion, be committed to the *Shari'ah*, have good character, sufficient knowledge, and a sufistic soul. Based on the five aspects of religious commitment listed above, religious education tasks aimed on forming "religious" students will also include a wide range of subjects, at the very least addressing the five dimensions listed above. Educational objectives, resources, learning experiences, methods, media, planning and measuring strategies, and evaluation must all be managed and treated differently for each dimension. It is anticipated that students' religious commitment would be influenced by their study of Islamic education in the classroom or by religious activities such as prayer *jamaah*, *istighasah*, and *tadarrus* Qur'an. In addition, the success of studying Islamic education attained by students is a means of developing Islamic religious knowledge to increase students'

religious commitment. Humans will be unable to discriminate between good and bad without knowledge. Students' convictions will develop stronger if they have a thorough understanding of Islam's teachings and principles. Students' religious commitment will undoubtedly be affected if they are exposed to information concerning Islamic education in the realm of knowledge.

3.0 RESEARCH METHODOLOGY

3.1 Research Setting

The location of the research is where the research conducted. This research conducted at Universiti Sains Islam Malaysia, Bandar Baru Nilai, 71800 Nilai, Negeri Sembilan. Respondents in this study are data or someone who can provide information relating to research needs. The respondents of this study were students from various courses in the faculty of leadership and management. This study was conducted in semester 6 of 2020-2021 in September - December 2021.

3.2 Research Design

The design of the study is the approach or technique used in the process of obtaining research data to solve problems. The form of the study is important as a guideline to ensure that the objectives of the study are met and then answer the research question. This study used a quantitative approach in conducting this research. It is stated that the quantitative method is used since research data is collected in numerical form and analyzed using statistics (Yani, J. A. Sugiyono., 2017). Quantitative research can be defined as a research methodology based on a positivist paradigm that is used to evaluate the population and specific samples, the collection, and use of research instruments, quantitative or statistical data analysis, with the purpose of testing the hypothesis that has been formed. This study used secondary data by referring to various sources such as formal and informal publications for examples thesis, articles, journals, and so on. Through this method, the data collected can help researchers to achieve the objectives of the study.

The data collected from different sources were analyzed using the SPSS 16.0. software to compute descriptive analysis, means, and correlation. These data are important because this

study aims to determine the direction and magnitude of the relationship between the variables studied. Correlation research is classified into two types: parallel correlation and cause and effect correlation (Arikunto, S., 2006). In this study, the connection between variables is asymmetric (rather than parallel), which means that one variable influences the other variables. Relationships are causal, including independent and dependent variables (Sugiyono., 2008). According to Sudijono (2010), this correlation approach is connected to data collecting in order to assess whether or not there is an effect between two or more variables and how strong the influence is (degree of relationship expressed as a correlation coefficient). In this study, the cause and effect variable is Islamic education (X) and religious attachment and commitment (Y).

3.3 Population and Sampling

Population and sample selection are important elements in this study. The population in this study is undergraduate students in Universiti Sains Islam Malaysia (USIM). As stated earlier, this study was conducted at Universiti Sains Islam Malaysia (USIM) with the sample size of the population in the study was 150 participated undergraduate students from various course in faculty leadership and management which registered between 2020-2021 years. This study used stratified sampling. Researchers choose faculty leadership and management is because the adaptation of students in the new environment, then how Islamic Education can color or affect the religious attachment and commitment of students.

4.0 CONCLUSION

In conclusion, Islamic education is generally regarded as divinely revealed, and thus educates students to be upright citizens on Earth and, ultimately, to achieve peace in life before death. All of the definitions cited imply that Allah is the center and focus of Islamic education: hence, to be educated as a Muslim implies to be committed to obtaining Allah's pleasure. This should result in virtuous deeds that allow the Muslim to come closer to Allah. The only way to accomplish this is through divine revelation, which encompasses the Quran and the example set by the Prophet

Muhammad SAW (peace be upon him). The one requirement for achieving this is knowledge, which is the first path towards Allah, and so the purpose of education conveyed by most Islamic educationalists can only be religious. In Islam, education is divided into two parts: obtaining intellectual knowledge (through reasoning and logic) and cultivating spiritual understanding (derived from divine revelation and spiritual experience). According to Islam's viewpoint, equal access in education must be given for both. Acquiring knowledge in Islam is not supposed to be a purpose in itself, but rather a means to generate a higher moral and spiritual consciousness, leading to faith and good behavior.

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THE MANAGERIAL APPLICATION IN THE ISLAMIC ERAS

Ishaq Ibrahim

Abstract:

This research aims to review the managerial applications in the Islamic eras including prophet Mohammed time as well as Khulafa' time. Toward highlighting the origin of the Islamic concepts and principles amongst the Khulafa'. During the financial, managerial crisis in the Islamic times while the Islamic states was just established. Especially, within the transmissions of the Khilafah amongst the Khulafa'. This research will investigate the impact of the Islamic ethics and principles on the applications of the managerial concepts and how it could be perfectly practiced by Muslim's societies nowadays.

1. Background:

The managerial implication in the Islamic era was more comprehensive than it is today (Rice, 1999), the implication reached to ethics and social aspects such as working as the one body. Patel, Salih, & Hamlin, (2019) stated the Islamic leadership and is effective in improving the society level and total performance. While the Islamic instruction in business and trading were developed by the guide of prophet Mohammed as well as Quran at the first place was the roller of these transactions and descriptions of the trading and business methods. Chaffai, & Hassan, (2019) in their study compared the efficiency of the Islamic implications with the technology and the research approved that there are several aspects to be compared while for the first logical sight there must be no valid comparison. The implications of the Islamic practices still implied by Islamic and non-Islamic societies as it approved the success of the Islamic ethics and practices in the Islamic and conventional world and perspectives (Abroret al., 2019; Ahmad Razimi, & Romle, 2017). Thus, the researcher aims to review some of the managerial practices and implications in the Islamic era which it still able to used nowadays.

2. Literature Review:

This section includes the relevant literature to the several aspects in the managerial practices.

2.1 Commitment (Takaful) in Islamic Perspective

Commitment defined as the belongingness and engagement to the industry, organization and society in Islam, as its being aware of the Ummah instead of prioritizing personal benefits only (Roberts-Lombard, 2020). One of the essential concepts been introduced through Islamic human resource management was commitment recently, while the Islamic practices are about commitment in the Islam prosperity time (Hadjri, et al., 2019). As the best example in the prophet era was after HIJRAH where Muslims share their properties including their money and business, this is an amazing commitment amongst Muslims and this is a good version of commitment in business and management.

2.2 Autonomy (Shura) in Islamic Perspective

The role of the Ummah, managers and others must practice the concept of Shura amongst Muslim societies (Sarkam, Jalal, & Ismail, 2018). In the Muslim's matters Shura is a basic practice prophet Mohamed and his followers in all the aspects of Ummah including economical, political and social. The Islamic democracy and principles explored in previous studies to conclude that there is no conflicts between the Islamic practices and principles with the managerial concepts and human resource practices (Abdul Cader, 2017).

2.3 Leadership in Islamic Perspective

Leadership is also an important subject that has been used to spread Islamic teachings or da'wah and as the most potent instrument for realizing an ideal society based on justice and compassion. A leader has a tremendous responsibility because apart from being responsible to his followers, he is also responsible to Allah the Almighty. stated that many leaders discover that there are many complexities in leadership practices. Moreover, leadership is dynamic and develops over time, likewise with the types of leadership styles used by a leader who is also experiencing improvement (Mirzal, & Ninglasari, 2021). It is because one's

leadership is strongly influenced by the behaviour or type of each leader. The leadership style is a behaviour pattern displayed by a leader to influence others, so a review of leadership behaviour models must follow two directions: the leader and follower. For this reason, each leader has a different leadership style such as situational, transformational, transactional, charismatic, participatory, and so on⁸. The definition of leadership in Islam goes to the strengthen and capability of the leader to guide Ummah, Islamic leadership style considered as one of the solutions for the current world crisis worldwide, where several developed countries took it as a successful method toward prosperity and betterment of their nations (Faris, & Abdalla, 2017). The leadership model of prophet Mohammed been analysed and taught in certain Islamic and Non-Islamic school.

2.4 Planning in Islamic Perspective

The concept of planning in Islamic perspective and especially in prophet era was existed along with Allah guide too. Thus, prophet Mohammed was a perfect leader planning and giving tasks to his followers, and Tawakul is also taking place in Muslim's perception. Many incidents in *Sirah* of Prophet Muhammad (p.b.u.h) including the migrants from Makkah to Madinah reflected the value of strategic planning. Prophet Muhammad (p.b.u.h) concluded the treaty of Hudaibiyya as inspired by Allah S.W.T, which become clear victory for the Muslims and provided a much needed strategic in term of short-term respite. Another incident is during wars by draining the well at Badr, positioning the Muslim archers on Badr's hills and using trench as a defensive technique at Khandaq. All of these are proves of the Prophet's in implementation of strategic planning.

Any organization that seek to incorporate Islamic value in strategic planning need to follow *Shariah*'s guidelines. The *Shariah* describes the efficient and effective conduct of organizations as being encompassed within the concept of *ihsan* or excellence. Every organization must strive for excellence in planning and implementation beside the main purpose to achieve Allah S.W.T blessing. Shaddad ibn Aws relates, in *Sahih Muslim* (Hadith no. 4810), that Prophet Muhammad (p.b.u.h) taught that: "God has ordained excellence in everything [...]."ⁱ

There are two main principles and segments on how strategic conduct of any Islamic organization can be done. First is *Shariah* principle that emphasise on Divine rules that every man must observe together with aspect of worldly matters such as conducting activities in organizations and both must remain inseparable. The rational and empirical aspect of worldly matters are fully driven by the spiritual values of the Quran.

As *Shariah* principles derived from the Qur'an and the Hadith, they become common in all aspects of in every organization such as conducting business transactions, treatment employees, forming the partnerships, and taking other strategic decisions. *Shariah* will distinguish the lawful (*halal*) from forbidden (*haram*) and for the purpose to foster justice ('*adalah*). The rule will become guidance to organization and the justice will help them to protect public interest of all stakeholders. Every conduct when implementing the strategic planning will be in a just and equitable manner.

Other principles are where market activity or decision taken is not depend on explicit divine guidance as *Shariah*. It is the *tabi'* or natural aspect of activities that defines efficiency and performance of organization. It is more universal and can be used by all people, irrespective of belief and faith. It defines the normal decision such as increasing output by reducing per unit costs in order to achieve economic scale, conduct market research for the purpose of increasing sales and revenue. *Tabi'* aspect cannot be ignored for both Muslims and non-Muslims and both are expected to obey it.

Shariah does not specifically describe the strategic management process and techniques because *Shariah* scholars are not trained to be strategy experts in term of planning as they only help organization keep the lawful distinct from forbidden based on Islamic injunctions. In a nutshell, every organization must observe *Shariah* principles when seeks to develop and implement its strategic planning using *tabi'* principles (Yazid, et al., 2016).

3. Discussion

The instructions and principles of attitude and decisions are crucial for all Muslims, because its mainly identify the mentality and lifestyle of the Muslim and surely its guiding the Muslims

toward success. The Islamic system is more comprehensive even more than the managerial aspects reach to the concerns of families, societies, Dunya, Alakhirah, Relatives, Parents, Neighbors and others.

The managerial implications by different names and concepts have been practiced by prophet Mohammed and his followers incusing the Khulafa. Such as *Tawhid* (*Unity*), *Ihtiram* (*Respect*), *Ikhlas* (*Sincerity*), *Iqtisad* (*Moderation/ Humility*), *Haya'* (*Modesty*) existed in the Islamic world and practiced in each aspect of the life deeper with believe and as a worship of Allah. Thus, the weight, importance and impact of these concepts would be more than it is in the conventional business world.

In the managerial aspect the Islamic era started by Prophet Mohammed and ended by the Khulafa was full of Autonomy, equity, commitment, planning and other. These are the characteristics of the successful leader in the organization, society and audiences. Relationships amongst the Sahabah and all the Muslims is actually taught nowadays as the optimal way of being a member of the society and their leader along.

4. Conclusion

This research concludes that all of the managerial concepts and principles practiced by the Prophet Mohammed as the Islamic managerial concepts, which been taught and set by Allah to prophet toward the goodness of the society and Ummah. Islam is not just a religion but it's about each detail of our life and attitudes amongst our friends, relatives, family, parents, employees, societies, Ummah, Muslims and non-Muslims.

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THE IMPACT OF ADMINISTRATIVE WORK ENVIRONMENT ON JOB PERFORMANCE

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Abstract

In the modern age, organizations are facing several challenges due to the dynamic working environment. One of the many challenges for organization is to gauge the performance of its staffs to meet the mission and vision. Therefore, this study investigates the level administrative work environment on job performance among administrative staffs at Budaya Restu SDN BHD, Malaysia. The study employed a quantitative methodology. Data was collected through a self-administered a survey questionnaire. The variables involved in this study comprises of work environment, reward, stress, and job performance. The questionnaire was adapted from a previous validated questionnaire. Stratified sampling was used to obtain data from 30 administrative staffs for the study. The results indicate a positive relationship between work environment factors and job performance through a multiple regression analysis which accounted for (96.8%). The most contributing factor is stress on job performance which accounted for (34.8%). The study concludes with some brief prospects that organizations need to appreciate the importance of good working environment for administrative staff to maximise the level of job performance.

Keywords: *Administrative Staff, Work Environment, Stress, Reward & Job performance*

INTRODUCTION

The work conditions faced by the administrative staffs in both the public and private sectors plays an important role in developing attitude towards performance of the organization. To achieve the goals and objectives of any organization, staffs must have a good

level understanding of job scope and attitude towards effective performance. Therefore, administrative staff working environment is the main key to determinate of the quality of productivity in the organization (Al Mamun, & Hasan, 2017). The question arises that how well workplace impact staffs learning more skills for the betterment and continuation of job performance. Research has shown that staff are not only to get salaries at the end of the month but to reach self-satisfaction to motivate them to be more productive in the workplace (Suwati et al., 2016). The working environment can be divided into both internal and external environment condition that can influence the attitude and spirit of results performance (Jain & Kaur, 2014). It is expected that decent, ideal, secure, healthy and comfort working environment will be of help to staffs. This is because staff performance is influenced by so many factors due to the working environment such as motivation, promotion, colleague interaction and leadership (Al-Omari & Okasheh, 2017).

Research Objectives

1. To determine the current level of administrative staff performance at Budaya Restu.
2. To examine the influence of work environment, stress, reward on job performance.
3. To determining the best predictor among factors environment, stress, reward towards job performance.
- 4.

Research Questions

1. What is the current level of administrative staff performance at Budaya Restu?
2. Is there any effect among a work environment, stress, reward on job performance with the level of job performance?
3. Which of the three factors work environment, stress, reward are significantly in explaining the variation in job performance?

LITERATURE REVIEW

Administrative Staff and Performance

The workplace is an organized environment that the company provides to accomplish its objective through the potential staff.

Systematized area can be defined as the arrangement of a workspace that corresponds to the nature of the job or task to be carried out (Khan et al., 2019). It can be configured with an office layout of cubicles, desks, chairs, and cabinets or just a worktable with a wall fitted with all sorts of hand tools appropriate for a workshop (Solomon, 2021). Therefore, performance is defined as actions or behaviours relevant to organizational goals leading to the success of staff (Elena-iuliana & Maria, 2016). Performance is a criterion for describing how work performance in a setting is gauged through evaluation and results based on the key performance indicator (KPI) (Na-Nan et al., 2018). Staff is ascribed with the nature of their is described job characteristics and other arrangements that constitute the performance. The competency of staff towards performance and reward management of a setting has an impact on morale and productivity (FarajAllah et al., 2018).

Numerous administrations have found that performance and reward systems were in fact driving source for staff productive that is inclined with organizational behaviour. The performance of an administrative staff has been associated with leadership and reward because there was positive relationship performance (Sulaiman, 2020). Research has shown with the periodic and consistence that human resource is the backbone of all organization because it has a vital position play (Kavanagh & Johnson, 2017). Another research asserted that compensation management system for staff was therefore the most important human resource management initiatives in achieving the objectives (Berman et al., 2021). The vicinity of the staff is a serious part that can influence the work performance towards the staffs.

The organization must provide a good facility and attractive surrounding for job performance (Alnaqbi, 2011). When there is a good atmosphere for working performance will be enhance through a collaboration. This will in turn create quality performance for task be given. The organizational environment is an influential determinant of contentment for both the productivity and the staff (Lee et al., 2020). Therefore, research has shown that with collective effects from organization and staff performance can improve which in will create productivity and satisfaction for both sides (Sundram et al., 2020). The influence both sides con be a strong dominate over the power governance traits. In addition,

working atmosphere is therefore assessed as one of the most important factors in job performance. Therefore, empirical studies have supported these ideas throughout conclusive investigations carried out analytically in this context.

Work Environment

The term work environment is used to describe the surrounding conditions in which staff functions. The work environment can be composed of physical conditions, such as office temperature, or equipment, such as personal computers. It can also be related to factors such as work processes or procedures. The environment is a user's immediate environment that is exploited for its life or use. A workplace therefore provides the staff with a setting to perform a given task (Ek, & Mukuru, 2013). Work environment is one of the famous landmarks which have been given serious attention in the fields of organizational psychology and human resource management. Therefore, workplace is characterized as the ability of an individual to perform tasks successfully by using available resources at work. It is proposed by researchers that job performance has a positive relationship with work environment through the collaboration among staffs in the organization (Ashkanasy, 2014).

Although leadership and supervision have been seen as a predictor to a conducive work environment. Some researchers believe that for working environment there must be skills as predictor for staff performance (Erdogan, 2020). Thus, work environment is seen to be the contextual workplace with different occupations in the arena. Notwithstanding Work environment is relatively refers to the concentration and procedures that can profound impact on individual staff's performance (Nugroho, 2020). Work environment was found to be one of the significant factors that determine the engagement level of a staff. This refers that management which fosters a supportive working environment typically displays concern for staff desires and feelings that provides positive feedback and encourages them to voice their concerns towards the development of new skills and to solve work-related problems (Ramli, 2019). Therefore, a meaningful workplace environment that aids employees for focused work and interpersonal harmony is a key determinant of staff engagement.

Stress

Stress is seen as an uncomfortable emotional experience accompanied by predictable biochemical, physiological, and behavioural changes. It refers the state of mental or emotional strain or tension resulting from adverse or demanding circumstances (Singh & Ullah, 2016). Stress occurs when an individual is confronted with a situation that is perceived as overwhelming and with which they cannot cope. Too much stress or chronic stress can affect mental and physical health and increase the risk of premature mortality (Bamba, 2016). Stress is an unwanted reaction that pulled out staff during their working period in the organization.

Research has shown that staff are exposed to stress due to working expectation demand (Bataineh, 2013). Many studies have identified a comprehensive and multi-field literature as key factors such as work environment, management support, workload, and key performance indicator (KPI) (Wang, 2013). These key determinants are found to be challenging on job performance and have negative effect physically and mentally on the health of the staff. Sometimes severe stress causes negative effect on the staff environment (Owusu-Ansah, 2016). Normally in the working place staffs are seen as individuals with different contribution for the betterment of the organization.

However, staff will not perform if their duties properly are not properly stated. This will directly affect and contribute to poor result and poor quality of work. Most of the previous studies show that pressure on the staff had a huge impact on an organization's operations. In fact, pressure from the worker can also cause problems for both the staffs themselves and their families as well as the communities surrounding them. Albeit, if attention is paid to this situation stress will affect staff attitude and behaviour toward performance (Dehghani et al., 2020). The organization should make a significant endeavour to develop efficient techniques or procedures to keep its staffs happy and free of stress. However, staffs are usually required to work overtime for longer hours in today's work life to meet their expectations of work performance as the demand for them increases daily and this places enormous stress on them. Work-related stress as a leading cause of low workplace efficiency.

Staff quality of life may be impacting some stress issues that may make the assigned role difficult and worrying for the staff to perform, unaware of the environment (Pingo et al., 2020). Stress influences organizational outcomes such as reduced performance, increased absenteeism, and dissatisfaction. Hard-working and valuable staffs enduring negative workplace experiences have broken their dreams, lost their goals or damaged their confidence. Studies by (Nene, 2020) believes that organization should try to identify emotional pain and reverse potentially lethal situations in the workplace. Several studies concluded have shown that job stress negatively affect staff performance considering the various factors involved and especially employee job satisfaction Dehghani et al.,2020) This has been confirmed by recent studies (Gao, & Li, (2021) shows that the existence of negative correlations between job stress and staff performance. According to Pingo et al., (2020) the quality of life of staff can be affected by several stress issues that can make an assigned task difficult and stressful for the employee, regardless of the environment. A study by Dehghani et al., (2020) asserted that reasons such as workload, role conflict and inadequate monetary reward are prime source of stress that decreases staff performance.

Reward

The concept of reward in an organization is based how the leaders and the subordinates sees the content. Reward can be defined as pay management systems that has a significant positive impact on maintaining and sustaining staff in the working vicinity (Dialoke & Nkechi, 2017). Organizations can attract by maintaining, and inspiring high-potential staffs and thus accomplishing high performance levels. Research has shown that reward management system is a core function of human resource discipline and a strategic partner with the organizational managements (Robescu, & Iancu, 2016). In addition, research has shown that financial and non-financial reward are motivators of staff.

Another researcher added that reward has different categories within the parameter of the organization it may tangible and non-tangible reward (Dialoke & Nkechi, 2017). This included intrinsic and extrinsic, the intrinsic are those reward inherent in the workplace and appreciated by the staff if the mission and

objectives of the organization is attained. However, the extrinsic reward included profits service contracts compensations bonuses, promotion, payments, working conditions and security (Amoatemaa & Kyeremeh, 2016). Salaries and promotion have been categories to be one influencer for staff performance through the history of staff performance in the organization.

Normally, individual appreciate reward in any effort been done right. Rewards has been mentioned to be one of the biggest of influence towards individual performance in the organization. Researcher believes that reward can be and always been a source of motivation among staff regardless of the institution. It has been found that reward can change individual towards the best performance. The research by Aktar et al., (2012) has confirmed that reward is a source of motivation that creates a vacuum of change in individual to the better person in the organization. Another researcher asserted that improvement of reward toward staff will increase their respective dedication to organization (Idris et al., 2017). This also in turn will spike contribution from individuals among the staff to achieve their goals. Reward has been found to influence staff to do their work properly and make it as a good of result (Harunavamwe & Kanengoni, 2013). The most appealing reward organization give their staff is salary increment, promotion, and best of allowance or other benefits associated with it.

Job performance

Job performance of staff is the most critical issue which plays an important role in accomplishing organizational performance. Job performance can be expressed as the capability of individuals to achieve their respective work aims and meet expectations to achieve benchmarks or accomplish the organizational goals. Although job performance deals with individual difference as determinants of organizational achievement, thus links should be considered with regards to the task performance, textual performance, and organizational citizenship connectivity (Islami et al., 2018). The correlations of job performance and job experience has been found to be a moderate level of correlation these consist of two dimensions length of experience and complexity (Elsayed et al., 2018). Research has shown that organizational commitment

has a positive relationship with job performance, however, multicultural competences do not have a significant relationship (Berberoglu, 2018). Research over decades has shown that one of the main issues of lack of job performance is stress that consist of the following workload, job security, autonomy, role conflicts, shift work, low salary, technology change, low morale, and lack of recognition Vijayan, M. (2017).

Results

Table 1: Descriptive statistics

	Frequency	Percentage
Male	13	43.3
Female	17	56.6

The data consist of 30 administrative staff 43.3% of them are male respondents, whereas remaining 56.6% percent are females' respondents respectively.

Table 2: Correlation Statistics Correlation Matrix Statistic of Relationship between stress, reward, and work environment on Job performance.

	Stress	Reward	Work Environment	Work Performance
Stress	1.000	0.791	0.927	0.957
Reward	0.791	1.000	0.913	0.827
Work Environment	0.927	0.913	1.000	0.940
Job Performance	0.957	0.827	0.940	1.000

Correlation analysis was conducted to determine the relationship of work environment factors and job performance which revealed

that work environment has significant positive relation with job performance as $r=0.927$, $p < 0.05$, also stress has significant high positive as $r=0.957$, $p<0.05$ and for relationship with reward the value is significant and has a positive as $r=0.791$ at $p<0.05$.

The current level of work performance.

Table 3: Mean of all means

Variables	Mean	Total Score	Scale 1-5 (SD-SA)
Job Performance	4.0		
Stress	2.2		
Reward	3.8		
Work Environment	3.5		
Total	13.5	13.5/5	2.7

The result of the Mean of each variable were divided by the total scale of the quantitative instrument to get at the mean of all means. The variables involved were, job performance (4.0) and followed by stress (2.2), reward (3.8) and work environment (3.5). The total mean score is 13.5 divided by five scale used in the questionnaire which is 1 for Strongly Disagree (SD) to 5 refer to Strongly Agree (SA), 2.7 was found. According to Howell (2016), the mean with 2.66 at a moderate level. The result shows slightly above recommended level of mean at (2.6) which is 2.6 and above. In other words, the current level of job performance among administrative staff is above moderate level. This is an indication that the administrative staff performance is efficient in the organization.

The influence of work environment, stress, reward on job performance.

Table 4: Model Summary

Model	R	R Square	Adjusted R Square	Std Error of the Estimate
1	.968	.937	.929	.12924

Table 5: ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig
Regression	6.420	3	2.140	128.123	.000
Residual	.434	26	.017		
Total	6.855	29			

This ANOVA table above shows the regression result between administrative work environment factors (stress and reward) towards job performance. The result shows that R Square is 0.937 and significant at 0.00. Therefore, the influence of administrative work factors (stress and reward) towards job performance is 93.7%.

The best predictor among factors environment, stress, reward towards job performance.

Table: 6 Coefficients

Model	Unstandardized coefficients		Standardized coefficients		t	sig
	1	B	Std Error	Beta		
(Constant)		2.128	.339			.000
Stress		.348	.080	.613	.000	
Reward		.014	.171	.011	.934	
Work Environment		.322	.188	.362	.099	

The regression coefficients table 6 shows the proposed variables impact on job satisfaction in general. It shows that the effect of stress on job performance is 0. 613 with significant value at .000. The effect of reward on job performance is .011 with significant value .934, and work environment has .362 with significant value at .099. Therefore, the most contributing factor among the variables proposed by the study towards job performance is stress because the significant value is .613, with significant level of .000.

Conclusion

This study investigated the impact of administrative work environment on Job Performance among Budaya Restu staff in Sha Alam Alam, Malaysia. The research employed two analyses means oh all means and multiple regression analyses to understand the current level and the influence of administrative work environment on job performance among the staff. The results of the current level of performance among the staff was slightly above moderate level of expectation which means that the staffs are meeting the key performance indicators (KPI) of the organization. In addition, the multiple regression analyses shows that variables proposed by the researchers have impacted on the job performance. Among these variables stress is seen to be the most contributing factors on job performance.

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SOCIAL MEDIA IMPACT ON JORDAN MEDICAL TOURISM

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Abstract

This research paper investigates the influence of social media and trended attractive method of advertisement by the current generation on medical tourism industry in Jordan. There has been a significant increase in the number of tourists in Jordan seeking better medical care and services. Apparently, social media could afford higher rate of tourists in Jordan because of the rareness and strategic geographical characteristics in Jordan which makes it as one of few countries having such medication. Medical tourism is not a new concept with patients seeking for better medical experiences and options. The positive impacts of social media on the increased economy of the Middle East are to be mainly considered in the whole research as a positive direction research. Thus, in the whole research paper, with reviews 15 article related to medical tourism in Jordan.

Keywords: Social media impact, medical tourism in Jordan, strategic locations, medical travelers, medical tourist destination

THE IMPACT OF ISLAMIC MEDIA CAMPAIGNS IN ERADICATING DRUG ABUSE

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Abstract

The drug story can easily, and probably will, return again and again to the media attention in the level of national and international. But it is unlikely that the media itself will make a meaningful achievement unless if there is a very serious effort and a very good strategy to cure the society illness. In making the transition from assessing the influence of "natural" media such as entertainment, advertising, news and even new Media to an examination of the effects of media campaigns, one is struck with the very poor record of evaluated mass media health promotion programs. Television is the preeminent mass medium among adolescents, adolescents observe and listen to drug use, particularly alcohol drinking, being modelled and discussed as a natural and everyday event on prime-time television. Among the illicit drugs, it has been suggested that marijuana use, while rarely matter and is commonly regarded with humor as a harmless escape. Other illicit drugs are rarely shown and fairly consistently associated with bad consequences. This paper will discuss how effective are media campaigns on drug abuse? What are the strategies of media to avert the society from evil of drug abuse and to prevent the adolescent from drug abuse? What are the appropriate role of Islamic media in combating drug abuse? This study will provide some example of an effective programs on drug abuse, it will also propose some suggestions that the writer believes it will help in eradicating drug abuse or at least eliminate it.

Keywords: *Media Campaigns, Eradicating, New Media, Drug Abuse, Adolescents.*

INTRODUCTION

The Media Campaign on drug abuse is part of the international Drug Strategy, aims to reduce new generation to use illicit drugs by increasing their knowledge about the potential negative consequences of drug use.

The Media campaign with a very simple and flexible slogan “stop drug abuse” is worldwide awareness, for addressing licit and illicit drug issues. The international Drugs Campaign is designed to support education around illicit drug issues, and licit drug issues have been addressed through separate initiatives and in different countries.

For example the campaign has been running in South Africa and in many African countries since 1998 and a number of phases have focused on particular drugs, depending on emerging drug trends at the time. The country such as Australia also took the campaign very seriously in 2005, but the most recent phase of the campaign took place from December 2010 to June 2012 and was designed to contribute to a reduction in the uptake of ecstasy and other illicit drugs among young Australians, by raising awareness of the harms associated with drug use and encouraging and supporting decisions not to use. The campaign featured radio, print, outdoor, online and in-venue advertising. Youth marketing activities and sponsorships were also used to target youth in engaging and meaningful ways. In the United States of America, the national Congress created the National Youth Anti-Drug Media Campaign in 1998 to prevent and reduce youth drug use. The Media Campaign has two distinct areas of focus: a teen-targeted Above the Influence (ATI) Campaign, and a young adult-targeted Anti-Meth Campaign.

In South East Asia, which are seriously affected by drug abuse and the problems associated with it. Opium has traditionally been used for treating illnesses and alleviating physical and mental stress, as well as for recreational and social purposes. The prohibition of the sale and use of opium in Burma, Hong Kong, Malaysia, Singapore and Thailand forced many habitual opium users to switch to heroin. Over the past two decades there has been an increasing trend towards drug use, often involving

experimentation with more than one substance, among youth in and out of school.

Without realising it, drugs can become central to a person's life and can affect their personal relationships, ability to study and work, mental health and quality of life.

It is important to be mentioned that Media campaine on drug abuse is not merely to spread informations about the negative of drug, but also to help the people especialy new generation about how to make their own choices, avoid situations where they may become exposed to drugs, how drug use can impact on their life and how to support the victims.

This paper will discuss how effective are media campaigngs on drug abuse? What are the strategies of media to avert the society from evil of drug abuse and to prevent the adollescent from drug abuse? Indeed, all that will be discussed in this paper will move side by side with Islamic point of view regarding the matter.

THE WORLD DRUG CAMPAIGN

The United Nations Office on Drugs and Crime (UNODC) is leading the global campaign to raise awareness about the major challenge that illicit drugs represent to society as a whole, and especially to the young. The goal of the campaign is to mobilize support and inspire people to act against drug use. UNODC encourages as many awareness-raising activities as possible around the globe and invites individuals, non-profit organizations, the private sector and Member States to get involved by:

- Organizing outreach or institutional events to mark 26 June, the International Day against Drug Abuse and Illicit Trafficking.
- Spreading the word about the campaign through your own networks and contacts.
- Using the campaign slogan and logo in promotional products, websites and social media.
- Donating funds to your local NGO in support to drug prevention and treatment efforts, or making in-kind contributions to the campaign and related events (<http://www.unodc.org>).

It is duty of the whole world to combat the drug abuse and to maintain this universe. Man is the center and meaning of the universe because Allah has fully entrusted man with His purpose. Allah did not commit Himself to any of the millions of other created items. He committed Himself only to man and entrusted man with His purpose. After He created the heavens and the earth, with the plant and animal lives, He called the angels and said: "Varily, I am going to place (mankind) generations after generations on earth. They said: will You place therein those who will make mischief therein and shed blood..." (Qur'an. Al-Baqarah 2:30).

We human beings forget who we are. We do not regard ourselves as Khalifah of Allah on this earth, we do not even feel being higher than the animals, as those who have authority over all of the creation. Allah says: " And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-tayyibat* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment" (Qur'an. Al-Isra' 15:70).

But we have to realize that we are higher than the animals and all living things. We have to put ourselves in the right position and respect ourselves not to destroy ourselves and the earth." And do not do mischief on the earth, after it has been set in order" (Qur'an. Al-A'raf 7:56).

IMPORTANT OF MEDIA CAMPAIGN

Before trying to analyze the media campaign on drug abuse, understanding what media is should be the first priority. To understand what exactly the media is, it is first important to define the term "media." Even more specifically, we want to know about the mass media.

Media, like data, is the plural form of a word borrowed directly from Latin. The singular, medium, early developed the meaning "an intervening agency, means, or instrument" and was first applied to newspapers two centuries ago. In the 1920s media began to appear as a singular collective noun, sometimes with the plural medias. This singular use is now common in the fields of mass communication and advertising, but it is not frequently found outside them: The media is (or are) not antibusiness (<http://dictionary.reference.com>).

Although many different meanings and interpretations may exist for the term “mass media,” for paper, we can say that the mass media is a group that constructs messages with embedded values, and that disseminates those messages to a specific portion of the public in order to achieve a specific goal.

TYPE OF MEDIA

There are three main types of news media: print media, broadcast media, and the Internet.

1. Print Media.

The oldest media forms are newspapers, magazines, journals, newsletters, and other printed material. These publications are collectively known as the print media.

2. Broadcast Media.

Broadcast media are news reports broadcast via radio and television. Television news is hugely important in the United States because more Americans get their news from television broadcasts than from any other source. Television is the preeminent mass medium among adolescents. The typical American child will spend more time watching television than he or she will spend at any other single activity, including going to school or interacting with friends. All this time spent watching television undoubtedly provides adolescents with many learning opportunities. Much research suggests that behavioral learning does occur during viewing (Pearl et al. 1982; Roberts 1983).

3. The Internet is slowly transforming the news media because most of the people nowadays are relying on online sources of news instead of traditional print and broadcast media.

According to donna Halper(2013) the word "media" did not come into common use until the late 1950s. Prior to that, it was generally called the "press." There was mainly the print press (publications that were printed, and required you to know how to read-- newspapers, books, and magazines). But then, gradually, along came other forms of communication-- in the late 1800s, there were recorded music and movies (which at first were silent, but you could watch them, and read the title cards). In 1920, along

came radio; talking pictures were perfected by 1927; and by the late 1940s, there was television. Finally, by the early 1990s, wider access to the internet occurred (the precursor to the internet was ARPANET, a network used by the military in the late 1960s, but the average person had no access back then). So... the different types of media include newspapers, books and magazines; recorded music; movies; radio; television; and the internet.

The use of mass media campaigns to reduce health problems in society gained momentum in the 1970s, with an initial focus on improving cardiovascular health. The positive results obtained by the first campaigns led to their further use in areas as diverse as heart disease, cancer, HIV/AIDS prevention, family planning and domestic violence. From the 1970s on, media campaigns were increasingly used in the prevention of tobacco, alcohol and illicit drug use.

Mass media campaigns in public health disseminate information about health, or threats to it, in order to persuade people to adopt behavioural changes. They are usually implemented via television and radio, newspaper or magazine advertisements, billboards and road posters. They can also use the Internet, text messaging and e-mail. Public health media campaigns are generally undertaken by public bodies and may be standalone interventions or they may be integrated into complex social marketing programmes, and may encompass several rounds of delivery.

The potential of mass media campaigns lies in their ability to propagate simple and focused messages to large audiences repeatedly, over time, at a low cost per capita. It is also assumed that they are able to reach a large and heterogeneous proportion of the population (Wakefield et al., 2010).

CAMPAIGN ELEMENTS

The Madia Campaign on drug abuse used primary prevention communications through advertising, public relations and promotions, resource development and online communication activities. It incorporated the development and implementation of information and resources using stakeholder networks and media in high-risk settings where illicit drug use can take place.

Emerging trends regarding illicit drugs were considered to inform the campaign's development and implementation. There are three elements that seriously needed to support the Media campaign on drug abuse, they are parent, society and authority or government.

1. Parents.

The Media Drugs Campaign aims to support parents of 13–17 year olds in their efforts to discuss and discourage illicit drug use with their children. Parents will have access to clear strategies and resources such as fact sheets and online information regarding illicit drugs, including contact information for the support, counselling and drug treatment services available to help their children avoid use.

One of the most effective deterrents to drug use among young people is a parent who wants to spend time with them – someone who talks with them about their friends, what goes on at school, the sport they play and what interests them.

It is necessary to be mentioned here that Islam calls the parents to play their role in training and educating their children, the role of the Muslim father goes beyond providing financial support to his family. It is his role to provide his family with a loving and peaceful atmosphere and to protect them from any danger. This is what we can infer directly from the Qur'an and the authentic traditions of Prophet Muhammad (peace and blessings be upon him). Allah says, O you who believe, save yourselves and your families from torments of Hell, whose fuel is humankind and stones] (At-Tahrim 66: 6).

2. Society.

A human society is a group of people involved in persistent interpersonal relationships, or a large social grouping sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations. Media campaign in society needs a very serious and affective system, in that regard, Cartwright (1949) mentioned that Early campaigns were based on

providing information or avoiding fear. They were often successful at changing knowledge, less often successful at changing attitudes,

and rarely successful at influencing behavior change (Atkin 1979; Flay 1981; Flay et al. 1980) Over 30 years ago Cartwright (1949) outlined three stages that a campaign must go through to influence behavior:

- i) create an appropriate cognitive structure (i.e., what people know and understand).
- ii) create an appropriate motivational structure(i.e., what people want to do).
- iii) create an appropriate action structure (i.e.,what people actually do and how this can be facilitated).

3. Authority.

Authority means is a power or right, usually because of rank or office, to issue commands and to punish for violations. What we mean by authority here is government or any power that controlling the people. According to Islam, everybody have some type of authority and he must responsible for whoever under him. "Every one of you is like a shepherd responsible for those under his or her care; a man is a shepherd and responsible for the welfare of his family; a woman is a shepherd responsible for her household."(Hadīth. Bukhari. Kitāb al-Jum'ah. Bāb al-Jum'ah fi al-qura wa al-Mudn. #853).

KEY OVERALL MESSAGES OF MEDIA CAMPAIGN

- There are specific risks and harms associated with using ecstasy;
- There are real risks and harms associated with using illicit drugs;
- There are real benefits to not using ecstasy and other illicit drugs; and
- There is a range of information available on the facts about using ecstasy and other illicit drugs.

USING SOCIAL MEDIA IN CAMPAIGN

The problem of drug abuse is a general problem that involves everybody, it is just like a war, when it came to your land you must

just stand to defend and fight for your life and your land, this is not a matter of choice but it is a human nature(fitrah) that Human nature or natural instincts according to Faisal(1997) is the concept that there is a set of inherent distinguishing characteristics, including ways of thinking, feeling and acting, that humans tend to have. God has created every human and declared the right path for him. So, everyone will bear the fruits of his good deeds and burden the consequences of his evil ones. God says in the glorious Qur'an " By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right; Truly he succeeds that purifies it, And he fails that corrupts it" (Qur'an. Ash-Shams 91:7-10). He also says " Every soul will be (held) in pledge for its deeds" (Qur'an. Al-Muddaththir 74:38).

However, Human nature, in its origin, dictates a subconscious need for integration; integration with others of its own kind. God has declared this concept clearly in the Holy Qur'an O mankind " We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full Knowledge and is well-acquainted (with all things) (Qur'an. Al-Hujurat 49:13). This is a fact that is unambiguously apparent and present throughout the human history(<http://kep.org.sa>).

How to use social media (blogs, Twitter, social networking) in your "stop drug abuse" campaigns and why you should be doing it.? What we have to know first and foremost is that social media and new media or new technologies, are changing the ways people interact in all areas of life(Alhailah,2004). Social networking, mobile phones, blogs, wikis and a range of other recent innovations are quickly being adopted by campaigners looking to maximise the impact of their campaigns for the purpose of change in their society. Allah (SWT) says: "God does not change the condition of a people until they change what is in themselves" (Qur'an. Al-Ra'ad 13: 11).

New media stands in contrast to 'old media', which includes print, TV and radio. New media is closely related to the term 'web' or 'websites' , which emphasises the interactive and two-way nature of the experience provided.

It can seem confusing starting out in this area as social media and new media are terms that are often used interchangeably, but also for some people can hold slightly different definitions.

People using new media have quickly come to expect an opportunity for dialogue, rather than a straight presentation of information(Tim O., Brian D & Philip R. 2003). Many organisations, from all sectors, have changed their websites. Their old sites served primarily as ‘e-brochures’ for their work. Newer websites are often closer to ‘an online focus group’ which allow organisations to receive, as well as share and create information.

Why New Media?

As popular as the idea of new media has become, there is still limited resources on how it can and does relate to campaigning. Here are some of the key reasons why new media is being used by campaigners:

New media reaches greater numbers

There is a huge difference in potential reach between a paper petition and an e-petition. The first one reaches a very few people, while the second one can easily reaches all angle of this globe, means that our slogan “stop drug abuse” can be heard all over the world, then it can become a rescue for the whole world (*Rahmatan lil ālamīn*).

New media engages a younger audience

An estimated 70 per cent of young people in Malaysia actively, confidently and regularly use the internet. Social networks such as [Facebook](#) provide an entry-point for campaigns and organisations looking to communicate with young people, in an environment in which they are already comfortable interacting.

New media saves money

The cost of hiring people to fundraise, circulate petitions, phone supporters and hold meetings can be incredibly expensive. These costs cannot be eliminated, but they can often be considerably reduced by, for example, using email messages or text messages to communicate with supporters.

New media can work outside of your group's 'reach'

Accessibility issues – whether in relation to physical mobility, geographic area, or organisational remit – can often be overcome through the use of new media tools. You can give a house-bound supporter the chance to write to their MP or sign a petition directly through a website. You could also use the internet to gain supporters from across the country, despite your group being based in a small patch of west Kuala Lumpur. The people you reach and involve can be expanded vastly through new media.

New media can increase your speed of communication

Traditional mail and personal phone calls cannot get a message to a large number of people as quickly as campaigners often need them to. Sending a mass text message or [Twitter](#) update to campaign supporters immediately before action is required can help to reach a large number of supporters instantly and affordably.

TOP TIPS ON NEW MEDIA

There must be a very good planning and hard work in spreading the message of "stop drug abuse". Indeed the good planning is the key of success in all activities. In the authority of Abu 'Amr, though others call him Abu 'Amrah Sufyan bin 'Abdullah, *radiyallahu anhu*, who said: I said: "O Messenger of Allah, tell me something about Islam which I could not ask anyone about save you." He answered: "Say: 'I believe in Allah', and then stand firm and steadfast." (Hadīth. Muslim. Kitāb al-Imān. Bāb Jāmi' Ausāf Al-Islām # 38). Stand firm in the above hadīth means good planning and hard work. According to Ibn al-Qayyim, there are five conditions to achieve stand firm and steadfast in our performance:

1. The act should be done for the sake of Allah alone (*ikhlās*).
2. It should be done on the basis of knowledge (*'ilm*).
3. Performing *ibādah* should be in the same manner that they have been commanded.
4. To do it in the best way possible.

5. Restricting oneself to what is lawful while performing those deeds.

In the light of the above Prophetic guidance and the explanation of Ibn al-Qayyim, the following tips help in our Media Campaign against drug abuse.

1. Build a strong database for your campaign

Strength in size, but more importantly, depth of information is crucial to a strong database. The more you know about the people you are contacting, the more precisely you can target your communications to them. This must be balanced with the need to make sure your sign-up forms are not too long. One solution is to allow people to add more detailed profile information as they become more engaged in your campaign. Knowing people is very essential matter in all aspect. Allah says in the Holy Qur'an: "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 honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things) (Qur'an. Al-Hujrāt 49:13). Knowing the people is a core of success in media campaign. There are a lot of institutions and non-government organisations in Malaysia that media practitioners can contact and work with in order to get an information regarding drug abuse.

2. Self accountability (*Muhāsabah*). This should be done twice: Firstly, before we start doing campaign, ensuring that it pleases Allah, and we do it for His sake only, realizing the right way it should be done. Secondly, after the action has been done, to check whether we have achieved what we aimed for, and to check for defects and shortcomings, and that we still could have done it better by not being satisfied with our action. Allah (SWT) says in the Holy Qur'an "Do deeds! Allah will see your deeds, and His Messenger and the believers" (Qur'an. Al-Taubah 9:105).

3. Use brief, focused communication

One challenge presented by changes in technology has been the decrease in people's patience with lengthy communications.

Barack Obama's presidential e-campaign rarely sent supporter emails of more than 200 words. The emails often featured video and usually contained only one key 'ask', such as a small donation or volunteer action, with a single weblink attached. It is not necessary for a speech to be long to be famous, even a short one can be great, if it has an ability to mesmerize and inspire the audience. Most of the saying of Prophet Muhammad (PBUH) are good example for Famous Short Speeches, such as: (*Al-Kalimatu Al-Tayyibbah sadaqah*), means: A good word charity (Hadīth. Bukhāri. Kitab al-Adab. Bāb Tayyib al-Kalimah. #5677). Another example of very affected shot speech is: "I have a dream" by Martin Luther King Jr., which was delivered on 28 August, 1963 at the steps of the Lincoln Memorial during the March on Washington for Jobs and Freedom, was a path-breaking moment for the Civil Rights Movement in America. Given to an audience of more than 200,000 people, this speech was ranked as the top American speech by a 1999 poll of scholars(<http://www.buzzle.com>).

4. Make your campaign personal

One of the major shifts in new media campaigning has been the need to personalise contact with supporters. Targeting the right people with the right messages, so they do not feel like 'a number', has proven to be crucial to strong e-campaigns. Think about how you feel when you get a list email that has your name on it and specific information about your interests, rather than a longer, more generic email that is aimed at a large range of different people.

5. Strategise for different levels of campaign engagement

Design your e-campaign to take supporters 'up a ladder', moving them from one activity, to the next, in an intuitive way. If a supporter signs a petition, your website could then suggest that they write a letter to their MP, or you could send them a follow-up email the next day asking them to do this. If the supporter writes a letter to their MP, you could then invite them to a local organising meeting.

At the same time, you need to bear in mind 'the overload factor', where supporters get fed-up because you are asking too much of them.

6. Striving for improvement (*Tahsīn*). Things done by halves are never done right. That is why we have to make improvements in all that we do (daily activities, work, actions, good deeds, *ibādah*, etc.) as one of our objectives (Altalib, 1994). Sometimes it can be disheartening to think that there is always room to improve. It is one field of work where you often hear, "that was good, but what would you have done better?" It is nice just to get a pat on the back – and good management will always be aware of this and not keep pushing. There is a time and a place for that. Allah says in the Holy Qur'ān: " And who is better in speech than he who says: My Lord is Allah, and then stands firm (acts upon His Order), and invites men to Allah, and does righteous deeds..." (Qur'ān. Fussilat 41:33).

7. Coordinate online and 'offline' campaign activism

If you are organising a publicity stunt or holding a public rally, maybe it would also be a good time to launch a new 'write to your MP' e-tool or something similar. If you can get your story into people's minds in advance, extensive research shows that they are more likely to open your email about the story. If they open the email, they are more likely to take the action.(<http://knowhownonprofit.org>).

8. Blaming oneself for not doing it perfectly after it has been done. Self blaming here is a positive one by using it as a motivation, and by aiming for improvement and having the intention of doing things better next time. This leads to making another commitment and continual commitments to improve our performance. Blaming oneself is a praise worthy in Islam, even is requested not to feel superior or infallible. Allah (SWT) says: " So ascribe not purity to yourselves.he knows best him who fears Allah and keeps his duty to Him) (Qur'ān. Al-najm 53:32).

CONCLUSION

There is growing and consistent evidence that shared viewing and directed interaction with adolescents about what they view can affect the influence of a program dramatically. Verbal labelling and role-playing have both been used successfully in media campaign on drug abuse.

Mass media campaigns in public health disseminate information about health, or threats to it, in order to persuade people to adopt behavioural changes. They are usually implemented via television and radio, newspaper or magazine advertisements, billboards and road posters. They can also use the Internet, text messaging and e-mail. Public health media campaigns are generally undertaken by public bodies and may be standalone interventions or they may be integrated into complex social marketing programmes, and may encompass several rounds of delivery.

The social networking, mobile phones, blogs, wikis and a range of other recent innovations are quickly being adopted by campaigners looking to maximise the impact of their campaigns for the purpose of combating drug abuse.

Key Facts

- It is an increasingly serious threat to global public health that requires action across all government sectors and society.
- Media campaign on drug abuse is present in all parts of the world. New resistance mechanisms emerge and spread globally.
- Although the drug abuse is well spread and even growing in many part the world, but there a lot of element and institution that very concern such as Media, so drug abuse still largely under-reported, compromising control efforts.
- Available data of informations suggest that there is an association between higher levels of poverty, lack of education and carelessness of some parents with increased levels of drug abuse.
- Drug abuse is a global issue that needs collective effort to tackle it, and the role of media campaign in that is very important.
- Establishing a strong team and a day-to-day plan are important for any successful social media campaign. And the campaign's goal was to keep the community informed about

the danger of drug and the overall progress of organisations and Media campain on drug abuse.

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PREVENTION OF SENSITIVE INFORMATION LEAKAGE IN BUSINESS ORGANISATION: A VIEW FROM MAQASID AL-SHARIAH PERSPECTIVE

Perlindungan Ketirisan Maklumat Dalam Organisasi Perniagaan: Sudut Pandang Maqasid al-Shariah

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Abstract

In cyber world, business organizations are striving to prevent sensitive information leakage. Industry answer to this critical problem is the ever complex and hard to implement Data Loss Prevention (DLP) technology. Outweighing the issue requires very high motivational factors. Therefore, various aspects should be highlighted to show its importance, among others related to the *Maqasid al-Shariah*. In this work we conduct a study on the issue and present our findings on the use of a simplified *Maqasid al-Shariah* approach to raise the importance of preventing sensitive data loss from Islamic perspective for the case of a business organization.

Keywords: Sensitive Information Leakage, Data Loss Protection, DLP, Maqasid Shari'ah, Maqasid.

Abstrak

Dalam dunia siber, organisasi perniagaan berhempar pulas untuk menghalang ketirisan maklumat sensitif. Jawapan industri terhadap masalah kritikal ini ialah teknologi *Data Loss Protection (DLP)* yang kompleks dan sukar untuk untuk

diimplementasikan. Mengatasi isu ini memerlukan faktor motivasi yang sangat besar. Justeru, pelbagai aspek wajar diketengahkan bagi memperlihatkan kepentingannya antaranya berkaitan *Maqasid al-Shariah*. Dalam kajian ini, kami mempersebahkan hasil kajian yang dijalankan dengan pendekatan *Maqasid al-Shariah* yang dipermudahkan untuk meningkatkan kepentingan melindungi ketirisan data sensitif dari sudut Islam bagi kes organisasi perniagaan.

Kata kunci: Ketirisan Malumat sensitif, Perlindungan Ketirisan Maklumat, DLP, Maqasid Shari'ah, Maqasid.

1.0 INTRODUCTION

In todays world, digital transformation is unavoidable. Organizations strive for efficient service demanded by their customers. As a consequence, all organizational informations are stored and transferred in the form of digital data which include sensitive informations such as business strategic informations, intellectual properties and legal documents. In doing so, organizations risk their sensitive informations to all kinds of threat exist in the cyber world. Without proper protection, these sensitive informations are always vulnerable to cyber threats. In this work, we discuss from Islamic point of view, the importance of data loss prevention concerning a business organization. We then developed a simplified framework from *Maqasid al-Shariah* perspective. The framework was applied to a few example of sensitive data loss scenarios in a business organization by looking at the risk factors.

2.0 PROTECTING SENSITIVE INFORMATIONS

To avoid sensitive data loss, companies would normally establish policies and procedures as part of organizational security program. In critical organizations, a holistic approach such as defense in-depth is a common practice, protecting assets including sensitive information at every layer of defense comprising perimeter, network, host, application and data. In preventing data loss, tools such as Intrusion Detection System (IDS), firewall and Virtual Private Network (VPN) are insufficient as they are only effective in cases where rules are well defined in

(Praba & Satiavati 2017). In reality, as there exist many ways information can be leaked out of organization via various mediums such as e-mail and instant messaging, these rules can easily be defeated. A disgruntled employee may intentionally expose company's strategic planning information to competitors. On the other hand, a decent employee may send a meeting invitation email to a competitor while mistakenly attaches a sensitive file containing company's classified intellectual property asset.

For business organizations, impact of the aforementioned scenarios is intolerable as they may risk reputation, capital and competitiveness(Liu & Kuhn 2010). It is obvious that human factor plays significant role in data protection. This is even evidenced from the January 2020 to April 2020 ENISA Threat Landscape report on Information Leakage which listed insiders as the primary attack vector in information leakage. The term insiders is used to describe a person with an interest in 'exfiltrating' important inside information on behalf of a third party. Other common attack vectors used by this threat are misconfigurations, vulnerabilities and human errors. (ENISA 2020).

For this reason, many business organizations deploy Data Loss Protection (DLP) technology which is expected to reduce risks due to human factor. DLP is a technical

2.1 Prevention Of Sensitive Information Leakage In Business Organization: A View From Maqasid Al-Shariah Perspective

Security measure that enforces policies for information processing and transfer and supports classification of information, protecting and monitoring of critical and sensitive data (Liu & Kun 2010). However, uses of DLP with all its tedious and complex implementation has always received a bad reputation in the industry as it is viewed as a tool which imposes extra work loads by employees and to some extend reduces performance. It is obvious that a big motivational factor is needed to outweigh the difficulties of implementing DLP technology. A brief review on this issue can be seen in our previous work in (Abdul Khir & Abdul Khir 2021). We argue from the point that for an organization

which emphasizes Islamic values, a view from Islamic perspective is a positive pushing factor to help organization overcome the said difficulties associated with DLP implementation. We have presented in (Abdul Khir & Abdul Khir 2021) the arguments related to being honest and trustworthy in carrying out work, which form the basis of motivation from *Shariah* perspective.

In this article we intend to direct readers attention to the general objectives of Islamic legislation or better known as the *Maqasid al-Shariah*, which according to (Ibnu Asyur 2001), consist of the deeper meanings and inner aspects of wisdom considered by the Lawgiver in the areas and circumstances of legislation. It is therefore of great interest to investigate the importance of preventing sensitive data leakage in view of *Maqasid al-Shariah* perspective particularly for the case of a business organization.

3.0 MAQASID AL-SHARIAH

3.1 Maqasid al-Shariah: A Foundational Construct

The primary objective of the *Shariah* is the realization of benefit (*maslahah*) to the people, concerning their affairs both in this world and the hereafter. It is generally held that the *Shariah*, in all of its teachings, aims at securing a benefit for the people or protecting them against harm and evil. This is essentially evidenced in the following verse of the Quran that indicates the mercy and beneficence that Allah wants for mankind: "And We have sent you (O Muhammad (PBUH)) not but as a mercy for the 'Aalaminn (mankind, jinns and all that exists). (Al-Anbiya' :107). The word "rahmatan" in this verse denotes compassion, mercy, kindness and beneficence which further emphasizes the above objective of *Shariah* that lies in securing *maslahah* and avoiding harm. The concept of "rahmatan" implies that whatever is beneficial for mankind is considered in tandem with the *maqasid* (higher objective of *Shariah*) and every action, policy, measure etc. that lead to realization of *maqasid* is regarded as *maslahah*. Thus, al-Ghazali exerts that *maslahah* is preservation of *maqasid* and the *maqasid* lies in the protection of the five aspects of human's life namely religion, life, progeny, intellect, and wealth (Al-Ghazali 1993). In short, the concept of *Maqasid al-Shariah* entails that *Shariah* aims at safeguarding people's interest and

preventing harm from them in this world and the Hereafter.

According to al-Qahtani (2015: 2-4) and al-Khalufi (2015: 191), there are three approaches in categorizing the *Maqasid al-Shariah*. First, categorization based on the level of the *maslahah* that the Islamic law aims to preserve. It covers the *Maqasid Daruriyyah*, the *Maqasid Hajiyah* and the *Maqasid Tahsiniyyah*. Second, categorization of the *maslahah* based on its level of importance which is sub-divided into *Maqasid Asliyyah* and *Maqasid Tabi'ah*. Next, the third, categorization of *Maqasid al-Shariah* based on the extent of its coverage of various Islamic laws that can be divided into *Maqasid al-Ammah*, *Maqasid al-Khassah* and *Maqasid al Juziyyah*.

Ibn Ashur (2001) in his scholarly work deals with *Maqasid al-Shariah* by asserting on the third categorization in which he examines two important aspects namely (i) the general purposes of the *Shariah* i.e. *Maqasid al-Ammah* and the specific purposes of *Shariah* (*Maqasid al-Khassah*). The *Maqasid al-Ammah* includes but not limited to prevention of corruption, evil and harm (*Dar al-Mafasid*) and setting things right and attainment of good and benefits (*Jalb al-Masalih*). The *Maqasid al-Khassah* encapsulates specific purposes and objectives behind specific rulings of every command and prohibition in the Quran and the Sunnah (Ibn 'Ashur. 2001).

3.2 Maqasid al-Shariah and Measures for Its Preservation

According to Wahbah al-Zuhayli (2007), *Shariah* has laid down positive and preventive measures to ensure that the *Maqasid al-Shariah* in the five necessities of human's life can be essentially attained. The positive measures lie in the commandments of the Law Giver while the preventive measures lie in the prohibitions and punishments prescribed by the Law Giver. For example, in the context of preservation of religion, the positive measure is primarily intended to establish and strengthen one's religion and faith (*iman*) while the preventive measure ultimately aims to prevent a person from indulging in a vice that may destruct his faith and religion. For example, the *Shariah* has prescribed the five times daily prayers to instill faith in oneself and that every person is highly encouraged to keep himself in remembrance of

Allah so that his faith in Him remains strong and intact. As a preventive measure, the Law Giver has prohibited a number of acts such as apostacy, commitment of *bid'ah* (innovation) and involvement in superstitious acts with the purpose of protecting their faith and religion so that they will remain as Muslims and die as Muslims. In addition, the preventive measure is also manifest in various punishments enacted by the Law Giver to prevent the spread of the above acts that may lead to destruction of faith and religion. For example, the Law Giver has ordained that sentence to death is a prescribed punishment for apostacy.

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4.0 ANALYSIS

This section analyzes the need for sensitive information leakage prevention from *maqasid* viewpoint. In specific, the analytical discussion in this section will concentrate on three sensitive data types exist in business organisation namely strategic planning, intellectual property and legal documents. For each data types, we scrutinize several information leakage scenarios by looking at relevant risk factors as mentioned in (Larry 2018) such as financial loss, reputational loss and loss of competitiveness and present the *Maqasid al-Shariah* perspective. To ease the readers, we summarize the discussion in Table 1 at the end of this section.

4.1 Strategic planning

Every business organization has its own strategic planning developed to set its direction in pursuing its goals and objectives. It includes among all, organization's strategic plans, sales plans, merge, or acquisition information. These are examples of sensitive information which if fall into the hand of competitors, will cause severe damage to the respective business organization.

Leakage of strategic planning information to competitor may have a direct and indirect impacts. The former relates to case such as draft press release or strategic moves that if exposed will

erode shareholder values while the later will lead business organization into a weaker market position as the information could contain as simple as a SWOT analysis results. It could also include sales plans, research for mergers and acquisitions, drafts of press releases or other announcements, information about purchasing power all of which will jeopardise organization's competitive advantage. This accounts to loss of competitiveness (*Al-Munafasah*). The company's image naturally will be tarnished and will further lead to brand damage which accounts to reputational loss (*Al-Sum'ah*).

The loss of competitiveness and reputation will translate into decrease in revenue and will eventually affects organization's financial position. From *Maqasid al-Shariah* standpoint, this will essentially affect the wealth and financial stability of the company which is originally protected under the fourth pillar of *Maqasid al-Shariah* i.e circulation and accumulation of wealth. The *daruriyyat* (essential) category of *Maqasid al-Shariah* in relation to continuity and survivability of the company will be jeopardized in the event that the significant impact of the financial losses results in winding up, closure or bankruptcy of the respective company.

4.2 Legal Documents

Every business organization would normally have documents, notes or memos pertaining to litigation, legal contracts or even internal investigations which can be categorised as legal documents.

Sensitive information leakage relating to legal documents may lead to a legal risk particularly in the event of litigation where the business will be at disadvantage if the sensitive information is leaked to the parties in litigation. In the case of lawsuit for example, the company as plaintiff or defendant will be potentially lose to the other party due to leakage of information relating to legal evidences and proofs. The legal risk in this case may have significant financial impact to the company such as loss in the lawsuit resulting in financial compensation.

In relation to financial loss resulting from litigation exercise

and legal judgement, the organization's image and reputation will be tarnished and will lead to loss of competitiveness. This situation will possibly lead to bankruptcy or winding up of the company. From *Maqasid al-Shariah* viewpoint, as *Shariah* emphasizes the continuity and sustainability of a company, any element that may distract the company's sustainability will be considered against the *Maqasid al-Shariah* in the preservation of a company that assumes legal capacity in business activities, particularly if the company's core business is *Shariah* compliant. The above losses may affect the company at the level of *daruriyyat* or essential as it involves company's sustainability and continuity of its business activities.

4.3 Intellectual Property

Some business organizations are heavily dependent on their intellectual properties. While some rely on the registered patents, industrial designs or copyright, some rely on trade secrets to generate revenues. Exposures of these critical assets, will put the organizations in severe damage.

Leakage of patent portfolio development and management materials such as invention disclosures, unpublished patent applications, invention presentations etc may result in direct financial loss to the organization as it loses opportunity to profit from its investment. From *Maqasid al-Shariah* perspective, these scenarios will essentially affect the wealth and financial stability of the company which is originally protected under the fourth pillar of *Maqasid al-Shariah* i.e circulation and accumulation of wealth. The *daruriyyat* (essential) category of *Maqasid al-Shariah* in relation to continuity and survivability of the company will be jeopardized in the event that the significant impact of the financial losses results in winding up, closure or bankruptcy of the respective company.

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In addition, the organization may suffer from brand damage. Brand damage due to information leakage to competitors will

tarnish the company's image, reputation and eventually competitive advantage. This will essentially impact customer's retention particularly those of high net worth category. Furthermore, the above situation may also affect the company's profitability, thus, with respect to *Maqasid al-Shariah*, such situation will eventually affect the essential level (*daruriyyat*) of *Maqasid al-Shariah* in relation to survivability of the company.

5.0 CONCLUSION

For business organizations, leakage of sensitive information causes serious damage and negatively impact their financial position, business competitiveness and reputation. From simple *maqasidic* analysis presented, this situation is intolerable in Islamic practice particularly with respect to wealth accumulation and circulation. It can be concluded that for business organizations, implementing data leakage protection scheme such as DLP is very much relevant and worth to be seriously considered. A model development for technology acceptance involving *Maqasid al Shariah* as motivational factor is left as our future works.

Data Types	Examples	Threats	Risk Factors	<i>Maqasid al-Shariah Perspective</i>	
Strategic planning	Strategic plans, Sales plans, Unreleased merger or acquisition information, Drafts of press releases or other announcements, New designs, Information about purchasing power	Competitors	Weaker market position to competitors Erosion of shareholder value	Financial Loss, Reputational Loss and Loss of Competitiveness	Essential level (<i>Daruriyyat</i>) Company's survivability and sustainability are threatened.
Legal documents	Notes, documents pertaining to Litigation, Legal contracts, Internal investigations	Competitors	Litigation Weak posture in a court of law	Financial Loss, Reputational Loss and Loss of Competitiveness	Essential level (<i>Daruriyyat</i>) Company's survivability and sustainability are threatened.

Intellectual property	Patent portfolio development and management materials such as Invention disclosures, Unpublished patent applications, Trade secrets	Competitors Discontent employees	Loss of company advantage to competitors Brand damage	Financial Loss, Reputation Loss and Loss of Competitiveness	Essential level (<i>Daruriyyat</i>) Company's survivability and sustainability are threatened.
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العلاقة بين تخطيط الموارد البشرية والتدريب على الأداء الوظيفي بوجود الالتزام التنظيمي كمتغير وسيط في شركة النفط اليمنية

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ملخص

تعد شركة النفط اليمنية أحد أهم الشركات الحكومية في تسويق المنتجات النفطية في اليمن، ورافداً كبيراً في الاقتصاد اليمني، وبما أن الأداء الوظيفي يعتبر المكون الرئيسي للعملية الإدارية والتنظيمية في جميع منظمات الاعمال سواء كانت ربحية أو خدمية، حيث أنه يعد الجزء الحي منها كونه مرتبطة بالعنصر البشري الذي يدير جميع العمليات الإنتاجية والإدارية في المنظمات ولضمان نجاح وديمومة هذا الصرح الاقتصادي الكبير وجب الاهتمام بأداء العاملين الذين يمثلون القلب النابض لهذه الشركة، وعليه قام الباحث بأعداد دراسة استطلاعية وتوصل إلى أن الشركة تتبع اسلوب تقليدي في تخطيط الموارد البشرية، أضافة إلى عدم الاهتمام بالعملية التدريبية، ناهيك عن عدم الاهتمام بالالتزام التنظيمي نظراً للظروف الراهنة التي تعيشها اليمن، مما إلى ضعف وقصور في اداء العاملين الأمر الذي انعكس على مجمل أداء الشركة في جميع فروعها، وبناءً على ماسبق سوف يقوم الباحث بدراسة العلاقة بين تخطيط الموارد البشرية والتدريب على الأداء الوظيفي بوجود الالتزام التنظيمي كمتغير وسيط في شركة النفط اليمنية.

الكلمات الافتتاحية (تخطيط الموارد البشرية، التدريب، الالتزام التنظيمي، الأداء الوظيفي)

المقدمة

يعتبر الأداء الوظيفي المكون الرئيسي للعملية الإدارية والتنظيمية في جميع منظمات الاعمال سواء كانت ربحية أو خدمية، حيث أنه يعد الجزء الحي منها كونه مرتبط بالعنصر البشري الذي يدير جميع العمليات الإنتاجية والإدارية في المنظمات، كما أن أهمية الأداء الوظيفي لا تتوقف على مستوى المنظمة فحسب، بل تتعدي إلى ابعد من ذلك كأنجاح خطط التنمية المستدامة للدول برمتها.

وكما هو معلوم عند الجميع ان الأداء الوظيفي يعد ويعتبر من المفاهيم التي حضيت بالكثير من الاهتمام والتحليل في المؤلفات والمراجع وكذلك في البحوث والدراسات الإدارية بشكل عام والمواضيع المتعلقة بالموارد البشرية بشكل خاص. ومنذ ما يقارب عقدين من الزمن أصبح موضوع إدارة الموارد البشرية والإداء الوظيفي في صدارة المواضيع التي تم إيلاؤها اهتماماً كبيراً وذلك نظراً لما تقدمه الموارد البشرية من إسهامات في زيادة فعالية الأداء في الشركات، وما تبع ذلك من اهتمام بمفاهيم تتعلق بالميزة التنافسية، سرعة الاستجابة، الجودة، ومن ثم استدعى الأمر جعل الموارد البشرية في مقدمة الأولويات للبحث والدراسة (Stanton, Young, Bartram, & Leggat, 2010).

ونتيجة لتزايد أهمية إدارة الموارد البشرية في توفير العنصر او الكادر البشري المؤهل والقادر على جعل المنظمة قادرة على تحقيق الميزة التنافسية التي تسعى لها، فمن هذا المنطلق اتى الاهتمام بهذه الادارة، وخاصة تحفيظ الموارد البشرية و تدريبيها. حيث يعتبر كفاءتها العامل الرئيسي او الاساسي الذي تتحدد بناءً عليه كفاءة وفعالية بقية وظائف إدارة الموارد البشرية (عبدالحافظ، 2018).

ونظراً لأهمية الاداء الوظيفي تعمل المنظمات على استخدام أساليب علمية وعملية لرفع مستوى هذا الجانب، وذلك من خلال إدارة الموارد البشرية التي تختص في هذا المجال. حيث تعمل هذه الإدارة على وظيفة التدريب والتطوير جزء لا يتجزأ من تنمية الموارد البشرية داخل المنظمات، ولها أكثر حيوية في إدارة الموارد البشرية من خلال تدريب العاملين، وقد قام العديد من الباحثون بالكثير من الابحاث للتحقق من أثر على اداء العاملين داخل بيئات الاعمال، وتنطوي هذه الوظيفة على برامج منتظمة لتحسين الاداء الوظيفي لطاقم العمل داخل المنظمات، من خلال برامج التدريب

والتعليم وتنمية المهارات، كما ويبرز في هذه الوظيفة أهمية القيادة، لكل من المنظمة والعاملين بشكل متبادل لتحقيق أهداف المنظمة الاستراتيجية وأهداف العاملين، من خلال الاستفادة من تدريب وتطوير العاملين لتحقيق الاستدامة والبقاء في المنافسة (حسين, 2016).

ويعتبر تخطيط الموارد البشرية أحد مجالات التخطيط الأساسية الهامة والتي ترتبط بخطة التنمية الشاملة للبلدان أو المنظمات، حيث أن توافر القوى العاملة المدرية أمر ضروري لنجاح ودعم برامج التنمية والتطوير في المنظمات، ولقد اهتمت الدول النامية بعناصر الانتاج المادية بدرجة أكبر من اهتمامها بالعناصر البشرية، الامر الذي انعكس على تنمية العنصر البشري بما لا يتناسب مع خطط التنمية الشاملة، وظهور العديد من المشكلات المتعلقة بالمورد البشري والتي تتمثل في العمالة الزائدة، والبطالة المقنعة، وقصور العمالة الماهرة والفنية اللازم (عشوش, السيد, & باشري, 2017).

يعتبر العنصر البشري من أهم العناصر والموارد التي تمتلكها المنظمات المختلفة، كونه المحرك الأساسي لكل نشاطاتها ومصدر مهم لفاعليتها لما يتميز به من قدرات ومهارات تتناسب مع طبيعة العمل الذي تمارسه المنظمة، فالفرد في منظمة كلما تطابقت أهدافه مع أهدافها تتولد لديه الرغبة القوية في أداء عمله والمحافظة عليه وبذل جهداً أكبر للبقاء فيه، ويتجلّى ذلك في أدائه الوظيفي، والتزامه التنظيمي يزيد كلما ارتبط به ويقلل من وجود السلوكيات الغير إيجابية التي قد تؤثر على كفاءة مثل التقصير والغياب والإهمال وعدم الولاء وغيرها من مظاهر عدم الالتزام، فشركة النفط اليمنية هي أحد هذه المنظمات التي تسعى إلى تحقيق أهدافها وتطلعاتها وفق التيارات المعاصرة، فهي تحتوي على أجهزة إدارية متنوعة، ومتعددة فيها أعداد لا يأس بها من الأفراد يعملون وفق أهدافها قد تتفق أهدافهم مع أهدافها داخل نطاق العمل، ويتبين من خلال التزامهم للوظائف الموكلة إليهم، فالالتزام التنظيمي يعد سلوك غير ملموس ناتج من ذات الفرد تلمسه في تصرفاته وأفعاله ينعكس على أدائه الوظيفي (عثمان, 2019).

كما تناولت العديد من البحوث والدراسات أهمية الالتزام التنظيمي ودوره الفعال في تحقيق أهداف التنظيمية لمختلف المنظمات سواء كانت (حكومية أم غير حكومية، ربحية أم غير ربحية)، وفي جميع المجالات (التعليمية، الصحية، الاقتصادية، السياسية، وغيرها)، وبعد الالتزام التنظيمي هو المحرك

الأساسي لضمان نجاح العمل واستمراريته، والذي من المتوقع أن يتحقق أفضل النتائج للمنظمة، بجانب وضع الخطط والبرامج المثلث لتحقيق الأهداف التنظيمية، إضافة إلى أن أهمية الالتزام التنظيمي تكمن في أنه أحد أبرز التغيرات السلوكية التي حظيت باهتمام كبير من قبل عديد من الباحثين نظراً لتأثيراته المباشرة في بيئة العمل و في عدة مستويات مختلفة فردية وتنظيمية واجتماعية وقومية (علي، 2020).

ان الأهمية من تحفيظ الموارد البشرية، والتدريب، والالتزام التنظيمي يمكن في أثره الفعال على الأداء الوظيفي في المنظمات الادارية سواء كانت إنتاجية أو خدمية، لأن فهم المنظمات والدور الحيوي التي تقوم به لمواجهة كل تحديات العصر الجديد والذي يتطلب السرعة والدقة والتخطيط الجيد فضلاً عن الإحاطة بكل المشكلات وتطوراتها والمعوقات التي تحد من قدرة العاملين في أدائهم الوظيفي، وبما إن تحفيظ الموارد البشرية وتدريبها هي العنصر الفعال على رفع وتحسين مستوى العاملين في اي منظمة، وانطلاقاً من حيث ما انتهت الجهدود البحثية السابقة، والبدء من حيث ماتوصل اليه السابقون، ولتعزيز الاثراء الفكري من هذه المواضيع جاءت هذه الدراسة، والتي ستتناول الدور الوسيط للالتزام التنظيمي في تعزيز العلاقة بين كلاً من تحفيظ الموارد البشرية والتدريب على الاداء الوظيفي في شركة النفط اليمنية للتقييم وقياس الاداء الوظيفي في الشركة من وجهة نظر متخذي القرار.

المشكلة

يعتبر الأداء الوظيفي معياراً مهماً ومحورياً في سبيل تحقيق النجاح والاستمرار، سواءً كان على الصعيد الشخصي أو المؤسسي، فتحقيق أداء أفضل يعني فرصة نجاح أكبر، وفي النظرية التنظيمية تساعد زيادة الأداء على ضمان البقاء، وأداء العاملين هو المحدد الرئيسي أو الاساسي للنجاح التنظيمي وبالتالي تحقيق مستوى الاداء العالي اصبح هدف اساسي للمنظمات في بيئة الاعمال التنافسية الحالية (بلفقـيـه، 2020).

إن الأداء الوظيفي في الشركات اليمنية لا يزال ضعيف نسبياً نظراً لاعتماد الكثير من المنظمات على اتباع نهج تقليدي في تسخير امورها او ربما العامل في هذه المنظمات لا يمتلك المهارة المطلوبة للادارة الحديثة المرتكزة على الاستخدام الامثل والكاف لمتطلبات العمل العصري و التي لها الاثر

الكبير في رفع معدل الأداء الوظيفي كما إن مستوى تخطيط الموارد البشرية في المنظمات اليمنية لا يزال تقليدي نوعاً ما مما يؤثر أيضاً سلبياً على جودة الاداء الوظيفي (العزizi, 2020).

وفي نفس السياق تشير دراسة (بارحه, 2020) والتي استند فيها على تقرير البنك الدولي لعام (2014) أن اليمن تواجه العديد من المشكلات الكبيرة التي تؤثر على تنافسية قطاع الشركات في ظل المنافسة الحادة التي تواجه هذا القطاع، والتي تتلخص في الافتقار إلى التطابق بين التحصيل العلمي والمهارات المطلوبة، ضعف مستوى الموارد البشرية المدرية، برامج تدريبية غير متوافقة مع الاحتياجات التدريبية، ارتفاع معدل دوران الموظفين، ضعف الحوافز الممنوحة، غياب التقييم الفاعل، تدني الاهتمام بتخطيط مسار الوظيفة، ضعف إدارة العمليات الصناعية، تدني مستوى المرونة مع التغيرات، الأمر الذي حتماً أثر على قدرات العاملين وعدم تمكنهم من مواكبة المنافسة الشرسة في هذا القطاع الحيوي.

وفي نفس السياق يشير تقرير صادر عن البرنامج الأممي للأمم المتحدة تقرير التنمية البشرية لعام 2019 حيث يصنف التقرير اليمن ضمن الدول ذات التنمية البشرية المنخفضة نظراً لعدة تحديات منها انخفاض القوى العاملة الماهرة، وهو جوهر المشكلة لكل المنظمات اليمنية التي تعاني قصور وضعف في اداء موظفيها في مواكبة بيئة الاعمال الحديثة، وفي نفس الإطار يصنف تقرير رأس المال البشري للمنتدى الاقتصادي العالمي والذي يقيس أداء 130 دولة حول العالم وفق اربعة محاور القدرة (الاستثمار في النظام التعليمي) والتنظيم (تطبيق وبناء المهارات خلال العمل) والتطوير (الاستثمار في النظام التعليمي للقوى العاملة واستمرار رفع مهارات القوى العاملة الحالية وإعادة تاهيلها) والخبرة (مدى اتساع وعمق المهارات المتخصصة في العمل) والذي يستسقى مصادرة من عدة جهات أهمها منظمة العمل الدولية واليونسكو وعليه صنفت اليمن في المرتبة الأخيرة نتيجة لانخفاض قيمة اليمن في المؤشرات الفرعية كمؤشر القدرة وتوظيف القوى العاملة والتطوير والمعرفة الفنية للعنصر البشري والتي تعتبر العائق الأكبر للمنظمات اليمنية للحاق بركب المنظمات الدولية الحديثة (وزارة التخطيط والتعاون الدولي, 2020).

وبما إن شركة النفط اليمنية هي أحد الشركات اليمنية التي شملها التقارير الدولية السابقة ولتعزيز ما سبق، قام الباحث بإجراء دراسة استطلاعية على هذه الشركة، لمعرفة مكان الخلل والضعف، وقد تبين للباحث بأن الشركة لا تتبع أسلوب حديث في تحطيط الموارد البشرية، إذ تتبع أسلوب تقليدي في عمليات التوظيف والتعيين وفقاً للنظام التقليدي المبني على الاعتبارات الشخصية، وهو الموضوع الذي أسهم في تدني القدرات التنافسية لهذه الشركة، إضافة إلى عدم الوعي التام بأهمية الالتزام والتنظيمي في هذا القطاع نظراً للظروف الراهنة لليمن، كما إن هناك شحة تامة للدورات التدريبية في مختلف الجوانب الإدارية والفنية، الأمر الذي له دور سلبي على اداء العاملين في هذا القطاع الحيوي المهم. ويتبين للباحث بأن هناك مشكلة في اداء العاملين والذي يمكن ربطه بضعف تحطيط الموارد البشرية، وعدم الاهتمام بالعملية التدريبية في الشركة الأمر الذي انعكس سلباً على مجمل الأداء العام للعاملين في الشركة.

ولتعزيز ما سبق تؤكد (كرو، 2016) بأن هناك "علاقة وتأثير لتحطيط الموارد البشرية على كفاءة أداء العاملين" ، فأن عملية تحطيط الموارد البشرية في المؤسسات بأختلاف أنواعها تحتاج إلى قاعدة بيانات ومعلومات متكاملة بغرض القيام بوظائفها على النحو المطلوب، لأن تحطيط الموارد البشرية له ارتباط مباشر في تكين وتحسين ورفع مستوى الاداء لدى الموظفين.

وفي هذا الصدد ذاتة تشير دراسة كلاً من (الشرجي & الليث، 2018) والتي أجريت في البيئة اليمنية بأن التدريب له أهمية كبيرة إلى أي منظمة في العصر الحاضر، بحيث يمثل عامل مهمًا من عوامل تحسين ورفع مستوى الأداء الوظيفي للعاملين في المنظمات، وتركتز على قدرة المنظمة التنافسية في تحقيقها أهدافها كما تساهم في مساعدة منظمات الاعمال بشكل عام بالاستفادة من نتائجها ومعرفة ما هو مطبق لديها وما يستوجب تطبيقه، حيث أن دراسة الواقع يساعد في تبني استراتيجية فعالية التدريب الذي يعتبر خطوة رئيسية في تحديد الرؤية المستقبلية لإدارة الموارد البشرية.

كما إن نجاح وتقدير المنظمات يتطلب الاهتمام بالعناصر البشرية فهي تعتبر ميزة تنافسية بالنسبة لها لما يتملكه من معرفة وخبرة ومهارة، حيث تسعى جميع المنظمات إلى التنافس والتميز من خلال

تعزيز الالتزام التنظيمي للعاملين فيها مما ينعكس على رفع مستوى أدائهم الوظيفي وإنجاحيتهم بشكل عام، وهذا ما أشارت إليه العديد من الدراسات مثل دراسة (عثمان، 2019).

ومن خلال من سبق يمكن صياغة مشكلة الدراسة بالتساؤلات التالية:

ما طبيعة العلاقة بين تخطيط الموارد البشرية و الالتزام التنظيمي في شركة النفط اليمنية (العينة المبحوثة) ؟

ما طبيعة العلاقة بين الالتزام التنظيمي والأداء الوظيفي في شركة النفط اليمنية (العينة المبحوثة) ؟

ما طبيعة العلاقة بين تخطيط الموارد البشرية والأداء الوظيفي في شركة النفط اليمنية (العينة المبحوثة) ؟

ما طبيعة العلاقة بين التدريب والالتزام التنظيمي في شركة النفط اليمنية (العينة المبحوثة) ؟

ما طبيعة العلاقة بين التدريب والأداء الوظيفي في شركة النفط اليمنية (العينة المبحوثة) ؟

ما طبيعة دور المتغير الوسيط الالتزام التنظيمي في علاقة تخطيط الموارد البشرية بالأداء الوظيفي في شركة النفط اليمنية (العينة المبحوثة) ؟

ما طبيعة دور المتغير الوسيط الالتزام التنظيمي في علاقة التدريب بالأداء الوظيفي في شركة النفط اليمنية (العينة المبحوثة) ؟

اهداف الدراسة:بناءً على مشكلة الدراسة وتساؤلاتها يمكن للباحث تحديد اهداف الدراسة في الآتي:

1- تحديد العلاقة بين تخطيط الموارد البشرية و الالتزام التنظيمي في شركة النفط اليمنية (العينة المبحوثة).

2- التأكد من العلاقة بين الالتزام التنظيمي والأداء الوظيفي في شركة النفط اليمنية (العينة المبحوثة).

3-استكشاف العلاقة بين تخطيط الموارد البشرية والأداء الوظيفي في شركة النفط اليمنية (العينة المبحوثة).

4- تحديد العلاقة بين التدريب والالتزام التنظيمي في شركة النفط اليمنية (العينة المبحوثة).

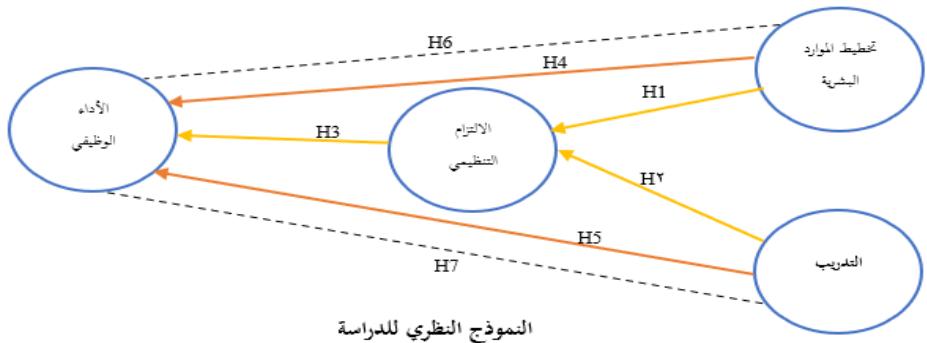
- 5- التاكد من العلاقة بين التدريب والأداء الوظيفي في شركة النفط اليمنية (العينة المبحوثة)
- 6- التحقق دور المتغير الوسيط الالتزام التنظيمي في علاقة تحفيظ الموارد البشرية بالأداء الوظيفي في شركة النفط اليمنية (العينة المبحوثة)؟
- 7- التتحقق من دور المتغير الوسيط الالتزام التنظيمي في علاقة التدريب بالأداء الوظيفي في شركة النفط اليمنية (العينة المبحوثة)؟

أهمية الدراسة

تكمّن أهمية هذه الدراسة في تعطية القصور الواضح "حسب علم الباحث" كونها تبحث في أحدى الموضعين الإدارية الحديثة نسبياً في اليمن خاصة وفي البلدان النامية عامة والتي لم تعطي حقها من الدراسة والبحث، لذلك فإن إخضاعه للدراسة الميدانية يعطيه مزيداً من الأهمية خاصةً في ظل المتغيرات التكنولوجية والأقتصادية والسياسية المتعددة، التي يشهدها القطاع العام والخاص في اليمن والذي يستوجب تبني دراسات في دور تحفيظ الموارد البشرية والتدريب على الأداء الوظيفي بوجود الالتزام التنظيمي كمتغير وسيط، من منظور تطبيقي لمواكبة البيئية المتسارعة.

تعد الدراسة الحالية ذات أهمية كبيرة بالنسبة للشركات على اختلاف نشاطاتها بصورة عامة، والشركات اليمنية على وجه الخصوص وتحديداً شركة النفط اليمنية، إذ سوف تمنحها إمكانية الاستفادة من نتائجها في إيجاد نظم العمل المناسب، والأخذ بالمقاييس المعاصرة في إدارة الموارد البشرية والإدارة الإستراتيجية الحديثة، واتباع الأساليب الحديثة لاستراتيجياتها، والتي ستمكنها من حسن التعامل مع مواردها البشرية منذ التعيين حتى نهاية الخدمة، وبما تقتضيه طبيعة واقعها البيئي الداخلي والخارجي، وبالتالي التمكن من تنمية مهارات وقدرات ومهارات رأس مالها البشري، والذي يعتبر عمود ارتكازها ومحور دورانها، وتحقيق توقعاتها وتطلعاتها الحالية والمستقبلية، ومواجهة التقلبات والتغيرات في بيئتها الاعمال، وتحسين ميزاتها التنافسية والحفاظ عليها، وتحسين مستوى أدائها.

النموذج النظري للدراسة



الدراسات السابقة

تشير دراسة (الخير، 2014) والتي هدفت إلى التعرف على العلاقة بين إستراتيجية تحطيط الموارد البشرية والالتزام التنظيمي في الإدارة العامة للمصرف الصناعي السوري، والسعى نحو معرفة أثر المتغيرات الديمغرافية متمثلة بالجنس والمؤهل العلمي وعدد سنوات الخدمة والدورات التدريبية على إستراتيجية تحطيط الموارد البشرية والالتزام التنظيمي. هذا وقد اتبع الباحث طريقة المسح الشامل على المجتمع، حيث شملت العينة جميع العاملين بالإدارة العامة للمصرف الصناعي السوري. وتوصلت الدراسة إلى وجود علاقة ارتباط إيجابية قوية بين إستراتيجية تحطيط الموارد البشرية والالتزام التنظيمي ذات دلالة إحصائية عند مستوى معنوية 0.01، وبين الباحث أيضاً وجود أثر معنوي ذو دلالة إحصائية لمتغير إستراتيجية تحطيط الموارد البشرية المستقل على متغير الالتزام التنظيمي التابع، وكذلك وجود فروق ذات دلالة إحصائية بين وجهات نظر أفراد عينة البحث نحو إستراتيجية تحطيط الموارد البشرية والالتزام التنظيمي تعزى لمتغيرات الجنس والمؤهل العلمي وعدد سنوات الخدمة، فقد كانت قيم مستوى الدلالة المحسوبة للمتغيرات أصغر من قيمتها الجدولية (0.05)، وعدم وجود فروق ذات دلالة إحصائية بين وجهات نظر أفراد عينة البحث نحو إستراتيجية تحطيط الموارد البشرية والالتزام التنظيمي تعزى لمتغير الدورات التدريبية، فقد كانت قيم مستوى الدلالة المحسوبة للمتغير أكبر من قيمتها الجدولية (0.05).

وفي نفس الإطار سعت دراسة كلاً من (صالح & عبدالغفور، 2020) إلى التعرف على مدى تطبيق برامج التدريب في الشركة المبحوثة و مدى استفادة العاملين في المنظمة من هذه البرامج ،

كذلك معرفة نوع العلاقات التي تربط التدريب بالالتزام التنظيمي و مدى تأثير هذه العلاقات في الواقع العملي للشركة، وقد تمثلت مشكلة البحث بمجموعة من التساؤلات عن طبيعة العلاقة والتأثير بين المتغير المستقل (التدريب) والمتغير التابع (الالتزام التنظيمي)، وقد اجري البحث على عينة عمدية (قصدية) ضمت (50) موظفاً في المركز الوطني للأستشارات الهندسية، وكانت الاستبانة الأداة الرئيسية في جمع البيانات والمعلومات ، ولغرض معالجة البيانات استعملت العديد من الأساليب الإحصائية أبرزها (الوسط الحسابي ، الأنحراف المعياري ، معامل ارتباط بيرسون ، ومعامل الأختبار البسيط ، وكانت ابرز الاستنتاجات التي توصلت إليها الدراسة. عدم وجود الموارف المادية والمعنوية المنوحة للعاملين في الشركة من قبل الادارة العليا، تبين من خلال نتائج التحليل بأن التدريب يؤثر وبدلالة معنوية في تحقيق الالتزام التنظيمي لدى العينة محل الدراسة اما ابرز التوصيات التي توصلت إليها الدراسة هي ضرورة تعريف العاملين بأهمية التدريب ودوره في بناء الالتزام للعاملين ، كذلك ضرورة اشراك العاملين في اتخاذ القرارات خصوصاً القرارات المتعلقة بهم.

وفي هذا الصدد يشير (عصمان، 2019) في دراسة التي اتت بعنوان دور الالتزام التنظيمي في تحسين الأداء الوظيفي في الجامعات الليبية، والتي استخدمت بالمنهج الوصفي التحليلي ، وقد لخصت نتائج هذه الدراسة إلى إن طبيعة العلاقة بين الالتزام التنظيمي والأداء الوظيفي هي علاقة طردية كلما زاد الالتزام ارتفع مستوى جودة الأداء الوظيفي والذي يعتبر الحصول النهائية لجهود العاملين داخل المنظمة، كما يشير أيضاً إلى وجود علاقة إيجابية قوية بين الالتزام التنظيمي بأبعاده الثلاثة (العاطفي، الاستمراري، المعياري) وبين أداء العاملين.

إضافة إلى ما تم التطرق إليه أعلا، أذ تأتي دراسة كلاً من (العتيبي & صميدة، 2020) والتي سلطت الضوء على التعرف على أثر تحطيط القوى العاملة بالقطاع الصحي، دراسة ميدانية على العاملين في مستشفى الإيمان العام في العاصمة السعودية الرياض، وقد اتبعت الدراسة المنهج الوصفي التحليلي. حيث تم الاعتماد على الاستبانة كأداة لجمع البيانات، تم توزيعها على عينة بلغت (63) موظفاً بمستشفى الإيمان العام بمدينة الرياض، وتم استخدام برنامج التحليل الاحصائي SPSS لتحليل بيانات الدراسة، وقد توصلت الدراسة إلى عدد من النتائج أهمها : أن تحطيط

القوى العاملة له أثره على الأداء الوظيفي للعاملين بمستشفى الإيمان العام، وأنه مطبق بدرجة كبيرة، كما توجد علاقة ذات دلالة إحصائية بين ممارسة تخطيط القوى العاملة بشكل دوري مستمر والأداء الوظيفي، وكذلك عدم وجود تأثير معنوي في ممارسة تخطيط القوى العاملة وكذلك تخطيط القوى العاملة أسلوب ملائم لمتابعة الأداء، لكنه غير كاف، وهذا ما ينجم حتمية النظر للرقابة على أنها تدخل في عمل المؤسسة ودورها.

وبما أن هناك العديد من العوامل التي تؤثر على أداء الموظف بما في ذلك التدريب وانضباط العمل والالتزام التنظيمي. لذلك اتت دراسة (Anggara & Ruslan, 2021) والتي تهدف إلى تحديد تأثير التدريب وانضباط العمل والالتزام التنظيمي على أداء الموظفين في شركات الإطارات في بانتين. وقد استخدمت هذه الدراسة المنهج الكمي، مع تحليل البيانات في اختبار نموذج القياس واختبار النموذج الهيكلي باستخدام برنامج SmartPLS ، وقد كانت العينة المستخدمة في هذه الدراسة هي العينة الغير احتمالية، هذا وقد أظهرت النتائج أن التدريب له تأثير كبير على أداء الموظف، وانضباط العمل له تأثير كبير على أداء الموظف، كما أن للالتزام التنظيمي تأثير كبير على أداء الموظف، وللتدریب وانضباط العمل والالتزام التنظيمي تأثير كبير على أداء الموظف.

النتائج

هذه الدراسة قيد المعالجة والتطوير وقد تقدم دليل جديد على أن تخطيط الموارد البشرية و التدريب يساهم على رفع مستوى الأداء الوظيفي بوجود الالتزام التنظيمي كتغيير وسيط، ومن المتوقع استخدام هذه النتيجة كأساس أو مرجع للأطراف المعنية وصناع القرار من خلال مراقبة وزيادة وتطوير قطاع الشركات في اليمن بشكل عام وخصوصاً شركة النفط اليمنية محل الدراسة.

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الواقع القانوني لمدينة القدس الشريف

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الملخص

تسارعت الأحداث المتعلقة بمدينة القدس الشريف خلال السنوات الأخيرة، والتي تبعث القلق من التهديد الوجودي للمدينة وسكانها، من حيث التغيير المكاني والديموغرافي الذي تقوم به دولة الاحتلال الإسرائيلي عبر فرض آليات واستراتيجيات تؤدي إلى هجرة السكان من أماكن إقامتهم في المدينة، مع استحداث العديد من القوانين والتشريعات بهدف بناء الهيكل المزعوم، كي يصبح أمر المدينة هو الواقع المفروض، فقادت بتغيير الخارطة الجغرافية للمدينة، واستطاعت الحصول على الاعتراف الأمريكي بالمدينة المقدسة كعاصمة لـ"دولة إسرائيل"، مع محاولات نقل سفارات عدة بلدان إليها، وتقدم ما يُعرف بصفقة القرن كهدية للإسرائيليين للاستيلاء على ما تبقى من الأراضي الفلسطينية، وإنهاء كل محاولة أو أمل في استرداد الحقوق الفلسطينية الشرعية، والتي أقرّها المنظمات الدولية والإقليمية، والتي تُعد بمثابة الثوابت للقضية الفلسطينية، ويتم ذلك بالتوازي مع الخرافة التوراتية التي ينادي بها. ومن هذا المنطلق، تم إعداد الدراسة بهدف الكشف عن الواقع القانوني لمدينة القدس الشريف وسكانها، مع استمرار الفلسطينيين في التصدي لكافة المؤامرات التي تحاك ضد المدينة المقدسة. ولتحقيق أهداف الدراسة تم الرجوع إلى العديد من المصادر التاريخية والوثائقية والتي بينت أحوال المدينة وسكانها، بدءاً بفترة الحكم العثماني، وما تلاه من انتداب بريطاني والذي أعطى الأرض الفلسطينية لمن لا يستحقها من عصابات يهودية ومستعمرين، فاغتصب الحق التاريخي والشرعي للفلسطينيين، داعمين الهجرة اليهودية ومعززين دعواهم على خرافات وأساطير توراتية، وما زالت الحكومات الإسرائيلية المتعاقبة تنتهج أساليب وإجراءات تعسفية منتهكةً حق المدينة وسكانها، والذي ازداد شرًا وعنةً، تمهيداً للاستيلاء عليها بالكامل، مدعومةً بالاعتراف الأمريكي واعتبارها عاصمة أبدية للإسرائيليين، ما يستدعي الوقوف والتصدي ضد هذه الإجراءات، وإتباع كافة السبل القانونية والدبلوماسية لاستعادة الحق المسلوب للفلسطينيين والمسلمين.

الكلمات المفتاحية: القدس الشريف، الانتداب البريطاني، لجنة بل، الشرعية الدولية، صفقة القرن، جدار الفصل العنصري، التغيير الجغرافي، التغيير الديموغرافي، الخرافة التوراتية.

المقدمة

تداولت على مدينة القدس عديد من المالك والإمبراطوريات، فخضعت لعمليات السيطرة والاحتلال، نظراً لأهميتها التاريخية والدينية لدى شعوب المنطقة، ولأهميةها الدولية، وتشير الوثائق التاريخية والأثرية إلى أن مدينة القدس قد تأسست عام 3000ق.م. على يد اليبوسين—فرع من الكنعانيين—والذين حكموها لمدة تقارب 1325 عاماً⁽⁵⁾، إلا أن تداول السلطة والقوة قد أدى إلى خضوعها لحكم المالك المحيطة، وخصوصاً تلك المالك ذات المرجعية الدينية—اليهودية واليسوعية—، ولم تتوان مالك الآشوريين والبابليين والفرس واليونان والمكابيون والرومان، مرواً بالحكم البيزنطي إلى بسط سيطرتها على المدينة المقدسة، إلى أن أُسرى بنو الإسلام—صلى الله عليه وسلم—في رحلة الإسراء والمعراج، ومن هنا دخلت المدينة في سجل المناطق المقدسة، وصولاً إلى حكم الصليبيين، إلى أن حررها القائد الإسلامي صلاح الدين الأيوبي وأصبحت تحت الحكم الإسلامي المتعاقب حتى العام 1948م⁽⁶⁾، وحينها وقعت مدينة القدس بقسمها الغربي تحت حكم الاحتلال الصهيوني، إلى أن عاودت احتلال القسم الشرقي منها على إثر حرب 1967م⁽⁷⁾.

ونذكر هنا قرار التقسيم الدولي والذي نص على "... تدل منطقة القدس "بحجة حفظ السلام الدينى في المدينة وتسهيل زيارة المناطق المقدسة لدى المسيحيين والمسلمين واليهود، وصيانة الأماكن المقدسة بها"، إلا أن هذا القرار لم يكن مبرراً بشكل كافٍ لتدويل المدينة وحرمان أهلها الأصليين من حقوقهم في تقرير مصيرهم فوق أرضهم التاريخية⁽⁸⁾.

وتجدر الإشارة إلى أن مدينة القدس قد أصبحت "بؤرة التاريخ المقدس الصهيوني" وعاصمتها⁽⁹⁾، إذ لم تتأل سلطات الاحتلال جهداً يذكر في التعبئة الصهيونية وربط الروايات والأساطير التوراتية بالمدينة، فمنذ الاحتلال الإسرائيلي للقدس من الناحية الغربية، بسطت نفوذها وسيطرتها على المدينة منذ عام 1948⁽¹⁰⁾، فقامت بعمليات الضم وبحكم القانون، وفرض سياسة الأمر الواقع، لتصطدم تلك الممارسات التعسفية تجاه القدس ومواطنيها الفلسطينيين برفض دولي، فلم تحصل بذلك دولة الاحتلال على أي اعتراف دولي بأن القدس عاصمة لها منذ ذلك التاريخ — باستثناء الاعتراف الأمريكي الأخير فترة حكم الرئيس السابق دونالد ترامب —، علمًا بأن

(5) مؤسسة القدس الدولية، القدس: معالم البلدة القديمة، قسم الإعلام والأبحاث، المجموعة التنفيذية رقم (2)، د.ت.، ص3-4.

(6) نجيب الأحمد، 1985، فلسطين تاريخاً ونضالاً، عمان: دار الجليل للنشر، ص606-611.

(7) وزارة الإعلام الفلسطينية (2015). معالم مدينة القدس السلطة الوطنية الفلسطينية، رام الله، فلسطين، ص8.

(8) سالم الكسواني، 1977، المركز القانوني لمدينة القدس، أطروحة دكتوراه، كلية الحقوق، جامعة القاهرة، ، جمهورية مصر العربية، ص202.

(9) عزمي بشارة، حول القدس: يجاز شديد، مقالة منتشرة عبر محطة الجزيرة net بتاريخ 2009/12/17 (<http://bit.ly/1LctqG9>) تاريخ الإطلاع: 2018/10/25.

(10) "تبنت الجمعية العامة للأمم المتحدة في 15/5/1947 القرار رقم 106 والذي نص على تشكيل لجنة خاصة بفلسطين UNSCOP. والتي أوكلت إليها مهمة إعداد تقرير يتعلق بالقضية الفلسطينية، ولهذا الغرض أعطيت اللجنة حق الاطلاع على جميع الحقائق وتسجيلها، والتحري عن الملابسات المتعلقة بقضية القدس، وقدمت اللجنة تقريرها الختامي إلى الجمعية العامة للأمم المتحدة والتقرير بموجب توقيعها رقم 181 (2).

بتاريخ 29/11/1947 تقسيم فلسطين إلى دولتين؛ دولة للعرب ودولة لليهود، والعمل على استحداث نظام دولي خاص لمدينة القدس يجعل منها كياناً منفصلاً، وقررت توسيع حدود مدينة القدس لتشمل عديد من القرى المجاورة بحيث تصل جنوباً إلى بيت لحم، وغرباً إلى عين كارم، وشمالاً إلى شعفاط، وشرقاً إلى أبو ديس"، للاستزادة انظر: Recommendations of the United Nation: Special Committee on Palestine (UNSCOP), May-September 1947

قضية القدس قد تم تأجيلها في مفاوضات السلام الفلسطينية-الإسرائيلية المعروفة باتفاقية المبادئ (أوسلو 1993)⁽¹¹⁾، واعتبرت القدس الغربية عاصمةً لدولة "إسرائيل"، وفي المقابل لا يوجد نص صريح، أو أية دعوى لإنهاء استيطان أو تفكيك المستوطنات غير الشرعية والمبنية على أراضي الضفة الغربية والقدس الشرقية، إذ أشير فقط إلى "التأكيد على وقف جميع النشاطات الاستيطانية"⁽¹²⁾.

وبناء على ذلك، استمرت إسرائيل بعملية الالتفاف على القرارات الشرعية الدولية، من خلال اتفاقية أوسلو، فقامت بتضخيم المستوطنات القائمة (التوسيع العامودي) بدلاً من بناء مستوطنات جديدة، مع الاحتفاظ بمسؤولية توفير أمن المستوطنات والطرق المؤدية إليها، مستغلة الحاجة والمبرر في توسيعة المستوطنات المقامة. وعلى الرغم من هذا الاتفاق، إلا أن دولة الاحتلال الإسرائيلي كانت ترفض مبدأ التفاوض حول قضية القدس، باعتبارها العاصمة الأبدية للشعب اليهودي ولدولة "إسرائيل"، فمنذ سيطرتها على المدينة عام 1967م، قامت بإدارة المدينة، فلم تسمح لسكان القدس الشرقية المشاركة بانتخابات الحكم الذاتي وحتى انتخابات السلطة الفلسطينية⁽¹³⁾.

ودأت على تغيير الوضع القائم في المدينة ديموغرافيًّا ومكانياً، فقامت بضم عدد من المستوطنات المقامة حول المدينة، في مقابل إخراج مناطق ذات أغلبية عربية من حدود المدينة والمسجلة مسبقاً ضمن حدودها لدى الصحيفة الأردنية⁽¹⁴⁾. لقد استغلت دولة "إسرائيل"—القوة القائمة بالاحتلال—آليات قانونية وبيروقراطية متعددة للسيطرة على الأرضي الفلسطينية عامة، على القدس الشرقية على وجه الخصوص، إذ تم الارتكاز في بعض الواقع على القانون العثماني لعام 1858م وإعلان هذه المساحات بأنها "أراضي دولة"⁽¹⁵⁾، ومصادرة قسم آخر من هذه الأرضي بذريعة استخدامها لأغراض عسكرية، وقسم آخر بإعلان هذه الأرضي أملاك غائبين، فضلاً عن استغلال عدد من الأسس القانونية الأخرى ولنفس الغرض، ألا وهو السيطرة على أكبر مساحة ممكنة من الأرضي، عوضاً على دعم الأفراد والمؤسسات الإسرائيلية الأخرى لشراء العقارات من المواطنين الفلسطينيين من خلال السماسة⁽¹⁶⁾.

(11) أحمد قريع، الرواية الفلسطينية الكاملة للمفاوضات من أوسلو إلى خارطة الطريق – مفاوضات أوسلو 1، بيروت: مؤسسة الدراسات الفلسطينية، 2005، ص433.

(12) أحمد قريع، المرجع السابق، ص8.

(13) خطاب إسحاق شamerir أمام اللجنة المركزية لحزب الليكود، رقم 7/5، 1989/7، تل أبيب.

(14) "أقرت "جملة إعادة توحيد القدس" تعديل قانون أنظمة السلطة والقضاء (رقم 11) لسنة 1967، وقانون تعديل قانون البلديات (رقم 6) لسنة 1967، وقانون المحافظة على الأماكن المقدسة لسنة 1967، ليتم وضع الأسس القانونية الكفيلة بتكريس عملية الضم، كما أصدرت الحكومة الإسرائيلية مرسوم أنظمة السلطة والقضاء (رقم 1) لسنة 1967 لتكريس الولاية القضائية والإدارية لدولة الاحتلال على القدس الشرقية بما في ذلك البلدة القديمة، وصور باهر، والشيخ جراح، ومطا قانديا، وجبل المكبر، وشعفاط، ووادي الجوز، العيساوية، وبيت حنينا، بحيث تم توسيع حدود البلدة لتشمل كافة هذه المناطق، واستمرت باعتماد سياسات الاستيلاء على الأرض والاستيطان ونقل المستوطنين وفرض القيد على الفلسطينيين والتضييق في مسار الإقامة والبناء وحرية الحركة إلى حين التصديق على القانون الأساسي "القدس عاصمة إسرائيل" في 30/7/1980". للاستزادة أنظر: نزار أيوب، 2017، مدينة القدس: بين الاستعمار الإسرائيلي والقول الأمريكي، المركز العربي للأبحاث ودراسة السياسات، التوحة، قطر، ص9-10.

(15) عز الدين الرزي، 1997، الاستيلاء على الأرض والاستيطان ومضائق المزارعين في منطقة طوباس والأغوار الشمالية، رام الله: مؤسسة الحق، ص20-21.

(16) "على الرغم من أن نموجاً واضحاً كان أخذًا في الظهور على صعيد العلاقة بين الأرضي المصدرة لأغراض عسكرية وبين استخدام هذه الأرضي لاحقاً من قبل المدنيين اليهود، إلا أن الملاكين الفلسطينيين قد قدموا عريضة سعوا من ورائها إلى تحدي مثل هذه التعارف، وقد

وسعى الاحتلال الإسرائيلي إلى اتباع أساليب جديدة للسيطرة على الأراضي الخاصة وال العامة، فقامت بتسريع إجراء عمليات مسح شاملة بغية إمداد القوة الممارسة للاحتلال ببيانات محددة حول حيازة الأرضي، وبهذا تحولت الأرضي العامة (الأميرية) كمصدر رئيس لمعظم المستوطنات المستقبلية. وأدّت الضبابية والتعقيبات التي أحاطت بتعريف أراضي الدولة – غير المسجلة أو ذات الملكية الجماعية – إلى استيلاء الاحتلال الإسرائيلي على ما يقارب 26% إضافية من أراضي الدولة في الضفة الغربية، مما حرّم أصحابها الأصليين من حق الانتفاع المعول به في ظل القانون والعرف العثماني، وبالتالي استحالة المراجعة في تلك القرارات، والتي جاءت في أغلبها مطالبات بالأراضي العامة.

لقد أتاحت تلك الممارسات المجال إلى فرض سياسة الأمر الواقع، وذلك من خلال إحداث التغيير الديموغرافي نحو تحقيق الأغلبية اليهودية للمقيمين في المدينة، وملكية الأرضي التابعة للمستوطنين دون سواهم، وبالتالي فرض السيطرة المطلقة، سواء من خلال القرارات التي أقرّتها أم من خلال الواقع الذي تعشه مدينة القدس بأقسامها الشرقي والغربي، كما عملت سلطات الاحتلال على إلغاء الطابع العربي والإسلامي والفلسطيني للمدينة، وتهويدها بواسطة عزّلها عن الضفة الغربية، وحظر جمع شمل العائلات الفلسطينية، والتضييق على المقدسين، وإقامة جدار الفصل العنصري، مما أرغم الآلاف من المقدسين إلى الهجرة غير المرغوب بها، وبناء عليه، توجّت السياسات الإسرائيلية على ضم القدس الشرقية بقوة "القانون الإسرائيلي" بعد مصادقة الكنيست الإسرائيلي عليه. وهنا تجدر الإشارة، إلى أن هذه الأساليب المتّبعة قد تعدّت إجراءات العدالة والقوانين والقرارات الدولية، ولم تكن للفلسطينيين القدرة على التوجّه لأية جهة دولية لدعم الحصول على الحقوق الشرعية⁽¹⁷⁾.

إشكالية البحث:

ينطلق البحث من التساؤل الرئيس الآتي: ما مدى مساهمة القرارات الدولية في إيجاد حل عادل لقضية القدس وسكانها في ظل التعتنّت الإسرائيلي؟
ويتفرّع عن هذه الإشكالية التساؤلات الآتية:

1. ما القانون الدولي الناظم لمدينة القدس وسكانها؟

2. هل انتقلت المدينة من حالة التنظيم الديني إلى التنظيم القانوني؟

نجحت العريضة في إيجاد التفريقي القانوني بين الملكية الاستيطانية والضرورة العسكرية، إذ أكدت المحكمة العليا في قضية إيلون موريه أن "لم يكن جائزًا للجيش تقدير تبريرات عقب عمليات الاستيلاء على الأرض، في حين أن إطلاق هذه العمليات تم حقيقة من قبل جماعة سياسية موالية للمستوطنين (غوش إيمونيم/كتلة المؤمنين)... الأسباب الأمنية المقدمة من قبل الجيش كان يجب أن تكون محددة ومتّسقة مع الأهداف القومية... الواقع الأيديولوجي و/أو السياسية وراء إنشاء المستوطنات كانت متميزة عن الأسباب الأمنية... لم يكن جائزًا إنشاء المستوطنات الدائمة على أراضي مؤقتة التملك لأغراض عسكرية بحسب ما ورد في قائمة (لوائح) لاهاي". وفي هذا الحكم، أكدت المحكمة العليا تطبيق قائمة (لوائح) لاهاي، إلى جانب النهي عن وضع اليد على الأراضي الخاصة. وبشكل فعل حال هذا الحكم دون الاستيلاء العسكري المستقبلي على الأرضي الخاصة للاستخدام الاستيطاني إلا في حال ثبوت ضرورة أمنية ملحة".

(17) عزمي بشارة، حول القدس بياجاز شديد، مقالة منشورة عبر محطة الجزيرة نت بتاريخ 17/12/2009 (<http://bit.ly/1LctqG9>)، تاريخ الاطلاع: 2018/10/25

3. ما أبرز القرارات الدولية الساعية لإيجاد حل لقضية القدس وسكانها من الاعتداءات الإسرائيلية؟
4. هل ساهمت الجهود (الدولية، العربية، الإسلامية، المنظمات) في التخفيف من حدة الاعتداءات الإسرائيلية بحق المدينة المقدسة وسكانها؟
5. ما أثر مفاوضات السلام العربية - الإسرائيلية (الثنائية) في إيجاد حل عادل وشامل لقضية الفلسطينية وقضية القدس وسكانها؟
6. ما انعكاسات الدور الأمريكي الداعم للإسرائيلية على مستقبل القضية الفلسطينية ومدينة القدس وسكانها؟
7. ما أبرز الجهود الوطنية للتصدي للمشاريع الاستيطانية للحفاظ على مدينة القدس وسكانها من محاولات التغيير المكاني والديموغرافي لواقع المدينة؟

أهداف البحث

يهدف البحث إلى بيان الواقع القانوني لمدينة القدس، من خلال عرض المحددات القانونية وأبرز القرارات الدولية التي تناولت قضية القدس وسكانها، والتعرض إلى التطور القانوني للمدينة منذ تأسيسها حتى تاريخ إعداد هذه الدراسة، كما يهدف البحث إلى تقديم ردود الأفعال الفلسطينية والعربية والدولية وموافقتها من القرارات المتعلقة بالمدينة المقدسة وسكانها، بهدف تقديم مجموعة من التوصيات والمقترنات التي تبين الآليات والإجراءات الممكن تطبيقها للحفاظ على الواقع العام للمدينة المقدسة وسكانها من محاولات الاستيلاء عليها.

أهمية البحث

تبعد أهمية البحث من أهمية قضية القدس، والتي أخذت طابع التدوين بناء على قرار التقسيم لسنة 1947 الصادر من الجمعية العمومية للأمم المتحدة، مروراً بموافقات الدول العربية والإسلامية تجاه قضية القدس، وصولاً إلى مرحلة التفاوض بين الفلسطينيين والإسرائيليين فيما عرف باتفاقية المبادئ (أوسلو 93)، والتي تم فيها تأجيل قضية القدس وعد من القضايا المفصلية لمرحلة المفاوضات النهائية، والتي تُظهر أن الإسرائيليين يتبعون سياسة التأجيل والمماطلة بهدف إحداث تغيير ديمغرافي وجغرافي للمدينة لفرض سياسة الأمر الواقع، والكشف عن أثر صفقة القرن على مستقبل القضية الفلسطينية بشكل عام، ومدينة القدس وسكانها على وجه التحديد، مع الإشارة إلى أبرز محطات التصدي للانتهاكات الإسرائيلية للمدينة المقدسة وسكانها، وتقديم مجموعة من التوصيات والمقترنات والتي قد تفيد صناع القرار وراسيي السياسات من الفلسطينيين والدول الحليفة في اتخاذ إجراءات قانونية ودبلوماسية وقائية لحماية الأرض والشعب.

منهجية البحث

يعتمد الباحثان على المناهج التالية:

- **المنهج القانوني:** تستند الدراسة بالأساس إلى قواعد القانون الدولي المنظم لمدينة القدس وسكانها، والذي يمكن أن يقدم تحليلًا وتفسيرًا قانونيًّا لوضع المدينة المقدسة وسكانها وفقًا لقرارات الشرعية الدولية.
- **المنهج التاريخي:** وهو المنهج الذي تستند عليه لدراسة وفهم تطور قضية القدس وأهم القوى التي تعاقبت على حكم وإدارة المدينة حتى الوقت الحاضر، بهدف حصر الأحداث وضبط دوافع التطور والنتائج المتربعة عليها.
- **المنهج التحليلي:** وذلك لتحليل الظواهر المتربعة عن تطبيق القرارات الدولية ومحاولة استشراف الرؤية المستقبلية لتأثيرها على مستقبل القدس في ظل استمرار الصراع (العربي- الإسرائيلي)، والذي بات من الواضح انتقاله لصراع فلسطيني – إسرائيلي، وإبعاد القضية الفلسطينية والمسجد الأقصى من عمقها العربي والإسلامي.

خطة البحث

ولتحقيق أهداف الدراسة، سيتم التعريف بتاريخ القدس وبيان الوضع القانوني للمدينة وسكانها في المبحث الأول، أما المبحث الثاني فسيتناول أبرز القرارات الأممية المتعلقة بمدينة القدس ودور المنظمات الدولية والإقليمية، في حين يستعرض المبحث الثالث أوضاع سكان القدس حقوقهم وواقعهم منذ قيام "دولة إسرائيل" وحتى يومنا هذا، مع عرض لأبرز اتفاقيات السلام الموقعة بين الدول العربية وإسرائيل وبيان تأثيرها على مسار القضية الفلسطينية بشكل عام، ومدينة القدس وسكانها على وجه التحديد وذلك في المبحث الرابع، كما سيتم عرض ل موقف المنظمات الدولية والإقليمية و موقفها من مدينة القدس في المبحث الخامس، ومن ثم سيتم التطرق إلى أثر اتفاقيات السلام العربية – الإسرائيلي على قضية القدس في المبحث السادس، أما المبحث السابع فقد تم تخصيصه لموضوع الجدار العازل وأثره في إحداث التغيير المكاني للمدينة القدس، مع الوقوف على تداعيات صفقة القرن على مسار القضية الفلسطينية، وفي النهاية سيتم تقديم مجموعة من الاستنتاجات، وتوجيه التوصيات لصنع القرار والحكومات والمنظمات الدولية الداعمة للسلام وللحق الفلسطيني بالحفاظ على المدينة المقدسة والتواجد في أرضه التاريخية والتي كفلها القانون الدولي من الاعتداء الإسرائيلي. وفي النهاية تم تقديم خاتمة توضح استنتاجات الدراسة وأبرز التوصيات الموجهة لصنع القرار والمعنيين بقضية القدس على وجه التحديد.

الوضع القانوني للقدس-المبحث الأول: التعريف بتاريخ القدس

توالت وتعاقبت على فلسطين كثير من الحضارات وعاشت منعطفات تاريخية وسياسية وحضارية جعلت ل تاريخها إشكاليات مهدت الطريق لما هو قائم اليوم.

إنَّ اختصار تاريخ قرئين من الرِّمان، أحدهما هامةً ومتراوطةً ومتداخلة؛ أمْرٌ من الصعوبة بمكان؛ فقد بدأت الحروب الصَّليبيَّة بنداء البابا (أُوربان الثَّاني) في مدينة كليرمونت في 26 تشرين الثَّاني (نوفمبر) عام 1095م، واحتلَّت القدس في 15 تموز/يوليو 1099م، وتواتَّلَ الأحداث من تحرير القدس، ومدن بلاد الشَّام السَّاحلية، إلى أنْ تَمَّ تحرير عكا على يد الأشرف خليل بن قلاون في 17 جمادى الأولى 690هـ - 18 أيار/مايو 1291م، فكانت نهاية الحروب الصَّليبيَّة⁽¹⁸⁾، أقام الصَّليبيُّون عدَّة ممالك واتخذوا من القدس عاصمة لتلك الممالك، وكان لا بد من توقيع الملك في كنسية القيامة في بيت المقدس دلالةً لأهميتها الدينية.

حكم المالكين المنطقية في الفترة المتقدمة 1253م - بما فيها فلسطين - وبحدِّ الإشارة إلى أنَّهم جعلوا من القدس متصرفٍ تابعة للقاهرة - عاصمة حكمهم - واستمر حكمهم حتى عام 1516م حين انتصر العثمانيون على المالكين، ودخلت جيوش السلطان العثماني سليم القدس في السنة التالية. واهتم العثمانيون بالقدس، وجعلوا منها عام 1874م متصرفٍ مستقلة تتبع للباب العالي مباشرةً بعد أن كانت تتبع متصرفٍ متصرفٍ سورياً، فأولوها اهتماماً خاصاً لدرجة أنها أنشأت السكة الحديدية بين يافا والقدس سنة 1892م التي كانت بوابة فلسطين الجنوبيَّة وأهم موانئها على البحر المتوسط.

أما فيما يتعلق بالقرار التاريخي للحركة الصهيونية، والذي تخوض عنه أنَّ عقد اليهود مؤمراً في مدينة بالسويسرية عام 1897م، أسسوا فيه ما عُرف لاحقاً بالحركة الصهيونية التي دعت لإقامة وطن اخترط فيه الديني بالقومي وكان لها الدور الأكبر في تشجيع الهجرة اليهودية لإنشاء ذاك الوطن، والحق يقال أنَّ ليس كلَّ يهود العالم - على قلتهم - صهایین، إذ تتواجد العديد من الحركات اليهودية التي ترفض إقامة دولة إسرائيل أو الهجرة إليها بناءً على ما ذكر في كتابات العهد القديم.

حاول منظم المؤتمر تحويل فكرته النظرية التي أنشأ عليها حركته إلى واقع جغرافي قائم على الأرض وإقامتهم في فلسطين مقابل دفع جزية للسلطان العثماني (عبد الحميد)، أو مساعدته في تسوية الديون المرتبة على السلطنة، وقد استطاعت الحركة الصهيونية الاستفادة من الأحداث العالمية في ذاك الوقت، فنجد هجرة عدد كبير من اليهود الروس إلى فلسطين عقب فشل الثورة في روسيا عام 1905م.

وقد صدرت عدة بيانات وخطابات حماسية تشجع يهود العالم للهجرة إلى فلسطين، وبحجج دينية منذ انعقاد المؤتمر واختيار الأرض الفلسطينية كمقبر لإقامة دولتهم المزعومة، إذ جاء في إحداها أنَّ "الأقوام والشعوب التي تؤمن بالتوراة مضطرون للتتصديق على الحقوق اليهودية وستحظى الأرضية الفلسطينية بوقت قريب بمكانة تجارية وحضارية كبيرة في قارة آسيا"، وفي مقوله أخرى نصَّت على "أنَّا لا أقدر أن أبيع ولو شبراً واحداً من الأرض لأنَّها ليست ملكاً لي بل هي لأمي"⁽¹⁹⁾.

⁽¹⁸⁾ شوقي، أبو خليل (2009). الحروب الصليبية، ط١، دمشق: دار الفكر الإسلامي، ص ص 65-67.

⁽¹⁹⁾ اوزدمير، حسين (2013). فلسطين في العهد العثماني، تحرير: إسماعيل كايار، ط١، القاهرة الجديدة: دار النيل، ص 65-68، 80-83.

وعلى إثر دخول القوات البريطانية فلسطين بعد الحرب العالمية الأولى بقيادة الجنرال النبي في 1917/10/31، وبعد أيام فقط وبتاريخ 1917/11/2 أصدر وزير خارجية بريطانيا آرثر بلفور وعده الشهير المعروف باسمه والذي كان موجهاً إلى زعيم الحركة الصهيونية آنذاك روتشفيلد، وأشار فيه إلى تعاطف حكومة المملكة (بريطانيا) مع طموحات اليهود في تأسيس دولتهم⁽²⁰⁾.

ونظر العرب لذاك القرار على أنه وعد من (لا يملك لمن لا يستحق)، وكانت فلسطين من بين مجموعة الأقاليم العربية الخارجة حديثاً من سيطرة الدولة العثمانية، والتي وقعت تحت الانتداب البريطاني، وشيئاً فشيئاً بدأت العصابات الصهيونية تنظم نفسها وتوسع بشكل أفقى، وبذلك بدأت أولى محاولات تنظيم الصهاينة بإقامة أولى تشكيلاً لهم الرسمي على أرض فلسطين، إذ أعلن في القدس عام 1921 ما أسموه منظمة الدفاع أو باللغة العربية (المهاجانا)، والتي ادعت أن هدف تأسيسها هو عن الدفاع اليهود وممتلكاتهم وتدريب شبابهم وشباباً لهم على السلاح، فقادت المنظمة بعمليات تحجيم منظم لليهود، وأقامت مستوطنات في كل ربوع فلسطين، ولم تكتفي بذلك، بل ارتكبت عدة مذابح بحق الأهالي بهدف تحجيمهم قسراً عن أراضيهم ومنازلها، وكان من أشهرها مذبحة دير ياسين وكفر قاسم.

ولعل الحدث التاريخي الأبرز هو قيام دولة إسرائيل في أيار من عام 1948، والذي شكل نقطة ارتكاز بالغة الأهمية في كل ما يتعلق بالتوصيف القانوني للملف الفلسطيني، وما تم تقديمها أعلاه ما هو إلا إشارات تاريخية قدمناها على أنها صور ومعالم تعينا في الولوج إلى ما نهدف إليه، وهو بيان الوضع القانوني لمدينة القدس، وهو بلا شك جزء من الوضع القانوني لفلسطين، ولا يمكن بحال من الأحوال فصلهما إلا بمحطات معينة، كما حظيت مدينة القدس بالخصوصية الروحية عبر الزمن، على إثر تعاقب القوى التي سيطرت عليها وحكمتها، إذ شهدت المدينة حملات متكررة من الدمار والهدم والقتل والتهجير لسكان المدينة، وما كانت إسرائيل استثناء عن هذه القاعدة، إلا أنها تسعى إلى إعادة إحياء دورها كعاصمة تاريخية لمملكة النبي داود عليه السلام.

المبحث الثاني: القرارات الأممية المتعلقة بالقدس – دور المنظمات الدولية والإقليمية:

يمكن اعتبار مراسلات (حسين - مكماهون) نقطة الانطلاق لفهم الوضع القانوني في العصر الحديث لفلسطين وهي مراسلات جرت بين العامين 1915-1916 بين شريف مكة الحسين بن علي وبين معتمد حكومة صاحبة الجلالة (الحكومة البريطانية) السير هنري مكماهون في القاهرة، والتي نصت باختصار على

(20) جاء في نص وعد بلفور ما يلى: "عزيزى اللورد روتشفيلد
يسرنى أن أبلغكم بالنيابة عن حكومة جلالته بالتصريح التالي الذي يعبر عن التعاطف مع طموحات اليهود الصهاينة التي تم تقديمها للحكومة ووافقت عليها.
إن حكومة صاحب الجلالة تنظر بعين العطف إلى تأسيس وطن قومي للشعب اليهودي في فلسطين وستبذل قصارى جهدها لتحقيق هذه الغاية، على ألا يجري أي شيء قد يؤدي إلى الانتهاك من الحقوق المدنية والدينية للجماعات الأخرى العرقية في فلسطين أو من الحقوق التي يتمتع بها اليهود في البلدان الأخرى أو يؤثر على وضعهم السياسي. سأكون ممتنًا لك إذا ما أحطنتم الاتحاد الصهيوني علماً بهذا البيان." المخلص أثر بلفور.
للاستزادة انظر: مفوضية العلاقات الوطنية – حركة فتح. الانتداب البريطاني – الفترة العثمانية: نص وعد بلفور، الأرشيف الرقمي الفلسطيني، جامعة بيرزيت، تاريخ الزيارة: 2021/3/20. http://www.awraq.birzeit.edu/sites/default/files/_blfwr_1917.pdf.

اعتراف الحكومة البريطانية باستقلال العرب مقابل قيام الشريف حسين بما عُرف لاحقاً بالثورة العربية الكبرى ضد العثمانيين، في العام التالي وقعوا مع الفرنسيين وروسيا القيصرية عام 1916 اتفاقية سايكس بيكو وفي العام التالي أصدر وزير خارجية بريطانيا وعد بلفور سنة 1917.

وقد كان الجدل حول فلسطين من حقيقة أنها غير مذكورة بشكل صريح في مراسلات الحسين- مكمahon، فضلاً عن أنها متضمنة بالحدود التي اقترحها الحسين منذ البداية ووافق عليها مكمahon واعترف بأنها عربية بالكامل، إلا أن الاختلاف بين الإنجليز والعرب بُرِز فيما إذا كانت فلسطين ضمن هذه المناطق المستثنية، وبدأ كل منهما بتقديمحجج التي تثبت ادعاءه بناءً على تفاصيل دقيقة في التعبير وعلى الظروف التاريخية للمنطقة وعلى سياق الاتفاقية نفسها.

وفي العام التالي، تم توقيع اتفاقية سايكس بيكو، والتي وضعت القدس تحت إدارة دولية، وعلى إثرها نشأت أولى منظمات اليهود الرسمية والتي سيصبح بعض مؤسسيها قادة في الدولة الجديدة التي تم تأسيسها بعد ثلاث عقود تقريباً، وشرعوا بأعمال عدوانية ضد القوات البريطانية بهدف الضعف عليهم لتقديم تنازلات وتوفير الدعم للكيان الاستعماري، فكان الإرهابيون اليهود ينسفون بدأب وبلا هوادة البنية التحتية المدنية والعسكرية للانتداب البريطاني كالجسور، خطوط السكك الحديدية، مكاتب البريد، دور السينما، مراكز الشرطة، البنوك، محطات القطار، أكشاك الهاتف، خطوط التلغراف، سفينة الشحن البريطانية "س. س. أوشن فيغور"، سجن عكا، نادٍ للضباط، معسكرات الجيش، مطارات سلاح الجو الملكي البريطاني، وكذلك التفجير الإرهابي لمقر الإدارة البريطانية في فندق الملك داود⁽²¹⁾.

وفي عام 1922 أصدر وزير المستعمرات البريطاني ونستون تشرشل ما عُرف بورقة تشرشل البيضاء، أكد فيها التزام بلاده بتنفيذ وعد بلفور المتضمن إنشاء وطني قومي لليهود، لكن ذلك لا يعني تحويل فلسطين ولا هضم حق العرب فيها وأن استيطان اليهود لن يهدد وجودهم.

وخلال الأعوام 1922-1929 استمرت هجرة اليهود باتجاه فلسطين، ترافق ذلك مع أزمة اقتصادية عالمية عُرفت بأزمة (الكساد الكبير)، ولم تكن فلسطين ولا بريطانيا الدولة المنتدبة بمُنَى عنها، كل ذلك أدى لنفجر غضب الشعب على شكل ثورة عُرفت تاريخياً باسم ثورة البراق والتي اندلعت عام 1929، وفي خضم هذا المناخ المتوتر اندلعت الشارة الأولى في ثورة 1929 المعروفة بـ"ثورة البراق". فقد نظم الصهيونيين مظاهرة ضخمة يوم 14 آب / 1929 في تل أبيب بمناسبة ذكرى "تدمير هيكل سليمان" أتبعوها، في اليوم التالي، بظاهرة كبيرة في شوارع القدس لم يسبق لها مثيل، حتى وصلوا إلى قرب حائط البراق (حائط المبكى)، وهناك

⁽²¹⁾ Hagopian, E. (2017). Reviewed Work(s): State of Terror: How Terrorism Created Modern Israel by Suarez, Thomas, Arab Studies Quarterly , 39(2), 861-864.

رفعوا العلم الصهيوني، وأخذوا ينشدون النشيد القومي الصهيوني (الهاتكفا – الأمل)، وشتموا المسلمين، وأطلقوا صيحات التحدي والاستقرار، وطالبو باستعادة (حائط المبكى) زاعمين أنه الجدار الباقي من هيكل سليمان⁽²²⁾. نتيجةً لثورة البراق، ولتأثيرها على استقرار الأوضاع في الأراضي الفلسطينية، تحركت بريطانيا سياسياً في محاولة لاحتواها، فأرسلت لجنة برئاسة السر (ولتر شاو) للتحقيق بالأسباب المباشرة لتلك الأحداث وتقديم توصيات تحفظ الأمن مستقبلاً وتحدّ من تجدد مثل تلك الحركات الاحتجاجية، جاء في التقرير المنشور في آذار عام 1930 أن أهداف ثورة البراق: التضييق على اليهود، تخنيد الرأي العام في العالم العربي لدعم مطالب المسلمين.

بعد أن نُشرت نتائج التقرير التي فيما يلي لم تُرضِّ الطرفين قامت بريطانيا مجدداً بإرسال مبعوث جديد يدعى (جوب سمبسون – رئيس إحدى لجان عصبة الأمم)، وقبل أن يُكمل تقريره أعلنت بريطانيا تأجيل موافقة هجرة اليهود، وتقييد بيع الأراضي، وتحديد صلاحيات الوكالة اليهودية والحد من نفوذها المتزايد.

تم نشر تقرير سمبسون في 21/10/1930 والذي أفاد بأن على بريطانيا الحرص على عدم هضم حقوق العرب المادية والتاريخية في ظل الهجرة اليهودية، وقدم التقرير توصيته بضرورة إشراك العرب واليهود على قدم المساواة في الأمور الإدارية والاقتصادية، إلا أن هذا التقرير لم يُلبِّ طموحات العرب، على الرغم من ترحيبهم به، وفي المقابل نَدَّ به العديد من الساسة الصهاينة وبشدة. إذ أشار هوب سمبسون بقوله: "من واجب الحكومة، وفقاً لصلك الانتداب أن تحرص على عدم هضم حق العرب في ظل الهجرة اليهودية، ومن واجبها أيضاً تشجيع الاستيطان اليهودي المكثف"⁽²³⁾.

ومع تزايد الهجرة اليهودية وارتفاع نسبة تملك اليهود للأراضي الفلسطينية، تفاقم الخلق الشعبي وسار بالأوضاع باتجاه التصعيد والذي أخذ طابع الكفاح المسلح، فبدأت مناوشات بين الفلسطينيين واليهود المدعومين من حكومة الانتداب البريطاني، وكان من أشهرها تلك المعركة الكبرى التي دار في قضاء يعبد، والتي استشهد فيها عز الدين القسام أهم منظري فكرة الكفاح المسلح والداعين لها، لتفجر الثورة الفلسطينية الكبرى والتي امتدت بين عامي 1936–1939، مما اضطرّ البريطانيين لتشكيل لجنة ملوكية برئاسة اللورد وليم روبرت بيل عُرفت لاحقاً باسم لجنة بيل، وخلصت في تقريرها إلى أن أبرز أسباب الاضطرابات الأساسية تعود إلى الآتي:

- (1) رغبة العرب في الاستقلال القومي.
- (2) كراهيتهم وخوفهم من تأسيس الوطن القومي اليهودي في فلسطين.
- (3) عدم تكافؤ الفرص بين العرب واليهود في غرض قضيتهم أمام الحكومة والبرلمان والرأي العام في بريطانيا.

(22) الحوت، بيان نويهض (1981). القيادات والمؤسسات السياسية في فلسطين (1917-1948)، بيروت.

(23) يوآل، رفائيل (2000). الصهيونية النظرية والتطبيق، ترجمة نور البواطلة، عمان: دار الجليل للنشر، ص 79.

(4) الهجرة اليهودية واستمرار شراء اليهود للأراضي العربية.

(5) شك العرب في قدرة ورغبة الحكومة البريطانية في تنفيذ وعودها.⁽²⁴⁾

وفي مساعٍ حثيثة للسيطرة على الأرض والحكم، مارس اليهود ضغوطاً كبيرة على الحكومة البريطانية من أجل أن يكون رئيس بلدية القدس يهودياً، والذي أدى بحكومة الجلالات (بريطانيا) إلى توزيع رئاسة بلدية القدس بالتناوب بين العرب المسلمين والمسيحيين وبين اليهود ولمدة سنة واحدة لكل منهم⁽²⁵⁾.

وقد تمخض عن قرارات لجنة بيل ظهور أولى بوادر التقسيم للأراضي الفلسطينية، حيث ستنشأ دولة للعرب وأخرى لليهود، بينما تبقى الأماكن المقدسة (القدس، بيت لحم) تحت وصاية مباشرة من سلطات الانتداب البريطاني، وشهد العالم في تلك الفترة حرباً عالمية ثانية تمخض عنها الاعتراف بقانونية وشرعية نظام الانتداب تحت مسمى الوصاية، إلا أن نتائج الحرب العالمية الثانية قد أدت إلى حل عصبة الأمم، وإنشاء بدليل لها عرف باسم منظمة الأمم المتحدة⁽²⁶⁾.

شكلت منظمة الأمم المتحدة لجنة عُرفت باسم اليونسكوب عام 1947م، وذلك بموجب قرار من الجمعية العامة حمل الرقم (106)، والتي تألفت من 11 دولة، ومن الأهمية بمكان الإشارة إلى أن هذا القرار يستدعي دراسة نقطتان مهمتان: الأولى لم يكن من بين أعضائها أي من الدول العربية، والثانية أنه تُستثنى الدول الدائمة العضوية في مجلس الأمن من اللجنة لضمان حيادها. ليصدر بعد ذلك القرار (181) في عام 1947م والذي تضمن توحيد القدس وتداولها وطالب الفلسطينيين وحكومات العالم بعدم اتخاذ أي إجراءات تعيق تنفيذ القرار، والذي كان أهم ما فيه خطة التقسيم⁽²⁷⁾.

وفي شهر نوفمبر وفي التاسع والعشرين منه عام 1947، طُرح القرار للتصويت – وكان عدد أعضاء المنظمة الدولية الجديدة آنذاك 57 دولة – فصوت 33 دولة لصالح القرار وعارضته 13 دولة وامتنعت 10 دول عن التصويت ليصدر بشكل رسمي القرار (181) والذي يحمل عنوان ((التوصية بخطة لتقسيم فلسطين)), وجاء القرار بمقديمة وأربعة أجزاء تناولت كل التفاصيل المتعلقة بالتقسيم؛ كحدود أراضي الدولتين والخطوات التمهيدية للاستقلال والحقوق الدينية وحقوق الأقليات، تحدث أحد الفصول عن اتحاد اقتصادي فلسطيني بين الدولتين،

(24) Royal Institute of International Affairs (1976). Great Britain and Palestine 1915 – 1945, London.

(25) الزاملي، إبراهيم سالم (2015). فلسطين في التقارير البريطانية 1919-1947، الإسكندرية: دار ابن رشد، ص. 225-223.

(26) فهمي (2014). خلافات الأحزاب الفلسطينية في فترة الانتداب البريطاني (1924-1936)، مجلة جامعة الأقصى، مج. 18، ع(1)، 34-30.

(27) وما ورد فيه: "توصي المملكة المتحدة بصفتها السلطة المنتسبة على فلسطين، جميع أعضاء الأمم المتحدة الآخرين، فيما يتعلق بحكومة

فلسطين المستقلة، ببني مشروع التقسيم والاتحاد الاقتصادي المرسوم أدناه وتنفيذ وطلب أن يتخذ مجلس الأمن الإجراءات الضرورية، كما هي مبينة في الخطة، من أجل تفيذهـا. مجلس الأمنـ إذا كانت الظروف خلال الفترة الانقلالية تقتضي مثل ذلك النظرـ فيما إذا كان الوضع في فلسطين يشكل تهديداً للسلمـ فإذا قرر مجلس الأمنـ وجود مثل هذا التهديدـ وجب عليهـ في سبيل المحافظة على السلمـ والأمنـ الدوليـينـ، أن يضيفـ إلى تقويضـ الجمعيةـ العامةـ اتخاذـ إجراءـاتـ تمنعـ لجنةـ الأمـمـ المتـحدـةـ تـمـشـيـاـ معـ المـادـتـينـ 39ـ وـ41ـ منـ المـيثـاقـ وكـماـ هوـ مـبـيـنـ فيـ هـذـاـ القـرارـ سـلـطـةـ الـاضـطـلاـعـ فيـ فـلـسـطـنـ بـالـمـهـمـاتـ الـمـنـوـطـةـ بـهـاـ فـيـ هـذـاـ القـرارـ". للاستزادة أنظر: أبو جعفر، أحمد حسين (2008). دراسة نقية في قراري الجمعية العامة للأمم المتحدة (181-194) المتعلقة بالقضية الفلسطينية، رسالة ماجستير غير منشورة، جامعة النجاح الوطنية، نابلس، فلسطين، ص. 31.

كما تحدث عن إخاء الانتداب البريطاني، وألغى امتيازات الدول الأجنبية التي كانت تتمتع بها خلال فترة الحكم العثماني، أما الجزء الثالث من القرار (181) فهو مخصص للوضع الاستثنائي لمدينة القدس من حيث نظامها الخاص، وإدارتها، وموظفوها واستقلالها المحلي، والتنظيم التشريعي والقضائي فيها، وربطها بالاتحاد الاقتصادي الفلسطيني، وحرية العبور والزيارة، وعلاقتها بالدولتين، واللغات الرسمية فيها، والمواطنة وامتيازاتها ووضع الأماكن المقدسة فيها⁽²⁸⁾.

لقد أغفل القرار الأمم (181) العديد من الحقائق والواقع التاريخية، فلم تكن نسبة اليهود في فلسطين بذلك الحجم، فضلاً عن أنه لم يكن عادلاً ولم تقسم الأرض بحسب عدد السكان، والأهم من ذلك مخالفته مبدأً "حق الشعوب في تقرير مصيرها"، الذي لطالما تغنت به الدول الغربية فلم يعط الشعب الفلسطيني ذلك الحق.

في استعراض موجز لردود الأفعال:

رفض الفلسطينيون القرار، فعممت الاضطرابات والإضرابات أرجاء البلاد وخاصة في مدينة القدس، أما اليهود فاعتبروه نجاحاً لمساعيهم وبدعوا بتسلیح وتنظيم أنفسهم أكثر، وأعلنوا التعبئة العامة للدفاع عن دولتهم وحدودها التي ضمنها لهم التقسيم مبدئياً، وشعر البريطانيون بأن عبء أعقد الأزمات التي واجهتهم قد انزاح عن عاتقهم والذي انتقل إلى عاتق الأمم المتحدة خاصة أن القرار تضمن إخاء انتدابها، فأعلنته رسمياً وانسحبت من فلسطين في تاريخ 14/5/1948 ليعقبها في اليوم التالي إعلان قيام دولة إسرائيل في 15/5/1948، إلا أن مؤسسي الدولة "إسرائيل" لم يضعوا حدوداً جغرافية تقع ضمنها، بل تفاخر العديد من قادتهم المتعاقبين أن حدودهم ستتوسع بقوتهم، فقد قال موشيه دايان أحد وزراء الدفاع أن "حدود إسرائيل تقع حيث تطا أقدام الجندي الصهيوني"⁽²⁹⁾.

وتعمل رد الفعل العربي بالرفض الرسمي والشعبي، فعممت المظاهرات شوارع العاصم والمدن العربية، وقررت اللجنة السياسية في الجامعة العربية - حديثة النشأة - رفض قرار التقسيم والدفاع عن وحدة فلسطين بالقوة، ودعم الفلسطينيين بالمال والسلاح، فتشكلت قوات الجهاد المقدس بقيادة عبد القادر الحسيني مفتى القدس، ثم جيش الإنقاذ بزعامة فوزي القاوقجي، وكانت الغالبية العظمى من القوات العربية والفلسطينية من المتطوعين، أما الجيوش فكانت من البلدان العربية حديثة الاستقلال، ولم تكن تحظى بتسلیح جيد أو خبرات قتالية، وللمفارقة كان الجيش الأردني المشارك بالحرب تحت قيادة ضابط بريطاني.

لدى إعلان اليهود عن دولتهم، كان الرد العربي هو إعلان الحرب، فتدخل مجلس الأمن لمحاولة وقفها، إذ أصدر قرار بوقف إطلاق النار في حزيران 1948م، إلا أن إسرائيل لم تلتزم بما، وخرقت تلك المدونة على

(28) مؤسسة الدراسات الفلسطينية (1975). قرارات الأمم المتحدة بشأن فلسطين والصراع العربي - الإسرائيلي 1947 – 1974، بيروت.

(29) انطونيوس، جورج (1946). يقطة العرب - تاريخ حركة العرب القومية، تعریف: علي حیدر الرکابی، دمشق: مطبعة الترقی، ص .288-290

مرأى وسمع من العالم بما فيه أعضاء مجلس الأمن، وأعلن عن انتهاء هذه الحرب رسمياً في آذار 1949، والتي أسفرت عن هزيمة العرب، وأصبحوا يسمون تلك الهزيمة في أدبياتهم بالنكبة، فضلاً عن تلك الهزيمة العسكرية، أسفرت نتائج الحرب عن تشريد مئات الآلاف من سكان فلسطين، وتوسيع إسرائيل على حساب الأراضي الفلسطينية الواقعة ضمن قرار التقسيم، وقبل مجلس الأمن عضوية إسرائيل رسمياً في الأمم المتحدة.

أما شرق المدينة المقدسة، والذي تقع فيها الأماكن المقدسة لدى الأديان السماوية الثلاث (المسجد الأقصى الذي يضم حائط البراق "المبكى"، وكنيسة القيامة)، فبقيت تحت إدارة الحكم الأردني قبل أن تعاود إسرائيل احتلالها في عام 1967 فيما سنته بحرب الأيام الستة (النكسة)، بالإضافة لأجزاء واسعة من الضفة الغربية وسيناء المصرية والجولان السورية، تبعها حرب أكتوبر عام 1973.

المبحث الثالث: سكان القدس حقوقهم وواقعهم منذ قيام إسرائيل وحتى يومنا هذا- القدس في اتفاقيات السلام

تصدى الفلسطينيون لمحاولات النيل من حقوقهم التاريخية، سواء عبر مسيرة الكفاح المسلح التي شهدت العقود الأخيرة من القرن العشرين والتي استمرت وبشكل متقطع في بدايات القرن الحادي والعشرين، وقد وقفت العديد من الدول موقف الدعم (بشقيه المالي والعسكري) مع المقاومة الفلسطينية، إلا أن تسارع الأحداث الدولية، وخاصةً بعد انهيار المنظمة الشيوعية قد ساهم بسيطرة الولايات المتحدة الأمريكية على صناعة القرار الدولي، والذي أعقبه اضطرار الدبلوماسي الفلسطيني للجلوس على طاولة المفاوضات للبحث في الكيفية التي يمكن من خلالها الحفاظ على ما تبقى من الوجود الفلسطيني والتي انتهت فيما عرف باتفاقية المبادئ (أوسلو 93) للسلام.

وبقيت قضية القدس وعدداً من القضايا المفصلية مؤجلة لمرحلة المفاوضات النهائية، والتي يتضح لدينا جلياً المطالبة الإسرائيلية بمحفظ خلق واقع لا يمكن تغييره من خلال إفشال مشروع السلام، واعتبار الواقع المعاش هو الثابت، والواجب الاستناد إليه عند خوض مرحلة جديدة من المفاوضات، والذي تخوض في نهاية المطاف إلى الإعلان الأمريكي عن الاعتراف بكمال مدينة القدس كعاصمة لدولة إسرائيل، وتقديم البديل لمشروع السلام والمعرف بصفقة القرن.

وعلى الرغم من هذه المحاولات الحثيثة، إلا أن المنظومة الدولية كانت، وما زالت، تراعي الحقوق التاريخية للشعب الفلسطيني، فعلى الرغم من انصياعها للقرار الأمريكي، وتخوفاً من التهديد الإسرائيلي، فقد أيدت حق الفلسطينيين في إقامة دولتهم المستقلة وعاصمتها القدس الشريف (الشطر الشرقي من المدينة والذي كان خاضعاً للحكم الأردني قبل حرب 67)، ومراجعة للقرارات الدولية الصادرة بحق سكان القدس، يمكننا استخلاص الآتي:

1- شهدت الفترة ما بين الأعوام 1947 و 2016 (26) قراراً صادراً عن مجلس الأمن، مقابل (27) قراراً صادراً عن الجمعية العامة للأمم المتحدة.

2- أكفى مجلس الأمن في معظم قراراته بالشجب والاستنكار، مع أنه يمتلك أدوات تنفيذية عكس الجمعية العامة التي لا تمتلك تلك الأداة.

3- أصدرت بعض القرارات في ذات الشهر، فلم يتجاوز القرار التالي سوى تأكيده على قرار سابق اتخذه، لعدم إزامه لإسرائيل بتنفيذها ولعدم تنفيذها له طواعية، كما في القرار رقم (673) على سبيل المثال الذي صدر في الشهر العاشر من العام 1990 ولم يكن سواء التأكيد على القرار (672) الذي صدر قبل أيام في ذات الشهر والعام.

لم تلتزم إسرائيل بأي من القرارات التي صدرت من المنظمات الدولية باختلاف جهة صدورها (الجمعية العامة للأمم المتحدة، مجلس الأمن الدولي)، ضاربةً عرض الحائط بكل تلك القرارات، ولم تلتزم بالقانون الدولي ولا حتى اتفاقيات جنيف مع أن بعض القرارات خاطبتها بصفتها الرسمية كـ(سلطة قائمة بالاحتلال).

المبحث الرابع: المنظمات الدولية والإقليمية وموقفها من القدس

منذ احتلالها من قبل قوات الجنرال ألنبي في عام 1917، دخلت فلسطين إطار القانون الدولي بشكل فعلي، وظلت مسألة فلسطين إحدى المسائل التي تتداول الأطر الدولية التي تعنى بالقانون الدولي، بدءاً بعصبة الأمم ولجنة الانتداب والأمم المتحدة وعدد من المنظمات الإقليمية كجامعة الدول العربية ومنظمة المؤتمر الإسلامي.

جامعة الدول العربية: (30)

كانت القضية الفلسطينية من بين أبرز أولويات جامعة الدول العربية، فمنذ تأسيسها، تم التأكيد على أن للجامعة الحق في تعين مندوب لفلسطين حين إعلان استقلالها، وتم تشكيل جيش الإنقاذ ردًا على قرار التقسيم الأمم المتحدة، ووافقت الجامعة على القرار رقم (47) الصادر عن مجلس الأمن والقاضي بهدنة بين الأطراف المتحاربة، كما أقرت بأن القدس الشرقية عاصمة لدولة فلسطين، وفي 21/8/1969 عندما أقدم المتطرف الصهيوني مايكل روهان بحرق المسجد الأقصى، عقدت الجامعة قمة على مستوى القادة في مدينة الرباط - المملكة المغربية عام 1969، وفي العام التالي أي عام 1970 قررت الجامعة أنشاء لجنة القدس برئاسة الملك المغربي الحسن الثاني، ثم لجنة تعمير الأقصى، التي بدأت أعمال الترميم عقب الحريق. (31)

(30) وهي منظمة دولية إقليمية، أنشئت في 22/3/1945 وتضم كل الدول العربية، يقع مقرها الدائم في جمهورية مصر العربية منذ إنشائها باستثناء الفترة بين عام 1979 حتى عام 1990 قبل أن تعود مرة أخرى لمدينة القاهرة، وشغل منصب الأمين العام للجامعة منذ تأسيسها مصريون عدّة مرتين فقط شغل فيها سوري وتونسي.

(31) الدحوج، فادي. "جامعة الدول العربية والقضية الفلسطينية: تحديات وفرص"، الحقيقة الدولية، (2 نوفمبر، 2019)، 2021/3/22، تاريخ الزيارة: <http://factjo.com/Articles.aspx?Id=1432>

في عام 1990 عقد مؤتمر قمة عربية في العاصمة العراقية بغداد وكان من مقرراته الختامية إدانة قرار الكونغرس الأمريكي والذي اعتبر فيه أن مدينة القدس عاصمة لإسرائيل، وعقب اندلاع انتفاضة الأقصى عام 2000 عقدت الجامعة قمة في القاهرة، سميت بـ مؤتمر (قمة الأقصى)، وكان من مقررات هذه القمة إنشاء صندوق باسم انتفاضة الأقصى.

منذ العام 2002 نجح العرب – رسمياً – منحى آخر اتجاه القضية الفلسطينية، ففي ذات العام عقد العرب قمةً في العاصمة اللبنانية بيروت، أطلق فيها الملك السعودي الراحل عبد الله مبادرة عربية للسلام، تضمنت طبيعياً عربياً مع إسرائيل مقابل إقامة سلام دائم وشامل وحل الدولتين وفق القرارات الأممية والشرعية الدولية، تكون فيه القدس الشرقية عاصمة للدولة الفلسطينية، وفي قمة سيرت عام 2010 تم التوافق على خطة عملية لإنقاذ القدس، ووجهت دعوات للأمم المتحدة واليونسكو والاتحاد الأوروبي لتحمل مسؤولياتها وخاصة تجاه المسجد الأقصى.

وبخصوص مبلغ مليار دولار أمريكي، كان تأسيس صندوق عربي لدعم القدس، بالإضافة لدعم المصالحة الفلسطينية، وجاءت مخرجاته في قمة الدوحة 2013م وفي قمة الكويت 2014م لتؤكد على أن القدس الشرقية عاصمة دولة فلسطين كما جاء في المبادرة العربية 2002م المنعقدة في العاصمة اللبنانية بيروت.

ويرى الباحثان أن العرب لم يتم تأدية الدور المنوط إليهم، سواء في دعم الفلسطينيين لاستعادة حقوقهم التاريخية، أم في حصولهم على فرصة إقامة الدولة وعاصمتها القدس الشرقية، فإذا استثنينا حرب عام 1947، فلم يخوضوا سوى حرب واحدة مجتمعين في بدايات تأسيس جامعتهم، أما الحروب اللاحقة فخاضوها فرادى وليسوا مجتمعين، وفي أحسن الأحوال اجتمعت خمس أو ست أو سبع دول، وكان المقدسيين يتظرون منهم الكثير، لكنهم خذلوا من أشقائهم – ونقصد هنا الأنظمة الرسمية – اللهم إلا اجتماعهم على المبادرة العربية للسلام بعد عامين فقط من انتفاضة الأقصى التي كان فيها تخلي عن القدس عن عاصمة فلسطين والاعتراف بشرقيها عاصمة للدولة الفلسطينية مقابل اعتراف وتطبيع عربي كامل مع إسرائيل، وعلى الرغم من هذا التنازل إلا أن إسرائيل لم تقبل بتلك المبادرة.

منظمة المؤتمر الإسلامي: (32)

بحدر الإشارة إلى أن أول اجتماع عقد للمنظمة قد جاء نتيجة الحريق الذي اندلع في المسجد الأقصى عام 1969، ففي ذلك العام عقدت الدول العربية قمة لهم في مدينة الرباط المغربية، وقد تقرر فيها تأسيس منظمة المؤتمر الإسلامي، فعقد بعد أشهر معدودات اجتماع على مستوى وزراء خارجية الدول الإسلامية في مدينة جدة، ليسفر الاجتماع عن تشكيل الأمانة العامة لمنظمة المؤتمر الإسلامي، فكان عام 1970 ليعلن عن ولادة المنظمة

(32) هي منظمة دولية تضم في عضويتها جميع الدول المسلمة، بلغ عدد أعضائها 57 عضواً، تضم دولاً إفريقية وأسيوية ومجموعة من دول البلقان وبشه القارة الهندية، ويبلغ عدد سكان الدول الأعضاء ما يزيد من 1.5 مليار نسمة.

بشكل رسمي في ذاك العام، واتخذت من مدينة جدة السعودية مقراً مؤقتاً ريثما تتحرر القدس، وكانت المملكة من أوائل من تداعى للجتماع والتحرك عند انتفاضة الأقصى، فكانت القمة الطارئة في الدوحة بتاريخ 12/11/2000 بعد فترة وجيزة من اندلاع الانتفاضة، ومع ذلك فلم تقدم تلك القمة الطارئة جديداً يذكر، حيث لم تتعذر مخرجاتها سوى أن أيدت فكرة الدعم المالي الذي اتفق عليه العرب في قمتهم الطارئة التي عقدوها في القاهرة قبل انعقاد تلك القمة.⁽³³⁾

وبعد أربعين عاماً على تأسيسها، قررت الأمانة العامة لمنظمة المؤتمر الإسلامي تغيير اسمها إلى منظمة التعاون الإسلامي، تضم المنظمة في هياكلها التنظيمية مؤتمر الملك والرؤساء، مؤتمر وزراء الخارجية إلى جانب العديد من الأجهزة المؤسسات والم هيئات، ولجان دائمة منها؛ لجنة القدس الدائمة التي يرأسها الملك المغربي، وهي ذات اللجنة التي شكلتها العرب في الرباط عام 1969 لتقريرها منظمة التعاون الإسلامي فيما بعد.

وبعد عشرات المؤتمرات والقمم التي عقدتها المنظمة، أصبح موقفها الرسمي والقانوني دعوة إسرائيل إلى الانسحاب من الأرضي العربية التي احتلت عام 1967 بما فيها القدس الشرقية في اعتراف ضمئي بقرار التقسيم الأممي الشهير رقم (181) الصادر عام 1947 مع أنها لم تأت على ذكر ذلك رسمياً، لأنه يخالف طموحاتها الرامية لتحرير فلسطين وخاصة المدينة المقدسة، أول قبلة للمسلمين.⁽³⁴⁾

ويرى الباحثان أن ردود الأفعال العربية والإسلامية التي أعقبت حريق المسجد الأقصى لا تتناسب وحجم الكارثة التي تتعرض لها فلسطين وعاصمتها القدس الشريف، ومع استمرار إسرائيل في تعنتها ورفضها تنفيذ القرارات الدولية المتعلقة بالقدس، بدأ يخبو حماس المسلمين – الأنظمة الرسمية – ولم تتعذر ردود أفعالهم سوى الاستنكار والشجب، حتى عندما علموا أن الحفريات تحت أول قبلة لهم تهدد المسجد الأقصى، وقد تُسقطه في آية لحظة، ومع امتلاك المسلمين للثروات والموقع والقمة البشرية الهائلة، إلا أن توظيف وتوجيه هذه الموارد والطاقات تجاه القضية الفلسطينية ومدينة القدس ما زال دون المأمول، ودون ما يطمح به أقل المعلمين على تلك المنظمة.

الاتحاد الأوروبي :⁽³⁵⁾

من الجدير بالذكر عندما نتحدث عن الاتحاد الأوروبي وفلسطين والقدس القول بأن أهم دول الاتحاد وهي بريطانيا هي من أوجدت المشكلة الفلسطينية إبان فترة انتدابها على فلسطين والتي امتدت من عام 1948 حتى 1971 وإعطاء وزير خارجيتها بفور وعداً لليهود بمساعدتهم على إقامة وطن لهم في فلسطين وتشجيعهم

(33) عدان، أكرم (2008). قمم منظمة المؤتمر الإسلامي 1969-2008، جامعة القدس المفتوحة للأبحاث والدراسات، رام الله، فلسطين، ص 94-96.

(34) عدان، أكرم (2008)، المرجع السابق، ص 101-102.

(35) الاتحاد الأوروبي هو اتحاد اقتصادي وسياسي فريد من نوعه يضم 28 دولة من دول الاتحاد الأوروبي، والذي ابتدأ بالتعاون الاقتصادي سنة 1958 فيما عرف بالمجموعة الاقتصادية الأوروبية (EEC)، وتطور فيما بعد ليصبح اتحاداً على كل المستويات السياسية والاقتصادية، لديه برلمان واحد ووزير خارجي. ومنذ ذلك الحين، انضم 22 عضواً آخر وتم إنشاء سوق واحد ضخم (يُعرف أيضاً بالسوق "الداخلي")، واستمر السوق الأوروبي في التطور نحو إحداث تكامل بين إمكانيات دوله وصولاً لتأسيس المجموعة الاقتصادية الأوروبية (EEC) والمعروفة بالاتحاد الأوروبي (EU) في عام 1993. للإشتراط أظر: إسماعيل، محمد هشام (2011). موقف الاتحاد الأوروبي تجاه القضية الفلسطينية في الفترة من 1993 إلى 2009، المركز العربي للأبحاث ودراسة السياسات، الدوحة، قطر.

الهجرة اليهودية مغادرين فلسطين ومنهيين انتدابهم عليها قبل يوم واحد فقط من تاريخ إعلان قيام إسرائيل التي ما كانت لولا بريطانيا. وللأوروبيين مواقف مؤيدة للقضية الفلسطينية تمثلت في تصريحات وبيانات أعقبت لقاءات ومؤتمرات، وجاء من أبرزها:⁽³⁶⁾

1- في عام 1976 صدر ما عُرف بإعلان بيان نوفمبر طالبت فيه الدول المجموعة إسرائيل بالانسحاب من الأراضي التي احتلتها عام 1967.

2- إعلان البندقية الصادر في مدينة البندقية الإيطالية عام 1980، والذي اعترف بحق الشعب الفلسطيني في إقامة دولته وحقه في تقرير مصيره، وجاء في ذلك الإعلان ما مفاده أن مستوطنات إسرائيل غير شرعية، مطالباً إياها بالتوقف عن بنائها وأنه لن يقبل إجراءات أحادية الجانب من شأنها أن تغير في وضع مدينة القدس (وما زال على موقفه حتى كتابة هذه الورقة البحثية).

3- بداية العقد الأخير من القرن العشرين قام الاتحاد الأوروبي بالتعاون مع الولايات المتحدة بطرح مشروع يهدف إلى تحقيق السلام في منطقة الشرق الأوسط، ويُسعي ليحل القضية الفلسطينية، وتسوية مشاكلها العالقة؛ كاللاجئين والمستوطنات، فضلاً عن قضية القدس (والتي تعد من أهم القضايا العالقة)، وتختض عن هذه الجهد عقد مفاوضات ثنائية (بين إسرائيل وكل دولة عربية على حدة) أو جماعية؛ وتوجت تلك الجهد بمُؤتمر دولي للسلام عُقد في مدريد عاصمة البلد الأوروبي إسبانيا، إذ قال رعاة المؤتمر ومنظموه أن الهدف منه تكثيف البيئة المناسبة لإقامة دولة الفلسطينية، فكان أن عُقد مؤتمر مدريد للسلام عام 1991 وأطلق عنه مبدأ عُرف (بالأرض مقابل السلام).

4- بيان فلورنسا عام 1996 أكدت فيه الدول الأوروبية وقوفها ومساندتها لأي مفاوضات جادة تسفر عن دولة فلسطينية إلى جانب دولة إسرائيلية آمنة.

وبعد انطلاق اتفاقية الأقصى وما تختض عنها من توقف مفاوضات السلام بين الفلسطينيين والإسرائيليين، وارتفاع مستوى العنف والإرهاب الذي شهدت في الأراضي الفلسطينية، انطلقت مجموعة من الدول والتي عرف باللجنة الرابعة الدولية بهدف دفع عملية بين الفلسطينيين والإسرائيليين، وكان الاتحاد الأوروبي أحد الزوایا الرئيسة فيها.

بقي موقف الاتحاد الأوروبي من القضية الفلسطينية والقدس هو التأكيد على ما جاء في القرار 181 والذي يعتبر أن أي تواجد لإسرائيل خارج تلك الحدود احتلالاً، مطالباً إليها بالانسحاب من الأراضي التي تحتلها، وخاصة القدس الشرقية، حيث يقف الاتحاد الأوروبي موقف التأييد لأن تصبح القدس الشرقية عاصمة للدولة الفلسطينية، وفي ذلك صدرت عدة قرارات مفادها أن (القدس والمستوطنات في تلك الحدود غير شرعية

(36)بني فضل، عصام حمدان (2009). دور الاتحاد الأوروبي في التنمية السياسية تجاه الأرضي الفلسطينية المحتلة (1991-2007)، رسالة ماجستير غير منشورة، جامعة النجاح الوطنية، نابلس، فلسطين، ص 179-182.

وهي عقبة بوجه عملية السلام بين الطرفين). ومن المواقف التي ينبغي ذكرها قرار الاتحاد الأوروبي بعدم التعامل مع منتجات المستوطنات الإسرائيلية المقامة في الأراضي الفلسطينية.

ويرى الباحثان أن الاتحاد الأوروبي يعتبر من أبرز اللاعبين الدوليين، وله وزن على في الساحة الدولية، لكنه بلا شك يخضع القدس كما كل القضايا والمسائل السياسية بل وحتى ما يتعلق بالقانون الدولي – حسب رأينا على الأقل – للتوازنات والحسابات الدقيقة، وعليه فلا يزال يرى أن المصلحة هي مع من يحتل القدس لا مع أهلها المحتلين، رغم تبنيه للعديد من القرارات والتوصيات التي تنصف أهل المدينة المقدسة، وإعلانه المتكرر بالقرارات الدولية ويدعو لتنفيذها في كل مناسبة.

(37) اليونسكو :

تعاطت اليونسكو مع الموضوع الفلسطيني من هذه الزاوية وخاصة بملف القدس، شأنها بذلك شأن بعض المنظمات الدولية المعنية بمثل تلك القضايا وقراراً لها ذات صفة اعتبارية، وعندما تبدي الاهتمام بمنطقة ما فهذا نقطة قوة لهذه المدينة المقدسة. ومن أبرز القرارات الصادرة عن منظمة اليونسكو والمرتبطة بمدينة القدس:

- 1) القرار الصادر في 11/27/1996 الذي يدرج القدس القديمة على قائمة التراث العالمي المهدد بالخطر ويندد بشدة بقيام السلطات بفتح النفق الحاذلي للحائط الغربي للحرم القدس.
- 2) القرار الصادر في 15/6/2000 الذي أكد فيه بأنه يشعر بالقلق تجاه التدابير التي تعيق حرية وصول الفلسطينيين للقدس وتحديداً الأماكن المقدسة في القدس القديمة.
- 3) القرار الصادر في 2/4/2010 الذي أعرب عن قلق اليونسكو البالغ إزاء ما يجري من أشغال يدوية إسرائيلية للتنقيب والحفائر الأثرية في مباني المسجد الأقصى وفي مدينة القدس القديمة بما لا يتنافس مع قرارات اليونسكو والأمم المتحدة ومجلس الأمن.
- 4) القرار الصادر في 13/1/2014 يشجب امتناع إسرائيل عن وقف أعمال الحفر التي ما تزال تعمل عليها في القدس الشرقية ويشجب التدابير والممارسات الأحادية وعمليات الاقتحام التي يقوم بها المستوطنون في القدس الشرقية.
- 5) القرار الصادر في 22/5/2015 الذي يعرب فيه عن أسفه لرفض إسرائيل تنفيذ قرارات اليونسكو السابقة المتعلقة بالقدس ويستذكر امتناع إسرائيل التي وصفها (القوة المحتلة) عن وقف أعمال الحفر والأشغال ما تزال تنفذها بالقدس الشرقية وتأسف لما أحقته قوات الأمن الإسرائيلية بأبواب ونوافذ الجامع القبلي وما زال

(37) منظمة الأمم المتحدة للتربية والعلوم والثقافة تضم 195 دولة ومقرها الأساسي في باريس تأسست عام 1945م وتبعد للأمم المتحدة عام 1946 ولكل عضو فيها صوت واحد هدفها المساهمة بحل السلام والأمن عن طريق التربية والتعليم والثقافة واحترام ثقافات الشعوب ومراعاة تنوعها.

يساورة القلق لإغلاق مبني باب الرحمة والذي يعتبر أحد أبواب المسجد الأقصى ويستنكر موافقة الحكومة الإسرائيلية على إنشاء تلفريك في القدس الشرقية.

6) القرار الصادر في 13/10/2016 الذي يطال الاحتلال الإسرائيلي بإتاحة العودة إلى للوضع التاريخي الذي كان قائماً حتى أيلول 2000 ويستنكر بشدة الاقتحام المتواصل للمسجد الأقصى والحرم القدسي من قبل متطرفين يمينيين إسرائيليين ويستنكر القيود التي فرضتها إسرائيل على المسجد الأقصى ويعتقد عليها ضرورة التزامها بضمان سلامة المسجد الأقصى وأصالته وتراثه الثقافي وفقاً للوضع التاريخي الذي كان قائماً بوصفه موقعاً إسلامياً مقدساً مخصصاً للعبادة، وجاء لا يتجرأ من موقع التراث العالمي الثقافي، ويعتقد مجدداً أن منحدر باب المغاربة جزء لا يتجزأ من الحرم القدسي.

ويرى الباحثان أن تلك المنظمة لا تعدو قرارات الصفة الاعتبارية، ولا تحمل صفة الإلزام، بل ولا تمتلك آلية لذلك، بالمقابل تبقى القرارات والتوصيات التي تصدرها من الأسلحة المهمة بيد المقدسيين والتي تؤكد حقوقهم التاريخية والثقافية وتعزز من موقفهم القانوني في المحافل الدولية.

المبحث الخامس: وضع سكان القدس (حقوقهم وواقعهم) منذ استيلاء الإسرائيليين عليها وحتى اليوم:

تعرض المقدسيين لحملات تجحير وتشريد ومصادرة للممتلكات، باتت إسرائيل اليوم تعطيهم صفة قانونية تحت اسم (مقيم دائم)، تضمن لهم الاستفادة من الخدمات العامة، مقابل دفع الضريبة لتلقي هذه الخدمات، لكن ذلك لا يعني أنهم مواطنون إسرائيليون، وبالتالي لا يحق لهم الترشح والتصويت حتى في الانتخابات البلدية ذات الطابع المحلي البحث، بخلاف عرب إسرائيل الحاصلين على جنسيتها المعروفين باسم (عرب الداخل 48). وكانت الأردن تاريخياً الدولة الوصية على المقدسات الدينية في مدينة القدس، إلا أن إسرائيل قد أسقطت هذه الصفة عبر تسمية سكان المدينة بـ(المقيم الدائم)، وفي حال عدم تمكن المواطن المقدسي التقدم بوثائق رسمية تثبت إقامته في المدينة المقدسة، تُسقط إسرائيل تلك الصفة، وهو ما جرى لآلاف من الأسر الفلسطينية المقيمة خارج حدود المدينة، ومن الجدير الإشارة إليه إلى أن التغيير المكاني لحدود مدينة القدس التاريخية يحرم المقدسيين المقيمين في ضواحي القدس من إثبات مكان إقامتهم في حال الأخذ بالقانون الإسرائيلي الجديد والذي يشترط الإقامة في المدينة أو ضواحيها.

وما يزيد من سوء أوضاع المقدسيين حرمان العائلة الواحدة من جمع شملها، فحتى لو كان أحد الزوجين فلسطينياً لكنه غير مقدس لا يستطيع الحصول على حق الإقامة مع شريكه العائلي، وإن كان مقدسياً، ومن ممارسات إسرائيل ضد المقدسيين التهديد بسحب صفة المقيم الدائم تحت ذرائع شتى وواهية (محاربة الإرهاب وتحديد أمن الدولة...)، وفي حال سحبها يكون المقدسي مقيم غير شرعي (حسب قوانينهم)، مما يجعله تحت خطر الترحيل، وهو ما يتنافي مع ممارسات إسرائيل وواجباتها بصفتها (سلطة احتلال حسب القانون الدولي)

فضلاً عن أن التهجير الفردي والجماعي الذي تمارسه تحاه من تقوم بسحب إقامتهم يخالف المادة الرابعة من اتفاقية جنيف.

وكانت الأردن تمنح مواطني المدينة غير الحاملين للجنسين الفلسطينيين (جنسية بلدتهم الأصلية) ولا الإسرائلية جوازات سفر أردنية مؤقتة، دون أن يعني ذلك أنهم أصبحوا أردنيين، رغم أنه وحتى عام 1988 سنة فك الارتباط القانوني والإداري بين الأردن والضفة الغربية، بما فيهم سكان شرق القدس، كان يحق للمقدسيين الترشح والتصويت في البرلمان الأردني، ومنذ ذلك الحين لم تبق للمقدسيين أية وثيقة رسمية سوى جوازات السفر الأردنية المؤقتة لتساعدهم في التنقل والسفر خارج فلسطين.

سمحت إسرائيل بموجب بطاقة الإقامة للمقدسيين بالتصويت في انتخابات بلدية القدس دون حق الترشح، لكن المقدسيين درجوا على مقاطعتها كوسيلة نضال سلمي راضين للإجراءات الإسرائلية بحقهم، وتأكيداً على أنهم جزء لا يتجزأ من وطنهم فلسطين (ولا يتمتع السكان المقدسيين بالحق المدني الأساس في الانتخاب والترشح لمؤسسات السلطة المركزية (البرلمان - الكنيست - الإسرائيلي) طالما أنهم لا يحملون جوازات سفر إسرائيلية، إلا أن لديهم الحق في التصويت والانتخاب في الانتخابات للسلطة المحلية الممثلة ببلدية القدس، من دون حق الترشح لمنصب رئيس البلدية. مع ذلك فإن الغالبية العظمى من سكان المدينة (المواطنين العرب وهم السكان الأصليين) تقاطع انتخابات البلدية كتعبير عن عدم تسليمها بسلطة الاحتلال والضم الإسرائيلي للمدينة، وللتأكيد على انتفاء المقدسيين الوطني الفلسطيني)⁽³⁸⁾

وبعد أن سيطرت إسرائيل على القدس الغربية قامت بتهجير الأهالي وأقامت مبانيها الرسمية والإدارية على أنقاض بيوقهم (كما الكنيست الذي نوهنا عنها أعلاه)، وعندما احتلت القدس الشرقية استمرت بنفس السياسة لكنها في هذه المرة لاقت معارضة دولية وأمية وعدم قبول واعتراف بتلك الإجراءات (بيع الأراضي والقيود المفروضة على البناء) وما نتج عنها من وضع قائم على الأرض، فضلاً عن تشتيت المقدسيين بأرضهم وتصديقهم بكل الوسائل المتاحة لهم لكل الممارسات المتعلقة بالتنازل عن أراضيهم حتى بلغ الأمر بالإسرائيليين بعرض مبالغ هائلة تساوي عشرات أضعاف القيمة الحقيقة لتلك العقارات.

ومن الجدير بالذكر بأن إسرائيل تتبع سياسة هدم المنازل وبصورة منتظمة بهدف ترحيل المقدسيين وتجميع طابع المدينة وتغيير معالمها كان منها الكثير من الواقع التاريخية مثل حي باب المغاربة الموجود في البلدة القديمة ودليل ذلك الكثير من أوامر الهدم الموثقة، وبالمقابل تعمل وبشكل متوازن بفرض قيود على منح تراخيص البناء وكل هذا بهدف التهجير غير المباشر للأهالي في القدس وخاصة القدس الشرقية وقد لوحظ تدني نسبة كثافة السكان الأصليين بالقياس إلى المستوطنين، وانتقامهم للإقامة في ضواحي مدينة القدس كونها تعتبر من المناطق

(38) عياش، سعيد. "متابعة لقرير جمعية (غير عaimm) حول مكانة الفلسطينيين في القدس الشرقية كـ(مقيمين دائمين)- المغزى والانعكاسات، مدار، (16 يونيو، 2012)، تاريخ الزيارة: 2021/3/28 .<https://www.madarcenter.org>

التابعة للبلدية والتي تثبت أنهم مقيمون في المدينة وذلك لانخفاض تكاليف المعيشة والضرائب المفروضة على سكان مدينة القدس الشرقية.

وبالنسبة لما يخص المخيمات، فإن مخيماً شعفاط الذي جاء معظم سكانه من مخيم ما سكار الذي كان في المدينة القديمة قبل أن يُقللوا للمخيم الجديد الواقع في القدس الشرقية وهو المخيم الوحيد الذي يقع ضمن الحدود الإدارية لمدينة القدس والذي بنت إسرائيل جدار عازل يفصله عنها، وفي الحقيقة فإن الكثير من الأهالي انتقلوا إلى المخيم أساساً للحصول على حق الإقامة، وهو ما منحه لهم إسرائيل، إذ يجعل سكان المخيم من بين السكان المقيمين ضمن حدود المدينة.

ومن المهم التنويه اعتماد إسرائيل على الإحصاء الذي أجرته عام 1967 بعد احتلال القدس الشرقية في ظروف غير قانونية بسبب إتباع سياسة إحصاء الموجودين بذات اللحظة، حيث بلغ بها الأمر لعدم تسجيل فرد العائلة الموجود خارج القدس لحظة إجراء الإحصاء سواء كان داخل فلسطين أو خارجها.

ويرى الباحثان لم يعد لدى المقدسين الوسائل الكافية للحصول على حقوق مواطنة كاملة في فلسطين وفق القرارات الدولية رغم كل ممارسات الاحتلال في الجزء الشرقي من المدينة المقدسة، وعلى ذلك تراهم يتحركون في مختلف المسارات ولعله من المهم أن نذكر المسار الثقافي الذي يعتبر نقطة قوة في مسارهم النضالي ويعول عليه في تثبيت حقوقهم، ولكن كل تلك الوسائل السلمية والنضالية طويلة المدى والتأثير لم يمنعهم من إشعال انتفاضة الأقصى في أيلول من عام 2000 في رفضِ منهم لزيارة رئيس الوزراء آنذاك آرئيل شارون للحرم القدسي.

المبحث السادس: القدس في اتفاقيات السلام

اتفاقية أوسلو

يعتبر اتفاق أوسلو أول اتفاق بحضور دولي بين منظمة التحرير الفلسطينية - الممثل الشرعي والوحيد للشعب الفلسطيني – وبين الحكومة الإسرائيلية، ومن الممكن اعتباره نهاية مرحلة وببداية مرحلة جديدة من الحراك الفلسطيني تعطي مساحة أكبر للنضال السياسي والدبلوماسي، والابتعاد عن مبدأ الكفاحسلح، ومن الجدير ذكره أن أوسلو نجحت بإعادة 700 ألف فلسطيني إلى وطنهم، وقد تفاوت الرؤى القراءات لما يخص ملف القدس في اتفاقية أوسلو فهي من وجهة نظر البعض أعادت وضع ملف القدس على الطاولة بقوة، أما الرأي الآخر فيرى أن تأجيل قضية القدس لمواضيع الحل النهائي يعتبر تنازلاً مبطناً عن المدينة نظراً للظروف الداعمة للتتمدد الاستيطاني وخصوصاً فترة انعقاد مؤتمر أوسلو باعتبار أن الولايات المتحدة (شريك غير موثوق)، والذي تبين لاحقاً في قرارها الاعتراف بمدينة القدس عاصمة لدولة إسرائيل واقتراح عدة مواقع لإقامة العاصمة الفلسطينية المستقبلية.

ويمكن اعتبار اتفاق أوسلو الموقع بين منظمة التحرير الفلسطينية وإسرائيل في البيت الأبيض عام 1993، أول نجاح من نوعه على هذا الصعيد. حيث شكل هذا أول صدع في جدار الموقف الإسرائيلي المتصلب حول القدس، وذلك حين تم إدراج مستقبل المدينة المقدسة كإحدى الموضوعات الأساسية المتعلقة بقضايا الحل النهائي، ذلك الحل الذي كان من المقرر الشروع بالتفاوض وإنائه في فترة لا تتجاوز السنوات الخمس المحددة لنهاية فترة الحكم الذاتي الانتقالي للنضال السياسي والدبلوماسي⁽³⁹⁾. وفي الجهة الأخرى هناك رؤى تسير باتجاه آخر وتحمل نظرة سلبية بما يخص مستقبل مدينة القدس وتطورات الأمور فيها بعد أوسلو ومنها ما سنعرضه الآن.

ترك اتفاق أوسلو نتائج كراثية على مستقبل مدينة القدس، والتي كانت واحدة من أهم القضايا المؤجلة للتفاوض بين الجانبين. وباتت المدينة بعد 28 عاماً من توقيع هذا الاتفاق أقرب إلى التهويد والأسرة بفعل سياسة الاستيطان والتهويد وبناء الجدار وإغلاق المؤسسات الفلسطينية، وأصبح المسجد الأقصى في عين العاصفة الإسرائيلية، بسبب ما يتهدّده من محاولات للسيطرة عليه، من قبل جماعات التطرف اليهودية الناشطة في مجال بناء الهيكل.⁽⁴⁰⁾

وبين هذا الرأي وذاك يظل وضع القدس في اتفاقية أوسلو محطّ الدراسة والبحث وتجاذب الآراء في مختلف المسارات السياسية والديموغرافية بل وحتى الاجتماعية والسياسية منها.

رأينا وملاحظاتنا:

لم يكن اتفاق أوسلو بالسوء والإجحاف الذي اتهمه فيه الكثيرون، لا بل وصل الأمر بالبعض لاتهام من قاموا به بالخيانة والتنازل والتفریط بالقضية، لكنه كان أفضل المتأخر في ذلك الوقت في ظل شعور الفلسطينيين بالخذلان من الجميع، وجاء القرار الفلسطيني بالجلوس على طاولة المفاوضات بعد أن أجبروا على مغادرة لبنان والتوجه إلى تونس واستهداف إسرائيل لهم حتى هناك، فإذا حاسبناه في وقت وظروف وتفاصيل بدء المفاوضات وانتهاء بتوقيعها كانت معقولة ومنطقية، حتى فيما يخص القدس، فقد استطاع مفاوضو الاتفاق انتزاع حقوقهم في القدس فعلياً، ومارست مؤسسات السلطة وزاولت مهامها وواجباتها في دوائرها الرسمية في القدس الشرقية، ربما كان كتب له النجاح فيما لو التزمت إسرائيل بتنفيذها والجدول الزمني للاتفاق.

(39) عيسى، هنا. "الوضع القانوني للقدس"، وكالة معاً للأبناء، (4 يناير، 2018)، <https://www.maannews.net/articles/935173.html>، تاريخ الزيارة: 2021/3/25.

(40) محمد، وسام. "اتفاق أوسلو أضاع القدس والقضية الفلسطينية"، مدينة القدس، (13 أكتوبر، 2018)، <https://alquds-city.com/index.php?s=articles&id=617...2021/4/1>، تاريخ الزيارة: 2021/4/1

حصلت المملكة الأردنية الهاشمية على حق الوصاية على المقدسات الإسلامية في مدينة القدس بعد حرب عام 1967، وتضمنت اتفاقية وادي عربة بنود لرسم الحدود والأمن والعلاقات الاقتصادية وملف اللاجئين والنازحين.

المبحث السابع: الجدار العازل والقدس - صفقة القرن

يأتي بناء الجدار العازل لتحقيق هدف أمني مباشر ولكنه في الحقيقة ليس الهدف الوحيد وإن كان هو المعلن وإنما هناك أهداف أبعد وأعمق تتعلق ببسط السيطرة الكامل على كل المدينة وتوحيد القدس وإخلائها من السكان لتحقيق التفوق demografic ومن ذلك سعي إسرائيل إلى ضم بعض المستوطنات إلى مدينة القدس. وتنفيذ العديد من الدراسات الحديثة بأن الاحتلال الإسرائيلي قد نجح في فرض بناء الجدار حسب المسار الذي حدده حول القدس، وقد تجاوز الجدار الحدود التي رسمتها بلدية الاحتلال للمدينة، إذ إنه امتد في غالبيتها جنوباً وضم نحو 65 ألف دون بمنطقة مستوطنة "فوش عصيون" جنوب مدينة بيت لحم، كما ضم نحو ستين ألف دون في الجهة الشرقية من منطقة مستوطنة "معالي أدريم". راج بعض الأحياء المقدسية من حدود المدينة⁽⁴¹⁾، وقد صادقت عليه الحكومة الإسرائيلية برئاسة شارون على بنائه في سنة 2002، أي بعد عامين من انتفاضة الأقصى المباركة، وقد قمت المباشرة الفعلية في منتصف نيسان من ذات العام، ونشير هنا إلى أن طول الجدار في عيّط مدينة القدس يبلغ نحو 202 كيلومتر ويعزل حوالي 43% من مساحة القدس التاريخية والموقعة في الصحفة الأردنية.

و بما يخصّ الهدف demografic، فإن إسرائيل تحالف ضمن رؤيتها لتقليل نسبة الفلسطينيين إلى نحو 12%， ليقيموا على 11% من أراضي المدينة، و عملياً تمّ بإبعاد آلاف الفلسطينيين وأصبحوا خارج حدود القدس، و تعتقد إسرائيل بأن من الأهداف السياسية بالقدس تنحية قضية القدس إلى قضايا الحل النهائي بمحض فرض سياسة الأمر الواقع، وعن المسار الاقتصادي، تسعى إسرائيل لإضعاف اقتصاد التجار المقدسيين و تدعيم الاقتصاد الإسرائيلي على حساب المقدسيين، بالإضافة لسيطرة تامة على سوق المدينة.

صفقة القرن:

تفضل إسرائيل التفاوض مع العرب فرادى، كما حصل في اتفاقية السلام (كامب ديفيد) مع المصريين، و اتفاقية أوسلو مع الفلسطينيين، وكذلك وادي عربة مع الأردن، ولكن هناك مفاوضات ذات مسار إقليمي كان

(41) مركز رؤية للتنمية السياسية. "الجدار العنصري حول القدس واقعه ودواجهه، (13 يونيو، 2018)، <https://vision-pd.org/archives/302516> تاريخ الزيارة: 23/3/2021

منها مؤتمر مدريد الذي قدّم طرح (الأرض مقابل السلام)، واليوم تقدم صفقة القرن ما يمكن تلخيصه بعبارة (الاقتصاد مقابل السلام) وذلك من مدخل المراهنة على أن الاقتصاد هو العامل المشترك الذي تتفق عليه جميع الأطراف، كما هو أحد المحركات الهامة باتجاه تحقيق سلام حقيقي ومستدام في المنطقة، رعايا في محاولة لاستغلال سوء الوضع الاقتصادي والمعيشي والخدمي للناس في اعتقاد منها أنها قد تنبع أو أنهم سيتنازلون ويقبلون بأقل الشروط، إضافة لقيام الولايات المتحدة بالكثير من الضغوطات الاقتصادية على الجانب الفلسطيني للقبول بها، حيث أوقفت الولايات المتحدة مساحتها – وهي أكبر المساهمين – في منظمة غوث وتشغيل اللاجئين الفلسطينيين (الأونروا)، وأوقفت الدعم المقدم للفلسطينيين فترة حكم الرئيس الأمريكي السابق دونالد ترامب، فالاقتصاد والضغط الاقتصادي حجر زاوية في تلك الخطة، لم تكتفي الولايات المتحدة بهذا المسار من الضغط وإنما عملت بشكل متوازي على تفعيل الضغط السياسي على الفلسطينيين وجيرائهم المعنيين بالوضع الفلسطيني بشكل مباشر. ولا يغيب عننا مشروع التطبيع الإسرائيلي مع عدد من الدول العربية، والذي ابتدأ من الإمارات والبحرين، وما زالت المفاوضات النهائية للتطبيع مع دول عربية أخرى قيد البحث والتداول، في مسعى لتجهيزه دفعة الصرع العربي الإسرائيلي، إلى الصراع ما بين السنة والشيعة، واعتبار التحالف بين دول التطبيع والإسرائيليين الحامي لهذه الدول من الاعتداءات والتهديدات الإيرانية.

وتجدر الإشارة إلى أن العام 1995 قد شهد اعتراف الكونغرس الأمريكي بمدينة القدس عاصمة لإسرائيل، وطلت الإدارات الأمريكية المتعاقبة تعمل على تأجيل ذلك النقل ضمن بند في القانون نفسه أتاح لهم ذلك إلى أن جاء ترامب وقرر تنفيذ القرار فيما فسّره البعض بأنه جزء من تلك الصفقة، ذاك الرئيس الذي قال عنه كثير من المتابعين بأنه يحكم البلاد بخلفية وضمن منظور رجل أعمال لأنه لم يأتِ من خلفية سياسية، فحتى كلمة صدقة بحد ذاتها ربما يكون هو من فضل إطلاقها بما يأتي منسجماً مع خلفيته التي جاء منها إلى البيت الأبيض.

ليس هنالك من شك أن الصفقة تعتبر تحديداً مباشراً للقضية الفلسطينية وللفلسطينيين، فهي تحاول الاستيلاء على القدس وغور الأردن والأراضي التي أنشئت عليها المستوطنات، مع رفض الاعتراف بحق العودة، ورفض الاعتراف بدولة فلسطينية، إلا إذا كان المقصود إقامة هذه الدولة في غزة فقط. أما الأراضي المتبقية من الضفة الغربية والمتمثلة بكتانوتونات متفرقة وغير متصلة، فالخشية أن تحاول الولايات المتحدة إقناع الأردن بنوع من الحكم الإداري أو السياسي عليها، وبذلك يتم القضاء على الحق الفلسطيني في إقامة دولته على ترابه الوطني بما في ذلك القدس⁽⁴²⁾.

أما القدس في تلك الخطة، فستكون المتضرر الأكبر، إذ تختتم تلك الخطة تنازل الفلسطينيين عن كون القدس الشرقية عاصمة لدولتهم، واقتصرها على منطقة أبو ديس كبديل، وفصل أحياء منها كـ(شفاط

⁽⁴²⁾ المعاشر، مروان. "تهديد صفقة القرن وجودي للأردن"، مركز مالكوم كير-كارنيجي للشرق الأوسط، (20 مارس، 2019)، تاريخ الزيارة: 2021/3/25، <https://carnegie-mec.org/2019/03/20/ar-pub-78644>

والعيساوية)، واللافت أن الفصائل الفلسطينية المنقسمة سياسياً في سلطتين (الضفة الغربية، غزة) سواء المنضوية تحت راية منظمة التحرير وغير المنضوية إليها، والمقسمين جغرافياً، اتفقوا جميعهم على رفض تلك الصفقة، وأكملوا على حقهم في إقامة دولتهم المستقلة وعاصمتها القدس الشرقية ضمن حدودها التاريخية المعروفة والتي أقرتها القرارات الدولية.

تابعت الولايات المتحدة السير قدماً باتجاه تنفيذ تلك الخطوة بعد الضغوطات والممارسات التي قامت بها، فأصرت على عقد مؤتمر البحرين وفعلاً عُقد يومي 25-26/6/2019 بغياب كامل للجانب الفلسطيني وحضور متدين المستوى والتمثيل من الأطراف المشاركة إذا استثنينا طبعاً أحد أهم عراقي الصفقة مستشار الرئيس الأمريكي ووزير خارجية البلد المضيف.

رغم كل الترتيبات والاستعدادات والضغط التي مارستها الولايات المتحدة من أجلها يبدو أن القمة فشلت، حتى كوشنر نفسه صرَّح للإعلام عما سماه ورشة، وهي دون المؤقر بالتأكيد، فلم يحضر الفلسطينيون المعنى الأهم بالصفقة، ولم يخضعوا لكل الضغوط التي مورست ضدهم.
والجدير بالذكر أيضاً أن تلك القمة أو الشق الاقتصادي لخطة السلام كانت أول مؤتمر سلام دولي يعقد دون أن يتخذ من القرارات الدولية مرجعية له، لا بل تجنب ذكرها أو الحديث عنها.

ويبدو أن وراء الأكمة ما وراءها، وأن لصفقة القرن تداعيات تحت الطاولة أكثر بكثير مما هو واضح فوقها، والترتيبات الاقتصادية المطروحة تستدعي إعادة تاطير مفاهيم كثيرة منها؛ علاقة السياسة بالاقتصاد، وضرورة تفعيل تحديات جادة وحقيقة إنهاء النزاع العربي الإسرائيلي الذي كان من قبل يصنف على أنه صراع، وبتغير صفتة بعد أسلوب حسب التصنيفات الدولية تغير مسار النضال الفلسطيني، وهذا هو استحقاق صفقة القرن يتبَّه وبقوَّة إلى تحديث جذري في مقتضيات الصراع بمساراته المتشعبة.

رأينا وملاحظتنا: قد يبدو الاختصار في موقف مثل هذا شديد الصعوبة، لكن بالمقابل أن تبدي رأياً وملاحظات على أمر معقد – كالقضية الفلسطينية بكل تعقيداتها – لا يقل صعوبة في ظل التكتيم الإعلامي من العرب، ومع مراعاة أنها بدأت بعروض اقتصادية، لا نبالغ إذا قلنا بشدید اختصار وبجملة واحدة أن تلك التسوية المفترضة لتسوية القضية (الصفقة): تحول القضية الفلسطينية من قضية إلى صفة.

الخاتمة:

حاولنا في الأسطر السابقات استعراض وضع فلسطين عموماً، ومدينة القدس على وجه التخصيص، ابتداءً من الحروب الصليبية مروراً بالحكم العثماني ثم نشأة الحركة الصهيونية، فالانتداب البريطاني الذي كان له الدور في تأسيس إسرائيل، فالمجحرات اليهودية، ثم قرارات عصبة الأمم التي انتهى دورها بتأسيس الأمم المتحدة، ثم تطرقنا لقراراتها والتي كان منها وضع القدس تحت مجلس وصاية تابع لها وخاضع لإدارتها، لكنه بقي حبراً على ورق ولم ينفذ، وقد رأينا أن تتوقف عن استعراض المزيد من التاريخ والتوقف عند (نكسة 1967) لأن ما نتج عنها من ضم إسرائيل للمدينة المقدسة واحتلالها لأراضي القدس الشرقية، ومحاولة فرض سياسة الأمر الواقع عبر التوسع في بناء المستوطنات وإحداث تغيير جغرافي في حدود المدينة والضغط على سكان القدس الأصليين هجرتها، سواء بالترحيب أم بالضغط الاقتصادي والذي لازال قائماً حتى يومنا هذا، قد أصبح أمراً واقعاً مسلماً به، ويصعب الرجوع به إلى الخلف.

تسعى سلطات الاحتلال لتغيير الوضع القائم في المسجد الأقصى المبارك معمارياً وقانونياً، فالمسجد الأقصى ليس للمشاركة ولا للتقسيم، وحق المسلمين فيه وحدهم خالد أبدى. وإن أي محاولة للمساس بالوضع القائم التاريخي والقانوني سيعقبه تبعات خطيرة لذلك، وعلى إسرائيل أن تدرك بأنها كقوة قائمة بالاحتلال بموجب القانون الدولي والقانون الدولي الإنساني، ملزمة بالإيفاء بالتزاماتها والاحترام الكامل للوضع القائم. وعلى سلطات الاحتلال التوقف فوراً عن جميع المحاولات لتغيير الوضع القائم في المسجد الأقصى المبارك، فهي محاولات من شأنها إشعال المنطقة، وبقائها على صفيح من الغليان والتوتر، وهي محاولات تحد الرفض القاطع من مختلف المكونات الفلسطينية، والإسلامية. ونرى أن كل عقلاً العالم والمجتمع الدولي، سيرفضون تلك المحاولات، لما لها من آثار سلبية على عملية السلام برمتها والمنطقة أجمع.

ويظل الوضع القانوني لمدينة القدس وسكانها من أهم الملفات المطروحة في القضية الفلسطينية وقد نال حيزاً مهماً من النضال الفلسطيني باختلاف مسارتها لهذا فهو يستحق دراسات أكثر وأكثر باتجاه: توصيفيه، توثيق، وربما حتى تقديم توصيات حقيقة من أجل إحراز تقدم أكبر في هذا المجال وهذا يعزز بكل تأكيد تثبيت الحقوق الفلسطينية بشكل قانوني.

ومن الأهمية بمكان وجوب الاستفادة من تضارب المصالح بين الدول العظمى، وخصوصاً في منطقتنا العربية، والصراع الدولي فيما بينها، والذي يزداد تأججاً يوماً بعد يوم، يعيينا بالذاكرة إلى طموحات الشعوب العربية في الاستقلال، والذي تحقق لها وبإرادة ذاتية، مستفيدين من انقسام العالم بين معتسرين شرقي وغربي، ومن هذا المنطلق، أرى بأن مستقبل القضية الفلسطينية وخصوصاً مدينة القدس يتطلب الاستفادة القصوى من الظروف الدولية بهدف زيادة عدد الدول الداعمة للقضية الفلسطينية، وإيجاد حل للصراع الفلسطيني الإسرائيلي، والعودة إلى طاولة المفاوضات العلنية، بعيداً عن المصالح الفردية، فضلاً عن التركيز على دور جامعة الدول العربية

ومنظمة المؤتمر الإسلامي، والاستفادة من حصول فلسطين على اعتراف دولي من قبل الأمم المتحدة، وانضمامها للعشرات من الاتفاقيات والمعاهدات الدولية، وخصوصاً المحكمة الجنائية الدولية في استرداد الحقوق الفلسطينية لمدينة القدس وسكانها، وحرمان دولة الاحتلال من التوغل في مشاريع الاستيطان التي تحولت من جزر استيطانية تحيط بها الأراضي الفلسطينية إلى مساحات شاسعة تحيط بالجزر الفلسطينية.

وفي سبيل الدفاع عن حقوق الدولة الفلسطينية، والحصول على الاعتراف الدولي بالدولة الفلسطينية، انضمت "دولة فلسطين" إلى عديد من المؤسسات الدولية، بحيث أصبح بالإمكان البحث عن آليات وطرق الحصول على رد قانوني من محكمة الجنائيات الدولية والمطالبة بتنفيذ القرارات التي تصدر من خلالها؛ مستندين بذلك إلى القوانين الدولية وميثاق روما حيث أن فلسطين قد أصبحت دولة طرف في الاتفاقية؛ وذلك من أجل استثمار الجهود المبذولة على كل الأصعدة واستعادة الحقوق. وتُعد القدس الشرقية أرضاً واقعة تحت الاحتلال حسب قرارات الأمم المتحدة، وينطبق عليها القانون الدولي الإنساني في أسس التعامل مع الأراضي الواقعة تحت الاحتلال، وأنظمة لاهي التي تحظر مصادرة الممتلكات الخاصة وتعتبر ذلك انتهاكاً صارخاً للقانون الإنساني الدولي.

وفي ضوء عدم اعتراف المجتمع الدولي بمشروعية دولة "إسرائيل" في السيطرة على شطري مدينة القدس – باستثناء الاعتراف الأمريكي فترة حكم الرئيس الأمريكي السابق دونالد ترامب –، منذ قرار التقسيم، فإنه يتغير على القيادة الفلسطينية مقاربة القضية وآلية السيطرة عليها وحكمها من قبل الحكومة الفلسطينية وسكان المدينة الأصليين استناداً إلى قرارات الأمم المتحدة، وخصوصاً تلك المتعلقة بالمدينة، بدءاً من قرار التقسيم الذي أقر نظاماً خاصاً للمدينة، مروراً بقرار (رقم 194) والذي يقضي بعودة اللاجئين الفلسطينيين عامة، واللاجئين الفلسطينيين ومن ضمنهم أقارب وأحفاد لما يقارب من (28,000) ألف مقدسياً تم طردتهم عام 1948 من أحياء القدس الغربية، فضلاً عن ما يقارب (73,000) فلسطيني من سكان القرى المحيطة بالمدينة وعدها 38 قرية.

إن التطور في منظومة الجزاء الدولي تتجلّى في مسألة الأفراد جزائياً أمام المحكمة الجنائية الدولية، وما لا شك فيه أن تتبع الجرائم الدولية ومحاكمة مرتكبيها ومعاقبتهما الفعالة لها، يمثل عنصراً مهماً في تفادي وقوع هذه الجرائم وحماية حقوق الإنسان، وحرياته الأساسية، وبث الثقة، وتوطيد العلاقات بين الشعوب، وإنماء التعاون الدولي. ومن هذا المنطلق سوف يؤدي تطبيق منظومة الجزاء الدولي عبر محكمة الجنائيات الدولية، وأالياتها التنفيذية، وبالضرورة، إلى تعزيز ودعم عملية السلام في الأراضي الفلسطينية، والوصول إلى حل عادل لكافة قضايا الحل النهائي بما في ذلك الاستيطان والقدس، وعليه فإن دولة فلسطين بقصد استخدام هذه الأداة لمواجهة عملية الاستيطان في مدينة القدس الشرقية، علّها تكون أداة رادعة للقائمين على العملية الاستيطانية للحد من التمدد الاستيطاني في هذه المدينة.

وان اتجهنا لدراسة علم العقاب، سنرى أن المدف من الجزاء الجنائي هو تأهيل المجرم وإعادة تألفه واندماجه مع المجتمع، ولكن هنالك جرائم لا بد لها من جزاء فجاءت آراء العلماء في أهمية العقاب من خلال تحقيق مبدأ الردع العام، وهو منع الآخرين من القيام بذات الجرائم لما تحدثه من أثر لدى الناس، وهذا ما يؤكد أن العقوبة يجب أن يتجاوز ضررها المنفعة المتوقعة من الجريمة لكي يمحى الجاني عن اقترافها لأن ألم العقوبة يشكل رادعاً عن الإجرام، وهنا نؤكد على أهمية الجزاء الجنائي بصورته (العقوبات والتدابير الاحترازية)، وهكذا تكون قد وفقنا بين الأغراض التي ينشدها هذا الجزاء والمتمثلة بالردع العام، والردع الخاص، وتحقيق العدالة، لما لهذا التوفيق من مساهمة في اختيار نوع المعاملة العقابية ملائمة المحكوم عليه خلال فترة تنفيذه مدة عقوبته.

ومن ناحية أخرى، هنالك وجهات نظر أخرى ترى أن العدالة في يومنا هذا هي عدالة انتقائية أو بطيئة، وأخرى ترى وتفضل أن يتم التعامل مع العدالة كأنها في مراحلها الأولى-المراحل التي لا تزال فيها مفاهيم العدالة آخذة في الترسيخ-، وهي أفضل من المرحلة التي لم تكن فيها هذه العدالة موجودة أصلاً، مع التركيز على ضرورة تطوير مفهوم العدالة الجنائية ليصبح مطابقاً بصورة متساوية في شمل كل من يرتكب جرائم حرب أو جرائم ضد الإنسانية أو جرائم إرهابية، بعض النظر أين ومن ومتى وقعت هذه الجرائم.

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البناء المؤسسي الرياضي للتضامن مع فلسطين

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الملخص

تهدف هذه الورقة البحثية إلى تقديم رؤية وتصوّرٍ سيعلمُ على توحيد الجهود الرياضية المتباشرة وينسق بينها وفق قواعد وسياسات وضوابط منهاجية ومؤسسية. وقد تم اختيار مؤسسة (الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين) كدراسة حالةٍ وكتجربة عملية، لكونها مؤسسة رياضية دوليةٍ تهتم بالجانب الرياضي بالدرجة الأولى؛ تشبيكًا وتنسيقاً، وأيضاً لا تغفل عن الجوانب الأخرى: الاجتماعية والسياسية.

المقدمة

يعتبر العمل المؤسسي ترجمة عملية لمبادئ وقيم دينية عظيمة يشهد لها القرآن الكريم والحديث الشريف، ومن ذلك قوله تعالى: {وتعاونوا على البر والتقوى}، (سورة المائدة- الآية-2)، وقوله: {إن الله يحب الذين يقاتلون في سبيله صفاً كأنهم بنيان مرصوص}، (سورة الصاف- الآية 4)، وقوله سبحانه: {واعتصموا بحبل الله جمِعاً ولا تفرقوا}، (آل عمران- الآية 103)، كما يشهد له قوله صلى الله عليه وسلم: (فعليكم بالجماعـة فإنما يأكل الذنب من الغنم القاصية). الرواـيـة | المـصـدر: النـوـيـ | الحـدـث: تـحـقـيقـ رـيـاضـ الصـالـحـينـ. الصـفـحةـ أوـ الرـقـمـ: 379 | خلاصة حـكـمـ الحـدـثـ: إـسـنـادـ حـسـنـ.

حيث يُعد العمل المؤسسي ذا أهمية بالغة؛ لأنـه ينـفـلـ العملـ منـ الفـرـديـ إـلـىـ الجـمـاعـيـةـ وـمـنـ الـعـفـوـيـةـ إـلـىـ التـخـطـيـطـ وـمـنـ الـغـمـوـضـ إـلـىـ الـوـضـوـحـ وـمـنـ مـحـدـودـيـةـ الـمـوـارـدـ إـلـىـ تـعـدـدـيـةـ الـمـوـارـدـ وـمـنـ التـأـثـيرـ الـمـحـدـودـ إـلـىـ التـأـثـيرـ الـوـاسـعـ. (بـاهـمـ، 2019).

باعتباره شكلاً من أشكال التعبير عن التعاون بين الناس، أو ما نطلق عليه العمل التعاوني، والعمل المؤسسي بهذه الطبيعة ليس اختياراً في عالم اليوم بل هو ضرورة للبقاء والحفاظ على الوجود والمنافسة من أجل تقديم الأفضل؛ حيث لا مكان اليوم للعمل الفردي.

لذلك كانت الحاجة ماسةً لتطوير شـكـلـ مؤـسـسـيـ يـنـظـمـ جـهـودـ المنـظـمـاتـ الشـبـابـيـةـ وـالـرـياـضـيـةـ الدـاعـمـةـ وـالـمـتـضـامـنـةـ معـ (ـالـقـضـيـةـ الـفـلـسـطـيـنـيـةـ)ـ عـلـىـ قـاعـدـةـ التـشـبـيـكـ وـالـشـرـاكـةـ،ـ وـحـيـثـ أـيـ أـشـرـفـ عـلـىـ إـدـارـةـ (ـالـائـتـلـافـ الـعـالـمـيـ لـلـشـابـ)ـ وـالـرـياـضـيـةـ لـلـتـضـامـنـ معـ (ـالـقـدـسـ وـفـلـسـطـيـنـ)،ـ وـتـرـيـطـيـ عـلـاقـاتـ مـتـيـنةـ مـعـ الـعـدـيدـ مـنـ الـمـنـظـمـاتـ الشـبـابـيـةـ وـالـرـياـضـيـةـ،ـ وـشـارـكـتـ فـيـ أـكـثـرـ مـنـ مـؤـمـرـ وـمـلـتـقـيـ رـياـضـيـ،ـ فـإـنـهـ بـداـ ليـ أـنـ مـجـالـ الـعـلـمـ المؤـسـسـيـ الرـياـضـيـ الـمـناـصـرـ (ـالـقـضـيـةـ الـفـلـسـطـيـنـيـةـ)ـ لـاـ يـزـالـ يـعـانـيـ الـكـثـيرـ مـنـ الـضـعـفـ فـيـ هـذـاـ الـجـانـبـ؛ـ تـنـظـيـراـ وـتـنـزـيـلاـ وـمـأـسـسـةـ.

كـمـاـ لـاـ يـخـفـيـ عـلـىـ أـحـدـ الـيـوـمـ فـإـنـ الرـياـضـةـ بـاتـتـ تـلـعـبـ دـوـرـاـ كـبـيـراـ فـيـ التـأـثـيرـ عـلـىـ مـخـتـلـفـ الـقـضـاـيـاـ الـحـيـوـيـةـ فـيـ الـعـالـمـ؛ـ سـلـبـاـ أـوـ إـيجـابـاـ،ـ سـوـاءـ أـكـانـتـ قـضـاـيـاـ دـوـرـيـةـ أـمـ سـيـاسـيـةـ أـمـ إـنـسـانـيـةـ،ـ وـمـنـ هـنـاـ يـأـتـيـ دـوـرـ الرـياـضـيـةـ وـالـرـياـضـيـنـ،ـ الـذـيـنـ هـمـ سـفـرـاءـ الـقـضـاـيـاـ الـإـنـسـانـيـةـ وـالـقـضـاـيـاـ الـعـادـلـةـ،ـ وـذـلـكـ مـنـ خـلـالـ التـعـبـيرـ عـنـ حـبـهـمـ أـوـ كـرـهـهـمـ،ـ وـرـفـضـهـمـ أـوـ دـعـمـهـمـ لـلـقـضـاـيـاـ الـمـؤـثـرـةـ فـيـ مـجـمـعـهـمـ وـعـالـمـهـمـ الـخـاصـ،ـ كـمـاـ يـظـهـرـ دـوـرـهـمـ مـنـ خـلـالـ التـأـثـيرـ فـيـ الـجـمـهـورـ الـذـيـ أـحـبـهـمـ وـيـعـشـقـ

مشاهدة مشاركتهم؛ إما في الحافل الرياضية الدولية وإما في البطولات المحلية. (المؤتمر العالمي للشباب والرياضة 2019-اسطنبول)

خلفية الموضوع:

من خلال متابعي لفعاليات الرياضية، يختلف أنواعها، في عدّة أقطارٍ من العالم رصدت عدّة حالات ومواقفَ عبرَت عن تضامنها مع (فلسطين) والشعب الفلسطيني بأشكالٍ مختلفة، أهمها؛

- تضامن اللاعب الأردني أسامة أبو جامع لاعب تنس الطاولة للأشخاص ذوي (الإعاقة) يرفضُ مواجهة

لاعب صهيوني ضمن منافسات المجموعة الأولى من بطولة العالم المقامة في سلوفينيا والمؤهلة للألعاب

البارالمبية المقررة في طوكيو الصيف المقبل، وذلك رفضاً للتطبيع الرياضي مع أفراد الاحتلال الصهيوني.

(الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين-2020)

- ظهور لاعي المنتخب الجزائري مرتدٍ الكوفية الفلسطينية يتجاوز التعبير عن وحدة الحال والانحياز للحق

الفلسطيني إلى الفخر بانتصار إخوانهم في جولة "سيف القدس"، والبحث عن الدور في تعزيز خيار

المقاومة والصمود. (الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين-2020)

- بطل إفريقيا والعرب في سباق 20 كلم مشي حاتم غوله يُعرب عن تضامنه للشعب الفلسطيني من خلال

صورة تضامنية تجمعه بعلم تونس وعلم فلسطين. (الائتلاف العالمي للشباب والرياضة للتضامن مع

القدس وفلسطين-2020)

- تضامن لاعي فريق "هاماري" السويدي يرفعون العلم الفلسطيني عقب فوزهم بكأس السويد.

- نجوم فريق "مانشستر يونايتد" بول بوغبا وأماد ديايو يرفعان علم فلسطين بعد نهاية مباراة مانشستر

يونايتد ضد "فولهام" في الدوري الإنجليزي. (الائتلاف العالمي للشباب والرياضة للتضامن مع القدس

وفلسطين-2020)

- انسحابُ الجزائرية صبرينة لطرش من بطولة العالم للشطرنج بعد أن أوقعتها القرعة مع لاعبة صهيونية.

(الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين-2020)

- حمزة تشودري وويلي فوفانا يرفعان علم فلسطين أثناء توقيع "ليستر سيتي" بكأس الاتحاد الإنجليزي

لكرة القدم. (الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين-2020)

- تضامن بطل تركيا، لاعب الدرجات الهوائية، البطل (أحمد أوركين) بامتناعه من اللعب والمشاركة

والانضمام في أكاديمية الدرجات الهوائية التابعة (لاتحاد الإسرائيلي) للدراجات الهوائية في الأراضي

المحتلة الفلسطينية بسبب ما يقوم به الاحتلال في فلسطين، وكذلك اعتداء (الاحتلال الإسرائيلي) على

القافلة البحرية التركية (سفينة مرمرة) الداعمة لدولة فلسطين. (أوركين, 2017).

- تضامن اللاعب الجزائري فتحي نوري مع القضية الفلسطينية بالانسحاب من المبارزة من أمام الخصم الصهيوني في أولمبياد طوكيو 2020 ((arabik.rt.com))

- كما تضامن لاعب الشطرنج الموريتاني عبد الرحيم الطالب محمد ابن الـ14 عام في التصفيات النهائية في بطولة العالم للشطرنج بانسحابه من أمام الخصم الصهيوني في بطولة العالم لعام 2021. (الائتلاف العالمي للشباب والرياضة 2012).

وتجد هناك حالات كثيرة مُتشابهة في عدة أقطارٍ من العالم، سجّلت مواقف مُناصرة للقضية الفلسطينية، يصعب حصرها؛ لكن، مع ذلك، لا يوجد أيٌ ناظِمٌ لهذه الجهود؛ تنسيقاً وترتيباً واستثماراً، وهو ما يجعل آثارها محدودة وغير ذات جدوى، وفاعليتها سطحية وغير مؤثرة، ولا تؤتي أكلها على الوجه الذي تقتضيه مصلحة (القضية الفلسطينية)، فهي أقرب لهبة عاطفية منها إلى عملٍ مُؤسسي ومنظم، ومن هذا المنطلق فإن العمل الإداري المؤسسي، وكذلك العمل "التَّشبيكي" التنسيقي العالمي سيكون لهما الدور الكبير في تطوير العمل، وتحسين الأداء، واستثمار الموارد الفرصة الممتدة بالطريقة المثلثي، بحيث تكون "المؤسسة" أكثر فاعليةً وقدرةً على التخطيط والمداومة والاستمرار. وكذلك تعمل على ترتيب الفعاليات الرياضية المختلفة والتنسيق بينها وتركيز جهودها نحو أهدافٍ محددة ومشاريع وبرامج استراتيجية ذاتُ أثرٍ عميق الجذور وبعيد المدى.

ومن خلال المنطلقات سالفَة الذكر فإنه يمكننا القول بأن العمل الإداري الرياضي المؤسسي بإمكانه أن يحقق العديد من أنواع التضامن المختلفة التي من شأنها أن تعود على (القضية الفلسطينية) بالدعم والنصرة.

أهمية الموضوع:

تكمِّن أهمية الموضوع في النقاط التالية:

- تقديم مشروعٍ مُؤسسيٍّ أكاديميٍّ لصالح المؤسسات الرياضية العاملة لفلسطين، يعمل على توحيد جهود المؤسسات الشبابية والرياضية حول العالم للتضامن الأمثل مع القضية الفلسطينية.

- الإسهام في رفع المستوى المعرفي المتعلق بالقضية الفلسطينية وبناء الوعي والفاعلية لدى شرائح واسعة من الشباب والرياضيين.

- جذب انتباه أحرار العالم والرأي العام إلى قضية فلسطين من خلال عملٍ إداريٍّ منظمٍ يُشارك في المحافل الرياضية الدولية.

- تأثير الفعاليات والبرامج الرياضية على شباب ورياضي الأمة في التضامن مع القضية الفلسطينية.

أهداف الموضوع:

تهدف هذه الورقة البحثية إلى تقديم تصوّر لصياغة منظومةٍ إداريةٍ مؤسسيّة لتشبيك الجهود الرياضية المختلفة المتضامنة مع (القضية الفلسطينية). وفتح آفاق جديدة للعمل الرياضي المتضامن مع (القضية الفلسطينية).

وحسن استثمار الفعاليات والأنشطة الرياضية وتعظيم أثرها؛ بما يحقق جدوى عالية في دعم (القضية الفلسطينية) ونصرها.

كما تهدف الورقة من خلال التصور الذي تقدمه إلى تحقيق مختلف أشكال الدعم الرياضي الدولي لصالح (القضية الفلسطينية).

الخلاصة:

إننا من خلال هذه الورقة البحثية نهدف إلى تقديم رؤية وتصورٍ سيعمل على توحيد الجهد الرياضي المتناثرة وينسق بينها وفق قواعد وسياسات وضوابط منهجية ومؤسسية.

وقد تم اختيار مؤسسة (الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين) كدراسة حالة وكتجربة عملية، لكونها مؤسسة رياضية دولية تهتم بالجانب الرياضي بالدرجة الأولى؛ تشبيكًا وتنسيقاً، وأيضاً لا تعفل عن الجوانب الأخرى: الاجتماعية والسياسية.

المحور الثاني: أركان البناء المؤسسي ومكوناته

المقدمة:

المؤسسة والبناء المؤسسي، هو الأمل المنشود والحلم المفقود، الذي يتمناه الجميع ويتطلعون له ويحملون بالوصول إليه.

فكم أنفقت من أموال وكم بذلت من جهود، من أجل إعادة بناء المؤسسات، وكم أجريت من دراسات، وكم عقدت من جلسات وكم أبرمت من صفقات، وكم حررت من وثائق وأديبيات، طمعاً في هذا الأمل المقصود. لذلك تعتبر الإدارة من أهم الأنشطة الإنسانية في المجتمعات على اختلاف مراحل تطورها، ذلك لأنها تؤثر تأثيراً مباشراً على حياة الشعوب والمجتمعات والدول، وهي بهذه المكانة ترتبط بالحياة الاقتصادية والاجتماعية والسياسية. والإدارة اليوم أصبحت علمًا متقدماً له نظرياته وقواعد ومبادئه، كما أنه علم يستجيب للمتغيرات والمستجدات التي تحصل في مجال المعرفة والمعلومات والتكنولوجيا والاتصالات (العلدوني, 2000).

فما هي أركان البناء المؤسسي وما هي أبرز أركانه؟

سنحاول من خلال هذا المحور الحديث عن أركان البناء المؤسسي ومكوناته وذلك من خلال الأقسام الرئيسية التالية:

- عناصر البناء المؤسسي (أركان البناء المؤسسي):

العنصر الأول من عناصر البناء المؤسسي / الفكرة:

لابد أن تكون الفكرة واضحةً ومحددة ومميزة ويكون فيها إبداع وتفرد (تكون جديدة) ومدرورة.

العنصر الثاني من عناصر البناء المؤسسي / المشروعية القانونية:

حينما نتكلم عن المشروعية نتكلم عن الناحية القانونية ونتكلّم عن الناحية الشرعية ونتكلّم أيضًا عن ناحية الأعراف والقيم السائدة في المجتمع أو بالذات الجمّهور الذي تتعامل معه.

العنصر الثالث من عناصر البناء المؤسسي / القيادة:

وهي القدرة على تحريك الناس نحو الهدف المنشود.

العنصر الرابع من عناصر البناء المؤسسي / المال:

كثير من الجمعيات والمؤسسات الرياضية تريد أن تبني نفسها بناءً مؤسسيًا لكن تقف أمامهم مشكلة قضية المال.

العنصر الخامس من عناصر البناء المؤسسي / السمعة:

لا يوجد مقياس معين للسمعة، وإنما هي قضية تقديرية يقدرها أصحاب الإنصاف ولا يُسأل عنها المدير وحده وإنما يُسأل عنها (العاملون، والمعاملين مع المؤسسة، ومجلس الإدارة، والمدير، وأيضاً المنافسين والخصوم، والجمهور).

العنصر السادس من عناصر البناء المؤسسي / الخطط وبرامج العمل:

قم بدراسة الواقع والمنافسين لك والجمهور ومعرفة نقاط القوة والضعف بناءً على ذلك استنتاج أهدافك.

● البناء المؤسسي، ومكوناته الأساسية:

كما أن أي بناء لا يقوم إلا إذا ارتكز على أركان أساسية متينة، وكلما كانت هذه الأركان قوية كلما كان البناء قوياً، ويؤدي ذلك إلى الارتفاع والارتفاع طبقة بعد أخرى، فكذلك بناء المؤسسات، والمنظمات، لا تقوم إلا على أركان أساسية متينة، يرتكز عليها بناؤها المؤسسي.

وبالنظر إلى ما ورد من تعريفات حول مكونات البناء المؤسسي، نستطيع حصر وتلخيص وتعريف مكونات وعناصر البناء المؤسسي للمنظمات الخيرية، فيما يلي:

1- البناء التنظيمي:

لكل منظمة بناءً تنظيمي، يوضح تقييم النشاطات والأعمال والواجبات والأقسام والإدارات، وتنزل عمليه البناء التنظيمي، تحديد أهداف المنظمة، ثم تحديد أوجه النشاطات المختلفة في العمل المطلوب، وتحديد العمليات المطلوبة في كل نشاط وتجمّعها في وحدات إدارية، وتحديد الوظائف في كل عملية، مع تحديد واجبات الوظيفة، والمؤهلات المطلوبة في شاغلها، وتعيين الأفراد وتوكيلهم بالوظائف المطلوبة ومنحهم السلطات الضرورية، لكي يتمكنوا من ممارسة الواجبات الملقاة على عواتقهم، وتحديد العلاقة بينهم، مع توفير التسهيلات والإمكانيات الخاصة بالعمل.

2- الكفاءة المؤسسية:

وتعُرف بأنها فاعلية المنظمة وكفاءتها في استخدام مواردها المتاحة لتحقيق أهدافها بشكل أمثل. وهناك فرق بين الفاعلية (Efficiency)، والكفاءة (Effectiveness)، فالفاعلية تعرف بأنها عمل الأشياء الصحيحة، (Doing right things)، وأما الكفاءة فتعرف بأنها عمل الأشياء بشكل جيد، (Doing things well). وكل هذه المعاني مقصودة في تعريف الكفاءة المؤسسية.

وتتضمن الكفاءة المؤسسية: فاعلية التخطيط، وفعالية التنفيذ، وفاعلية التقويم، وفاعلية الاتصالات.

3- القيادة الفاعلة:

ويقصد بها قدرة القيادة على ابتكار الرؤى البعيدة، وصياغة الأهداف، ووضع الاستراتيجيات، وتحقيق التعاون، وتحفيز الطاقات، من أجل العمل.

4- إدارة الموارد البشرية والمالية:

إدارة الموارد البشرية تعني، عملية توظيف، وقيادة العاملين، لتحقيق أهداف المؤسسة؛ في التوظيف يشمل: استقطاب و اختيار العاملين، والقيادة تعنى تهيئة الظروف التي تمكن العاملين من الأداء، ثم تقوم الأداء لتحديد الاحتياجات التدريبية والتطويرية، ومكافأة الأداء المتميز، وتحفيز العاملين لمزيد من التفوق في الأداء.

5- الكفاءة التسويقية:

ويقصد بها وجود الخطط التسويقية والترويجية لأنشطة المنظمة ومشروعاتها، مع وجود برنامج فعال لتكريس العلاقات الإنسانية وتنشيط العلاقات الخارجية، ووجود شبكة متينة من العلاقات المؤسسية، والتركيز على احتياجات الفئات المستهدفة، وتقديم أفضل الخدمات للجمهور مقارنة بالآخرين، ووجود قاعدة بيانات شاملة عن العملاء وسائل المستهدفين، مع المعرفة الشاملة بالمنافسين والمؤثرين على أنشطة المنظمة، ومعرفة وافية عن طبيعة ونوعية خدماتهم وتميزهم، ومعرفة قطاعات الجمهور، وترتيبها حسب الأهمية، ومعرفة البيئة الحكومية والاجتماعية المؤثرة على أداء المنظمة، ومعرفة مدى تقبل الجمهور للخدمات المقدمة من المنظمة.

الحور الثالث: التضامن الرياضي الدولي مع القضية الفلسطينية

مفهوم المؤسسات الرياضية هي "مؤسسات ينشئها المجتمع لخدمة القطاع الرياضي من كافة الجوانب، بحيث يكون لها هيكل تنظيمي يتفق مع حجم هذه المؤسسة وأهدافها بما يعود بالنفع لخدمة ذلك المجتمع متماشياً مع أهدافه".

وفي هذا الصدد يشير دافت، روبينز **Dafat Robbins**، إلى أن "المؤسسة الرياضية هي تكوين اجتماعي يرتبط بال المجال الرياضي كمهنة وصناعة، تتحدد أهدافها بطبيعة الأنشطة التي تمارسها تلك المؤسسة، والعلاقات المترادفة بين تلك الأنشطة ومؤسسات المجتمع الأخرى".

ويوضح المفهوم السابق أن هناك ثلاثة أبعاد مرتبطة بمفهوم المؤسسة الرياضية.

أولاً: التكوين الاجتماعي:

والمقصود به أن المؤسسة الرياضية مهما اختلف تصنيفها تتكون من مجموعات وأفراد يتفاعلون فيما بينهم لإتمام وظائف تلك المؤسسة، فضلاً عن الأهداف الاجتماعية التي تؤديها تلك المؤسسة لخدمة المجتمع الذي توجد فيه وتأثيرها على الفرد والأسرة.

عبرت العديد من المؤسسات والأندية الرياضية الدولية من خلال المحافل الرياضية تضامنها ودعمها الكامل للقضية الفلسطينية، حيث سيدرك الباحث في هذا القسم أهم أشكال التضامن.

-نادي ديبورتيفو باليستينو إنجازات أكثر من رياضية

نادي ديبورتيفو باليستينو دخل خانة الاحتراف من أوسع الأبواب بقصد لقب الدوري والكأس التشيلي مراتٍ عدّة، لكنه تجاوز الإنجازات الرياضية بتوجيهه ركلاتٍ في مرمى الاحتلال الصهيوني تؤكّد على الحب للوطن والهوية الفلسطينية التي طُبعت على صدور اللاعبين وغُرست في قلوبهم.

(دبورتيفو باليستينو) في دولة تشيلي في قارة أمريكا الجنوبيّة الذي تأسّس عام 1920 على يد أبناء الجالية الفلسطينيّة في أمريكا الجنوبيّة، والذي لعب دور السفير لبلاده في القارة الجنوبيّة من خلال رفع العلم الفلسطيني لأكثر من عشر مرات في المحافل الدوليّة، ومن أجمل الأنشطة التضامنيّة له بتعديل رقم 1 إلى خريطة فلسطين على ملابسه الرياضيّة التي يجول بها ملاعب الكرة الأرضيّة، مؤخراً احتفل نادي فلسطين الرياضي في تشيلي بطريقّةٍ تضامنيّةٍ معنوّةٍ عندما خلط تراب المدن الفلسطينيّة بتراب ملعب لستينا الملعب الخاص بنادي فلسطين الرياضي في دولة تشيلي في قارة أمريكا الجنوبيّة ، كي لا ينسى أطفال الجالية الفلسطينيّة في القارة الجنوبيّة وطنهم الأم فلسطين، هنا تتجسدُ معانٍ التضامن الرياضي لنادي فلسطين الرياضي (باليستينوا, 2018).

<https://fb.watch/4B-QLqodrp/>

المحور الرابع: الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين.

الائتلافُ العالمي للشباب والرياضة للتضامن مع القدس وفلسطين هو إطارٌ تنسقيٌ يعملُ على تجميع الجهود الشبابية والرياضية المبذولة من طرف المؤسساتِ الشبابية والرياضية حول العالم، بما يخدمُ قضية فلسطين وبيت المقدس

الرسالة

رسالة هذا الائتلاف تَعتمدُ على تنفيذ مجموعة من البرامج والفعاليات الشبابية والرياضية المحلية والدولية التي تهدفُ إلى عونِ وثباتِ الشعب الفلسطيني حتى تَنيل حقوقه العادلة وإقامة دولة المستقلة على كامل فلسطين من البحر إلى النهر.

الرؤية

تقوم رؤية الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين على تقاسم مسؤولية تحرير فلسطين مع جميع مكونات الأمة وأحرار العالم، حيث يعتبر أبناء الحركة الرياضية مكوناً أساسياً من مكونات الأمة الفاعلة.

الأهداف

- 1 تنمية وتطوير العضوية في الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين، بضم مؤسسات وأندية رياضية ومشاهير ومحترفين رياضيين جدد باستمرار.
- 2 توطين العمل للفلسطينيين في الأقطار على مستوى الأندية والمؤسسات الرياضية الدولية والمحليّة.
- 3 اعتماد المشاريع الرياضية الرائدة في خدمة القضية الفلسطينية وتنفيذها بالتعاون بين مكونات الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين.
- 4 التبادل المستمر للخبرات وتجارب العمل بين الأعضاء للوصول إلى أفضل صيغ العمل لأجل فلسطين.
- 5 تطوير المحتوى العلمي عن فلسطين وتوثيقه واعتماده وتنفيذها لدى أعضاء الائتلاف العالمي للشباب والرياضة للتضامن مع القدس وفلسطين.

الوسائل

- 1 عقد شراكات مع مختلف المؤسسات الرياضية والشبابية لتنفيذ البرامج والأنشطة الخادمة للقضية الفلسطينية.
- 2 تأمين محتوى ومناهج موثوقة عن القضية الفلسطينية.
- 3 إطلاق حملات إعلامية دورية لمواكبة تطورات القضية الفلسطينية.

- 4 إعداد برامج وفعاليات رياضية مرنة لتنفيذها في الأقطار (بطولات – تظاهرات – ملتقيات..)
- 5 تفعيل دور وسائل التواصل الاجتماعي لدى منتسبي الحركة الرياضية بما يخدم القضية الفلسطينية
- 6 العمل على تنظيم فعاليات رياضية مركزية دعماً للقضية الفلسطينية (مخيمات – بطولات – دورات..)

واجبات أعضاء الائتلاف العالمي للشباب والرياضة للتضامن مع فلسطين.

- 1 تفعيل مقاطعة الاحتلال الصهيوني عن طريق مقاطعة البطولات والدورات التي تضم الفرق الممثلة للكيان الصهيوني.
- 2 المشاركة في كافة البرامج والأنشطة المجتمعية الداعمة لفلسطين.
- 3 تناول القضية الفلسطينية بشكل علمي منهجي موضوع جنباً إلى جنب مع المناهج الرياضية.
- 4 استثمار الإطلالات الإعلامية للرياضيين المحترفين والمشهورين لإيصال صوت فلسطين محلياً وعالمياً.
- 5 تحصيص إيرادات بعض المباريات والأنشطة الرياضية لصالح القضية الفلسطينية.
- 6 رفع علم فلسطين وصورة المسجد الأقصى في جميع الفعاليات والمحافل المحلية والدولية.
- 7 حث الأندية واللاعبين الموهوبين على تناول القضية الفلسطينية في مشاريعهم وهواياتهم.
- 8 تسمية الأندية والفرق الرياضية باسم المدن والقرى والشهداء الفلسطينيين.
- 9 تنظيم فعاليات عاجلة للتضامن مع فلسطين في القضايا الطارئة.
- 10 المشاركة في الفعاليات التي تدعم القضية الفلسطينية.
- 11 نشر القضية الفلسطينية في الأوساط الرياضية.
- 12 اللعب مع الفرق الفلسطينية وتحريك القضية عالمياً.

الخور الخامس* استبيان الورقة البحثية بعنوان البناء المؤسسي الرياضي للتضامن مع فلسطين.

السؤال	5	4	3	2	1
1. هل ترى أن العمل المؤسسي التضامني شكل من أشكال التعبير عن التضامن مع فلسطين؟					
2. هل ترى أركان البناء المؤسسي شكل من أشكال نجاح المؤسسة الرياضية؟					

					3. هل هناك قيمة إضافية للعمل المؤسسي التعاوني في مؤسستكم؟
					4. ما نسبة اثر البناء المؤسسي علي التعاون في مؤسستكم؟
					5. هل هناك قيمة اضافية عند امتناع اللاعبين الدوليين عن اللعب مع الخصم الصهيوني في المحافل الدولية؟
					6. هل هناك للعمل الرياضي التضامني أثر على القضية الفلسطينية؟
					7. هل اعتماد المشاريع الرياضية التضامنية في مؤسستكم كان لها أثر إيجابي على القضية الفلسطينية؟
					8. ما قيمة الاستفادة من تبادل الخبرات والتجارب بين الأعضاء العاملين في المؤسسات الرياضية العاملة لصالح القضية الفلسطينية؟
					8. ما قيمة الاستفادة من تبادل الخبرات والتجارب بين الأعضاء العاملين في المؤسسات الرياضية العاملة لصالح القضية الفلسطينية؟
					9. ما حجم معلومات اللاعبين الرياضيين عن المعرف المقدسية في مؤسستكم الرياضية؟
					10. هل تؤيد إقامة عمل رياضي تضامني بالشراكة بين مؤسسات رياضية أخرى مع مؤسستكم؟
					11. هل هناك تأثير للإعلام الرياضي التضامني مع القضية الفلسطينية على اللاعبين وعائلاتهم؟
					12. هل هناك تأثير لتفعيل مقاطعة الكيان الصهيوني عن طريق مقاطعة البطولات والدورات الدولية التي تضم الفرق الممثلة للكيان الصهيوني؟

					13. هل ترى هناك جدوى عالية لدعم القضية الفلسطينية من خلال المؤسسة الرياضية؟
					14. هل ترى مقاطعة الاحتلال الصهيوني رياضياً شكل من أشكال التضامن الرياضي مع فلسطين؟
					15. هل هناك أثر إيجابي لبناء العلاقات الرياضية الدولية لصالح التضامن مع القضية الفلسطينية؟
					16. ما أثر اعتماد المشاريع الرياضية في فلسطين في خدمة القضية الفلسطينية؟
					17. هل هناك أثر إيجابي لرفع صورة المسجد الأقصى وعلم فلسطين في المحافل الدولية الرياضية؟
					18. هل هناك تأثير إيجابي لتسمية الأندية والفرق الرياضية باسم المدن والقرى الفلسطينية؟
					19. هل التضامن الرياضي مع فلسطين له أثر في احباط نفسي الاحتلال الصهيوني رياضياً؟
					20. هل ستشارك في أي برنامج رياضي يتضامن مع القضية الفلسطينية؟
					المجموع

المقترحات والتوصيات

- البناء المؤسسي أو العمل من خلال مؤسسة، شكلٌ من أشكال التعبير عن التعاون بين الناس أو ما نُطلق عليه العمل التعاوني، والعمل المؤسسي بهذه الطبيعة ليس اختياراً في عالم اليوم بل هو ضرورة للبقاء والحفاظ على الوجود والمنافسة من أجل تقديم الأفضل؛ حيث لا مكان اليوم للعمل الفردي.
- توصي الورقة البحثية بالعمل على تأسيس "شبكةً عالميةً داعمة لقضية فلسطينية" من المؤسسات الرياضية في العالم.
- لا يخفى (التثبيك) ما من أهمية كبيرة في رفع مستوى التفاعل لتطوير العمل الرياضي لصالح (قضية فلسطينية)
- توصي الورقة بالبحث عن العوامل التي من شأنها أن تحفز المؤسسات الرياضية على التضامن مع (قضية فلسطينية).
- تناول القضية الفلسطينية بشكل علمي منهجي موثق جنباً إلى جنب مع المناهج الرياضية في المؤسسات الرياضية .
- تخصيص إيرادات بعض المباريات والأنشطة الرياضية لصالح القضية الفلسطينية.
- عقد شراكات مع مختلف المؤسسات الرياضية والشبابية لتنفيذ البرامج والأنشطة الخادمة لقضية فلسطينية.
- تعزيز مقاطعة الاحتلال الصهيوني عن طريق مقاطعة البطولات والدورات التي تضم الفرق الممثلة للكيان الصهيوني.
- إطلاق حملات إعلامية دورية لمواكبة تطورات القضية الفلسطينية وتفعيل دور وسائل التواصل الاجتماعي لدى منتسبي الحركة الرياضية بما يخدم القضية الفلسطينية.
- التبادل المستمر للخبرات وتجارب العمل بين المؤسسات المتضامنة مع فلسطين للوصول إلى أفضل صيغ العمل لأجل فلسطين.

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طارق سويدان 2

محمد ناجي بن عطية، البناء المؤسسي 2016

التحديات التي تواجه رأس المال الاجتماعي للأسرة الفلسطينية "دراسة سيكولوجية للأسرة الفلسطينية في زمن ما بعد الحداثة"

أحمد خالد الزعترى، سناز زهير عبد الوالى الرفوع

الملخص

. بمراجعة التغير الحاصل في تركيبة الأسرة الفلسطينية، نجد أنها قد تراجعت عن كونها أسرة متعددة إلى أن أصبحت أسر صغيرة ونوية، أصبح شغلها الشاغل توفير أنها الاقتصادي والاجتماعي، بعيداً عن المصلحة العامة للعائلة أو العشيرة، ما أدى إلى تراجع دور الأسرة في صنع القرار، وانتقال هذا الدور إلى المؤسسات الاجتماعية والتنظيمات الخزينة، والتي لعبت الدور الأكبر في إعادة صياغة وتشكيل المجتمع وتوجهاته، فأصبح الفرد القاعدة الأساس لبناء المجتمع. وبناء عليه، يسعى الباحث إلى تقديم ورقة بحثية تتناول فيه صراع الأدوار بين

الأسرة الفلسطينية والمؤسسات الاجتماعية (المحلية والأجنبية) في تشكيل رأس المال البشري، ولعب الدور السياسي والاقتصادي والاجتماعي الناظم لها، في محاولة من الباحث إلى تقديم مقترنات ووصيات تهدف إلى محاربة محاولات التحكم والسيطرة على الهوية والوجود الفلسطيني والبعث بهم، في مسعى إلى إعادة دور الأسرة والعشيرة الفلسطينية في التأثير على عملية صنع القرار وتحديد المصير، بعيداً عن محاولات تأسيس العمل الاجتماعي، والذي أدى إلى تراجع مكانة الأسرة ودورها في النهوض بالمجتمع، والتوجه نحو المصلحة الشخصية في زمن ما بعد الحداثة، والذي وإن تجاوزناه، سيعمل على تغيير كافة المفاهيم الأخلاقية والاجتماعية لدى المواطن الفلسطيني.

الكلمات المفتاحية: الأسرة، رأس المال الاجتماعي، رأس المال الاقتصادي، العولمة، الغزو الثقافي، كي الوعي، عصر ما بعد الحداثة.

المقدمة

تشكل الروابط الاجتماعية في المجتمعات عن طريق عدة عوامل، تتركز أساساً على روابط "القرابة، الجوار، المواطنة، الصداقة...". ومن الممكن أن تطغى إحدى هذه العوامل على الآخريات بناء على الظروف التي تعيشها البلد، ففي العادة يدفع الأفراد عن علاقات القرابة، إلا أنها، وفي مجتمعات المدن، تبدأ بالاضمحلال والتراجع، في ظل الانشغال بأمور الحياة الخاصة، مع التحول نحو الأسر النووية، وبؤكد ابن خلدون، والعديد من علماء الاجتماع الحضري، أمثال لويس ويرث بأن علاقات الأقرباء تضعف وتتلاشى في ظل التطورات الحاصلة والتغيرات في بناء الأسر، كما أن الروابط الاجتماعية يمكن تجسيدها في ثلاثة أشكال، وهي رباط اجتماعي ربط بمحاري أو اقتصادي، ورباط سياسي⁽⁴³⁾.

وتفترض الدراسة أن الوسط الحضري يعد العامل الرئيس المؤدي إلى التغيير في طبيعة روابط الأقرباء، والتي تراجعت بشكل ملحوظ في ظل ازدياداً لظاهرة الفردية والمصلحة الشخصية بعيداً عن التفكير الإنساني المجتمعي، وهو ذات الطابع الذي يغلب على عقيلة وعلاقات الأفراد في الحياة الحضرية. كما تفترض الدراسة أن التغيير الحاصل في نمط الأسرة (الانتقال من الأسر الممتدة إلى الأسر النووية) قد أضعف رأس المال الاجتماعي المبني على دعم وتأييد العشيرة/القبيلة والتوجه نحو الحصول على دعم الحزب والعمل المؤسسي بعيداً عن المشاريع العائلية.

مقاربات نظرية

(43) عبد الكريم بوبحاري، تفكك الرابطة الاجتماعية عبر وسائل الاتصال من الأنوميا إلى ظاهرة الخواص الاجتماعية، فعاليات الملتقى الوطني الرابع لقسم علم الاجتماع يوم 07 نوفمبر 2006، منشورات كلية العلوم الإنسانية والاجتماعية، جامعة الجزائر ، ص304.

عند إجراء مقاربة في نظريات علم الاجتماع، نجد أنه وعلى الرغم من التحولات الواضحة على أنماط الإنتاج في المجتمع الفلسطيني، والتي أدت إلى تحولات في الأشكال البنائية للأسرة، والانتقال من حياة البداوة والفلاحة إلى حياة المدن، إلا أن الاستناد إلى مبدأ "الختمية الاقتصادية" من المنظور الماركسي لا يصلح للتطبيق، فالتحولات الاقتصادية التي شهدتها المجتمع الفلسطيني لم تنجح في تحويل منظومة القيمة والعلاقة لدى أفراد الشعب الفلسطيني، فيما يعرف بالبناء الفوقي، ومكانة الأب (شيخ العشيرة)، وبالتالي نجد أنه وعلى الرغم من غياب القبيلة والعشيرة الفلسطينية كبناء ونسق اجتماعي "سائد في العقود الأخيرة، إلا أن ذلك لم يؤد إلى غياب الانتماء القبلي لدى الأفراد والجماعات، فما زال التفكير البدوي سائداً في ذهنية المواطن العربي عامة، وفي بلاد الشام على وجه التحديد⁽⁴⁴⁾. وهو ما أكدته هشام شرابي بقوله "... يبين استمرار الولاء العشائري في المجتمع البطيركي الحديث مدى بقاءه مقيداً بالأشكال البطيركية القديمة، فلم يؤد تطور المدن ولا تطور المجتمع والدولة إلى قيام بناء اجتماعي يحل محل البناء البطيركية القديمة، هكذا استمر الانتفاء العائلي على أساس الأخلاص والولاء، وأصبح أكثر فاعلية من آية أيديولوجية ناظمة"⁽⁴⁵⁾.

أما المدرسة الأنثروبولوجية، فعلى الرغم من أنها لم تحدد تعريفاً للقبيلة، إلا أنها أشارت في تعريف القبيلة بأنها عبارة عن "كيان ذو هوية ثقافية يتداول لغة محددة ونظام من الرموز والمعاني، وغالباً ما تكون في حالة التصادم مع الدولة التي تمثل الشرعية السياسية، وهي كيان سياسي يكتسب خصوصيته المتمثلة في امتلاكه نوعاً من النظام السياسي ولو في شكله البدائي والعفوبي"⁽⁴⁶⁾.

ومن جهة أخرى، يمكن تناول العلاقة بين النظام العشائري والدولة في ذهنية المواطن الفلسطيني من خلال فكرة رأس المال الاجتماعي، والذي بينها بيير بوردي باعتبار أن "جميع أشكال القوة سواء أكانت مادية أم ثقافية أم اجتماعية أم رمزية، إنما يتم استحضارها من قبل الأفراد، إذ يركزون على المصادر الثقافية والاجتماعية والرمزية المختلفة بهدف المحافظة على مواقعهم ووضعهم في النظام الاجتماعي، والتي تمثل بالنسبة لهم رأس مال اجتماعي يمكن الاستناد إليه وبقاؤه عندما تفتقر بعلاقتها قوة اجتماعية بحيث تصبح موضوعات ذات قيمة يناضل الأفراد من أجلها"⁽⁴⁷⁾.

وذلك هذا الصدد، تناول الحوراني (2012) في دراسته العشيرة كرأس مال اجتماعي، والتي خلص فيها إلى أن "العشيرة تمثل رأس مال اجتماعي، وأن الولاء العشائري ما يزال قوياً، إذ يحقق الدعم الوجدي المتمثل

⁽⁴⁴⁾ محمد الحوراني. "العشيرة رأس مال اجتماعي: دراسة سوسيولوجي لمكونات الولاء العشائري وتحولاته في المجتمع الأردني"، المجلة الأردنية للعلوم الاجتماعية، 2012، مج 5، ع(2): 172-201.

⁽⁴⁵⁾ هشام شرابي. البنية المطركية: بحث في المجتمع العربي، الأهلية للنشر والتوزيع، بيروت، لبنان، 1987، ص 40.

⁽⁴⁶⁾ عطا الله النوعي. "سوسيولوجي البنية القبلية - دراسة نظرية"، مجلة العلوم الاجتماعية - جامعة الأغوات، 2018، مج 7، ع(31): ص ص .80-72

⁽⁴⁷⁾ بيير بوردي. العقلانية العملية حول الأسباب العملية ونظرياتها، ترجمة عادل العوا، ط1، دار كنعان، دمشق، سوريا، 2000.

بالاطمئنان والأمن الوجودي والاعتداد بالذات والثقة، كما يتحقق أبناء العشيرة الوصول إلى المصادر النادرة مثل الحصول على المال والعمل والمنصب والحركة الرأسية والقوة الاجتماعية، والقدرة للوصول إلى أصحاب القرار، وتحقق العشيرة المرجعية التجانسية والتي تتجسد توازن العلاقة والاتساق الفكري والاتفاقات المشتركة، والقدرة على حشد التضامن في المواقف الطارئة⁽⁴⁸⁾.

الأسرة النووية والممتدة في عصر ما بعد الحداثة

تعتبر دراسة العلاقة المتبادلة بين الأسرة (الحضارية والحداثة) والقرابة من بين أبرز المواضيع التي أثارت اهتمام علماء الأنثروبولوجيا، وعلماء الاجتماع الحضري، وحتى علماء الاجتماع الأسري، إذ يؤكّد عالم الاجتماع الأمريكي وليام جود W.Good (1917-2003) في كتابه "الثورة العالمية وأنماط الأسرة" على تراجع هذه العلاقة على المستوى الدولي، إذ غدت دول العالم أكثر صناعةً وتحضراً، والذي ساهم في تحول النسق الأسري نحو نسق الأسرة الزوجية (الأسرة النووية)، نظراً لملائمة واقع الحال الذي تعشه هذه الأسر، وخصوصاً التوجه نحو عمل كلا الزوجين، وفي هذا الصدد أشار بقوله "بينما يتغلغل النسق الاقتصادي ويمتد من خلال التصنيع تغير أنماط الأسرة وتضعف روابط القرابة الممتدة، وتحلل أنماط البيعة، لتتجه نحو بعض أشكال النسق الزوجي الذي يبدأ في الظهور، وهذه هي الأسرة النواة، التي تُصبح وحدة قرابة مستقلة"⁽⁴⁹⁾.

وبذلك نجد أن التغيرات العالمية الحاصلة، والتي ظهرت بشكل جلي في انتقال المجتمعات من كونها ريفية أو بدوية إلى مجتمعات صناعية، مروراً بظاهر العولمة الثقافية، وصولاً إلى عصر ما بعد الحداثة، قد فرضت نفسها وأثرت بشكل كبير في ظهور الأسرة النووية، أي أن تغير ثقافة معيشة الأسرة من حياة الفلاحية والبدوية إلى الحياة الحضارية، كانت من أبرز العوامل التي أوجدت هذا النوع من الأسر، والذي ساهم بشكل واضح في تراجع روابط الأقرباء وإعلان زوال الأسرة الممتدة لدى الكثير من الأسر، خصوصاً تلك الأسر التي اعتمدت على النسق الاقتصادي الفلاح/البدوي، والذي فرض عليها هذا الواقع مسبقاً، في سبيل خدمة الأرض التي تتطلب الجماعة، وتعظيم شأن الأمير في العائلات البدوية، وساهم بشكل جلي في هجرة الأسرة النووية إلى المدن، أو الحياة باستقلالية عن الأسرة الممتدة الموجودة في الريف.

نشأة المجتمع الأبوي المستحدث في عصر الحداثة وما بعد الحداثة

شهد المجتمع الفلسطيني تغيراً جذرياً في نمط الحياة الأسرية لدى معظم العائلات الفلسطينية، في ظل تنامي التوجه نحو العمل المؤسسي، والابتعاد عن العمل التطوعي، وإقامة المشاريع العائلية، والبحث عن فرص

⁽⁴⁸⁾ محمد الحوراني، مرجع سابق، ص 172.

⁽⁴⁹⁾ سناء الخولي، الأسرة و الحياة العائلية، دار النهضة العربية، بيروت، 2009، ص 66.

عمل لدى القطاعين العام والخاص، ما أحدث طبقة نيلية هجينة (برجوازية مستحدثة) تعيش في جو من التناقض بين مفهوم الأسرة المدينة والأسرة البدوية أو الفلاح، مع حدوث تناقض واضح بين تلك الطبقات البرجوازية وطبقة العمال في المدن، إذ غالب عليها التناقض في قدرتها على التعايش مع ظروف حياة المدينة، والاستمرار في الالتزامات المجتمعية للقبيلة أو العشيرة، في ظل ارتفاع مستلزمات الحياة المادية، ما أحدث فجوة بين الأجيال، وساهم في خلق تناقض واضح، بين أحقيبة الفرد في الاستقلالية أو استثماره مخزونه وإرثه الاجتماعي في بناء الأسرة⁽⁵⁰⁾.

ولم يصل الحال بهذه الأسر إلى حسم أو تأليف شكل متصالح ما بين تطلعاتها وأمانيتها في تحقيق الذات واستقلاليتها عن الأسرة الممتدة، وبين القيم والاتجاهات الثقافية والفكرية التي تتطلب العمل المشترك مع الأسرة الممتدة، سواء في توزيع الإرث، أم في استمرار المشاريع العائلية (الزراعة، تربية الماشي، الحرف اليدوية التقليدية..)، ما خلق بناء مجتمع متفسخ، تنتشر فيها ممارسات متناقضة بين ما هو معلن وما هو خفي لدى ثقافات واتجاهات هذه الأسر، وتعيش في نزاعات داخلية، وتمزقها "الحنين، الندم، الحزن" للعودة إلى الماضي، للعيش بوئام وسلام مع النفس⁽⁵¹⁾.

المطالبة بالديموقратية والاستقلالية في عصر ما بعد الحداثة

تؤكد الدراسات السوسيولوجية إلى أن المجتمعات القبلية والفلاحية تستند إلى مبادئ ومرتكزات تقوم على تعظيم دور (الأب) في ظل مجتمع بطيء، تسوده عادات وتقاليد راسخة، وعلى الرغم من ثبات واستمرارية هذا النمط من التعايش بين القبائل والعشائر، إلا أنه قد أقصى وبشكل واضح مبادئ الديمقراطية، فاستعاض عنها بالسلطة⁽⁵²⁾.

وبذلك نجد تنامي التوجه الأسري نحو تحقيق الذات، بعيداً عن تفرد كبير العائلة في القرارات، والتبعية الاقتصادية في ظل إقامة مشاريع عائلية مشتركة، مع انعدام خصوصية الأسرة، والتدخل في كافة الشؤون والمشاكل الأسرية، والذي ساهم في سعي الأسر الفلسطينية نحو الاستقلالية والتوجه نحو تشكيل نمط الأسرة النووية المستحدثة، والتي تطلب بشكل كبير مشاركة الزوجة في العمل، وخصوصاً لدى الأسر التي تعتمد على الراتب الشهري، بخلاف الأسر التي تمتلك مصالح وأعمال خاصة تسمح باستقلالية الزوج وتفرده بالعمل، وعدم الحاجة لعمل الزوجة.

⁽⁵⁰⁾ هشام شرابي، النظام الأبوي وإشكالية تخلف المجتمع العربي، ط2، مركز دراسات الوحدة العربية، بيروت، 1993، ص31-28.

⁽⁵¹⁾ علي زيعور، التحليل النفسي للذات العربية: أنماطها السلوكية والأسطورية، دار الطليعة، بيروت، 1977.

⁽⁵²⁾ أسامة عبد الرحمن، النفط والقبيلة والعلمة، ط1، بيروت، المؤسسة العربية للدراسات والنشر، 2000.

نلاحظ من خلال ما تم تقديمها إلى أن المجتمع الفلسطيني، كغيره من المجتمعات، قد شهد بروز عدّة ظواهر اجتماعية، والتي لم تحدث بالصدفة، ففي عصر ما بعد الحادثة، وتراجع دور القبيلة والعشيرة، وازدياد التوجه نحو إقامة أسر نووية، مع تنامي حالة الفردية، والمصلحة الفردية بعيداً عن التفكير الإنساني الاجتماعي، ومهما كانت الأسباب، وعلى الرغم من صغرها، والتي تبدو في بادئ الأمر بغير ذات أهمية، إلا أن دراسة هذه التغييرات يؤكّد إمكانية حدوث تأثير كبير بروز هذه الظواهر الاجتماعية، والتي تتأثر بما يعرف بحالة الفوضى التي يعيشها الشعب الفلسطيني، والتخطيط السياسي والاجتماعي والاقتصادي، وحتى الأمني، ما يستدعي إعادة النظر في أصل ونواة المجتمع، ألا وهي الأسرة، ومدى قدرتها في التعايش مع مستحدثات العولمة والحضارة، والتي أدت إلى ابتعاد الأسرة عن النمط ألبطريكي، وتنامي مكانة المرأة، وخصوصاً العاملة، وازدياد مستوى الوعي للحقوق والواجبات لكل فرد من أفراد الأسرة، بعيداً عن التناحر الحزبي، والخلافات القائمة في وجهات النظر، والتي يمكن تجاوزها من خلال التركيز على أصل القضية، ألا وهي الاحتلال الإسرائيلي، والعمل على بناء أسرة فلسطينية متمسكة بجذورها القومية والدينية، ومعتزة بعاداتها وتقاليدها المحافظة.

فعلى الرغم من تحديات الاحتلال الإسرائيلي وإجراءاته التعسفية بحق الشعب الفلسطيني، في ظل حملات الغزو والتشويه الثقافي، وتداعيات العولمة بشقيها الثقافي والتكنولوجي، ومحاولات كي الوعي في الوجдан والهوية، والذي استهدف الأسرة الفلسطينية، ومقوماتها الاجتماعية والثقافية والاقتصادية، الساعي لتعديل السلوك الاجتماعي لدى المواطن الفلسطيني بشكل عام، وتفتيت الأسرة الفلسطينية على وجه التحديد، إلا أن تقرير المصير بات أمراً وجودياً في صميم الوعي الشعبي والرسمي، والذي استحدث العديد من الإجراءات الوقائية لحماية نفسه من الاختراق، ما استدعي حماية الأسرة كنواة للمجتمع، وتمكينها اجتماعياً واقتصادياً من قبل صناع القرار وراسي السياسات.

وفي ظل التداعيات الناشئة في عصر الحادثة وما بعدها، نجد تغيرات جذرية قد حصلت في بنية الأسرة الفلسطينية، والتي أفقدتها الكثير من مرتکبات القوة، سواء في استنادها إلى العمق القبلي أو العشائرى، والذي وفر لها الحماية، وسمح لها في البقاء والديمومة لعشرات السنين، ومع ذلك، فإنها لم تساعد في تطور المجتمع وتمدنه، بل بقيت محافظة على نمطها ألبطريكي التسلطى، والذي قام على إقصاء الأطراف والنساء، واعتمد على مبدأ تعظيم (الأب) واعتباره المرجع والقدوة، كما أحدث تبعية اجتماعية واقتصادية لدى الأسرة، والذي تناقض مع تطلعات الأسر الفلسطينية في استقلالية الرأي، واستقلالية المورد المالي، واستقلالية العمل، وحرية الرأي والتعبير، وخصوصاً لدى الأسر التي عاشت فترة الازدهار والانتعاش الاقتصادي المؤسسي في تسعينيات القرن الماضي.

النتائج

على الرغم من أهمية التوجه نحو التحضر والتمدن في ظل عصر ما بعد الحداثة، إلا أن هذا التوجه قد أحدث اختلال في بُنية الأسرة الفلسطينية، والذي أبعدها عن عميقها العشائري والقبلي، وأضعف أواصر الروابط الأسرية، والتي اقتصرت معلّمها في المشاركة بالمناسبات الرئيسة، مثل الأفراح والأتراح، مع تراجع ملحوظ في الأعمال الأسرية التي سادت مسبقاً في المجتمع الفلاح والبدوي، إذ كانت الأسرة تحتاج إلى أكبر عدد من الأيدي العاملة لمواسم الزراعة والمحاصد وتربيمة الماشي والأغنام، وهي من المشاريع التي شهدت تراجعاً كبيراً لدى الأسر الفلسطينية.

وبناء على ذلك، ما زال الولاء العشائري قوياً - بشكل مبطن كان أو علني - ويتحقق الأفراد من خلاله الدعم الوجداني، ويعزز الثقة بالهوية وبالنفس المتمثل بالاطمئنان، كما يتحقق الأفراد إمكانية الوصول إلى مكانة اجتماعية مرموقة تتمثل في "الحصول على المال، والعمل، والمنصب، والقوة الاجتماعية والوصول إلى أصحاب القرار...، كما يتحقق الأفراد بمحض ولائهم للعشيرة (المرجعية التجانسية) والتي تتجسد بتوازن العلاقات، والاتساق الفكري، والاتفاقات المشتركة".

وفي ظل الهجرات المتزايدة نحو المدن الكبرى، وحتى تلك الأسر التي ما زالت تعيش في القرى والأرياف، فقد بات من الواضح سعيها نحو الاستقلالية، بعيداً عن العمل الاجتماعي، وإن استمرت في تلبية مطالب المجتمع ومؤسساته المدنية، ما ساهم في البحث عن وظائف رسمية في القطاعين العام والخاص بهدف الحصول على دخول شهرية ثابتة لتغطية مستلزمات الحياة الحضرية المتزايدة، سواء في تعليم الأبناء في المدارس والجامعات الخاصة، أم في العلاج لدى المستشفيات الخاصة، أم في توفير الأجهزة والأدوات والأثاث أسوةً بالمجتمعات المدينة.

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المرونة المؤسسية ودورها في تحقيق تميز الأداء الأمني بوزارة الداخلية الإمارتية

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الملخص

مصطلح المرونة يأتي من الكلمة اللاتينية *resilient*، وهي مفهوم يركز على قدرة المؤسسة على توقع التغيير الذي يمكن أن يواجه المؤسسة ويعقل أدائها ومدى استعدادها لهذه المتغيرات والتكيف معها بما يحقق بقائها وازدهارها، كما أنه يشرح كيف يمكن للمؤسسات البقاء والازدهار وسط المتغيرات التي تواجه المؤسسات، أي أنها تعبر عن قدرة أو خاصية أو عملية أو سلوك أو استراتيجية أو نجاح أو نوع الأداء أو مزيج من هذه العناصر. وتحدد المرونة المؤسسية استمرارية العلاقات داخل النظام وهي مقياس قدرة الأنظمة على استيعاب المتغيرات التي تواجه المؤسسة، فهي ظاهرة على المستوى التنظيمي تمثل في قوة الوحدات التنظيمية في التعامل مع الأحداث غير المعرفة والأزمات أو الحد منها أو إدارتها، وبالتالي المرونة المؤسسية هي القدرة على مواجهة الأضطرابات والأحداث غير المتوقعة مقدماً بفضل الوعي الاستراتيجي والنظم الإدارية التي تمكن المؤسسة من التعامل مع التهديدات الداخلية والخارجية. ولم يعد التميز ترقى تسعى إليه الدول الطموحة و التي تسعى إلى التميز والاستمرارية في تحسين أدائها و بلوغها القمة والريادة في كافة مجالات الحياة كما تسعى لها القيادة السياسية في دولة الإمارات العربية المتحدة، وتحسّد مفاهيم التميز بعد تطبيقات الجودة إحدى أهم أدوات التقييم الذاتي على مستوى دول العالم مثل جائزة دينج، مالكوم بالدريج الأمريكية، المنظمة الأوروبية للجودة، الجائزة اليابانية والاسترالية وسنغافورة ثم دولة الإمارات العربية المتحدة ممثلة في برنامج دبي للأداء الحكومي المتميز وبرنامج الشيخ خليفة للتميز الحكومي وجائزة أبو ظبي للأداء الحكومي والتميز وأخيراً وليس آخرًا جائزة وزير الداخلية للتميز خير دليل على النضج الإداري التي تسعى لها المؤسسات الأمنية من أجل التطوير . وتعد جائزة وزير الداخلية للتميز تتوسعاً من التميز المؤسسي لمستحقها وتعتبر معياراً للتطور ووسيلة للتقييم نحو مواصلة المزيد من النجاحات، وقد اكتسبت سمعتها لكونها منظومة متکاملة تعمل على استدامة التميز وجعله منهاجاً وثقافة وأسلوب عمل.

وعليه، يمكن صياغة مشكلة الدراسة في الإجابة عن التساؤل الرئيس التالي:

ما هي متطلبات تحقيق المرونة المؤسسية الداعمة لتميز الأداء الأمني بوزارة الداخلية الإماراتية؟

وتحدف الدراسة إلى تحقيق عدة أهداف من أهمها دراسة وتحليل العلاقة بين أبعاد المرونة المؤسسية وتمثل في (المرونة الهيكيلية والمرونة الاستراتيجية ومرونة العمليات) وبين تميز الأداء الأمني بوزارة الداخلية الإماراتية بعاصرها (الرغبة، والقدرة، والبيئة). ولتحقيق أهداف الدراسة والإجابة عن أسئلتها يتم استخدام المنهج الوصفي التحليلي نظراً لما يوفره من إمكانيات الحصول على أكبر قدر من المعلومات والمساعدة في التوصل إلى أصول المشكلة ومسبباتها والجوانب المؤثرة فيها واقتراح الحلول المناسبة لها إلى جانب منهج دراسة الحالة للمؤسسات الأمنية

المقدمة

يشهد عالمنا المعاصر تطورات هائلة في مختلف المجالات وخاصة مجالات الأعمال والاقتصاد، وتعكس هذه التطورات تحديات عديدة تواجهها منظمات الأعمال، حيث أصبحت بيئة المنظمات المعاصرة أكثر تعقيداً وتنوعاً، كل ذلك جعل هذه المنظمات تبحث عن ميزة تنافسية تمكنها من البقاء والاستمرارية والنجاح. وفي ظل تلك الظروف المتغيرة ومحاولات المنظمات التأقلم معها، ظهرت الرشاقة *Agility* كمفهوم، وهي القدرة على الكشف والاستجابة للفرص والتهديدات بسهولة وسرعة وفعالية (أحمد، 2016).

وتحدد المرونة المؤسسية استمرارية العلاقات داخل النظام وهي مقياس قدرة الأنظمة على استيعاب المتغيرات التي تواجه المؤسسة، فهي ظاهرة على المستوى التنظيمي تمثل في قوة الوحدات التنظيمية في التعامل مع الأحداث غير المرغوبة والأزمات أو الحد منها أو إدارتها، وبالتالي المرونة المؤسسية هي القدرة على مواجهة الأضطرابات والأحداث غير المتوقعة مقدماً بفضل الوعي الاستراتيجي والنظم الإدارية التي تمكن المؤسسة من التعامل مع التهديدات الداخلية والخارجية.

ولم يعد التميز ترقىً تسعى إليه الدول الطموحة والتي تسعى إلى التميز والاستمرارية في تحسين أدائها وبلوغها القمة والريادة في كافة مجالات الحياة، وتسعى القيادة السياسية في دولة الإمارات العربية المتحدة إلى تحسيد مفاهيم التميز في كافة قطاعاتها، وتعد تطبيقات الجودة إحدى أهم أدوات التقييم الذاتي على مستوى دول العالم مثل جائزة ديننج، مالكوم بالدريج الأمريكية، المنظمة الأوروبية للجودة، الجائزة اليابانية والاسترالية وسنغافورة ثم دولة الإمارات العربية المتحدة ممثلة في برنامج دبي للأداء الحكومي المتميز وبرنامج الشيخ خليفة للتميز الحكومي وجائزة أبو ظبي للأداء الحكومي و لم يتميز و أخيرا وليس آخرًا جائزة وزير الداخلية للتميز خير دليل على النضج الإداري التي تسعى له المؤسسات الأمنية من خلال المرونة المؤسسية في كافة أرجائها.

مشكلة الدراسة:

يتجلّي الاضطراب في بيئه الأعمال الحديثة في تغييرات كبيرة في التكنولوجيا، والبيئة الاقتصادية والقانونية والتنظيمية والموارد، وأن ظروف العمل الجديدة تتطلب تحول أساسى وثابت من الطريقة التي تعمل بها المؤسسات من أجل إيجاد مسارات ومصادر حديثة لتحقيق التميز المؤسسي، من خلال الدعم بشكل رئيسي لتطوير القدرة الداخلية على الابتكار والإبداع والمرونة المؤسسية سواء على المستوى الفردي أو التنظيمي والاجتماعي.

وتعد جائزة وزير الداخلية للتميز تجويداً لمисيرة من التميز المؤسسي لستحقيقها وتعد معياراً للتطور ووسيلة للتقييم نحو مواصلة المزيد من النجاحات، وقد اكتسبت سمعتها لكونها منظومة متکاملة تعمل على استدامة التميز وجعله منهجاً وثقافة وأسلوب عمل.

وقد جاء إنشاء وزارة الداخلية مواكباً لقيام دولة الإمارات باعتبارها من الأجهزة الاتحادية الأساسية، وظل التوحيد الكامل للأجهزة الشرطة والأمن من الأهداف الحيوية التي التقى الإجماع على ضرورتها، وإن التطور الشامل الذي شهدته دولة الإمارات العربية المتحدة على مدى السنوات الماضية من عمر دولة الاتحاد أدى إلى زيادة المهام التي تنهض بها عناصر الأمن، وعلى الرغم من الجهود التنموية التي تبذل من جانب المؤسسات الأمنية في مجال الاستثمارات المعرفية والفكرية وتنمية طاقات الإبداع لدى المنتسين بوزارة الداخلية لتحقيق أهدافها الاستراتيجية؛ إلا أن الواقع الجديد يفرض عليها أن تبذل جهوداً أكثر لتحقيق التميز المؤسسي.

ذووزارة الداخلية وبتوجيهات من الفريق الشيخ سيف بن زايد آل نهيان نائب رئيس مجلس الوزراء وزير الداخلية تبني روئي استشرافية وتعلمات مستقبلية لاستشراف المستقبل وفق منظومة التميز الحكومي لمواجهة التحديات من أجل الحفاظ على الريادة العالمية في ظل التنافسية الدولية التي توکد مكانة دولة الإمارات العربية المتحدة على سلم الترتيب العالمي.

وعليه، يمكن صياغة مشكلة الدراسة في الإجابة عن التساؤل الرئيس التالي:

ما هي متطلبات تحقيق المرونة المؤسسية الداعمة لتميز الأداء الأمني بوزارة الداخلية الإماراتية؟

أهداف الدراسة:

تحدد الدراسة إلى تحقيق عدة أهداف من أهمها دراسة وتحليل العلاقة بين أبعاد المرونة المؤسسية وتمثل في (المرونة الهيكيلية والمرونة الاستراتيجية ومرنة العمليات) وبين تميز الأداء الأمني بوزارة الداخلية الإماراتية بعناصره (الرغبة، والقدرة، والبيئة)، بالإضافة إلى التوثيق والتأصيل العلمي لمفاهيم المرونة المؤسسية والتميز في الأداء المؤسسي، وتحليل الممارسات الإدارية بالمؤسسات الأمنية ودورها في دعم مفهوم المرونة المؤسسية لدعم منظومة التميز في الأداء الأمني.

أهمية الدراسة:

تكمّن أهمية الدراسة الحالية من الجانب العلمي في أنها تتطرق لإلقاء الضوء على المرونة المؤسسية باعتبارها من الموضوعات الحديثة والمهمة في عالمنا المعاصر فهي تشكل تحدياً معاصرًا يواجه جميع المؤسسات على اختلاف أنشطتها، وفي ظل المتغيرات العالمية الجديدة وبيئات الأعمال المعقّدة والمتغيرة، فقد أصبحت وتيرة التغيير سريعة للغاية، وبالتالي لابد من تحقيق المرونة المؤسسية في السعي المتواصل للمؤسسات في ابتكار طرق وأساليب جديدة تسمح لها بالوصول إلى التمييز المؤسسي، وتبلور أهمية البحث في أنه لا يمكن تحقيق التمييز لأي مؤسسة سواء أمنية أو غيرها إذا لم تمتلك المرونة الالازمة سواء في استراتيجيةها أو هيكلها أو أنظمتها أو إجراءاتها لتحقيق التمييز المؤسسي، ويأمل الباحث أن يكون هذا البحث المتواضع بمثابة إضافة علمية متواضعة للمكتبات العربية، وللمكتبة الأمنية بصورة خاصة من خلال الدور الذي تضطلع به وزارة الداخلية في حفظ أمن واستقرار المجتمع والذي يتطلب استراتيجيات وآليات استباقية تركز على التمييز المؤسسي للارتقاء بالأداء الأمني.

منهج الدراسة وأدواتها:

يتم استخدام المنهج الوصفي التحليلي حيث يتم تحديد المفاهيم النظرية الأساسية المرتبطة ب موضوع البحث من خلال طرح المشكلة وعرض آراء الباحثين والمختصين وتحليلها واستخلاص النتائج وطرح رؤية الباحث، وتمثل أدوات الدراسة بعض المصادر الثانوية كالمراجع العلمية والأبحاث والدراسات السابقة والدوريات، بالإضافة إلى الواقع العلمية المعترف بها على شبكة الإنترنت.

الإطار المفاهيمي للدراسة:

- مفهوم المرونة المؤسسية وأبعادها بدولة الإمارات:

مصطلح المرونة يأتي من الكلمة اللاتينية *resilire*، وهي مفهوم يركز على قدرة المؤسسة على توقع التغيير الذي يمكن أن يواجه المؤسسة ويعقل أدائها ومدى استعدادها لهذه المتغيرات والتكييف معها بما يحقق بقائها وازدهارها، كما أنه يشرح كيف يمكن للمؤسسات البقاء والازدهار وسط المتغيرات التي تواجه المؤسسات، أي أنها تعبر عن قدرة أو خاصية أو نتيجة أو عملية أو سلوك أو استراتيجية أو نجاح أو نوع الأداء أو مزيج من هذه العناصر :(<http://dr-ama.com/wp-content/uploads/2020/10/>)

وتشير المرونة (Flexibility) إلى قدرة المؤسسة على إنجاز عدة عمليات مختلفة في نفس الوقت، مع تقديم التيسيرات الالازمة لإنمامها وذلك لتحقيق الأهداف بفاعلية" (Yeganegi & Kamran, 2012) 109 :

وفي إطار تنافسية القرن الحادي والعشرين دائماً ما تبحث المؤسسات عن المرونة والرشاقة للأسباب الآتية : (Shiri, 2014:89)

- تواجه المنظمات الحديثة ضغوط متزايدة للبحث عن تقنيات المنافسة الفعالة في الأسواق.
- تعزز إنتاج منتجات وخدمات ذات جودة عالية.
- تحتاج العديد من المنظمات الموجودة في بيئه العمل مرونة استراتيجية للتكييف مع التغيرات السريعة، والواقع أن المشكلة تكمن في كيف يمكن للمنظمات تحقيق النجاح في بيئه ديناميكية لا يمكن التنبؤ بمتغيراتها، وهو ما يعتبر التحدي الأهم في عالم اليوم.
- على الرغم من أن هناك حلولاً مختلفة للمتغيرات الراهنة، مثل: الإنتاج في الوقت المناسب، وإعادة الهيكلة، وإعادة الهيكلة، والمنظمات الافتراضية، والشبكات، إلا أن مرونة المنظمة هي أكثر المدخل التنظيمية طلباً، حيث أصبحت المرونة ذات قدرة مؤثرة، ولها آثاراً كبيرة على أداء المنظمة.

وتحتفل المرونة المؤسسية عن القدرة على التكيف مع المتغيرات، فالمرونة المؤسسية هي قدرة المؤسسة على استعادة الحالة الأصلية وتحقيق التوازن حتى تستطيع الاستمرار في البيئة المضطربة. وتساعد المرونة المؤسسية في تسهيل الإجراءات من خلال التخلص من العمليات الإدارية الزائدة في المنظمة والعمل على اختصار الوقت وتقليل زمن الانتظار وتقليل التكاليف والعمل على تحقيق التطوير والتحديث المستمر للمؤسسة.

- وللمرونة المؤسسية أهمية في المؤسسات نذكر منها ما يلي(الخاسنة، 2017: 35):
- أ) الرشاقة التنظيمية إحدى المتطلبات الأساسية لتفوق المؤسسات وضمان بقائها وديومتها وتعتبر ميزة مستدامة.
 - ب) كما تسهم الرشاقة التنظيمية في دعم القدرة على تعبئة الموارد وتحصيصها نحو الفرض الاستراتيجية الجديدة مع أقصى قدر من السيولة، وبالتالي تحقيق أعلى درجات التميز ، وأن المؤسسة المتميزة تتبلور من خلال قدرتها على دراسة الوضع الحالي لها، والمتغيرات الخارجية من خلال عمل تحليل استراتيجي، وتحديد الأسس والتوجيهات الاستراتيجية، وصياغة رسالة المؤسسة ورؤيتها وتحديد الأهداف الاستراتيجية ووضع الأسس والمعايير لقياس النتائج وإعداد الخطط الاستراتيجية في ضوء الأهداف من أجل استثمار الفرص وتجنب التهديدات وتطوير آليات للمتابعة والتعرف إلى المتغيرات البيئية وتأثيراتها المحتملة على المؤسسة.
 - ج) أن الرشاقة التنظيمية تمكّن المؤسسات من تنفيذ سلسلة من المهام المحددة في ظل نظام مفتوح لأتموذج الإدارة بشكل ناجح الذي يتحسّس ويدير الفرص والمخاطر المتجسدة في الأنشطة المؤدية لابتكارات جديدة، (الابتكارات الجذرية والتطبيقات الإبداعية) التي تسعى إليها إدارة المؤسسات بهدف تشكيل بيئتها التنافسية المبنية على توقع وقيادة التغيير.

وتتمثل أبعاد المرونة المؤسسية في -
[\(http://dr-ama.com/wp-content/uploads/2020/10/\)](http://dr-ama.com/wp-content/uploads/2020/10/)

- 1 المرونة الهيكلية أو مرونة الهيكل التنظيمي: وهي تشير إلى مجموعة التغييرات التي تتم في التنظيم والتي تسمح للقيادة إضافة بعض الاختصاصات او الاستغناء عن بعضها مما يؤدي إلى تعديل في المستويات التنظيمية.
- 2 المرونة الاستراتيجية: وهي قدرة المنظمة على التنقل والاختيار بين البديل الاستراتيجية لكي تتمكن من مواجهة المتغيرات البيئية.
- 3 مرونة العمليات: وهي درجة مرونة أنشطة المنظمة وسرعة استجابتها للتتحول السريع والمستمر للمبادرات الإبداعية لمواجهة التغيرات المستمرة.

وبالتالي تحتاج المؤسسات إلى المرونة نتيجة للعمل في بيئة متغيرة تتصف بالنقلب والتعقيد وتحتاج إلى مواكبة التغيير حتى تستطيع أن تستمرة.

- ويمكن تلخيص الفوائد التي يمكن أن يجنيها المواطنون والمتعاملين من خلال تطبيق فكرة المرونة والرشاقة المؤسسية بوزارة الداخلية بدولة الإمارات عبر النقاط التالية (الغلاياني، 2020: 308):
- 1 تساعد الحكومة المرونة فرق العمل على تنظيم مخرجات عالية الجودة بسرعة كبيرة.
 - 2 تخلق تحولاً في آليات التفكير باتجاه الالتفات إلى الرؤى الشاملة بدلاً من التركيز على التفاصيل.
 - 3 توفر حالة من المرونة في ممارسات القيادة وتصميم الهياكل التنظيمية وتكتيف الفرق متعددة المهام، وتحفيز بيئة الإبداع وتشجيع السلوكيات والثقافات التعاونية.
 - 4 تسهيل عملية صنع السياسات من خلال تحديد أهداف واضحة لتنظيم العمل وتحديد الأولويات.
 - 5 تساهم في التغلب على الهياكل البيروقراطية الصارمة وتدفع باتجاه اختيار الواقع الوظيفية الجامدة بما يحقق تمكين الموظفين على قاعدة الشفافية والمساءلة.
 - 6 تستخدم منهجية متدرجة للوصول إلى الشكل النهائي للخدمات التي يمكن تقديمها على نطاق واسع حيث تبدأ باختبار الصورة الأولية المتأتية للخدمة وتعرضها على حزمة من المستخدمين الأوائل ليقدموا ملاحظاتهم والتغذية الراجعة من أجل تطوير ميزات هذه الخدمة ومن ثم عرضها على عدد أكبر من المستخدمين.

- 7- تعتبر المنهجية المرنة (حيث الاختبار والتعلم والتكرار والتحسين المستمر للوصول إلى أفضل طريقة لتقديم الخدمة) بدليلاً أكثر سرعة وفاعلية من منهجية الشلال التقليدية التي يتم خلالها تقديم الخدمات عبر مجموعات منفصلة.

- 8- تساهم الإدارة المرنة في إعادة مؤسسة القطاعات المختلفة في المنظمات نحو طرق عمل جديدة لتتوفر وسيلة فعالة لمعالجة مجموعة واسعة من المشاكل الراسخة.

- مفهوم التميز في الأداء الأمني بوزارة الداخلية الإماراتية:

الأداء هو سلوك يحدث نتيجة، أو هو استجابة لهمة معينة سواء تم فرضها من الآخرون أو تم القيام بها من تلقاء الذات (Harrison, 2001: 127).

وقد يكون الأداء استجابة يمكن تحديدها بأنها أفعال أو ردود أفعال يحمل مبادأة عضو معين في جماعة تنظيمية ويمثل في نفس الوقت تحرك لكل الكيان التنظيمي (Sachs, 2000: 83).

والتميز يُعرف بأنه: "الرؤية المتكاملة التي توجه قيادة المنظمة إلى تبني عمليات التحسين من أول العملية الإنتاجية إلى المنتج النهائي" (Tregoe, 2005: 95).

والتميز كذلك هو: "العملية الديناميكية التي تتحقق قيمة عالية وميزة تنافسية، ورضا العملاء والموردين من خلال تحسين القدرات الداخلية التي تتعلق بالموارد البشرية والتكنولوجيا وتدفق العمليات والمواد التي تحقق التكامل في العمل مما يفرز وضعاً تنافسياً مستمراً للمنظمة في مجال عملها" (Mcadem & Kelly, 2002: 38).

والتميز هو نمط فكري وفلسفة إدارية تعتمد على منهج يرتبط بكيفية إنجاز نتائج ملموسة للمنظمة لتحقيق الموارنة في إشباع احتياجات الأطراف كافة، سواء من أصحاب المصلحة أو المجتمع ككل، في إطار ثقافة من التعلم والإبداع والتحسين المستمر (الرشيدية، 2009: 62).

وقد كان قيام دولة الإمارات العربية المتحدة في الثاني من ديسمبر عام 1971 تعبيراً عن إرادة الشعب في تحقيق الوحدة وتجسيداً لطموحاته في تحقيق الازدهار والتقدم وتطلعاته إلى القوة والعزة والكرامة، وكانت وحدة الأمن في دولة الإمارات هي التعبير الحقيقي عن وحدة أرض الدولة وشعبها وكان العمل على مستوى الدولة هدفاً عزيزاً نال كل الاهتمام منذ البداية، وكان إنشاء وزارة الداخلية مواكباً لقيام الدولة باعتبارها من الأجهزة الاتحادية الأساسية وظل التوحيد الكامل لأجهزة الشرطة والأمن من الأهداف الحيوية التي التقى الإجماع على ضرورتها، وكان صاحب السمو رئيس الدولة وإخوانه أصحاب السمو أعضاء المجلس الأعلى حكام الإمارات أكثر الجميع حرصاً على تحقيق هذا الهدف، وكان هذا الاهتمام الكبير بوحدة الأمن على مستوى الدولة وراء الخطوات البارزة التي تحققت في هذا المجال والتي جاءت تدعيمًا فعالاً للكيان الاتحادي بقدر ما كان لها من أثر في النهوض بمستوى وكتفاهة أجهزة الأمن وتوفير الاستقرار والطمأنينة في ربوع الدولة.

وتبلور استراتيجية وزارة الداخلية 2017-2021 فيما يلي (موقع الوزارة على الإنترنط):

الرؤية: أن تكون دولة الإمارات العربية المتحدة من أفضل دول العالم في تحقيق الأمن والسلامة .
الرسالة: أن نعمل بفاعلية وكفاءة لتعزيز جودة الحياة لمجتمع الإمارات من خلال تقديم خدمات الأمن والسلامة بطرق ذكية وبيئة محفزة للابتكار وذلك حفاظاً على الأرواح والأعراض والممتلكات.

القيم: العدالة، والعمل بروح الفريق، والتميز والابتكار، وحسن التعامل، والتزاهة، والولاء، والمواطنة الإيجابية، والأهداف الاستراتيجية، وتعزيز الأمان والأمان، وترسيخ ثقافة الابتكار في بيئة العمل المؤسسي.

وتتمثل المهام الأساسية وال اختصاصات الوزارة في التطور الشامل الذي شهدته دولة الإمارات العربية المتحدة على مدى السنوات الماضية من عمر دولة الاتحاد أدى إلى زيادة المهام التي ينهض بها عناصر الشرطة، وكان لابد من الاستعداد لذلك بتطوير الوسائل والإمكانيات وإنشاء الشرطة العصرية التي تتتوفر لها الكفاءة والمقدرة على مواجهة الجريمة وإقرار الأمن وتوفير الاستقرار والسلامة لجميع المواطنين والمقيمين على أرض الدولة، وللوزارة العديد من المهام والاختصاصات من أبرزها حماية أمن الدولة وإنشاء وتنظيم قوات الأمن والشرطة والإشراف عليها والاضطلاع بكافة شؤون الجنسية والإقامة وتنظيم حركة السير والمرور على الطرق الداخلية والخارجية وتوفير الحماية والسلامة للمنشآت والممتلكات.

أما عن منهج وأسس العمل الشرطي بالوزارة في يتضح من خلال حرص وزارة الداخلية على توفير الأمن والاستقرار للمواطنين والمقيمين على أرض الدولة على حد سواء، لذا فهي تعمل على تحقيق هذه الغاية الوطنية النبيلة في ظل دولة الاتحاد انطلاقاً من أن الأمن والاستقرار ضرورة من ضرورات الحياة وركيزة أساسية لتحقيق التقدم والتنمية الشاملة في البلاد، وقد اتبعت الوزارة منهاجاً جديداً يرتكز على أسس علمية ومنهجية لتطوير الإمكانيات البشرية والمادية لوزارة الداخلية لمواكبة النهضة الشاملة التي تشهدها الدولة في مختلف الحالات.

ولا شك أن هناك تحديات كبيرة وأن مفتاح الوصول إلى الحد الأقصى للأداء يكمن في قدرتنا على قراءة بيئة عملنا وفهم واقعها ومن ثم التكيف والتأقلم معها، وينبغي الاستمرار في استكشاف طرق جديدة لترسيخ الحوار الوعي مع مختلف فئات المجتمع لتوفير الطمأنينة لدى أفراده مع الاستمرار في تلبية حاجاتهم المتغيرة بالشكل المناسب.

وتسعى وزارة الداخلية للحفاظ على أسلوب متوازن يجمع بين الحد من الجريمة وبين الكشف عنها وسوف تولي اهتماماً خاصاً لكلٍ من مفهوم نشر المعلومات الصحيحة والمناسبة ومفهوم الشرطة المجتمعية على أن تتعاون في هذا الصدد مع كافة السلطات والهيئات والجهات المعنية؛ لذلك فإن الاستراتيجية الأمنية لوزارة الداخلية تتطلب منا أن نستشرف المستقبل ونتطلع إليه، وينبغي أن تكون لدينا الإرادة والاستعداد لل التجاوب ببرونة وبشكل مناسب لكلٍ من المتطلبات المحلية والتغيرات التي تحددها الحكومة.

وقد حفقت وزارة الداخلية العديد من النجاحات والإنجازات من خلال خطط التطوير والتحديث المعتمدة على توفير الإمكانيات البشرية المواطنـة والمـؤهـلة، والفنـية من خـلال توـفير الأجهـزة والمـعدـات، والتـوسع في تـطوير الخـدمـات المـقدـمة للـجمـهـور وفقـ خطـط استـراتـيـجـية أمنـية فـعـالة تستـوعـب متـطلـبات الـحـاضـر والـمـسـتـقـبـل قائـمة عـلـى رـوح التـعاـون والـمـبـادـرة وتفـعـيل الشـراـكة الجـمـعـية بـيـن الأـجـهـزة الشرـطـية والـجـمـعـ وـأـفـرادـاـ وـهـيـئـاتـ وـمـؤـسـسـاتـ لـتـحـقـيقـ مـفـهـومـ المسـؤـلـيـة المشـترـكـةـ فيـ توـفـيرـ المـزـيدـ منـ الأمـنـ والـاسـتـقـارـ فيـ الجـمـعـ.

وـثـعـدـ وزـارـةـ الدـاخـلـيـةـ منـ أـهـمـ المؤـسـسـاتـ الـاتـحادـيـةـ بـالـدـولـةـ لـماـ تـقـومـ بـهـ منـ عـمـلـ رـيـاديـ وـفـاعـلـ يـسـاـهـمـ بـصـورـةـ وـاضـحةـ فيـ دـعـمـ الـأـمـنـ وـالـاسـتـقـارـ فـيـهاـ وـهـيـ تنـطـلـقـ مـنـ غـايـةـ سـامـيـةـ وـهـيـ الوـصـولـ لـجـمـعـ أـكـثـرـ أـمـانـاـ وـالـحـفـاظـ عـلـىـ النـظـامـ وـالـأـمـنـ وـالـحـدـ منـ الـجـرـيـمةـ وـإـزـالـةـ الشـعـورـ بـالـخـوفـ مـنـهـاـ وـالـإـسـهـامـ فـيـ تـحـقـيقـ الـعـدـلـ مـنـ خـلالـ سـيـادـةـ الـقـانـونـ وـحـفـظـ هـيـةـ الـدـولـةـ عـنـ طـرـيقـ أـجـهـزةـ شـرـطـيةـ فـعـالـةـ مـيـدانـيـاـ وـعـمـليـاـ.

ولـقـدـ بـذـلتـ وزـارـةـ الدـاخـلـيـةـ جـهـودـاـ كـبـيرـةـ لـبـنـاءـ أـجـهـزـتـهاـ الـأـمـنـيـةـ وـتـحـدـيدـ الـمـهـامـ وـالـاـخـتـصـاصـاتـ لـهـاـ فـيـ فـرـةـ قـصـيـرـةـ مـنـ الزـمـنـ، حـيـثـ اـسـطـاعـتـ خـلـالـهـ بـنـاءـ أـجـهـزـتـهاـ الـأـمـنـيـةـ قـادـرـةـ وـمـتـطـوـرـةـ أـثـبـتـ جـدارـتـهاـ وـقـدـرـتـهاـ عـلـىـ حـلـ الـأـمـانـ وـتـحـقـيقـ الـأـمـانـ الـمـشـودـ وـحـمـاـيـةـ الـجـمـعـ مـنـ الـجـرـيـمةـ وـالـأـخـرـافـ فـضـلـاـ عـنـ أـنـ دـولـةـ الـإـمـارـاتـ مـنـ خـلالـ سـعـيـهـاـ لـبـنـاءـ دـولـةـ عـصـرـيـةـ وـاـسـتـشـمـارـ ثـرـواـتـهاـ الـوـطـنـيـةـ وـمـوـقـعـهاـ الـمـتـمـيـزـ فـيـ هـذـهـ الـمـنـطـقـةـ مـنـ الـعـالـمـ، وـاـسـتـطـاعـتـ وـزـارـةـ الـدـاخـلـيـةـ بـأـجـهـزـتـهاـ الـقـادـرـةـ عـلـىـ تـحـقـيقـ الـمـحـافـظـةـ عـلـىـ الـأـمـنـ وـالـانـفـتـاحـ عـلـىـ الـعـالـمـ لـتـحـقـيقـ الـتـنـمـيـةـ وـالـرـفـاهـ وـالـرـخـاءـ لـكـافـةـ أـفـرادـ الـجـمـعـ مـنـ مـوـاطـنـيـنـ وـمـقـيـمـيـنـ عـلـىـ أـرـضـهـاـ الـطـيـبـةـ.

وـعـلـيـهـ نـجـدـ أـنـ وزـارـةـ الدـاخـلـيـةـ بـتـوـجـيهـاتـ حـكـوـمـةـ دـولـةـ الـإـمـارـاتـ الـعـرـبـيـةـ الـمـتـحـدـةـ تـعـمـلـ عـلـىـ نـشـرـ ثـقـافـةـ وـمـفـهـومـ الـمـرـوـنةـ وـالـرـشـاقـةـ الـمـؤـسـسـيـةـ، وـأـهـمـيـتهاـ فـيـ تـجاـوزـ التـحـديـاتـ الـتـيـ تـواـجـهـ الـعـمـلـ الـحـكـومـيـ، وـمـرـوـنةـ الـإـجـراءـاتـ وـاتـخـاذـ الـقـرـاراتـ السـرـيعـةـ وـقـدـرـةـ مـنـظـومـةـ الـعـمـلـ عـلـىـ سـرـعـةـ الـاستـجـابـةـ لـلـمـتـغـيـرـاتـ وـالـتـكـيـفـ مـعـهـاـ مـعـ الـحـفـاظـ عـلـىـ الـمـتـطلـبـاتـ الـأـسـاسـيـةـ فـيـ جـوـدـةـ الـعـمـلـ وـاسـتـمـارـيـةـ الـأـعـمـالـ وـالـتـمـيـزـ فـيـ الـأـدـاءـ الـأـمـنـيـ، وـتـعـزيـزـ جـوـدـةـ الـحـيـاةـ لـلـمـجـمـعـ الـإـمـارـاتـيـ.

النتائج:

لمـ يـعـدـ التـمـيـزـ تـرـفـاًـ تـسـعـيـ إـلـيـهـ الـدـولـ الـطـموـحةـ وـالـتـيـ تـسـعـيـ إـلـىـ التـمـيـزـ وـالـاستـمـارـيـةـ فـيـ تـحـسـينـ أـدـائـهـاـ وـبـلـوغـهـاـ الـقـمـةـ وـالـرـيـادـةـ فـيـ كـافـةـ مـجـالـاتـ الـحـيـاةـ، وـتـسـعـيـ الـقـيـادـةـ السـيـاسـيـةـ فـيـ دـولـةـ الـإـمـارـاتـ الـعـرـبـيـةـ الـمـتـحـدـةـ إـلـيـ تـجـسـيدـ مـفـاهـيمـ التـمـيـزـ فـيـ كـافـةـ قـطـاعـاتـهاـ مـنـ خـلـالـ نـشـرـ ثـقـافـةـ وـمـبـادـيـعـ الـمـرـوـنةـ الـمـؤـسـسـيـةـ فـيـ كـافـةـ أـرـجـائـهـاـ.

وـزـارـةـ الدـاخـلـيـةـ بـتـوـجـيهـاتـ منـ الفـرـيقـ الشـيـخـ سـيفـ بـنـ زـاـيدـ آلـ نـهـيـانـ نـائـبـ رـئـيـسـ مجلسـ الـوزـراءـ وـزـيرـ الـدـاخـلـيـةـ تـبـنـيـ رـؤـيـةـ اـسـتـشـارـيـةـ وـتـطـلـعـاتـ مـسـتـقـبـلـةـ لـاـسـتـشـارـفـ الـمـسـتـقـبـلـ وـفقـ مـنـظـومـةـ التـمـيـزـ الـحـكـومـيـ لـمـواجهـةـ

التحديات من أجل الحفاظ على الريادة العالمية في ظل التنافسية الدولية التي تؤكد مكانة دولة الإمارات العربية المتحدة على سلم الترتيب العالمي.

وتتمثل أبعاد المرونة المؤسسية في المرونة الهيكلية والمرونة الاستراتيجية ومرونة العمليات تساعد الحكومة في خلق تحولاً في آليات التفكير باتجاه الالتفات إلى الرؤى الشاملة بدلاً من التركيز على التفاصيل.

وزارة الداخلية بتوجيهات حكومة دولة الإمارات العربية المتحدة تعمل على نشر ثقافة ومفهوم المرونة والرشاقة المؤسسية، وأهميتها في تجاوز التحديات التي تواجه العمل الحكومي، ومرونة الإجراءات والتخاذل القرارات السريعة وقدرة منظومة العمل على سرعة الاستجابة للمتغيرات والتكيف معها مع الحفاظ على المتطلبات الأساسية في جودة العمل واستمرارية الأعمال والتميز في الأداء الأمني، وتعزيز جودة الحياة للمجتمع الإماراتي.

النوصيات:

- ضرورة صياغة رؤية مستقبلية ذات توجه ريادي للوزارة تعتمد على مبادئ المرونة المؤسسية بالاعتماد أساساً على التحليل الاستراتيجي لاستكشاف الفرص والتهديدات المتوقعة، مع تحليل نتائج الأداء للتعرف على نقاط القوة وتدعمها ونقاط الضعف للتغلب عليها؛ بما يمكنها من استمرار تحقيق التميز في الأداء المؤسسي بالوزارة.
- ضرورة تدعيم ونشر قيم المرونة المؤسسية بين منتسبي الوزارة لتكون ثقافة ريادية موجهة استراتيجياً لدعم روح المبادرة والمخاطرة المحسوبة باعتبارها من الاستراتيجيات الأساسية لتحقيق المرونة المؤسسية وصولاً للتميز الأمني.
- ضرورة تشجيع القيادات الشرطية لسلوكيات المرونة والرشاقة المؤسسية والتي من شأنها تشجيع وتعزيز الإبداع والابتكار بين منتسبي المؤسسة الشرطية دعماً للأداء الشرطي المتميز.
- ضرورة زيادة الاهتمام والتوعي في استخدام أدوات وآليات المرونة المؤسسية في جميع قطاعات الوزارة.
- ضرورة استطلاع آراء جمهور المتعاملين في مستوى الأداء الوزارة وإشراكهم في صياغة مؤشرات ومقاييس تحقيق التميز المؤسسي لتضمينها داخل الإطار الاستراتيجي للوزارة.

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تطوير المسار الوظيفي ودوره في استشراف مهارات وظائف المستقبل في ضوء التحول الرقمي بوزارة الداخلية بدولة الإمارات العربية المتحدة

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الملخص

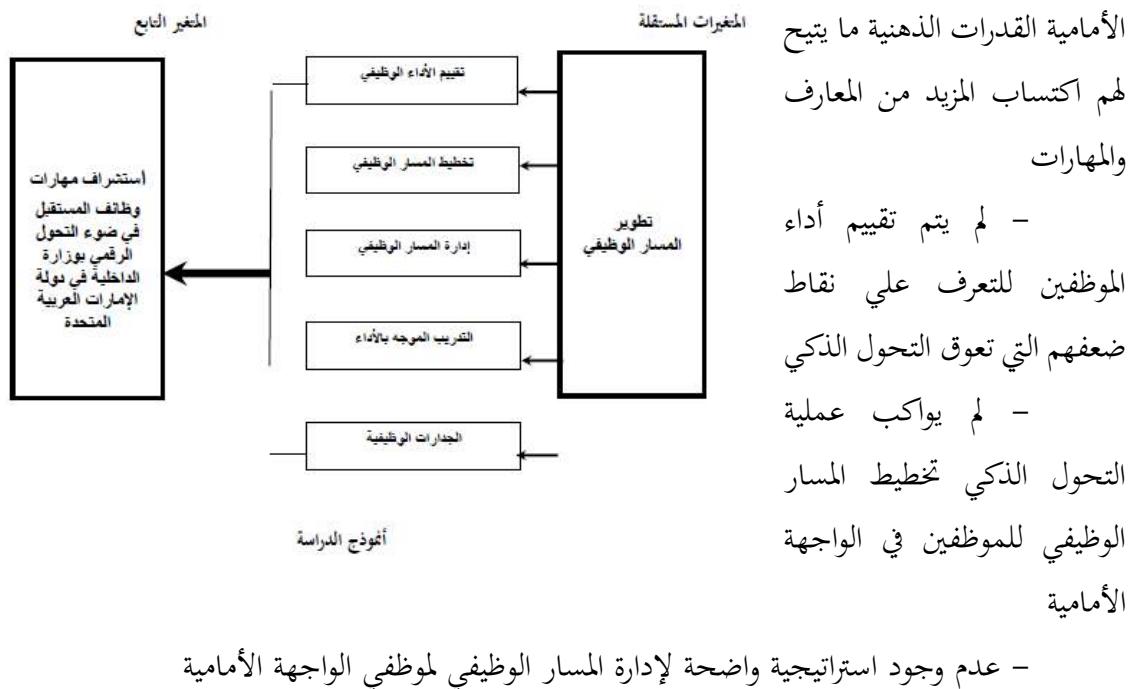
نظراً لما يتسم به العمل في المؤسسات الحكومية من تحديات في العالم المعاصر، سواءً في الوقت الحاضر والمستقبل، من المهم تمعن الموظفين بالمهارات الكافية والضرورية لمواجهة تلك التحديات؛ ومن هنا تبرز أهمية تمعن الموظفين بما يعرف بمهارات وظائف المستقبل. وتبذل كافة القطاعات الجهود الحثيثة لتنفيذ استراتيجية الإمارات للخدمات الحكومية التي اعتمدتها مجلس الوزراء برئاسة صاحب السمو الشيخ محمد بن راشد آل مكتوم، نائب رئيس الدولة، رئيس مجلس الوزراء، والتي تهدف إلى الاستغناء الكلي عن المستندات الورقية والاعتماد على الوثائق الرقمية، وتقديم خدمات رقمية متطورة بنسبة 100% تصل إلى المعامل في أي مكان وعلى مدار الساعة، وتطوير خدمات شخصية استباقية تركز على الإنسان وتحاكي احتياجات كل فرد في المجتمع وتشركه في تصميم الخدمة التي يحتاجها وكيفية تقديمها، وتأهيل كوادر لقيادة قطاع خدمات المستقبل بما يعزز مكانة الدولة وتنافسيتها العالمية. وتتبادر مشكلة الدراسة من خلال صياغة التساؤل التالي: في ظل توجه دولة الإمارات العربية المتحدة بتعزيز التحول الرقمي واتجاه الحكومة والمؤسسات نحو رقمته الخدمات وإلغاء 50% من المراكز الحكومية وتحويلها لمنصات رقمية خلال عامين؛ مما سيؤثر بشكل مباشر علىآلاف الوظائف في الدولة خلال الفترة المقبلة، حيث ستختفى الكثير من الوظائف الخدمية؛ فكيف يمكن تطوير المسار الوظيفي للموظفين الذين ستلغى وظائفهم

إكسابهم المهارات الالزمة لوظائف المستقبل في ضوء التحول الرقمي بوزارة الداخلية بدولة الإمارات العربية المتحدة؟

وتحدف هذه الدراسة إلى إبراز أهمية تطوير المسار الوظيفي في استشراف مهارات وظائف المستقبل في ضوء التحول الرقمي بوزارة الداخلية بدولة الإمارات العربية المتحدة، ويوضح الشكل التالي **أنموذج الدراسة**: ويمثل تطوير المسار الوظيفي وأبعاده الفرعية المتغيرات المستقلة للدراسة، في حين يمثل استشراف مهارات وظائف المستقبل المتغير التابع. ولتحقيق أهداف الدراسة والإجابة عن أسئلتها تم استخدام المنهج الوصفي التحليلي، بالإضافة إلى القيام بدراسة ميدانية على عينة عشوائية بسيطة مكونة من 39 موظف من العاملين بالواجهة الأمامية بمراكز تقديم الخدمة للتعرف على آرائهم وتوجهاتهم تجاه موضوع الدراسة، وجاءت أهم النتائج كما يلي:

- اقتناع الموظفين بأن عملية التحول الذكي ضرورة لا غنى عنها لتحقيق الأهداف الاستراتيجية للوزارة
- لدى موظفي الواجهة الأمامية القدرة على التعامل مع البرامج والتطبيقات في مجال التحول الرقمي

ـ لدى موظفي الواجهة



بالنظر إلى تاريخ دولة الإمارات العربية المتحدة القصير نسبياً كدولة مستقلة قادرة على تجاوز تحدي الأهداف الطموحة التي تضعها نفسها، نجد أنها تحرص على البحث حول أفضل السبل لتجهيز دولة الإمارات العربية المتحدة للاقتصاد العالمي المستقبلي، فنظرت إلى أهمية إكساب الموظفين "المهارات المستقبلية" التي ستحتاجها الدولة لضمان تحقيق أهدافها في ظل التطورات المتسارعة.

وقد أدت تلك التطورات إلى إحداث التغييرات في طبيعة الأدوار في المنظمات؛ فهناك وظائف أصبحت أكثر قابلية للنمو وأصبحت بعض الوظائف الأخرى أكثر عرضة للاندثار؛ ونظراً لتلك التحولات، أصبحى من المهم تمعن تطوير المسار الوظيفي للموظفين لإكسابهم مهارات وظائف المستقبل، والتي من شأنها أن تؤهلهم للتعامل مع التحديات المتوقعة مواجهتها في المستقبل.

وقد لقي هاجس الاهتمام بالمستقبل اهتماماً كبيراً لدى العديد من المخططين والسياسيين وأولئك المتشككين في استشراف المستقبل، فأصبح الاهتمام بإدارة مهارات المستقبل هدفاً عاماً مشتركاً لجميع العلوم والأنشطة في مختلف الجوانب العلمية والسياسية والاقتصادية والثقافية، حيث تكمن أهمية مهارات المستقبل في كيفية التعامل مع متغيرات الغد ومواجهتها تحدياته (أبو السعود، 2010: ص 26).

ووفق تقرير هيئة تنظيم الاتصالات والحكومة الرقمية الإماراتية، فقد أصبحت التقنيات الرقمية جزءاً لا يتجزأ من الحياة ب مختلف تجلياتها، وأصبحت الحكومة الرقمية هي النمط السائد في العمل (تقرير التحول الرقمي في دولة الإمارات، 2020).

والمؤسسات الأمنية مسؤولة عن تقديم العديد من الخدمات التي لا تستطيع المؤسسات من القطاعات الأخرى تلبيتها، مثل خدمات الأمن الداخلي والوطني؛ لذا، فإن هذه الدراسة تسعى إلى إبراز أهمية تطوير المسار الوظيفي في استشراف مهارات وظائف المستقبل في ضوء التحول الرقمي بوزارة الداخلية بدولة الإمارات العربية المتحدة.

أهمية الدراسة:

تبعد أهمية الدراسة الحالية من التحول الرقمي الذي تنهجه دولة الإمارات لتحسين الخدمات المقدمة للمواطنين وذلك من خلال إكساب الموظفين المهارات الالزمة لوظائف المستقبل من خلال تطوير المسار الوظيفي لهم، ويمكن إبراز أهمية الدراسة فيما يلي:

أولاً: الأهمية النظرية:

● قد تساهم الدراسة الحالية في تحديد أهم الممارسات التي يحتاجها العاملين بوزارة الداخلية الإماراتية

لإكسابهم مهارات وظائف المستقبل والعمل على تعزيزها لديهم.

● يأمل الباحث في إثراء المكتبات العربية بكل ما هو جديد حول ممارسة إدارة مهارات وظائف المستقبل.

ثانياً: الأهمية التطبيقية:

- قد تساعد نتائج الدراسة الحالية في انتباх المتخصصين لوضع الآليات والبرامج التطويرية للعاملين بالوظائف الخدمية بوزارة الداخلية الإمارانية لإكسابهم مهارات العمل الالكتروني في ظل التحول الرقمي في تقديم الخدمات.
- قد تساعد الدراسة الحالية المسؤولين وأصحاب القرار في تعديل وتطوير اللوائح والقوانين المتعلقة بتدريب وإكساب الموظفين مهارات المستقبل لتحسين وتطوير مسارهم الوظيفي.
- قد ينتج عن نتائج الدراسة الحالية وضع العديد من التوصيات والمقترنات التي تساهم في تحسين وتطوير المسار الوظيفي لدى الموظفين بوزارة الداخلية الإمارانية في ظل التحول الذكي في تقديم الخدمات.

مشكلة الدراسة:

نظراً لما يتسم به العمل في المؤسسات على كافة أشكالها وأنشطتها من تحديات في العالم المعاصر، سواءً في الوقت الحاضر والمستقبل، من المهم تمعن الموظفين بالمهارات الكافية والضرورية لمواجهة تلك التحديات؛ ومن هنا تبرز أهمية تمعن الموظفين بما يعرف بمهارات وظائف المستقبل.

وتبذل كافة القطاعات الجهود الحثيثة لتنفيذ استراتيجية الإمارات للتحول الذكي في تقديم الخدمات التي اعتمدتها مجلس الوزراء برئاسة صاحب السمو الشيخ محمد بن راشد آل مكتوم، نائب رئيس الدولة، رئيس مجلس الوزراء، والتي تهدف إلى الاستغناء الكلي عن المستندات الورقية والاعتماد على الوثائق الرقمية، وتقديم خدمات رقمية متطورة بنسبة 100% تصل إلى المعامل في أي مكان وعلى مدار الساعة، وتطوير خدمات شخصية استباقية تركز على الإنسان وتحاكي احتياجات كل فرد في المجتمع وتشركه في تصميم الخدمة التي يحتاجها وكيفية تقديمها، وتأهيل كوادر قيادة قطاع خدمات المستقبل بما يعزز مكانة الدولة وتنافسيتها العالمية.

ويمكن بلورة مشكلة الدراسة من خلال صياغة التساؤل التالي:

في ظل توجه دولة الإمارات العربية المتحدة بتعزيز التحول الرقمي واتجاه الحكومة والمؤسسات نحو رقمنة الخدمات وإلغاء 50% من المراكز الحكومية وتحويلها لمنصات رقمية خلال عامين؛ مما سيؤثر بشكل مباشر على آلاف الوظائف في الدولة خلال الفترة المقبلة، حيث ستخفي الكثير من الوظائف الخدمية؛ فكيف يمكن تطوير المسار الوظيفي للموظفين لإكسابهم المهارات الالزمة لوظائف المستقبل في ضوء التحول الرقمي بوزارة الداخلية بدولة الإمارات العربية المتحدة؟

أهداف الدراسة:

تهدف هذه الدراسة إلى إبراز أهمية تطوير المسار الوظيفي في استشراف مهارات وظائف المستقبل في ضوء التحول الرقمي بوزارة الداخلية بدولة الإمارات العربية المتحدة، وكذلك التأصيل النظري لمفاهيم تطوير المسار الوظيفي واستشراف مهارات المستقبل.

أسئلة الدراسة:

- 1 - هل لتطوير المسار الوظيفي كمنهجية علمية إدارية دور في إكساب الموظفين العاملين في مجال تقديم الخدمات المهارات اللازمة لوظائف المستقبل في ضوء التحول الرقمي بوزارة الداخلية بدولة الإمارات العربية المتحدة؟
- 2 - ما هي ممارسات وزارة الداخلية الإمارتية في مجال التحول الذكي وإكساب موظفي تقديم الخدمات لمهارات وظائف المستقبل في ظل دمج المراكز نتيجة التحول الرقمي في تقديم الخدمات؟

منهج الدراسة:

لتحقيق أهداف الدراسة والإجابة عن أسئلتها يتم استخدام المنهج الوصفي التحليلي الذي يعتبر من أكثر المنهج الباحثية ملائمة للدراسة الحالية، لاعتماده على وصف الواقع الحقيقي للظاهرة المدروسة، بالإضافة إلى القيام بدراسة ميدانية على عينة عشوائية بسيطة من الموظفين وتحليل نتائجها لبناء الاستنتاجات وتقديم التوصيات.

الإطار المفاهيمي والتطبيقي:

أ- الإطار المفاهيمي للدراسة:

في ظل ما يشهده واقع المنظمات المعاصرة من تزايد لحجم وتعقيد التحديات الداخلية والخارجية الخبيطة، أصبحى من المهم إيلاء الاهتمام والعناية لتنمية ما لدى المنظمات من إمكانات من أجل التمكّن من التكيف مع تلك التحديات في الوقت الحاضر والمستقبل؛ وتعد الموارد البشرية أهم الإمكانيات التي يجب الارتقاء بمستوى كفاءتها من أجل التمكّن من التكيف مع تلك التحديات على نحو فعال.

فلا يمكن إغفال دور المؤسسات الحكومية المهم في عملية التنمية في المجتمع، ما يستوجب الاهتمام بها والعمل على تحسين أدائها من خلال استخدام أساليب إدارية حديثة، ومنها إدارة مهارات المستقبل لتتمكن بذلك من تحقيق الأهداف التي وُجدت من أجلها، ومواجهة التغيرات البيئية المستمرة والسرعة والتكيف معها، باعتبار أن إدارة المستقبل هي الأداة التي تحدد أهداف طويلة الأجل في ضوء العوامل البيئة الداخلية والخارجية ، وباعتبارها رافداً مهماً ومحوراً رئيسياً في مجهودات الحكومة لتنفيذ النشاطات والمسؤوليات المختلفة في إطار فكري متكملاً يمكنها من إدارة مواردها بكفاءة وفاعلية (الصدقي، 2020: ص 151).

وتطوير المسار الوظيفي هو عملية مستمرة، وجهد رسمي تقوم به المنظمة، والتي تركز على تنمية وإثراء الموارد البشرية في ضوء احتياجات كلاً من الموظفين والمنظمة .(Byars, 2004:227)

ومهارات المستقبل مجموعة من المهارات التي ستزداد أهميتها بشكل كبير في الحياة المهنية وفي المشاركة الاجتماعية خلال السنوات الخمس المقبلة، وذلك في جميع القطاعات والصناعات (Steckel, 2020: 9).

وُتُّعرف كذلك بأنها مجموعة المهارات الالزمة للنجاح والعمل في القرن الحادي والعشرين، مثل مهارات التعلم والابتكار، والثقافة المعلوماتية والإعلامية والتكنولوجية، ومهارات الحياة والعمل (ملكاوي، 2020: ص 247).

كما تعرف أيضاً على أنها مجموعة من المهارات تتضمن مهارات التقديم والعرض ومهارات التفكير الناقد ومهارات التفاوض ومهارات الإقناع ومهارات إدارة الموارد ومهارات التفكير الإبداعي ومهارات حل المشكلات ومهارات إدارة الوقت (Abdullina et al., 2018, 95).

وقد أبرزت بعض الدراسات الحديثة مدى أهمية إدارة مهارات المستقبل في السياقات التنظيمية المعاصرة؛ فكما أشارت دراسة بوكنيام (Pukniam, 2014) ودراسة فالولا وآخرين (Falola et al., 2016) تعد ممارسات إدارة المهارات، ومنها إدارة مهارات المستقبل، من مقومات النجاح المؤسسي.

وقد سلطت دراسة الدهشان وآخرين (2020) ودراسة العتيبي والجار الله (2020) الضوء على مجموعة من أهم مهارات المستقبل الواجب توافرها لدى الموارد البشرية في السياقات المؤسسية المعاصرة، وتتضمن تلك المهارات مهارات التعلم والإبداع، ومهارات الثقافة الرقمية، ومهارات الحياة والعمل، ومهارات إدارة الوقت، ومهارات التخطيط والتنظيم، ومهارات إدارة التغيير، ومهارات صناعة القرار، ومهارات الاتصال.

ومع ذلك، فمن المهم عدم إغفال كون إدارة مهارات المستقبل من الممارسات الإدارية والتنظيمية التي قد تكتنفها المعوقات؛ ولعل ذلك يرجع بصورة رئيسية إلى الطبيعة المعقّدة التي تتسم بها الموارد البشرية، فهناك صعوبات كامنة في كيفية التعامل مع العنصر البشري على ملائم يؤدي إلى تطبيق مفهوم إدارة مهارات المستقبل على نحو فعال وناجح؛ فهناك اختلافات بين الأفراد وخصائصهم، مما يجعل من الصعب التعامل تبني حلول محددة وواضحة للتعامل مع الموارد البشرية وإدارة مهارات المستقبل لديها.

فوفقاً لدراسة لافريينينكو وآخرين (Lavrynenko et al., 2018)، تبع معوقات إدارة مهارات المستقبل من صعوبة اجتذاب وتنمية والاحتفاظ بأصحاب المهارات والكفاءات؛ وفي سبيل ذلك، قد تلجأ المنظمات إلى أساليب غير فعالة لاجتذاب أصحاب المهارات، مثل وضع معلومات وتفاصيل غير دقيقة في إعلانات الوظائف الشاغرة؛ أما دراسة رافو (Ravu, 2014) فقد أشارت إلى أن الدافع لدى العاملين بالمنظمات من العوامل قد تؤثر في بعض الأحيان بالسلب وبشكل كبير على كفاءة إدارة مهارات المستقبل بالمنظمة، فهناك العديد من الموظفين المدفوعين في عملهم بدافع مادي بحت، وبالتالي فلا يكون لديهم الحافز للتنمية ما لديهم من مهارات، ومن هنا قد تنشأ الصعوبات في تنمية مهارات المستقبل لدى هؤلاء الموظفين.

ورغم أن النمط السائد في التوظيف مازال يعتمد على التعاقد بين الموظف والمؤسسة على أداء عمل معين مقابل راتب محدد مع قيام المؤسسة بتوفير باقة من الميزات والفوائد للموظف تختلف باختلاف المسمى والمهام الوظيفية، إلا أن هذه النمطية آخذة في التغير خلال السنوات الأخيرة.

والتحول الرقمي مصطلح رنان عادة ما يلجم المعنيون إلى استخدامه للتعبير عن مفاهيم ومدلولات متعددة ومتعددة، فمنذ العام 2005، أدى اندلاع الثورة التقنية باستخدام التقنيات الرقمية وإمكاناتها إلى تغيير الأسواق والصناعات بشكل جذري، خاصةً وأن هذه التقنيات تقدم للمستخدمين خيارات متعددة يمكنهم من خلالها تلبية احتياجات محددة، ويشير التحول الرقمي إلى هذه التغييرات من خلال تعديل تقنيات الحالية ونماذج الأعمال، ويعتمد بشكل أساسي على الكوادر البشرية والعمليات والتقنيات وهو مناسب لأي مؤسسة تقدم خدمات أو منتجات عبر الإنترنت، وهناك تسعه عناصر أساسية يمكن أن تساعده في بناء وتبني النطوير الرقمي، وهي:

<https://albuthi.com/blog/1595>

1 - عقلية التغيير: لكي تتمكن من إحداث التحول اللازم في النماذج القائمة والمحددة، تحتاج إلى بناء “عقلية التغيير”. وهذا في حد ذاته لا يرتبط فقط بالتقنيات أو التنمية، ولكنه يتعلق بالمنظمة كلها. يجب أن تبدأ بإحداث دفعة من المستويات القيادية العليا وإلى المستويات القيادية الأقل والموازية، ومن خلال فرق محددة مدفوعة جانبياً ومن أسفل إلى أعلى، ونقصد بالفرق المحددة مجموعات أكثر افتتاحاً للتغيير وتقع ضمن المستويات الإدارية الأدنى في الهيكل التنظيمي للمنظمة.

2 - الموهب الجديدة : من المستحيل إقناع الجميع، غالباً ما تكون هناك مجموعات من المهارات الجديدة مطلوبة أيضاً لعملية التحول المنشود في المنتجات والخدمات والمؤسسات، بالإضافة إلى الاستثمار في تدريب الموظفين وتأهيلهم، هناك حاجة إلى بعض الموهوب الجديدة التي تتمتع ببعض المهارات الجديدة أو المعدلة الالزمة لدعم عملية التغيير، ومن الأهمية بمكان أن يجعل فريق الموارد البشرية ملتزماً بالمشاركة في المبادرة بأكملها منذ انطلاقتها الأولى.

3 - التمحور حول المستفيد: إن فكرة وضع المستفيدين الذين يستخدمون المنتج أو الخدمة في مركز الاهتمام يمكن أن يخلق علاقة حميمة مع المستفيد، فإشراك المستفيد والأخذ بلاحظاته يُعد التزاماً واضحاً بالتركيز على احتياجات المستفيدين الحالية والمستقبلية.

4 - نموذج الأعمال : حيث يتطلب التحول الرقمي تغيير نموذج الأعمال الحالي من أجل نجاح وتطور الشركات للتقدم بخطى ثابتة بنهج مختلف أو جديد كلياً.

5 - الرشاقة: تعد الرشاقة من الأدوات الشائعة لدفع عملية التغيير ولتكون بمثابة إطار لتركيز المستفيدين، وتعني الرشاقة بالنسبة للمؤسسات وكذلك فرق العمل أيضاً قبولاً لارتكاب الأخطاء وفهمها على أنها جزء من عملية التعلم.

6 - البيانات تقود الأعمال : هذا العنصر يضيف البيانات إلى الالتزام بمبدأ الاهتمام بالمستفيدين، حيث أنه يمكن اختبار أي فكرة أو ميزة أو تحسين محتمل لمنتج أو خدمة بواسطة المستخدمين، وهناك طرق متعددة للتحقق

من صحة الأفكار أو النماذج الأولية مع المستخدمين أو حتى ابتكار خيارات أفضل للممارسات بالتعاون مع المستخدمين.

7- القيمة الرقمية : القيمة الرقمية هي النتيجة الإيجابية التي تتحقق للقرارات التي تعتمد على البيانات، وأي أولوية للوظائف والميزات يجب أن تكون مدفوعة ونابعة من قيمة رقمية.

8- إعادة تمهيد التقنية : هذا العنصر يشير إلى حقيقة أن التحول الرقمي يتضمن في كثير من الأحيان شيئاً جذرياً ومزعزاً لا يمكن تحقيقه في الغالب من خلال التقنية المطبقة المستقرة.

9- التعاون : إن التعاون يمثل حلقة الوصل بين عملية التغيير، والاهتمام بالمستفيددين، وسهولة التغيير والقيمة الرقمية، هو أيضاً أداة تمكين للتحول الرقمي الناجح. والتعاون هو بطريقة ما نتيجة إذا دعم استراتيجية التغيير في المؤسسة من قبل أصحاب المصلحة الرئيسيين يعني خلق حالة من التضامن لتوليد أفضل الحلول الممكنة للتحول الرقمي.

بـ- الإطار التطبيقي للدراسة:

جاءتجائحة كورونا لتعزز التحول الرقمي في دولة الإمارات، وفي إطار خطتها للإسراع بذلك، قررت الإمارات تعين رئيس للحكومة الرقمية، وأكددت عزّمها إلغاء ٥٥٪ من المراكز الحكومية وتحويلها لمنصات رقمية خلال عامين.

وقد حدد خبراء اقتصاديون ٥ عوامل عزّزت من التحول الرقمي في الإمارات، أبرزها وجود الرؤية والإرادة السياسية لدى القيادة، وتوفّر الإمكانيات اللازمّة، واستجابة المواطن، بالإضافة إلى تعين منصب رئيس الحكومة الرقمية.

وقد جاء التحول الرقمي في دولة الإمارات العربية المتحدة نتيجة جهود متواصلة ورؤية لدى القيادة وفرت لها إمكانيات النجاح، وتواصل تعزيز التحول الرقمي عبر تخصيص وزارة له؛ مما يثبت ريادية الإمارات وخطتها الناجحة في التحول الرقمي، الذي يخدم الاقتصاد ويعمل عامل جذب للاستثمارات الأجنبية.

وقد أصبح التحول الرقمي جداً لا سيما في الدول الناشئة لسبعين: الأول التفكير في وسائل أخرى للتواصل بين البشر بدلاً من التواصل المباشر لمنع تفشي فيروس كورونا، والسبب الثاني هو اكتشاف الكثير من الشركات أن العمل عن بعد أصبح أفضل لها؛ وبالتالي بدأت في التحول الرقمي والعمل عن بعد، وتوفّر الإمكانيات اللازمّة له.

ونجد أن الاستثمارات اللازمّة للتحول الرقمي وتوفّر البيئة اللازمّة لها، لا يمكن مقارنتها بالعائد منها للاقتصاد والدولة والمواطن بشكل عام، وليس المهم تخصيص وزارة بل الأهم أن تكون هناك خطة لدى الحكومة تتضمّن الاستثمارات اللازمّة لها، ويعمل عليها الجميع.

وتتضمن رؤية الإمارات تطوير الهيكل الحكومي لخلق مرونة أكبر وتركيزه على تلك التغيرات التي طرأت على الاقتصاد العالمي ومنها الاقتصاد الرقمي ولذلك تم تخصيص رئيس للحكومة الرقمية، وهو ما يؤدي لتغيرات تكون الإمارات فيها سباقة للتوجه الجديد في العالم ومرتبطة بالاقتصاد الرقمي ومرتبطة بريادة الأعمال كأحد القطاعات المهمة.

ولدولة الإمارات خطة مسبقة للتحول الرقمي بدأت تفيدها مبكراً والآن يوجد ربط إلكتروني لكل بيانات المواطن والمقيم، وتمكن من ميكنة الكثير من الخدمات منها خدمة المرور، وربطه برقم الهاتف والحساب البنكي ورؤية النتائج وانعكاسها على الفرد يجعله أكثر استجابة للتحول الرقمي ويصبح أحد عوامل نجاحه له، مشيراً إلى أن التحول الرقمي عامل جذب للاستثمار ويوفر الكثير من الخدمات المبسطة للمواطن.

وترتكز استراتيجية الإمارات للتحول الذكي على سياستين داعمتين هما: سياسة التعامل الرقمي والخدمة الحكومية الرقمية التي ستsem في دعم تنفيذ محاور وأهداف الاستراتيجية، من خلال تبني الجهات الاتحادية ممكبات الحكومية الرقمية، وسياسة المنصة الرقمية الموحدة التي تهدف إلى توفير كافة الخدمات الحكومية عبر نافذة رقمية واحدة يمكن الوصول إليها من أي مكان وعلى مدار الساعة، وستكون خلال عامين 90% من الخدمات مقدمة عبر المنصة الموحدة؛ بما يسهم في رفع تنافسية الدولة في مجال تقديم الخدمات وتحقيق رؤى القيادة بأن تكون أفضل حكومة في العالم في الخدمات الحكومية (وثيقة استراتيجية الإمارات للخدمات الحكومية 2021-2025).

وقال نائب رئيس دولة الإمارات العربية المتحدة رئيس مجلس الوزراء بدولة الإمارات العربية المتحدة، الشيخ محمد بن راشد آل مكتوم على حسابه بتويتر: "نعلن اليوم أيها الإخوة والأخوات عن دمج وزارات وهيئات .. وتغيير صلاحيات ومسؤوليات .. وإعادة تشكيل حكومة الإمارات، وإلغاء 50% من مراكز الخدمة الحكومية وتحويلها لمنصات رقمية خلال عامين .. ودمج حوالي 50% من الهيئات الاتحادية مع بعضها أو ضمن وزارات .. واستحداث مناصب وزراءجدد .. وخلق مناصب رؤساء تنفيذيين في قطاعات متخصصة تحتاجها للعبور بقوّة للمستقبل".

[\(https://alwatannnews.net/article/881424/Gulf/\)](https://alwatannnews.net/article/881424/Gulf/)

وفي نفس السياق أكد سموه، "أن دبي العاصمة الرقمية للمنطقة، وهدفنا أن تكون العاصمة العالمية الرئيسة في المستقبل القريب، وأوضح سموه أن دبي مرت بمحطات عدة، أصبحت من خلالها نموذجاً عالمياً يحتذى في الارتفاع بالخدمات والعمليات الحكومية".

<https://www.emaratalyoum.com/local-section/other/2021-06-22->

وقد ناقش مجلس الخدمات الذكية والذكاء الاصطناعي في وزارة الداخلية الإماراتية خلال اجتماعه الثامن لعام 2019 إستراتيجية التحول الرقمي 2020 بالوزارة ، والوقوف على آخر مستجدات المشاريع التطويرية، كما ناقش الاجتماع المحاور والمبادرات الرئيسية المطروحة بالتوافق مع الاستراتيجيات الوطنية وال محلية ذات الصلة وما تم تطبيقه في القطاعات والقيادات الشرطية من مبادرات ومشاريع تدعم مجال توظيف أدوات الذكاء الاصطناعي وانترنت الأشياء والتقنيات الحديثة بما يدعم التوجهات الوطنية ، ومناقشة ممكنت الحكومة الذكية من خلال استعراض الموقف الحالي للتقييم الذاتي لقياس مؤشرات الحكومة الذكية.

وقد قام الباحث بدراسة ميدانية علي عينة عشوائية بسيطة مكونة من 39 موظف من العاملين بالواجهة الأمامية بمراكز تقديم الخدمة للتعرف علي آرائهم وتوجهاتهم تجاه موضوع الدراسة؛ حيث قام بتصميم استمار استبيان علي مقياس ليكرت خماسي الاتجاه تضمنت مجموعة من الأسئلة، وقد كانت الاستجابات كما يوضح الجدول التالي:

جدول (1) نتائج الدراسة الإستطلاعية

المتوسط الوزني (من 5 درجات)	السؤال
4.85	عملية التحول الرقمي ضرورة لا غنى عنها لتحقيق الأهداف الاستراتيجية للوزارة
3.28	يمكنني التعامل مع البرامج والتطبيقات المستخدمة في مجال التحول الرقمي
4.29	لدي الرغبة في اكتساب المزيد من المهارات بما يتواافق مع متطلبات التحول الذكي
2.92	تتيح الإدارة كافة فرص التعلم الذاتي للموظفين لإكسابهم المزيد من المهارات
3.55	أواجه مواقف ومشكلات في العمل يظهر خلالها حاجتي لتطوير مهاراتي
4.26	لدي من القدرات الذهنية ما يتيح لي اكتساب المزيد من المعارف والمهارات
2.50	تم تقييم أداء الموظفين للتعرف علي نقاط ضعفهم التي تعوق التحول الذكي
2.65	واكب عملية التحول الذكي تحطيط المسار الوظيفي لموظفي الواجهة الأمامية
2.88	هناك إستراتيجية واضحة لإدارة المسار الوظيفي لموظفي الواجهة الأمامية
2.47	يتم تحطيط الاحتياجات التدريبية لموظفي الواجهة الأمامية بناء علي تقييم الأداء

يتضح من نتائج الدراسة الميدانية أن اتجاهات عينة الدراسة مالت إلى الموافقة علي محتوي بعض العبارات حيث كانت المتوسطات أعلى من المتوسط العام (3 درجات)، والتي تعكس اتجاهات إيجابية، وهذه العبارات هي:

- اقتناع الموظفين بأن عملية التحول الذكي ضرورة لا غنى عنها لتحقيق الأهداف الاستراتيجية للوزارة
- لدى موظفي الواجهة الأمامية القدرة علي التعامل مع البرامج والتطبيقات في مجال التحول الرقمي

- لدى موظفي الواجهة الأمامية الرغبة في اكتساب المزيد من المهارات للتتوافق مع متطلبات التحول الذكي
 - اقتناع الموظفين بحاجتهم إلى تجربة مهاراتهم لمواجهة موقف ومشكلات في العمل
 - لدى موظفي الواجهة الأمامية القدرة الذهنية ما يتيح لهم اكتساب المزيد من المعرفة والمهارات وقد كانت اتجاهات عينة الدراسة الاستطلاعية عدم الموافقة على محتوى بعض العبارات حيث كانت المتوسطات أقل من المتوسط العام (3 درجات)، والتي تعكس اتجاهات سلبية، وهذه العبارات هي:
 - لا تتيح الإدارة كافة فرص التعلم الذاتي للموظفين لإكسابهم المزيد من المهارات بالشكل الكافي
 - لم يتم تقييم أداء الموظفين للتعرف على نقاط ضعفهم التي تعيق التحول الذكي
 - لم يواكب عملية التحول الذكي تخطيط المسار الوظيفي للموظفين في الواجهة الأمامية
 - عدم وجود استراتيجية واضحة لإدارة المسار الوظيفي لموظفي الواجهة الأمامية
 - لا يتم تخطيط الاحتياجات التدريبية لموظفي الواجهة الأمامية بناءً على تقييم الأداء
- ومن جهود وزارة الداخلية تشكيل الوزارة فريق عمل لبرنامج التحول الرقمي والذكاء الاصطناعي بوزارة الداخلية في خطوة لتعزيز ريادتها في المجالات التقنية والاستفادة من فرص التطبيقات الحديثة والناشرة، والذكاء الاصطناعي في إسعاد المتعاملين وفق رؤية الإمارات 2021، حيث يقوم الفريق باعتماد وتحديث قائمة الخدمات والعمليات القابلة للتحول الرقمي وقنوات إطلاقها وأدوات الذكاء الاصطناعي والتقنيات الناشئة التي من الممكن استخدامها باعتماد الإطار العام لمؤشرات قياس أداء وكفاءة وفاعلية هذه الخدمات والعمليات ومدى تلبيتها لمتطلبات واحتياجات المتعاملين والمعنيين، واعتماد إطار عام لمعايير التحول الرقمي والذكاء الاصطناعي وفقاً لأفضل الممارسات العالمية وبما يحقق موقع ريادي مستدام لوزارة الداخلية بالتنسيق مع الجهات المعنية، واعتماد متطلبات ومؤشرات أداء مشاريع ومبادرات تكامل وترتبط وتطوير الأنظمة الداعمة والبنية التحتية المستقبلية مع المعنيين.

الخاتمة (النتائج والتوصيات):

أ- النتائج:

بالنظر إلى تاريخ دولة الإمارات العربية المتحدة القصير نسبياً كدولة مستقلة قادرة على تجاوز وتحطيم الأهداف الطموحة التي تضعها نفسها، نجد أنها تحرص على البحث حول أفضل السبل لتجهيز دولة الإمارات العربية المتحدة للاقتصاد العالمي المستقبلي، فنظرت إلى أهمية إكساب الموظفين "المهارات المستقبلية" التي ستحتاجها الدولة لضمان تحقيق أهدافها في ظل التطورات المتسارعة.

ووفق تقرير هيئة تنظيم الاتصالات والحكومة الرقمية الإماراتية، فقد أصبحت التقنيات الرقمية جزءاً لا يتجزأ من الحياة ب مختلف تجلياتها، وأصبحت الحكومة الرقمية هي النمط السائد في العمل وقد حدد خبراء

اقتصاديون 5 عوامل عززت من التحول الرقمي في الإمارات، أبرزها وجود الرؤية والإرادة السياسية لدى القيادة، وتوفّر الإمكانيات الالزمة، واستجابة المواطن، بالإضافة إلى تعيين منصب رئيس الحكومة الرقمية.

تم القيام بدراسة ميدانية على عينة عشوائية بسيطة مكونة من 39 موظف من العاملين بالواجهة الأمامية

بما يلي: براكيز تقديم الخدمة للتعرف على آرائهم وتجهيزهم تجاه موضوع الدراسة، وجاءت النتائج كما يلي:

- اقتناع الموظفين بأن عملية التحول الذكي ضرورة لا غنى عنها لتحقيق الأهداف الاستراتيجية للوزارة

- لدى موظفي الواجهة الأمامية القدرة على التعامل مع البرامج والتطبيقات في مجال التحول الرقمي

- لدى موظفي الواجهة الأمامية الرغبة في اكتساب المزيد من المهارات للتتوافق مع متطلبات التحول الذكي

- اقتناع الموظفين بتجاهزهم إلى تنمية مهاراتهم لمواجهة مواقف ومشكلات في العمل

- لدى موظفي الواجهة الأمامية القدرات الذهنية ما يتاح لهم اكتساب المزيد من المعارف والمهارات

- لا تتيح الإدارة كافة فرص التعلم الذاتي للموظفين لإكسابهم المزيد من المهارات بالشكل الكافي

- لم يتم تقييم أداء الموظفين للتعرف على نقاط ضعفهم التي تعوق التحول الذكي

- لم يواكب عمليّة التحول الذكي تحطيم المسار الوظيفي للموظفين في الواجهة الأمامية

- عدم وجود استراتيجية واضحة لإدارة المسار الوظيفي لموظفي الواجهة الأمامية

- لا يتم تحطيم الاحتياجات التدريبية لموظفي الواجهة الأمامية بناءً على تقييم الأداء

بـ- التوصيات:

- ضرورة إعادة النظر في استراتيجية التدريب بالوزارة وإعادة تحديد البرامج التدريبية للموظفين لإكسابهم

مهارات وظائف المستقبل باستحداث برامج تدريبية في مجال التحول الرقمي الذكي في تقديم الخدمات.

- ضرورة تنسيق نهج وزاري شامل لاعتماد منهجيات استراتيجية مثلّي في مجال التحول الرقمي الذكي من

خلال تحسين التنسيق الشامل بين الجهات والقطاعات المتعددة بالوزارة.

- ضرورة تعزيز رضا المتعاملين عن الخدمات الرقمية المقدمة بالوزارة وتحسين تجربة المستخدمين أثناء

استخدامهم خدمات وتطبيقات وزارة الداخلية الذكية، بالاعتماد على طرق مبتكرة لقياس مدى رضا

وسعادة المتعامل للخدمة المقدمة له.

- إيجاد آليات لقياس تجربة المتعامل طريقة عملية تفاعلية تعطي قيمة مضافة لإنجازات الوزارة في برنامج

الحكومة الذكية وثبتت عملياً المساعي المستمرة في البحث عن الخدمات المبتكرة لقياس رضا المتعاملين

عن الخدمات الذكية المقدمة وتحسينها من خلال قنوات الوزارة.

- ضرورة إتاحة كافة فرص التعلم الذاتي للموظفين لإكسابهم المزيد من مهارات المستقبل.

- أن يتم تقييم أداء الموظفين للتعرف على نقاط ضعفهم التي تعوق التحول الرقمي، ومن ثم تحطيط وإدارة المسار الوظيفي لهم.

تحطيط الاحتياجات التدريبية للموظفين لإكسابهم مهارات وظائف المستقبل بناء على نتائج تقييم الأداء لمهاراتهم وقدراتهم ومعارفهم ومدى كفايتها لعملية التحول الرقمي الذكي.

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قراءة معاصرة في فقه الاختلاف كحقيقة دينية وضرورة شرعية وحاجة بشرية

صلاح محمد زكي إبراهيم القادري

الملخص

ما لا شك فيه أن الله تعالى خلق الخلق لغايات سامية يكمل بعضها بعضاً ولا يتعارض بعضها مع بعض، واختار من خلقه آدم وذراته ليعمروا الأرض ويستخلفوه فيها، ومكثهم من كل ما في السماوات والأرض تسخيراً لهم، وجعلهم شعوباً وقبائل ليتشارفوا ويتآلفوا ويتتعاونوا، وفضل بعضهم على بعض، وجعل بعضهم فوق بعض درجات، وجعلهم متفاوتون في الخلق والخلق، فلا يزال بينهم الاختلاف التنوعي وذلك من كينونة عمارة الأرض وتحقيق الاستخلاف لله تعالى فيها، وابتلاهم بالشر والخير فتننة لهم، ليبيّن لهم من جد ومن هزل، والذي يفهم هذه المعادلة أعني الاختلاف النوعي بين البشر، يعني ما سنعرضه في هذه الورقة من النظرة الواقعية لكون الاختلاف بين الناس [حقيقة دينية وضرورة شرعية وحاجة بشرية] لذلك لابد أن يكون التسابق والتنافس مبني على هذه الحقيقة، وقد هدفت من هذه الورقة أن أبين مفهوم الاختلاف بين الناس، وطبيعته، وحاجة البشرية له، وهدفت الورقة إلى بيان كيفية توظيف الاختلاف والاستفادة منه وتوجيهه إلى صالح بني آدم في الأرض. وقد اعتمدت في هذا الموضوع المنهج الوصفي فقد تناولت كل مفردة على حدة، وتحليلها تحليلاً دقيقاً والخروج بما يفيد من ضرورة الإقرار بوجود الاختلاف، وكيفية استثماره على الوجه الأمثل، وخرجت بتبيّنة مفادها لابد من الإقرار بكينونة الاختلاف النوعي، ولابد من تفعيل هذا ونشر الوعي به، والاستفادة من هذا الاختلاف بكل الوسائل المتاحة، ولعل هذه الورقة أن تكون بذرة خير ونواة يبني عليها لنشر ثقافة التنوع والاختلاف بين الناس، دون أن يسبب ذلك خلاف ونزاع وشقاق، ولعلنا نوصي الباحثين بالكتابة والنشر في هذا المجال لنكون رأى عام وظاهرة تقبل الآخر والتعايش معاً رغم الاختلاف. والله تعالى أسم الله العون والتوفيق.

المقدمة

الحمد لله وكفى وصلة وسلاماً على النبي المصطفى وسائر الأنبياء والرسل ومن تبعهم بإحسان إلى يوم الدين، وبعد: فبتوفيق من الله تعالى شرعنا في كتابة هذه الورقة العلمية للمساهمة بها في المؤتمر السنوي المنعقد في كلية القيادة والإدارة الإسلامية بجامعة العلوم الإسلامية الماليزية، وبعد الاستشارة والاستخارة شرح صدرى لأن أتناول في هذه الورقة عدداً من النظارات في فقه الاختلاف، نستعرض من خلالها كيف أن الاختلاف الذي هو من طبائع المخلوقات، سواء كان اختلاف تنوع أو اختلاف جنس أو اختلاف وظيفة، هو: حقيقة نصت عليها

الأديان السماوية وضرورة من ضرورات الشرائع السماوية، وحاجة من حاجيات البشرية، وسوف نوضح بمشيئة الله تعالى في هذه الورقة بتمهيد نبين فيه: تعريفاً لمضمون مصطلح الاختلاف، وأسبابه، وأنواعه، ثم نتبع هذا التمهيد بثلاثة مباحث، نتناول فيها كيف يكون الاختلاف [حقيقة دينية، وضرورة شرعية، وحاجة بشرية]. ونناول في كل مبحث عدداً من النظارات التي يتبع من خلالها مفهوم كل مبحث وما يدل عليه.

نناول في هذا التمهيد كما أشرت في المقدمة، معنى: [الاختلاف وأسبابه وأنواعه] وسوف أتناول هذه المصطلحات بشيء من الاقتضاب لضرورة وطبيعة هذا النوع من البحوث.

تعريف الاختلاف:

أ - الاختلاف في اللغة هو: المضادة، تقول تخالف الأمران أي لم يتفقا، وكل ما لم يتساوی فقد تختلف.

ب - الاختلاف في الاصطلاح: الاختلاف هو التباين في الرأي والمغایرة في الطرح، وقد يكون التباين في الفكر، وقد يكون في الاستيعاب، وقد يكون في الشعور والأحساس، وقد يكون في القلب والنفس، وقد يكون في الهوى والمزاج، وقد يكون بسبب الخلقة والتكون الجسماني.

الأدلة الشرعية على الاختلاف.

وردت كلمة الاختلاف كثيراً في القرآن الكريم كما في قوله تعالى: {فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ} مريم: 37. وهذا الاختلاف في الرأي وقبول الآخر.

وقال تعالى: {يَخْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ} البقرة : 113. يعني فيما كانوا يختلفوا فيه في الدنيا من القبول للرسالات والرفض والعمل بها والترك والإيمان بالرسل والكفر والهداية منهجه الله والضلالة... إلخ فكلها نقاط اختلاف يتحمل كل صنف نتيجة موقفه.

وقال تعالى: {كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحُكِّمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَهُمُ الْبُشِّرَاتُ بَعْدًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحُقْقِ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطِ مُسْتَقِيمٍ} البقرة: 213.

يقول الإمام القرطبي في تفسيره لهذه الآية: [أي على دين واحد. قال أبي بن كعب وابن زيد: المراد بالناس بنو آدم حين أخرجهم الله نسماء من ظهر آدم فأفروا له بالوحدانية. وقال ابن عباس وقتادة: المراد بالناس القرون التي كانت بين آدم ونوح، وهي عشرة. كانوا على الحق حتى اختلفوا فبعث الله نوحاماً فمن بعده... وقرأ ابن مسعود: ((كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ))، وجملتهم مائة وأربعة وعشرون ألفاً، والرسل منهم: ثلاثة وثلاثة عشر، والمذكور منهم بالاسم العلم ثمانية عشر، وأول الرسل آدم؛ وآخرهم محمد

53 - معجم المعاني، موقع على الشبكة العنكبوتية الإنترنيت، للمعاني في القاموس عربي عربي.

صلى الله عليه وعليهم أجمعين، ((مُبَشِّرِينَ وَمُنذِرِينَ))، فاختلف الناس في اتباعهم بين مصدق ومكذب، ومؤمن وكافر، فهذا الله تعالى أهل الإيمان للحق الذي رفضه غيرهم، وذلك بتوفيق الله لمن سلك طريق الهدایة بجد وإخلاص، وأما من عمي عن الحق الذي جاءت به الرسال، ونزلت به الكتب، وسلك سبيلاً غير سبيل المؤمنين، واتبع هواه والشياطين، فقد ضل فهلك مع من هلك، ((وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)) [54].

وقال تعالى: {وَمَا اخْتَلَفُتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ} الشورى: 10. وهذا دليل على وجود خلاف حتماً يقع بين الناس لا مفر من ذلك، ولكن لابد من الرجوع إلى وحدة الرأي واجتماع الكلمة، وذلك متمثلاً في تحكيم منهج الله تعالى في أي أمر مختلف فيه.

ونصوص القرآن كثيرة جداً في مضمون كلمة الاختلاف، وأما من السنة فهناك نصوص متنوعة نستقي منها معنى الاختلاف كمصطلح، ومن ذلك ما جاء في مسند خليفة بن خياط⁵⁵، عن عبد الله بن مسعود، عن النبي صلى الله عليه وسلم قال: «الآرْوَاحُ جُنُودٌ مُجَدَّدَةٌ، فَمَا تَعْرَفَ مِنَ ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا احْتَلَفَ». أخرجه الميثيمي في مجمع الروايد: 8/90، وأخرجه الطبراني: 207/9، وأبو نعيم في الحلية: 7/203. ورواية عائشة أم المؤمنين رضي الله عنها: [الأرواح جنود مجنة فما تعارف منها اختلف وما تناكر منها اختلف] أخرجه البخاري: برقم: 3336.

وقد جاء في الأجزاء الحديبية⁵⁶ عن سعيد بن المسيب، عن عمر، قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيمَا احْتَلَفَ فِيهِ أَصْحَابِي مِنْ بَعْدِي، فَأَوْحَى اللَّهُ إِلَيَّ: يَا مُحَمَّدُ إِنَّ أَصْحَابَكَ عِنْدِي بِمَنْزِلَةِ النُّجُومِ فِي السَّمَاءِ بَعْضُهَا أَضْوَأُ مِنْ بَعْضٍ، فَمَنْ أَخْذَ بِشَيْءٍ مِمَّا هُمْ عَلَيْهِ مِنْ احْتِلَافِهِمْ، فَهُوَ عِنْدِي عَلَى هُدَىٰ

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أنواع الاختلاف وأسباب كل نوع:

أنواع وأسباب الاختلافات.

⁵⁴ - أبو عبد الله محمد بن أحمد الأنصاري القرطبي. الجامع لأحكام القرآن: (30/3 – 33).

⁵⁵ - أبو عمرو خليفة بن خياط الشيباني العصفرى البصري، مسند خليفة بن خياط، دراسة وتحقيق: الدكتور أكرم ضياء العمري، مؤسسة الرسالة: بيروت، ط: 1985 م. ج 1 ، ص 56.

⁵⁶ - أبو علي قوام الدين نظام الملك، الحسن بن علي بن إسحاق الطوسي، مجلسان من أمالى نظام الملك، حققه وخرج أحاديثه: أبو إسحاق الحموي الأثري، الناشر: مكتبة ابن تيمية، القاهرة، مكتبة العلم، جدّه، ج 1، ص 52.

⁵⁷ - الخطيب البغدادي أبو بكر أحمد بن علي بن ثابت بن أحمد بن مهدي، الكفاية في علم الرواية، تحقيق: أبو عبد الله السورقي، وإبراهيم حمدي المدنى، طبعة المكتبة العلمية - المدينة المنورة، ج 1 ، ص 48.

الاختلافات من حيث أسبابها ودراواعها ترجع إلى نوعين:

- 1 - اختلافات أسبابها حلقية، وهي ما يطلق عليها اختلافات سببية.
- 2 - اختلافات أسبابها فكرية، وهي ما يطلق عليها اختلافات طبيعية.

1 - أما الاختلافات التي ترجع إلى أسباب أخلاقية، فهي معروفة للعلماء والمربيين الذين يتذمرون دوافع الأحداث والمواقف، ولا يكتفون بالنظر إلى سطوحها دون أن يغوصوا في أعماقها.

ومن هذه الأسباب:

أ - الغرور بالنفس، والإعجاب بالرأي.

فعن أبي ثعلبة الخشنبي: في قوله تعالى: **يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيَنْبَئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ** (105) سورة: المائدة. قال رسول الله صلى الله عليه وسلم: ((بل اثتمروا بالمعروف وتناهوا عن المنكر حتى إذا رأيت شحاماً مطاعاً وهو متبعاً ودنيا مؤثرة وإعجاب كل ذي رأي برأيه فعليك - يعني - بنفسك ودع عنك العوام فإن من ورائهم أيام الصبر، الصابر فيها مثل القابض على الجمر، للعامل فيهم مثل أجر خمسين رجلاً يعملون مثل عمله وزادني غيره قال يا رسول الله - صلى الله عليه وسلم - أجر خمسين منهم قال: أجر خمسين منكم)). رواه أبو داود في سننه: برقم: 4341.

ب - سوء الظن بالغير، والمسارعة إلى اتهامه بغير بينة.

فعن إسماعيل بن أمية قال: ((ثلاثة لا يعجزهن ابن آدم: الطيرة وسوء الظن والحسد قال: فينجيك من الطيرة ألا تعمل بها، وينجيك من سوء الظن ألا تتكلم، وينجيك من الحسد ألا تبغي أخا سوءاً)). رواه البيهقي في شعب الإيمان: 2/531 ، برقم: 1172.

ج - حب الذات واتباع الهوى، ومن آثاره: الحرص على الزعامة أو الصدارة أو المنصب.

فعن زيد بن الحارث اليامي، قال: قال علي بن أبي طالب - رضي الله عنه - : ((إن أخوف ما أخاف اتباع الهوى وطول الأمل، فأما اتباع الهوى فيقصد عن الحق، وأما طول الأمل فينسي الآخرة، ألا وإن الدنيا قد ترحلت مدببة، ألا وإن الآخرة قد ترحلت مقبلة، ولكل واحد منهما بنون، فككونوا من أبناء الآخرة ولا تكونوا من أبناء الدنيا، فإن اليوم عمل ولا حساب، وغداً حساب ولا عمل)). أخرجه أبو نعيم في الحلية برقم: 1/117.

د - التعصب لأقوال الأشخاص والمذاهب والطوائف.

عن عبد الله بن عمر - رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: ((ليس من استثار المشركين من غير جراحة وليس مننا من تعصب)). رواه ابن عدي، في الكامل برقم: 7/348.

والمعنى ليس من المسلمين الصادقين ولا من المؤمنين المخلصين من آثر نفسه على غيره ولو كان كافراً بغير وجه حق، وليس من المسلمين الصادقين ولا من المؤمنين المخلصين من تعصب لنفسه أو لغيره بدون وجه حق.

هـ - العصبية لبلد أو إقليم أو حزب أو جماعة أو قائد.

عن محمد بن مسلم بن شهاب الزهري، قال: قال رسول الله صلى الله عليه وسلم: ((ما دخل في رجل من العصبية شيء إلا خرج منه من الإيمان مثل ما دخل فيه من العصبية)) رواه أبو داود في المراسيل برقم: 504.

وعن وائلة بن الأسعق الليثي أبي فسيلة: عن فسيلة أنها سمعت أباها يقول: سألت رسول الله صلى الله عليه وسلم فقلت يا رسول الله أمن العصبية أن يحب الرجل قومه؟ قال: ((لا ولكن من العصبية أن يعين قومه على الظلم)) رواه ابن عدي برقم: 4/144.

وعن علي بن أبي طالب رضي الله عنه قال: [إعنوا أصحاب العصبية، قلنا عليهم لعنة الله]. رواه ابن القيسري في ذخيرة الحفاظ برقم: 1/456.

وهذه كلها رذائل أخلاقية عُدّت من (المهلكات) في نظر (علماء القلوب) و يجب على المسلم العادي — فضلاً عن العامل للإسلام الداعي إليه، وطالب العلم أن يجاهد نفسه، حتى يتحرر منها، ولا يستسلم لها، ويسلم زمامه للشيطان، وأن يعمل بجد في رياضة نفسه حتى يتحلى بأضدادها.

والاختلاف الذي ينشأ عن هذه الرذائل أو المهلكات، اختلاف غير محمود، بل هو داخل في التفرق المذموم.

2 - أما الاختلافات التي أسبابها فكرية فهي من حيث دوافعها وأسبابها ترجع إلى:

اختلاف وجهات النظر في الأمر الواحد، سواء كان أمراً عملياً كالخلاف في فروع الشريعة، وبعض مسائل العقيدة التي لا تمس الأصول القطعية، أم كان أمراً عملياً كالخلاف في المواقف السياسية واتخاذ القرارات بشأنها، نتيجة الاختلاف في زوايا الرؤية، وفي تقدير النتائج تبعاً لتوافر المعلومات، عند طرف، ونقصها عند طرف آخر، وتبعاً للاتجاهات المزاجية والعقلية للأطراف المتباعدة، وتأثيرات البيئة والزمن عليها سلباً وإيجاباً.

ومن أبرز الأمثلة لذلك: اختلاف الجماعات الإسلامية حول مواقف سياسية كثيرة في عصرنا، مثل خوض المعارك الانتخابية، ودخول المجالس النيابية، والمشاركة في الحكم في دولة لا تلتزم بتطبيق الإسلام كله، والتحالف مع بعض القوى السياسية غير الإسلامية أو غير المسلمة، لإسقاط قوة طاغية تحقق كل رأي حر، وتخرس كل صوت صادق، إسلامياً أو غير إسلامي، مسلماً أو غير مسلماً. وبعض الخلاف هنا سياسي محض، أي يتعلق بالموازنة بين المصالح والمفاسد وبين المكاسب والخسائر، في الحال وفي المال.

وبعضها فقهية خالص، أي يرجع إلى الاختلاف في الحكم الشرعي في الموضوع: أهو الجواز أم المنع؟ مثل المشاركة في الحكم، والتحالف مع غير المسلمين، أو غير المسلمين، ومثل مشاركة المرأة في الانتخابات ناخبة ومرشحة. وبعضها اختلط فيه النظر الفقهي بالنظر المصلحي السياسي.

ومن أهم الأمثلة البارزة وأوضحتها هنا: اختلاف الرأي بين العاملين للإسلام في مناهج الإصلاح والتغيير المنشود مثل قوله:

- أ - أبدأ في التغيير بالقمة – يعني بالحاكم - أم بالقاعدة - يعني بالرعية؟**
 - ب - أنرجح طريق الثورة والعنف في التغيير، أم طريق التدرج والرفق بالرعاية؟**
 - ج - أيفضل الانقلاب العسكري للإستيلاء على الحكم، أم الكفاح السياسي، أم التكوين التربوي؟**
 - د - أنعطي الأولوية للعمل الجماهيري، أم تكوين الطلائع وبناء الكوادر القيادية؟**
 - ه - أيجوز تعدد الحركات العاملة للإسلام، فيعمل كل منها في ميدان، أم لا بد من حركة جامعة شاملة؟**
- إلى آخر ما يمكن أن يقال في هذا المجال، وهو رحب واسع يوجد فيه تعدد آراء، وانقسام في وجهات النظر.

ويدخل في الخلافات الفكرية اختلاف الرأي في تقويم بعض المعرف والعلوم مثل:

علم الكلام، وعلم التصوف، وعلم المنطق، وعلم الفلسفة، وعلم النفس، والفقه المذهبى.

فهناك من يتغصب لهذه العلوم ببعضها أو كلها، ويدافع عنها، ويأخذها بقوتها وضعفها.

ويقابلها من يرفضها كلها، ويعتبرها دخيلة على الإسلام، مدسوسه عليه وإنها أكبر من نفعها.

وبينهما من يتوسط بين الفريقين، ويجتهد أن يحكم بينهما بالقسط، وأن يأخذ منها ويدع، ويقبل ويرفض.

على أن الخلاف الأكبر والأوسع هو الخلاف في فروع الفقه.

الاختلاف الفقهي: ومن أقوى أسباب الاختلاف والتفرق بين أبناء الأمة الإسلامية: الاختلاف في فروع الفقه تبعاً لتنوع المشارب والمدارس في فهم النصوص، وفي الاستنباط فيما لا نص فيه، ما بين موسوع ومضيق، ومتشدد ومتراخص، ميال إلى مدرسة النص، وميال إلى مدرسة الرأي، وما بين موجب لتقليد المذاهب على كل الناس، ومحرم له على كل الناس أيضاً، ومتوسط بينهما، من يحيى للعامي التقليد دون إلزم بمذهب معين، ويطالب كل من كان من أهل العلم أن يستكمل نقصه العلمي حتى يبلغ درجة النظر في الأدلة والترجيح بين الأقوال، والاجتهاد، ولو جزئياً فيما جد من أمور.

المبحث الأول

النظرة الأولى: لا يوجد اختلاف في الأصول والثوابت القطعية.

النظرة الثانية: الاختلاف في الفروع ضرورة ورحمة وسعة:

والاختلاف . مع كونه ضرورة . هو كذلك رحمة بالأمة، وتوسيعه عليها، وقد روی في ذلك حديث اشتهر على الألسنة لا يعرف له سند، وإن كنت أرى أنه صحيح المعنى، وهو ما ذكره السيوطي في الجامع الصغير عنه صلى الله عليه وسلم: "اختلاف أمتي رحمة". رواه السيوطي في: تدريب الراوي برقم: 2/167. وقال هو ضعيف، ورواه السخاوي في: المقاصد الحسنة، برقم: 47. والاختلاف المعنى في هذا الحديث والله أعلم المقصود به الخلاف المباح المدحوب الذي يخضع لاختلاف الطبائع، والتناول للمباحثات والاختلاف في ما يسمح فيه الاجتهاد.

ويؤيد معنى هذا الحديث ما رواه الدارقطني وحسنه النووي في الأربعين: "إن الله تعالى حد حدوداً فلا تعذوها، وفرض فرائض فلا تضيئونها، وحرم أشياء فلا تنتهكونها وسكت عن أشياء رحمة بكم غير نسيان فلا تبحثوا عنها". أخرجه الدارقطني: 4/183، والحاكم: 7114، والبيهقي: 20217، من حديث أبي ثعلبة الخشنى رضي الله عنه. والأشياء المسكوت عنها تكون عادة من أسباب الاختلاف، لأنها تكون منطقة فراغ تشريعى، يحاول كل فقيه أن يملأها وفقاً لأصوله، واتجاه مدرسته، فواحد يتوجه إلى القياس، وآخر إلى الاستحسان، وثالث إلى الاستصلاح، ورابع إلى العرف، وغيره إلى البراءة الأصلية... وهكذا.

المهم أن الحديث يشير إلى أن السكوت عن النص على حكم معين في هذه المنطقة كان مقصوداً، فلا يضل ربي ولا ينسى، وكان الهدف هو الرحمة والتيسير على الأمة. وإذا كان في هذا الحديث بعض الضعف، من ناحية إسناده، فهناك حديث آخر في معناه يشهد له، حديث أبي الدرداء يرفعه إلى النبي - صلى الله عليه وسلم - قال: ((ما أحلَّ الله في كتابه فهو حلال، وما حرم فهو حرام، وما سكت عنه فهو عفو، فاقبلا من الله عافيته، فإن الله لم يكن لينس شيئاً، ثم تلا: ((ومَا كَانَ رَبُّكَ تَسِيئًا 64)) سورة: مريم. أخرجه البزار في "مسنده" (برقم 123) والحاكم في "المستدرك" (375/2). فالعفو هنا في معنى الرحمة في الحديث السابق، وكلها تدل على قصد التوسيعة والتيسير على هذه الأمة. وذلك يتمثل في أمرين:

1. ترك النص على بعض الأحكام، أو (السكوت عنها) بتعبير الحديث الشريف وترك ذلك للعقل المسلمة لتجتهد في فهمه في ضوء المنصوص على حكمه.

2. صياغة ما نص عليه من الأحكام في غالب الأمر صياغة مرنة بحيث تتسع لتنوع الأفهام، وتتنوع الآراء والاجتهادات.

ولهذا اجتهد الصحابة واختلفوا في أمور جزئية كثيرة، ولم يضيقوا ذرعاً بذلك. بل نجد خليفة راشداً من أئمة الهدى وهو عمر بن عبد العزيز يرى بما أوتي من علم وبصيرة، في اختلاف الصحابة سعة ورحمة فيقول: ما يسرني أن أصحاب رسول الله صلى الله عليه وسلم لم يختلفوا، لأنهم لو لم يختلفوا لم يكن لنا رخصة. يعني أنهم باختلافهم أتاحوا لنا فرصة الاختيار من أقوالهم واجتهدوا بهم. كما أنهم سنوا لنا سنة الاختلاف في القضايا الاجتهادية، وظلوا معها أخوة متحابين. ويروى ذلك عن القاسم بن محمد أيضاً أحد الفقهاء السبعة المشهورين في عهد التابعين

بالمدينة، فقد سُئل عن القراءة خلف الإمام فيما لم يجهر فيه، فقال: إن قرأت فلك في رجال من أصحاب رسول الله صلى الله عليه وسلم أسوة، وإذا لم تقرأ فلك في رجال من أصحاب رسول الله صلى الله عليه وسلم أسوة.

وروى ابن عبد البر التميمي بسنده إلى يحيى بن سعيد قال: ما برح أولو الفتوى يفتون، فيحل هذا، ويحرم هذا، فلا يرى المحرم أن الحلال هلك لتحليله، ولا يرى المحرّم أن المحرّم هلك لترحيمه. وذلك أن الاجتهاد مشروع، واختلاف الرأي لازم، والشرع لم يحرم المجتهد المخطئ من الأجر، وكلّ يعمل بما ترجح له، وهذا هو معنى التوسعة والرحمة هنا وليس معناه أن جميع الأقوال وإن تناقضت . صواب، بل الصواب أحدهما، ولكن الجميع ممودون مأجورون، كما قال تعالى: (فَقَهَّمَنَاهَا سُلَيْمَانٌ وَكَلَّا أَتَيْنَا حُكْمًا وَعِلْمًا) (الأنياء: 79).

وقد استقر هذا المعنى واشتهر (أن الاختلاف توسيعه ورحمة) عند المقدمين والمؤخرين. فالإمام الخطابي (ت 340هـ) ذكر حديث "اختلاف أمتي رحمة" مستطرداً، وقال: اعترض على الحديث رجلان: أحدهما ماجن والآخر ملحد، وقالا جيئا: لو كان الاختلاف رحمة لكان الاتفاق عذابا! تم رد كلامهما. ومن المؤخرين نجد من يؤلف كتاباً يسميه (رحمة الأمة باختلاف الأئمة). ويدرك العلامة الشيخ مرعي المختلي في تنوير بصائر المقلدين: أن اختلاف المذاهب في هذه الملة رحمة كبيرة، وفضيلة عظيمة، وله سرّ لطيف أدركه العلمون، وعمي عنه الجاهلون، فاختلافهما خصيصة هذه الأمة، وتتوسيع في هذه الشريعة السمحنة السهلة.

النقطة الثالثة: المختلفون في الفروع من أهل الرحمة:

على أن للإمام الشاطبي في كتابه (الاعتراض) تحقيقاً نافعاً في هذا الأمر وردّاً قوياً على هذه الدعوى لخصته في حينه.

ويحسن بنا هنا أن نذكره من مصدره بلفظ الشاطبي. قال رضي الله عنه، بعد أن ذكر اختلاف أهل الملل السابقة، واتفاق أهل الحق من أمة الإسلام: "ثم إن هؤلاء المتفقين قد يعرض لهم الاختلاف بحسب القصد الثاني، لا بالقصد الأول، فإن الله تعالى حكم بحكمته أن تكون فروع هذه الملة قابلة لأنظار ومجالاً للظنون، وقد ثبت عند الناظر أن النظريات لا يمكن الاتفاق فيها عادة فالظنيات عريقة في إمكان الاختلاف فيها، لكن في الفروع دون الأصول، وفي الجزئيات دون الكليات، فلن ذلك لا يضر هذا الاختلاف.

وقد نقل المفسرون عن الحسن في هذه الآية أنه قال: أما أهل رحمة الله فإنهم لا يختلفون اختلافاً يضرهم، يعني لأنّه في مسائل الاجتهاد التي لا نص فيها يقطع العذر، بل لهم فيه أعظم العذر. ومع أن الشارع لما علم أن هذا النوع من الاختلاف واقع، أتى فيه بأصل يرجع إليه. وهو قول الله تعالى: (فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ حَيْثُ وَاحْسَنُ تَأْوِيلًا) (59) سورة النساء.

فكل اختلاف من هذا القبيل حكم الله فيه أن يرد إلى الله، وذلك رده إلى كتابه، وإلى رسول الله صلى الله عليه وسلم، وذلك رده: إليه إذا كان حياً وإلى سنته بعد موته، وكذلك فعل العلماء رضي الله عنهم.

إلا أن لقائل أن يقول: هل هم داخلون تحت قوله تعالى: (ولا يزالون مختلفين) ألم لا؟

والجواب: أنه لا يصح أن يدخل تحت مقتضها أهل هذا الاختلاف من أوجه.

(أحدهما): أن الآية اقتضت أن أهل الاختلاف المذكورين مبانيون لأهل الرحمة لقوله: (ولا يزالون مختلفين إلا من رحم ربكم) فإنما اقتضت قسمين: أهل الاختلاف والمرحومين، فظاهر التقسيم أن أهل الرحمة ليسوا من أهل الاختلاف، وإنما كان قسم الشيء قسيما له، ولم يستقم معنى الاستثناء.

(والثاني): أنه قال فيها: ولا يزالون مختلفين، فظاهر هذا أن وصف الاختلاف لازم لهم، حتى أطلق عليهم لفظ اسم الفاعل المشعر بالثبت، وأهل الرحمة مبرؤون من ذلك، لأن وصف الرحمة ينافي الثبوت على المخالفه، بل إن خالف أحدهم في مسألة فإنما يخالف فيها تحرياً لقصد الشارع فيها، حتى إذا تبين له الخطأ فيها راجع نفسه، وتلافي أمره، فخلافه في المسألة بالعرض لا بالقصد الأول، فلم يكن وصف الاختلاف لازماً ولا ثابتاً، فكان التعبير عنه بالفعل الذي يتضمن العلاج والانقطاع أليق في الموضوع.

(والثالث): أنا نقطع بأن الخلاف في مسائل الاجتهاد واقع من حصل له محض الرحمة، وهم الصحابة ومن اتبعهم بإحسان رضي الله عنهم، بحيث لا يصلح إدخالهم في قسم المختلفين بوجهه، فلو كان المخالف منهم في بعض المسائل معدوداً من أهل الاختلاف . ولو بوجه ما . لم يصح إطلاق القول في حقه: أنه من أهل الرحمة، وذلك باطل بإجماع أهل السنة.

(الرابع): أن الجماعة من السلف الصالحة جعلوا اختلاف الأمة في الفروع ضرباً من ضروب الرحمة، وإذا كان من جملة الرحمة، فلا يمكن أن يكون صاحبه خارجاً من قسم أهل الرحمة.

وبيان كون الاختلاف المذكور رحمة: ما روی عن القاسم بن محمد قال: لقد نفع الله باختلاف أصحاب رسول الله صلى الله عليه وسلم، في العمل، لا يعمل العامل بعمل رجل منهم إلا رأى أنه في سعة، وعن ضمرة بن رجاء قال: اجتمع عمر بن عبد العزيز والقاسم بن محمد فجعلوا يندّركان الحديث، قال: فجعل عمر يجيء بالشيء يخالف فيه القاسم، قال: وجعل القاسم يشق ذلك عليه حتى تبين فيه فقال له عمر: لا تفعل! فما يسرني باختلافهم حمر النعم. وروى ابن وهب عن القاسم أيضاً قال: لقد أتعجبني قول عمر بن عبد العزيز: ما أحب أن أصحاب محمد رسول الله صلى الله عليه وسلم لا يختلفون، لأنَّه لو كان قوله واحداً لكان الناس في ضيق وإنهم أئمة يقتدى بهم، فلو أخذ رجل بقول أحدهم كان في سعة.

ومعنى هذا أنهم فتحوا للناس باب الاجتهاد وجواز الاختلاف فيه، لأنهم لو لم يفتحوه لكان المتجهون في ضيق، لأن مجال الاجتهاد ومجالات الظنون لا تتفق عادة. كما تقدم . فيصير أهل الاجتهاد مع تكليفهم باتباع ما غالب على ظنونهم مكلفين باتباع خلافه، وهو نوع من تكليف ما لا يطاق، وذلك من أعظم الضيق، فوسع الله على

الأمة بوجود الخلاف الفروع فيهم، فكان فتح باب للأمة، للدخول في هذه الرحمة، فكيف لا يدخلون في قسم "من رحم ربكم؟!" فاختلافهم في الفروع كاتفاقهم فيها، والحمد لله.

المبحث الثاني

الاختلاف ضرورة شرعية

النظرة الأولى: يكون الاختلاف ضرورة شرعية باتباع المنهج الوسط وترك التنطع في الدين.

وما ينبغي الحرص عليه لتوحيد صف الداعين إلى الإسلام، أو على الأقل تقريب الشقة، وإزالة الجفوة بينهم: اتباع المنهج الوسط، الذي يتجلّى فيه التوازن والاعتدال، بعيداً عن طرق الغلو والتفرط، فهذه الأمة أمة وسط في كل شيء، قال تعالى: ((وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا)) البقرة: 143. ودين الله يتناوله أهله بين العالي فيه والحادي عنه وهذا مخالف لمنهج الوسط.

فالوسط هو مركز الدائرة التي ترجع إليه الأطراف المتباينة عن يمين وشمال. وهو يمثل الصراط المستقيم، الذي علمنا الله تعالى أن نسألـه الهدـية إلـيـه كلـما قـرـأـنا فـاتـحةـ الـكتـابـ في صـلـواتـناـ الـيـومـيـةـ أو خـارـجـهاـ (اهـدـنـاـ الصـراـطـ المـسـتـقـيمـ).

وهو الذي جاء فيه قوله تعالى: (وهـذاـ صـراـطـ رـبـكـ مـسـتـقـيمـ) (سـورـةـ الـأـنـعـامـ: 126).

وهو الذي أوصـانـاـ اللـهـ تـعـالـىـ أـنـ تـبـعـهـ فـتـوـحـدـ كـلـمـتـنـاـ، وـلـاـ نـتـبـعـ السـبـلـ وـالـمـنـاهـجـ الـتـيـ يـدـعـوـ إـلـيـهـ شـيـاطـيـنـ إـلـيـنـ وـالـجـنـ، مـاـ صـدـرـ عـنـ الـغـرـبـ أـوـ الـشـرـقـ وـمـاـ إـلـىـ الـيـمـينـ أـوـ الـيـسـارـ، قـالـ تـعـالـىـ فـيـ خـتـامـ الـوـصـاـيـاـ الـعـشـرـ مـنـ سـورـةـ الـأـنـعـامـ: (وـأـنـ هـذـاـ صـرـاطـيـ مـسـتـقـيمـ فـاتـبعـوهـ، وـلـاـ تـبـعـوـ السـبـلـ فـتـفـرـقـ بـكـمـ عـنـ سـبـيـلـهـ، ذـلـكـ وـصـاـكـمـ بـهـ لـعـلـكـمـ تـقـوـنـ) (سـورـةـ الـأـنـعـامـ: 153).

روى الإمام أحمد في مسنده عن ابن مسعود رضي الله عنه، قال: خط رسول الله صلى الله عليه وسلم خطاب بيده، ثم قال: هذا سبيل الله مستقيما. ثم خط بيديه وشماله، ثم قال: هذه السبيل، ليس منها سبيل إلا عليه شيطان يدعو إليه، ثمقرأ: (وأن هذا صراطي مستقيما فاتبعوه ولا تتبعوا السبيل). فالصراط المستقيم، هو الخط الوسط بين الخطوط الأخرى عن اليمين وعن الشمال.

وقد جاء في حديث آخر رواه أحمد وابن ماجه عن جابر أنه صلى الله عليه وسلم وضع يده في (الخط الوسط) ثم تلا الآية.

ذكر العـلامـةـ اـبـنـ كـثـيرـ عـنـ اـبـنـ عـبـاسـ فـيـ قـوـلـهـ تـعـالـىـ: (وـلـاـ تـبـعـوـ السـبـلـ فـتـفـرـقـ بـكـمـ عـنـ سـبـيـلـهـ) وـفـيـ قـوـلـهـ: (أـنـ أـقـيمـواـ الـدـيـنـ وـلـاـ تـفـرـقـوـاـ فـيـهـ) (سـورـةـ الشـورـىـ: 13).

ونحو هذا في القرآن، قال: أمر الله المؤمنين بالجماعة، ونهاهم عن الاختلاف والتفرق، وأخبرهم أنه إنما هلك من قبلهم بالمراء والخصومات في دين الله. قال: ونحو هذا قاله مجاهد وغير واحد.

هلك المتنطعون؟

ومنا يلزم مما ذكرناه من اتباع المنهج الوسط، ويعتبر أيضاً من أهم أسباب الوفاق والتقارب بين العاملين للإسلام: تجنب النطع في الدين، وهو ما أنذر النبي أصحابه بالهلاك، فيما رواه عنه ابن مسعود رضي الله عنه قال: "هلك المتنطعون" قالها ثلاثة، سواء كان القول إخباراً عن هلاكهم أم دعاء عليهم.

والمنتطعون. كما قال الإمام النووي . المتعمدون الغالون المجاوزون الحدود في أقوالهم وأفعالهم.

وقال ابن الأثير: المتعمدون الغالون، في الكلام، المتكلمون بأقصى حلوتهم. مأخوذ من النطع، وهو الغار الأعلى من الفم . ثم استعمل في كل تعمق قولاً أو فعلاً.

ومنه حديث عمر: "لن تزالوا بخير ما عجلتم الفطر، ولم تنتطعوا نطع أهل العراق" أي تتكلفوا القول والعمل. ومنه حديث ابن مسعود: "إياكم والتنطع والاختلاف..." أراد النهي عن الملاحة في القراءات المختلفة، وأن مرجعها كلها إلى وجه واحد من الصواب.

وقال غيره: المراد بالمنتطعين: الغالون في عبادتهم بحيث يخرج عن قوانين الشريعة، ويسترسل مع الشيطان في الوسوسة.

وقيل: المتعتون في السؤال عن عويس المسائل التي يندر وقوعها.

ومنه: الإكثار من التقرير على مسألة لا أصل لها في كتاب ولا سنة، ولا إجماع، وهي نادرة الوقع، فيصرف فيها زمناً كان صرفه في غيرها أولى سيمما إن لزم منه إغفاله التوسع في بيان ما يكثر وقوعه.

وأشد منه: البحث عن أمور معينة، ورد الشعاع بالإيمان بها مع ترك كفيتها، ومنه ما لا يكون له شاهد في عالم الحس كالسؤال عن الساعة، والروح ومدة هذه الأمة، إلى أمثال ذلك، مما لا يعرف إلا بالنقل الصرف.

وأكثر من ذلك لم يثبت فيه شيء فيجب الإيمان به بغير بحث.

وقال بعضهم: مثال النطع إكثار السؤال حتى يفضي بالمسؤول الجواب بالمنع، بعد أن يفتى بالإذن.

وكذلك هذا من الحرج الذي نفاه الله عن هذا الدين القائم على التيسير لا التعسير والتبشير لا التنفير.

وروى ابن عباس عنه صلى الله عليه وسلم: "إياكم والغلو في الدين، فإنما هلك من كان قبلكم بالغلو في الدين".

ولا ريب أن النطع والتعمق والغلو في الدين يدفع إلى التشديد في الأمور الصغيرة، والضيق بكل مخالف فيها، على حين تكون السماحة واليأس من أسباب التقارب والوفاق.

النظرة الثانية: تيسير الصحابة والسلف وإنكارهم على المتنطعين:

وهذه الروح هي التي جعلت الصحابة ومن تعهتم ياحسان يتسامون في الفروع الجزئية، ولا تضيق صدورهم بالخلاف فيها.

بل كانوا ينكرون على من يجعل البحث عن هذه الأمور شغله الشاغل، ولا يرحبون بهذا النوع من المسؤول، الذي لا يأتي من ورائه إلا التشديد.

والقرآن نفسه نبه على هذا الأصل حين قال: (يأيها الذين آمنوا لا تسألو عن أشياء إن تبد لكم تسؤكم، وإن تسألو عنها حين ينزل القرآن تبد لكم عفا الله عنها والله غفور حليم) (سورة المائدة: 101).

والنبي صلى الله عليه وسلم يحذر من كثرة الأسئلة التي تنتهي بالتشديد على المسلمين، وذلك حين يقول: "إن أعظم المسلمين جرماً رجل سأله عن شيء لم يحرب، فحرم من أجل مسأله".

وقال: "ذروني ما تركتكم، فإنما هلك من كان قبلكم بكثرة سؤالهم واختلافهم على أنبيائهم فإذا أمرتكم بشيء فأتوا منه ما استطعتم، وإذا نهيتكم عن شيء فدعوه".

وهو يشير هنا إلى بني إسرائيل وتنطعهم مع موسى في قصة ذبح البقرة وسؤالهم مرة بعد مرة: ما هي؟ ما لو أنها؟ ما هي؟ ولو ذهبوا بعد الأمر الأول إلى أي بقرة فذبحوها لأجزاءهم، ولكن شددوا فشدد الله عليهم.

وروى أنس قال: سألوه رسول الله صلى الله عليه وسلم، حتى أحفوه المسألة (أي استقصوا في السؤال) فغضب، فصعد المنبر، فقال: "لا تسألوني اليوم عن شيء إلا بيته لكم"، قال: فجعلت انظر يميناً وشمالاً، فإذا كل رجل لاف رأسه في ثوبه يبكي.. ثم انشأ عمر فقال: رضينا بالله ربنا وبالإسلام ديننا، وبمحمد صلى الله عليه وسلم رسولاً، نعوذ بالله من الفتنة. وكان هذا درساً يليغاً جعل الصحابة بعد ذلك لا يسألون إلا فيما لا بد لهم منه، ولا يكثرون السؤال فيما لا حاجة لهم إليه. ويبدو هذا مما سجله لهم القرآن من الأسئلة التي وجهوها إلى النبي الكريم، فلم تزد على ثلاثة عشر سؤالاً، يتعلق معظمها بأمور عملية. وكذلك كانت أجوبتهم لمن سألهم، فهم ييسرون ولا يعسرون، ويسرون ولا ينفرون، كما أمرهم رسولهم العظيم صلى الله عليه وسلم.

والمنهج العام للصحابة رضي الله عنهم هو التسهيل، والمساحة في فروع المسائل، والبعد عن التعمق والتدقير فيها، حتى لا يخرجوا من اليسر إلى العسر، ومن السعة إلى الحرج، وهو منفي في دين الله، كما قال تعالى: (وما جعل عليكم في الدين من حرج) (سورة الحج: 78). روى البخاري بسنده إلى يوسف بن ماهك قال: إني عند عائشة أم المؤمنين رضي الله عنها، إذ جاءها عراقي، فقال: أي الكفن خير؟ قالت: ويحك! وما يضرك؟ قال: يا أم المؤمنين أربني مصحفك. قالت: لم؟ قال: لعلي أؤلف القرآن عليه، فإنه يقرأ غير مؤلف (يعني غير مرتب) قالت: وما يضرك أية قرأت قبل؟ قال الحافظ في "الفتح": لعل هذا العراقي كان يسمع حديث سمرة المرفع: "لبسوا من ثيابكم البياض، وكفناها فيها موتاكم، فإنها أطهر وأطيب" .. وهو عند الترمذى مصححاً، وأخرج له أيضاً عن ابن

عباس . فلعل العراقي سمعه، فأراد أن يستثبت عائشة في ذلك، وكان أهل العراق اشتهروا بالتعنت في السؤال، فلهذا قالت له عائشة: وما يضرك؟! تعني: أي كفن كفنت فيه أجزأ. وقول ابن عمر للذى سأله عن دم البعوض مشهور، حيث قال: انظروا إلى أهل العراق، يسألون عن دم البعوض، وقد قتلوا ابن بنت رسول الله صلى الله عليه وسلم.

وأما طلبه مصحف أم المؤمنين ليرب القرآن، أو يؤلفه . على أساسه، فيظهر أن سؤاله عن ترتيب السور، وأن مصحفه لم يكن مرتبًا وفق المصحف العثماني، بل ربما كان مرتبًا على وفق مصحف ابن مسعود، وكان تأليفه مغاييرًا لتأليف مصحف عثمان، ولم تر عائشة في هذا الأمر خطراً كبيراً، بل قالت له: وما يضرك أية قرأت قبل؟ . وقد بين العالمة الدھلوی في كتابه القيم (حجۃ اللہ البالغة) ما كان عليه الحال في عصر النبوة والصحابة من السهولة واليسر، في فهم الدين والعمل به، وبعدهم عن التعمق والتعقيد والتشديد، بخلاف ما صار إليه من بعدهم قال: أما رسول الله صلى الله عليه وسلم فكان يتوضأ فيرى الصحابة وضوءه فإذا خذلوا به من غير أن يبين أن هذا رکن وذلك أدب، وكان يصلی فيرون كما رأوه يصلی، وحج فرق الناس حجه فعلوا كما فعل، فهذا كان غالب حاله صلى الله عليه وسلم ولم يبين أن فروض الوضوء ستة أو أربعة، ولم يفرض أنه يحتمل أن يتوضأ إنسان بغير موالة، حتى يحكم عليه بالصحة أو الفساد، إلا ما شاء الله، وقلما كانوا يسألونه عن هذه الأشياء.

عن ابن عباس رضي الله عنهما قال: ما رأيت قوماً كانوا خيراً من أصحاب رسول الله صلى الله عليه وسلم، ما سأله إلا عن ثلات عشرة مسألة حتى قبض كلهم في القرآن، منها (يسألونك عن الشهر الحرام قتال فيه، قتال فيه كبير) (ويسائلونك عن الحيض) قال: ما كانوا يسألون إلا عمما ينفعهم.

وقال ابن عمر: لا تسأل عمما لم يكن، فإني سمعت عمر بن الخطاب يلعن من سأله عمما لم يكن.

وقال القاسم: إنكم تسائلون عن أشياء ما كنا نسأل عنها وتنقرتون عن أشياء ما كنا نقر عنها. تسائلون عن أشياء ما أدرى ما هي ولو علمناها ما حل لنا أن نكتمها. وعن عمر بن اسحاق قال: من أدرك من أصحاب رسول الله صلى الله عليه وسلم أكثر من سبقني منهم فما رأيت قوماً أيسر سيرة ولا أقل تشديداً منهم.

وعن عبادة بن نسي الكندي، وسئل عن امرأة ماتت مع قوم ليس لها ولد، فقال: أدركت أقواماً ما كانوا يشددون تشديلكم، ولا يسائلون مسائلكم. أخرج هذه الآثار الدارمي.

النقطة الثالثة: ضرورة الاطلاع على اختلاف العلماء.

وما يساعد على التسامح وتبادل العذر فيما اختلف فيه: الاطلاع على اختلاف العلماء، ليعرف منه تعدد المذاهب، وتتنوع المآخذ والمشارب، وأن لكل منهم وجهته، وأدلة التي يستند إليها، ويقول عليها، وكلهم يغترف من بحر الشريعة، وما أوسعه.

ومن أجل ذلك أكد علماؤنا فيما أكدوه، وجوب العلم باختلاف الفقهاء، كوجوب العلم بما أجمعوا عليه، فإن اختلافهم رحمة، واتفاقهم حجة.

وفي هذا قالوا: من لم يعرف اختلاف العلماء، فليس بعالم.

من لم يعرف اختلاف الفقهاء لم تشم أنفه رائحة الفقه!

وآفة كثیر من الدخلاء على العلم أنهم لا يعرفون إلا رأيا واحدا، ووجهة واحدة أخذوا من شيخ واحد، أو انحصروا في مدرسة واحدة، ولم يتیحوا لأنفسهم أن يسمعوا رأيا آخر، أو يناقشوا وجهة نظر مخالفة، أو يجیلوا أنظارهم في أفکار المدارس الأخرى.

والعجب في أمر هؤلاء أنهم ينھون عن التقليد، وهم في الواقع مقلدون، رفضوا تقليد الأئمة القدامى، وقلدوا بعض المعاصرین.

وأنهم ينكرون المذاهب وقد جعلوا من آرائهم مذهبًا خامسا، يقاتلون دونه وينكرون على من خالقه! وأنهم ينكرون علم الكلام القدیم وما فيه من جدلیات وتزیدات، وقد أنشئوا بأقوایلهم علم کلام جدید، لا يهتم بغرس اليقین في القلوب، بقدر ما يغرس في العقول حب الجدل في أمور العقيدة.

إن موقف هؤلاء من الحقيقة موقف العميان من الفیل، في القصة الهندية المشهورة فهم لا يعرفون إلا ما وقعت عليه أيديهم.

ولو وسعوا آفاقهم لعرفوا أن الأمر يتسع لأكثر من رأي، وأن الآراء المتعددة يمكن أن تتعايش، وإن اختلفت وتعارضت. المهم هو الإنصاف وترك التھب، والاستماع إلى الآخرين، فقد يكونون أصوب قولًا، وأصح فھما. وكم من دارس منصف رجع عن تعصبه وغلوائه، حين عرف أن في المسائل أقوالاً عدة لعلماء معتبرين.

خذ مثلا قضية رمي الجمار في الحج، وما قاله بعضهم من أن من رمى قبل الزوال فحجۃ باطل! لأنھ خالف السنة.

قال جابر: رمى رسول الله . صلی الله عليه وسلم . يوم النحر ضحى، ورمى بعد ذلك بعد الزوال.
وعن وبرة قال: سألت ابن عمر رضي الله عنهما: متى أرمي الجمار؟ قال: إذا رمى أمامك فارمه.. فأعدت عليه المسألة، قال: كنا نتحين، فإذا زالت الشمس رمينا.

قال في (الفتح): وفيه دليل على أن السنة يرمي الجمار . في غير يوم الأضحى . بعد الزوال. وبه قال الجمهور . وخالف فيه عطاء وطاووس فقالا: يجوز قبل الزوال مطلقا. ورخص الحنفية في الرمي قبل الزوال في يوم النفر، أي يوم النزول من مني، وكذلك روی عن إسحاق.

وهذه هي المسألة التي اختلف فيها الشيخ عبد الله بن زيد الحمود مع علماء الرياض منذ أكثر من ثلاثين عاما. وكتب فيها رسالة (يسير الإسلام)، واشتد المشايخ هناك في الرد عليه، مع أن جواب ابن عمر لم يسأله . رغم تشديده في الاتباع . يدل على سهولة الأمر عنده، وحسب المسلم في ذلك أن يتبع أمير الحجيج، قدم أو آخر.

وقد اختلف الفقهاء في حكم الرمي نفسه، كما في (الفتح).

فالجمهور على أنه واجب يجبر تركه بدم.

وَعِنْ الْمَالِكِيَّةِ: أَنَّهُ سَنَةٌ مُؤَكَّدَةٌ.

وعندهم رواية: أن رمي جمرة العقبة ركن يبطل الحج بتركه.

ومقابله: قول بعضهم: إنما شرع الرمي حفظا للتكبير، فإن تركه وكثير أجزاء، حكاه ابن حجر عن عائشة وغيرها.

ويقول بعض الأخوة: إن الرأي الذي ينفرد به فقيه أو اثنان خلافاً لجمهور الأمة، يجب أن لا يعتد به ولا يعول عليه.

وقال غيرهم: إن ما خالف المذاهب الأربعة التي تلقتها الأمة، بالقبول، يجب أن يرفض ولا يقام له اعتبار. والحق أن هذا كله لا يقو عليه دليل من كتاب أو سنة.

فالإجماع الذي هو حجة. على ما قيل فيه. هو اتفاق جميع المجتهدین على حکم شرعی، ولم يقل أحد: إنه اتفاق الأکثريّة، أو الجمهور فالامر ليس أمر تصويت بالعدد.

صحيح أن لرأي الجمهور وزنا يجعلنا نمعن النظر فيما خالقه، ولا نخرج عنه إلا لاعتبارات أقوى منه، ولكنه ليس مقصوماً على كل حال.

وكم من صحابي انفرد عن سائر الصحابة برأي لم يوافق عليه سائرين، ولا يضره ذلك.

وكم من فقهاء التابعين من كان له رأي خالفة آراء الآخرين. ولم يسقط ذلك قوله. فالمدار على الحجة لا على الكثرة.

وكم من الأئمة الأربعه من انفرد عن الثلاثة بآراء وأقوال، مضى عليها اتباع مذهبها، مؤيدين ومصححين.

ومذهب أحمد بن حنبل . وهو مذهب المشهور باتباع الأثر . قد عرف بـ (مفرداته) التينظمها من نظم ، وألف فيها من ألف ، وغدا من المأثور أن يقرأ الباحث فيه هذه العبارة: وهذا من مفردات المذهب.

إليه من أدلة شرعية، منقوله أو معقوله.

وما يقال عن بعض الآراء: إنها شاذة أو مهجورة أو ضعيفة، فهذا لا يؤخذ على إطلاقه وعمومه، فكم من رأي مهجور أصبح مشهوراً، وكم من قول ضعيف في عصر جاء من قواه ونصره، وكم من قول شاذ في وقت هيأ الله له من عرف به وصححه وأقام عليه الأدلة، حتى غدا هو عمدة الفتوى.

وحسبنا هنا آراء شيخ الإسلام ابن تيمية، التي لقي من أجلها ما لقي في حياته، وظلت بعد وفاته قروناً، وظل من العلماء من يعتبرها خرقاً للإجماع، حتى جاء عصرنا التي وجد فيها سفينه الإنقاذ للأسرة المسلمة من الدمار والانهيار.

وآفة بعض (الحرفيين) . من أسمائهم (الظاهرية الجدد) . أنهم يحسبون أن باستطاعتهم حذف الخلاف في المسائل الشرعية الاجتهادية فرعية أو أصلية، يجمع الناس على ما يرون حقاً وصواباً، ورفض ما عداه مما يعتبرونه باطلًا وخطأً . ونسبي هؤلاء أن الإعجاب بالرأي أحد (المهلكات) وأن بحسب المرء من الشر أن يحقر أخاه المسلم، ومن ذلك أن يحقر رأيه.

إن عيب (الظاهرية الجدد) أنهم يعتبرون وجود حديث نبوى، في موضوع الخلاف قد حسم النزاع، والمخالف لهم، حينئذ مخالف للحديث، ومعارض السنة. وهم في هذا جد مخطئين، لجملة أسباب: فقد يعتمدون هم تصحيح الحديث تقليداً لبعض العلماء السابقين، أو المعاصرين من المشتغلين بالحديث، ولكن غيرهم لا يسلم لهم بذلك. وهذا أمر معروف من قديم بين كبار علماء الأمة، وفقهاء السلف، يصح هذا حديثاً، وغيره يضعفه، لأنه يشترط في ثبوت الحديث عنده ما لا يشترط الآخر، إما بصفة عامة، أو فيما تعم به البلوى، ويتشر في الناس، وإما لاختلافهم في توثيق الرواية، وبتحريتهم. فهذا يعدل روایاً، وآخر يعتبره محروحاً . وقد يقوى أحدهم الحديث بتعذر الطرق الضعيفة التي يروى بها، ولا يسلم غيره له بذلك.

وقد يرى أحدهم الاحتجاج بالمرسل، ولا يرى آخرون ما يراه، وهكذا.. انظر إلى أحاديث مثل الأحاديث التي وردت في تحريم الذهب على النساء، فقد صلحتها بعض العلماء وضعفها آخرون، والذين صححوها ذهب بعضهم إلى أنها منسوبة، وبعضهم إلى أنها متأولة، وذلك لإجماع الأمة بجميع مذاهبها على إباحة التحليل بالذهب للنساء، وهو ما استقر عليه عمل الأمة بالفعل طوال أربعة عشر قرناً من الزمان.

وقد ينزعهم المخالفون على افتراض صحة الحديث الذي يعتمدون عليه، بأن الحديث ليس في أمر تشريعي، بل في أمر عادي من أمور الدنيا، مثل حمل العصا في الخطبة أو الأكل باليد، أو على الأرض، ومثل قوله عليه السلام: "عليكم بالإثمد (نوع من الكحل)، فإنه يجلو البصر، وينبت الشعر" ، فالمسلم إذا لم يعارض بهذا، وعمل بتوصية طبيب العيون المختص، لم يكن مخالفًا لنص، ولا معارضًا لسنة.

وقد يكون الحديث في أمر تشريعي، ولكنه تشريع مما ثبت للرسول . صلى الله عليه وسلم . بصفة الإمامة والرئاسة، لا بصفة التبليغ والفتوى عن الله عز وجل كما قال ابن القيم في حديث "من قتل قتيلاً فله صلبه".

وقد يكون الحديث في أمر تشريعي عام دائم، ولكن الخلاف واقع، في دلالته على الحكم، كما إذا اشتمل على أمر أو نهي، فهل الأمر للوجوب، أم للاستحباب أم للإرشاد؟ وهل النهي للتحرير أم للكرامة، وهل الكراهة تحريرية أم تنزيهية؟ هذه الاحتمالات كلها قائمة، وهي أقوال وآراء لعلماء الأصول في دلالة الأمر والنهي، ولكل قول منها دليله ووجهته. وفي كل من دلالة الأمر والنهي سبعة أقوال على ما ذكر الأصوليون في مبحثي الأمر والنهي.

وقد رأينا الصحابة يسمعون من الرسول صلى الله عليه وسلم، أوامر، ومع هذا يتخصصون في تركها، لعلهم أنها لم تكن عازمة جازمة، فإذا ثبت لهم ذلك باللفظ، أو بالقرينة، كانوا أسرع الناس إلى تنفيذها.

وفي أحد الأسفار للغزو، كانوا صائمين في رمضان، فأمرهم بالإفطار، فأفطر بعضهم وصام بعضهم، متأولين أنه إنما أراد الرفق بهم، ولم يكن في الأمر ما يدل على الإلزام الجازم، فلما اقتربوا من التلامح مع العدو، قال لهم: "إنكم مصبحوا عدوكم، والفتر أقوى لكم، فأفطروا" فكانت عزمه، فأفطروا.

ورأيناهم في حديث "إن اليهود والنصارى لا يصيغون فالخالفون وأصيغوا" يرون الأمر هنا مجرد الإرشاد أو الاستحباب، فلهذا امتنع بعضهم وصيغ، وبعضهم لم يصيغ، ومنهم من صبغ بالحناء، وبغيرها، ومنهم من صبغ بالسوداد.

وكذلك حديث: لا تسم ابنيك ولا غلامك، نافعا ولا يسارا ولا رياحا..الخ، رأيناهم يسمون نافعا ويسارا، كما هو ثابت في أسماء التابعين، مثل نافع مولى ابن عمر، وسلامان بن يسار، وعطاء بن رياح، وغيرهم. ولهذا رأينا إماما مثل ابن تيمية، يحمل حديث "من مس فرجه فليتوضاً" على الاستحباب. وكذلك الوضوء من أكل لحوم الإبل، يراه للاستحباب لا للوجوب، خلافاً لمذهب إمامه أحمد في المثالين.

المبحث الثالث

الاختلاف حاجة بشرية

نتناول هذا المبحث من خلال نظرات ثلاث:

النظرة الأولى: كيف تكمن حاجة البشرية في الاختلاف؟

تمهيد:

إن مما يدمي القلوب ما نلاحظه أن بعض الفصائل التي تنتسب إلى الصحوة الإسلامية، أو العمل الإسلامي، مهتمة أكبر الاهتمام بالمسائل الخلافية، فهو شغلها بالنهار، وحلوها بالليل. حولها يتركز البحث، ولها تقام الدروس، وفيها يدور الجدل، ومن أجلها تحمى معارك الكلام والخصام. وأنا لا أكره أن يبحث الناس في المسائل الخلافية، بحثا علميا مقارنا يرجح أحد الرؤى أو الآراء، إذا قام بذلك أهل الاختصاص، من العلماء القادرين المؤهلين مثل هذا العمل العلمي الرصين، الجامعين بين الفقه والورع والاعتدال.

ولكن الذي أكرهه: أن يصبح البحث في المسائل الخلافية أكبر همنا، وبلغ علمنا، وأن نضخها حتى تأكل أوقاتنا وجهودنا وطاقاتنا، التي يجب أن نوجهها لبناء ما تدعى أو تخدم من بنياننا الديني والثقافي والحضاري. وأن يكون هذا الاهتمام والاشتغال على حساب القضايا التي لا خلاف عليها. إنني أود لو أن رجال المسلمين جميعاً حرصوا على إطلاق لحاظهم، فأحيوا هذه السنة من سنن الفطرة، وخرجوا من خلاف من أوجها من الأئمة، وتذروا عن غيرهم من الأمم، وفوتوا الفرصة على رجال المباحث الذين يعتبرون اللحية دليلاً اثماً! ومع هذا لا أود أن نشغل الناس بهذا، وأن ننسق من لا يعفيها، فهذا أمر عمت به البلوى، ولهذا أسفت حقاً حين ذكر لي بعض الثقات من الشباب أن أحد المولعين بالخلافيات ألقى تسع محاضرات في وجوب إعفاء اللحية، وتحريم أخذ شيء منها. كما أسفت لأن أحدهم ألف رسالة سماها (نفي الصحبة عن النزول على الركبة) وهو أمر يتعلق ب الهيئة الصلاة، وفيه أخذ ورد.. وأن آخر كتب رسالة أيضاً بعنوان: (الواحة في جلسة الاستراحة) إلى غير ذلك من الرسائل، والمقالات، والمحاضرات التي تدور حول هذه الأمور، التي اختلف فيها الأئمة، بين مثبت وناف، وسيظل الناس مختلفون فيها إلى ما شاء الله.

وسر أسفي هنا هو: التركيز على الأمور الخلافية، والشدة على المخالفين، فيما يجوز التساهل فيه، على خلاف ما كان عليه سلف الأمة. إن أي مراقب لأوضاع الأمة الإسلامية اليوم، يوقن تماماً باليقين: أن مشكلتها ليست في ترجيح أحد الرأيين، أو الآراء في القضايا المختلف فيها، بناء على اجتهاد أو تقليد. فالواقع أن الخطأ في هذه القضايا يدور بين الأجر والأجرين، لمن تحري واجتهد، كما هو معلوم وبسيط في موضعه. ولكن مشكلة الأمة حقاً في تضييع الأمور المتفق عليها من جميع مذاهبها ومدارسها.

إن مشكلة المسلمين ليست في الذي يقول آيات الصفات وأحاديثها . وإن كان مذهب السلف أسلم وأرجح . بل في الذي ينكر الذات والصفات جميعاً، من عبيد الفكر المستورد من الغرب أو الشرق.

إن مشكلة المسلمين ليست فيمن يقول: استوى على العرش بمعنى (استولى) أو كنা�ية عن عظمة سلطانه تعالى، بل فيمن يجحد العرش ورب العرش معاً.

إن مشكلة المسلمين ليست فيمن يجهر بالبسملة أو يخضها أو لا يقرؤها في الصلاة. ولا فيمن يرسل يديه في الصلاة أو يقضمها، ومن يرفع يديه عند الركوع أو الرفع منه أو لا يرفعهما، إلى آخر هذه المسائل الخلافية الكثيرة المعروفة. إنما مشكلة المسلمين فيمن لا ينحني يوماً لله راكعاً، ولا يخض جبهته لله ساجداً، ولا يعرف المسجد ولا يعرفه.

إن مشكلة المسلمين ليست فيمن يأخذ بأحد المذاهب المعتبرة في إثبات هلال رمضان أو شوال، بل فيمن يمر عليه رمضان كما مر عليه شعبان، وكما يمر عليه شوال، لا يعرف صياماً ولا قياماً، بل يفتر عمداً جهاراً ونحراً، بلا خشية ولا حياء.

إن مشكلة المسلمين ليست في عدم تعطية الوجه بالنقاب، واليدين بالقفازين، كما هو رأي البعض، بل في تعريه الرؤوس والنحور، والظهور، ولبس القصیر الفاضح، والشفاف الوصف.. إلى آخر ما نعرف مما ينדי له الجبين. إن المشكلة حقا هي وهن العقيدة، وتعطيل الشريعة، وانهيار الأخلاق وإضاعة الصلوات، ومنع الزكوات، واتباع الشهوات، وشیوع الفاحشة انتشار الرشوة، وخراب الذمم، وسوء الإدراة، وترك الفرائض الأصلية وارتكاب المحرمات القطعية، ومولاة أعداء الله ورسوله والمؤمنين.

إن مشكلة المسلمين، إنما تتمثل في إلغاء العقل، وتحمید الفکر، وتخدير الإرادة، وقتل الحرية، وإماتة الحقوق، ونسیان الواجبات، وفسوھ الأنانية وإهمال سنن الله في الكون والمجتمع، وإعلاء الحكام على الشعوب، والقوة على الحق، والمنفعة على الواجب. إن مشكلة الأمة المسلمة الحقيقة نراها واضحة كالشمس في إضاعة أركان الإسلام ودعائم الإيمان، وقواعد الإحسان، وهي الثلاثة التي سأل عنها جبريل رسول الله صلى الله عليه وسلم في الحديث الصحيح المشهور. وفي آخر الحديث قال لهم النبي الكريم: هذا جبريل أتاكـم يعلمكم دينكم. وهو لم يكن منه إلا السؤال، ولكن السؤال الحسن لون من التعليم، وهنا أسئلة ثلاثة شملت أسس الدين كلـه: عقيدة، وعملـا، ظاهرا وباطنا.

ومن هنا كان الواجب على دعاة الإسلام الوعيين أن يبنـوا على التركيز على مواطن الاتفاق قبل كل شيء، وأن يرفعوا شعار (التعاون فيما نتفق عليه) فإن هذا التعاون فريضة وضرورة، فريضة يوجـها الدين، وضرورة يحتمـها الواقع. وأعتقد أن ما نتفق عليه ليس بالشيء الهين ولا القليل، إنه يحتاجـنا إلى جهود لا تتوقفـ، وعملـ لا يكلـ، وإرادة لا تعرفـ الوهنـ، يحتاجـنا إلى عقول ذكـية، وعزائم قويةـ، وأنفس أبيةـ، وطاقات بنـاءـةـ. ألسنا متفقـين على أن القرآن كلامـ اللهـ، وأنـ مـحمدـاـ رسولـ اللهـ؟ ألسـناـ مـتفـقـينـ علىـ الإـيمـانـ بـالـلـهـ الـواـحـدـ الـأـحـدـ، الـذـيـ لـمـ يـلـدـ وـلـمـ يـوـلدـ وـلـمـ يـكـنـ لـهـ كـفـواـ أـحـدـ؟ ألسـناـ مـتفـقـينـ عـلـىـ أـنـ هـيـ تـعـالـىـ مـتـقـفـ بـكـلـ كـمـالـ، مـنـزـهـ عـنـ كـلـ نـقـصـ؟ ألسـناـ مـتفـقـينـ عـلـىـ كـلـ مـاـ يـوـصـفـ بـهـ الـقـرـآنـ الـرـبـ الـأـعـلـىـ جـلـ جـلـالـهـ مـنـ الـأـسـمـاءـ الـحـسـنـيـ؟ فـلـتـتـعـاـونـ عـلـىـ غـرـسـ مـعـانـيـ الإـيمـانـ الـقـرـآنـيـ الـجـمـلـيـ فـيـ أـنـفـسـ النـاشـئـةـ وـالـشـبـابـ بـعـيـداـ عـمـاـ أـدـخـلـهـ الـجـدـلـ الـفـلـسـفـيـ وـالـكـلـامـيـ فـيـ عـلـمـ الـعـقـائـدـ، وـمـاـ أـورـثـهـ الـاـخـتـلاـطـ بـالـمـلـلـ وـالـنـحـلـ الـأـخـرىـ مـنـ خـلـافـاتـ فـرـقـتـ الـأـمـةـ شـيـعاـ. ألسـناـ مـتفـقـينـ عـلـىـ أـنـ الـإـلـحـادـ أـعـظـمـ خـطـرـ يـهـدـدـ الـبـشـرـيـةـ، فـيـ أـعـزـ مـقـدـسـاتـهاـ؟ فـلـتـتـعـاـونـ عـلـىـ تـحـصـينـ الشـبـابـ مـنـ وـبـاءـ الـإـلـحـادـ، وـمـقـدـمـاتـهـ مـنـ الشـكـوكـ وـالـشـبـهـاتـ الـتـيـ تـرـعـزـ الـعـقـيـدةـ، وـتـلـوـثـ الـفـكـرـ، وـلـنـضـيءـ شـوـعـ الـإـيمـانـ بـأـعـظـمـ حـقـائـقـ الـوـجـودـ وـأـجـلـاهـ، وـهـيـ:

وجودـ الـرـبـ الـأـعـلـىـ، الـذـيـ خـلـقـ فـسـوـيـ. وـالـذـيـ قـدـرـ فـهـدـىـ، مـسـتـفـيدـيـنـ مـنـ بـحـوثـ الـعـلـمـ الـحـدـيـثـ، الـذـيـ يـكـادـ يـجـعـلـ تـرـىـ اللـهـ جـهـرـةـ فـيـ إـبـدـاعـ خـلـقـهـ. ألسـناـ مـتـفـقـينـ عـلـىـ أـنـ الـإـيمـانـ بـالـدارـ الـآـخـرـةـ، وـعـدـالـةـ الـجـزـاءـ فـيـهـاـ، وـقـيـامـ سـوقـ الـجـنـةـ وـالـنـارـ، رـكـنـ فـيـ كـلـ دـيـنـ، وـخـصـوصـاـ فـيـ دـيـنـ الـإـسـلـامـ؟ فـهـوـ. مـعـ الـإـيمـانـ بـالـلـهـ تـعـالـىـ. يـنـشـئـ فـيـ الـإـنـسـانـ الـوـازـعـ الـذـاـتـيـ الدـاخـلـيـ الـذـيـ يـحـفـزـ عـلـىـ كـلـ خـيـرـ، وـيـرـدـعـ عـنـ كـلـ شـرـ، وـيـقـويـ الإـرـادـةـ فـيـ مواطنـ الـضـعـفـ وـيـنـحـ

الأمل عند هجوم اليأس. فلتتعاون . إذن . على تقوية الإيمان بالآخرة، واليقين بالجزاء، ولنطارد الشبهات التي تحاول أن تشكيك في هذه العقيدة العظيمة، أو الشهوات التي تشغل الناس عنها بمتاع قليل.

أنسنا متفقين على أركان الإسلام العملية الخمسة، فلماذا لا نتعاون على حسن تعليمها للمسلمين، واتخاذ أحسن الأساليب لدعوتهم إليها وترغيبهم فيها، وتدكيرهم بها، مستفيدين من الوسائل السمعية والبصرية المعاصرة؟ أولسنا متفقين على دعائم الإيمان الست من الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر، والقدر خيره وشره، فلماذا لا نتعاون على تخليلتها وتبسيتها، وإيصالها إلى عقول المسلمين وقلوبهم بلغة سهلة، تلائم يسر الإسلام، ووضوح القرآن، وتقدم العصر في وسائل البيان والإيضاح، دون أن ندخل في معارك الجدل والخلاف التي أثارها القدماء، أو يثيرها المحدثون وحسبنا أن ثبت ما أثبته القرآن، وننفي ما نفاه القرآن؟!

أنسنا متفقين على مكارم الأخلاق التي بعث الرسول ليتممها، والتي كانت سيرته صلى الله عليه وسلم تجسيماً حياً لها، سواء كانت أخلاقاً ربانية، كالتوكل على الله، والشكر لعمائه، والصبر على بلائه، والرضا بقضاءه، والرجاء في رحمته، والخشية من عذابه، والإخلاص له، والشوق إليه، والحبة له، والأنس بذكره.. الخ. أم أخلاقاً إنسانية كالصدق والأمانة، وإنجاز الوعد، والوفاء بالعهد، والشجاعة والبسخاء، والحياء والتواضع والنظام والتعاون.. الخ.

فلتتعاون إذن على إشاعة هذه الفضائل، وترسيخ هذه القيم، حتى يشب عليها الصغير، ويهمن عليها الكبير، ولنطارد الرذائل المضادة لها، المدمرة للفرد، والمحطمة لكيان الجماعة، التي سماها الإمام الغزالي (المهلكات) وهو تعبر اقتبسه من الحديث النبوى؟! أنسنا متفقين على مجموعة طيبة من الأحكام الشرعية القطعية الثابتة بمحكم القرآن والسنة، والتي أجمعـتـ عـلـيـهـاـ الـأـمـةـ فـغـدـتـ تـجـسـدـ وـحـدـحـمـاـ الـفـكـرـيـ وـالـشـعـورـيـ وـالـسـلـوكـيـ؟ فـلـتـتـعـاـونـ عـلـىـ رـعـيـتـهـاـ وـالـعـمـلـ عـلـىـ حـسـنـ تـطـبـيقـهـاـ، وـحـمـاـيـتـهـاـ مـنـ عـبـتـ الذـيـنـ يـرـيدـونـ أـنـ يـحـولـوـ القـطـعـيـاتـ إـلـىـ ظـنـيـاتـ، وـالـمـحـكـمـاتـ إـلـىـ

وـالـعـمـلـ عـلـىـ حـسـنـ تـطـبـيقـهـاـ، وـحـمـاـيـتـهـاـ مـنـ عـبـتـ الذـيـنـ يـرـيدـونـ أـنـ يـحـولـوـ القـطـعـيـاتـ إـلـىـ ظـنـيـاتـ، وـالـمـحـكـمـاتـ إـلـىـ

مـتـشـابـهـاتـ وـأـنـ يـجـعـلـوـ الدـيـنـ كـلـهـ عـجـيـنـةـ طـرـيـةـ فـيـ أـيـديـ الـمـتـلـاعـبـينـ يـشـكـلـوـنـهـاـ كـمـاـ تـشـاءـ لـهـمـ أـهـوـاـهـمـ الـمـتـسـلـطـةـ، أـوـ

عـقـوـلـهـمـ الـقـاسـرـةـ، أـوـ كـمـاـ تـمـلـيـ عـلـيـهـمـ نـزـوـاتـ السـلـاطـيـنـ، أـوـ نـزـغـاتـ الشـيـاطـيـنـ.

أنسنا متفقين على أن الصهيونية اليوم خطر داهم: خطر ديني، وخطر عسكري، وخطر اقتصادي، وخطر سياسي، وخطر اجتماعي، وخطر أخلاقي وثقافي وحضاري، وأنها تريد هدم الأقصى، وبناء هيكلهم عليه، وأنها تطمح في المدينة وخبيث، وأنها تخطط و تعمل، و تصل في النهاية إلى ما تريد، وأنها حققت أحلاماً كان يعتبرها المغرق في الخيال مستحيلات.. فاغتصبت الأرض و شردت أهلها، ولا زالت مستمرة في عدوانها.. وأنها تحاربنا من منطلق ديني، تستثير به إيمان اليهود بتوراتهم وتلمودهم، ونبؤات أنبيائهم؟

فلماذا لا نتعاون على أن نحاربهم بمثل ما يحاربونا به: نحارب يهوديتهم المنسوبة بإسلامنا الخالد، ونحارب توراتهم المحروفة بقرآننا المحفوظ، ونحارب تلمودهم المحسو بالأباطيل بمواريثنا من السنة، الحافلة بالحقائق؟ لماذا لا نتعاون

على أن نقف في وجه اليهودية الماكرة الزاحفة على إفريقيا وآسيا، ومنها بلاد إسلامية أو ذات أغلبية إسلامية . بألوان من الكيد . يجب أن نتبه لها، ونجتهد في إبطال سحرها وأثرها؟ ألسنا متفقين على أن الغرب لم يتحرر حتى اليوم من روح الحروب الصليبية وأن هذه الروح لا زالت تحكم كثيراً من تصرفاته، كما يظهر ذلك بين الحين والحين، في وقائع شتى؟ برز ذلك في موقف دول الغرب من قضية المرتد سلمان رشدي، ومن قضية حجاب الطالبات المسلمات في فرنسا ومن التشكيك والتحريض على الصحة الإسلامية، أو ما يسمونه (الأصولية الإسلامية) وهو ما صرحت به أجهزتهم الإعلامية، وامتلأت به تقاريرهم السرية؟ فلنتعاون إذن على التصدي لهذه الحرب الصليبية الجديدة، بأسلحتها الجديدة، وإمكاناتها الهائلة.

ألسنا متفقين على أن التنصير، يغزو عالمنا الإسلامي بما يملك من وسائل متقدمة، وطاقات جبارة، ويغزو كذلك الأقليات الإسلامية، المنتشرة في العالم ويستغل حالات الفقر والجهل والمرض والجوع المنتشرة . للأسف . بين أبناء أمتنا في إفريقيا وآسيا، ويرصد لذلك مئات الملايين، بلآلافها، لنزع عن الأمة لباسها، بل ليسلخها من جلدتها، ويجوّلها عن عقيدتها . وهو ما نجح فيه في كثير من الأقطار، وإن كان يعلن غير ذلك، استدراراً لمزيد من المدد المادي والبشري، وتخديراً للفريسة، حتى لا تفكر في مقاومة جادة؟ فلنتعاون كلنا على الوقوف في وجه هذا الغزو الديني الموجه إلى دين هذه الأمة وصميم عقيدتها، ولبذل لنصرة حقنا، كما يبذلون لنصرة باطلهم، بل يكفي أن نبذل بعض ما يبذلونه .

ألسنا متفقين على أن الشيوعية تحاربنا في العقيدة، وتحاربنا في الفكر، وتحاربنا في الأرض، ولم يكفها ما اقتطعته من فلذات غالبة من دار الإسلام ضممتها إلى دار الشيوعية (بخاري، سمرقند، وطشقند، وأوزبكستان وغيرها) حتى أرادت ضم قطع أخرى، آخرها أفغانستان المجاهدة الصامدة، التي دوخت قوات الروس البرية والجوية عشر سنوات، ثم أجبرتها على الانسحاب؟ فلنتعاون جميعاً على أن نقاوم الغزو الماركسي الشيوعي، الغزو العقدي الفكري، والغزو السياسي العسكري، ولنرحم أبناءنا وديارنا من هذا الزحف الأحمر الذي يمثل خطراً على عقائدهنا وشرائعنا وأخلاقنا وتقاليدنا ووجودنا المادي، والأدبي، ولا سيما أن الشيوعية قد بدأت تتراجع عن مبادئها وأفكارها الأساسية في عقر دارها، كما نرى ذلك في أوروبا الشرقية، بل كما نرى ذلك في داخل روسيا ذاتها في عهد ميخائيل جورباتشوف . ألسنا متفقين على أن مئات الملايين من المسلمين في أنحاء العالم يجهلون أوليات الإسلام المتفق على فرضيتها وضروريتها، ولا يكادون يعرفون من الإسلام إلا اسمه، ولا من القرآن إلا رسمه، وهذا الجهل أو الفراغ هو الذي أطمع الغزو التنصيري، والغزو الماركسي كليهما، أن ينشرا ظلاليهما بين هذه الشعوب المحسوبة على أمة الإسلام؟ فلنتعاون على تعليم هذه الشعوب ألف باء الإسلام، والأركان الأساسية للدين من العقائد والعبادات والأخلاق، والأداب، التي لا تختلف فيها المذاهب، ولا تتعدد الأقوال، وهذا يستغرق منا جهوداً لا حدود لها، تنسينا ما نتجاذل فيه من مسائل هيئات أن ينتهي فيها الخلاف في يوم من الأيام .

ألسنا متفقين على أن المليارات الأربع من سكان هذه الكرة لا يعرف أكثرهم عن الإسلام شيئاً يذكر، وإذا عرف بعضهم عنه، عن طريق القراءة، أو السماع فإنما يعرف صورة مبتورة أو مشوهة، عن حقيقة هذا الدين، لا تغفر على النظر فيه، ولا تشقق إلى استكمال المعرفة به. فهؤلاء في الواقع لم تبلغهم الدعوة بلوغاً حقيقياً. ونحن مسؤولون عن إيصال صوت الدعوة الإسلامية إلى قارات الدنيا السبعة وأن نخاطب كل قوم بلسانهم لنبين لهم، ونقيم الحجة عليهم، ونزيح التعلل والأعذار عنهم، بدفع الشبهات، ورد المفتريات، وبيان حقائق الإسلام، وكشف أباطيل خصومه. فلماذا لا نتعاون على هذا العمل الكبير، ونجند له من الرجال والأموال ما هو جدير به، وما يعادل أهميته؟ إذا كان اليهود يعملون متعاونين لدينهم حتى أقاموا له دولة في قلب ديارنا العربية الإسلامية، والنصارى يعملون متعاونين لتنصير العالم، بدءاً بالعالم الإسلامي ذاته، فلماذا لا نعمل متعاونين لنشر الإسلام وتعریف العالم به تعريفاً على مستوى الإسلام، ومستوى العصر، ومستوى ما يصنعه الآخرون؟

إن النصارى نشروا الإنجيل بمئات اللغات، وآلاف اللهجات، ونحن عجزنا أن نهيئ بعض ترجمات صحيحة مؤمنة، ومؤثرة، لمعان القرآن الكريم، بأشهر لغات العالم، فكيف بغيرها؟! ألسنا متفقين على أن القوى العلمانية تبذل جهوداً مستميتة. يتعاون في ذلك يمينها ويسارها. لإيقاف تطبيق الشريعة الإسلامية، وتعويق الدعوة إليها، وتشويه صورتها في المجتمعات الإسلامية، التي تتعالى صيتها يوماً بعد يوم للمطالبة بها، وضرورة الاحتكام إليها كما فرض الله تعالى. وأصبح ذلك مطلباً شعبياً عاماً اجتمع عليه الجماهير العريضة في عدد كبير من الأقطار المسلمة؟ فلماذا لا يتعاون المسلمون بمختلف مدارسهم وفصائلهم للوقوف صفاً واحداً أمام هذا التكتل العلماني المؤيد والمعان من كل القوى المعادية للإسلام غربية وشرقية؟

وأخيراً: لماذا لا يتناسى المسلمون خلافاتهم الجزئية في المسائل الاجتهادية، والأمور الفرعية، لتتضامن جهودهم، وتلتئم صفوفهم، وتتوحد جبهتهم، في مواجهة القوى الضخمة المعادية لهم، والمتباعدة بينهم، والكافلة لهم، والتي تختلف فيما بينها وتتفق عليهم؟ إن المتفق عليه ليس ببعض ولا قليل، وهو يحتاج من الجبهة الإسلامية العريضة إلى جهود وجهود، تشغله كل تفكيرهم، وكل إمكاناتهم، وكل إمكاناتهم، ومع هذا لا تكفي ملء الفراغ، وتحقيق الآمال، وإصابة الهدف المنشد. حرام على الجبهة الإسلامية أن تعرقل في ما بينها على اللحية والثوب، والنيل والمحاجب، والسدل والقبض، والتأنويل والتفسير، وتحريك الأصبع في التشهيد وتدع تلك التغرات المائلة دون أن تسدها بكتائب المؤمنين الصادقين.

النظرة الثانية: التسامح في المختلف فيه والتعاون في المتفق عليه.

التسامح في المختلف فيه:

وإذا كان التعاون في المتفق عليه واجباً، فأوجب منه هو التسامح في المختلف فيه.

وبهذا تكتمل القاعدة الذهبية بشقيها، وهي القاعدة التي صاغها العالمة المجدد السيد / محمد رشيد رضا . رحمه الله . صاحب (مجلة المنار) و (تفسير المنار) .

وهي القاعدة التي تقول: "نتعاون فيما اتفقنا عليه ويعذر بعضاً فيما اختلفنا فيه".

وكان الإمام الشهيد حسن البنا رحمه الله، حفيا بهذه القاعدة، حريصاً على الالتزام بها فكراً وعملاً، حتى حسب كثير من تلامذته واتباعه أنه واسعها. والمقصود بالتسامح هنا: أن لا تعصب لرأي ضد رأي آخر في المسائل الخلافية ولا مذهب ضد مذهب، ولا لإمام ضد إمام، بل نرفع شعار التسامح الذي عبر عنه صاحب المنار رحمه الله بقوله: "يعذر بعضاً فيما اختلفنا فيه". وهذا التسامح المنشود يقوم على احترام الرأي الآخر، ومن الدعائم المهمة هنا لتقرير الشقة، وتقليل حدة الخلاف: احترام الرأي المخالف، وتقدير وجهات نظر الآخرين، وإعطاء آرائهم الاجتهادية حقها من الاعتبار والاهتمام.

وذلك مبني على أصل مهم، وهو: أن كل ما ليس قطعياً من الأحكام، هو أمر قابل للإجتهاد، وإذا كان يقبل الإجتهاد، فهو يقبل الاختلاف.

الذي لا يقبل الإجتهاد هو (القطعيات) التي قلنا في غير موضع إنها تجسم الوحدة الفكرية والشعورية والعملية للأمة، وهي التي لا ينبغي أن يسمح بتحويلها إلى ظنيات يجادل فيها المجادلون، ويشكك المشككون، ومن المعروف أن هذه القطعيات تمثل مساحة قليلة جداً من الأحكام العملية، وجل الأحكام تقع في منطقة (الظنيات) القابلة للإجتهاد.

ولا ريب أن هذه رحمة من الله تعالى بعباده، وتوسيعة عليهم، ولو شاء سبحانه لأغلق علينا باب الإجتهاد كله بالنص على كل حكم نصاً قطعياً لا يتحمل إلا وجهاً واحداً. ولكنه سبحانه، رحمنا وسع علينا، فسكت عن أشياء كثيرة لم ينص على حكمها في كتاب ولا سنة، رحمة بنا غير نسيان، فما كان ربنا نسياناً. وما نص عليه جعل معظمها قابلاً للتعدد الأفهams، واختلاف التفسيرات والاستنباطات، حتى يتسع للأصناف المتباينة من الناس، ما بين آخذ بظاهر النص وحرفيته، وآخذ بروحه وفحواه، وما بين مضيق متشدد وواسع مرخص.

وإذا كان من حقي أن يجتهد في فهم النصوص، أو فيما لا نص فيه، فلا بد أن أعطي غيري الحق الذي لي.
وإلا فما الذي يميزني عن غيري؟

وما دام من حق غيري أن يجتهد، فمن شأن الأمور الاجتهادية أن تختلف فيها الآراء والأفهams، وإن لم تكن اجتهادية.

سواء رأينا أن الصواب مع أحد الرأيين أو الآراء وإن لم يعرف هو بعينه، فإن حكم الله واحد في المسألة، وفق إليه بعضهم، وإن لم نتيقن من هو، وأخطئه غيره، وإن لم نتأكد من هو أيضاً، إلا أن الإثم مرفوع عن الجميع، بل

المخطئ مأجور أيضا على اجتهاده أجرا واحدا، كما صح في الحديث، فإن فاته أجر الإصابة فلم يفته أجر الاجتهاد.

و هنا أقص ما يقوله المجتهد عن نفسه في الأحكام الجزئية، والفرع العملية ما روی عن الإمام الشافعي، رضي الله عنه، أنه قال: رأيي صواب يحتمل الخطأ ورأي غيري خطأ يحتمل الصواب.

وهذا الاحتمال من المجانين . احتمال الخطأ في رأي المجتهد، واحتمال الصواب في رأي غيره . هو الذي يقرب المسافة بين الطرفين . وهذا من إنصاف الشافعي رضي الله عنه، وسعة علمه، ورحابة أفقه.

أم أخذنا بالقول الذي يرى أن الآراء الاجتهادية . ما دامت صادرة عن أهل الاجتهاد . كلها صواب، وإن حكم الله في المسألة يمكن أن يتعدد، فيكون الصواب فيها هو ما انتهى إليه اجتهاد كل مجتهد، وهو ما نتحدث عنه في الفقرة التالية.

النقطة الثالثة: إمكان تعدد الصواب.

ما يعين على التسامح في الخلافيات واحترام الرأي الآخر: الاعتقاد بإمكان تعدد الصواب.

و هنا سؤال يطرح ويحتاج إلى إجابة، وهو: هل يمكن أن يتعدد الصواب في الأمر الواحد، أم أن الصواب لا يكون إلا وجها واحدا دائما وأبدا، لا يحتمل التعدد بحال؟

والجواب: أن في الأصوليين من يرى أن الصواب يتعدد في أحكام الفروع، وأن الصواب في كل مسألة ما انتهى إليه حكم المجتهد فيها، وإن اختلفت الاجتهادات ونتائجها، اختلاف تضاد، لا مجرد اختلاف تنوع، بأن رأى أحدهم حل هذا الشيء والآخر حرمتة، أو رأى أحدهم وجوبه، ورأي غيره عدمه.

و هؤلاء هم المعروفون في علم الأصول باسم (المصوبة) و لهم أدلة لهم واعتباراتهم ولمخالفتهم أدلة لهم وردودهم عليهم. بل نقل عن بعض علماء السلف من طرد ذلك في المسائل الاعتقادية غير الأساسية التي اختلف فيها طوائف الأمة، لعدم وجود نصوص قطعية الثبوت والدلالة فيها مثل أفعال العباد، وإرادة العاصي، ونحوها، فقد نقل عن عبيد الله بن الحسن العنيري أنه قال عن المختلفين في هذه الأمور: هؤلاء قوم عظموا الله، وهؤلاء قوم نزحوا الله! وهذا مقبول في المسائل الدقيقة التي حار فيها البشر من قديم، والمجتهد فيها مأجور إن شاء الله، وإن أخطأ، كما قوله ابن تيمية وابن القيم وغيرهما.

وأما من لا يرى تصويب كل المجتهددين بإطلاق، وهم جمهور علماء الأمة، وأن المجتهد قد يخطئ وقد يصيب، وهو ما تشهد له ظواهر النصوص من القرآن والسنة، وتأييده الأدلة، فعندهم يمكن أن يتعدد الصواب أيضا في حالات معينة.

فهناك أشياء أراد الشارع نفسه أن تكون على أوجه مختلفة، وأقرها كلها ولم يقصر الصواب على وجه واحد منها.

ومن أوضح الأمثلة على ذلك تعدد أوجه القراءة للقرآن الكريم، الذي ثبت عن النبي صلى الله عليه وسلم، من طرق بلغت حد التواتر القطعي، وجدونا نرى أثره في القراءات السبع أو العشر المعروفة، والتي يسمعها المسلمون في كل مكان ويرون اختلافها، ولا يجدون فيه أي حرج في دينهم، ومن آثارها طبع مصاحف تختلف باختلاف هذه القراءات، مثل مصاحف المشارقة المطبوعة على أساس رواية حفص عن عاصم، ومصاحف المغاربة المطبوعة على أساس رواية ورش عن نافع.

وأصل هذا ما أقرأه النبي صلى الله عليه وسلم لأصحابه، فأقرأهم على أكثر من وجه أو أكثر من حرف، حتى إن بعضهم في أول الأمر أنكر على بعض قراءته المخالفة لما تلقاه، ثم عرفوا أنهم جميعاً مصيبيون، وأن هذا أمر مقصود من النبي عليه الصلاة والسلام ولهذا قال لابن مسعود ومن خالقه: "كلا كما محسن" كما تقدم. هناك قضايا يمكن أن يتعدد فيها الصواب بقيود معينة.

على أن معنى أن يكون الصواب مع هذا المجتهد في زمان، ومع مخالفه في زمان آخر.

وكذلك يكون صواب المجتهد في قضية إذا نظر إلى المكان والبيئة والمحيط فيكون صواباً بالنسبة له، وإن لم يكن صواباً بالنسبة لغيره، فدار الإسلام غير دار الكفر، ودار السنة غير دار البدعة، والبادية غير الحاضر.

وكذلك يكون الصواب مع المجتهد في حال معينة، ويكون مع غيره في حال أخرى. فحال الضعف غير حال القوة، وحال الاستضعاف غير حال التمكين، وحال السعة غير حال الضرورة، وحال الحديث العهد بالإسلام، غير حال العريق في الإسلام الناشئ في أحضانه.

وهذا هو ما اعتمد المحققون في القول بتغيير الفتوى بتغيير الزمان والمكان والحال والعرف وغيرها من موجبات التغيير.

وهي قاعدة مشهورة، وقد وفقني الله لإقامة الأدلة عليها من القرآن العزيز والسنة المشرفة، وهدي الصحابة، وعمل الأئمة، وذلك في دراستي عن (عوامل السعة والمرونة في الشريعة الإسلامية) في تعدد الصواب بسبب تغير الزمان، رأينا الصحابة يقرؤن أحكاماً لم تكن في عهد النبي صلى الله عليه وسلم، اقتضاها تغير الزمان، مثل رفض عمر تقسيم سواد العراق بين الفاتحين، خلافاً لما فعله النبي صلى الله عليه وسلم في خيبر. ومثل كتابة عثمان المصاحف وجمعه الناس عليها، وإحراقه ما عداها، خشية اختلاف الكلمة.

ومثل تضمين علي الصناع إذا هلك ما تحت أيديهم من متاع، على خلاف ما كان متبعاً من قبل، لما تغير الناس وخيف على أموال الناس. وما سئل في ذلك قال رضي الله عنه: لا يصلح للناس إلا ذاك. ورأينا أصحاب الأئمة يخالفون شيوخهم لاختلاف زمامهم عن زمن من قبلهم، وهذا ما سجله تاريخ الفقه بوضوح، كما قيل في بعض الخلاف بين أبي حنيفة وصاحبيه أبي يوسف ومحمد: إنه اختلاف عصر وزمان وليس اختلاف حجة وبرهان.

وهو الذي جعل إماما مثل ابن أبي زيد القيرواني صاحب (الرسالة) المشهورة في المذهب المالكي يقتني كلبا للحراسة مخالفًا ما أثر عن مالك من كراهة ذلك. فلما لامه من لامه على مخالفته لإمام المذهب قال: لو كان مالك في زماننا لاتخذأسدا ضاريا !!

وكذلك يتعدد الصواب باعتبار تغير المكان وتأثيره في تكوين الرأي وتحديد الحكم، وهو ما جعل الفقهاء يقررون أحکاما لدار الإسلام، وأخرى لدار الحرب أو دار العهد، حتى أجاز أبو حنيفة التعامل بالعقود الفاسدة، ومنها الربا، خارج دار الإسلام، ما دام ذلك بالتراضي، دون غدر ولا خيانة.

وهي التي جعلت الفقهاء يقررون أن من أنكر الفرائض، أو المحرمات المعلومة من الدين بالضرورة، يحكم عليه بالردة، إلا أن يكون ناشئا ببادية بعيدة عن أمصار الإسلام وموطن العلم، فيعذر لبداوته، ويعطي فرصة ليتعلم وينفقه.

وفي تعدد الصواب، وتغير الحكم بتغير الأحوال، سواء كانت أحوال الفرد أم أحوال الجماعة، نجد أمثلة كثيرة، وأحكاما شتى.

وهو ما جعل الرسول صلى الله عليه وسلم يعطي أجوبة مختلفة للسؤال الواحد مراعياً أحوال السائلين، كالطيب يختلف وصفه للدواء باختلاف أحوال المرضى. وهو أيضاً ما جعله يقبل من بعض الناس ما لا يمكن أن يقبله من غيرهم.. مثل موقفه من الأعرابي الذي بال في المسجد على مرأى من الناس، وهم الصحابة به، ورفق الرسول به، وأمر الصحابة أن يقدروا ظروف بدواوته، وأنه لم يتأنب بعد بأدب الإسلام، فقال لهم: لا تزرموه (أي لا تقطعوا عليه البول) وصبووا عليه ذنوباً من ماء، فإنما بعثتم ميسرين، ولم تبعثوا معسرين.

ولهذا كانت فتوى النبي صلى الله عليه وسلم في الواقع الشخصية لا يؤخذ منها . بالضرورة . حكم عام، لجواز أن تكون الخصوصية مراعاة فيها، ومن هنا قال الفقهاء والأصوليون: وقائع الأحوال أو الأعيان لا عموم لها . كما وجدنا الصحابة ينظرون إلى هذا التغير في أحوال الناس، فيعالجونه بما يناسبه من الأحكام.

وهذا سر تغيير أحكامهم في قضية مثل عقوبة شارب الخمر، فأبوا بكر يجلد أربعين، وعمر يجلد ثمانين، حين رأى الناس تمادوا في الشرب فرأى الزيادة في العقوبة ردعا وزحرا.

وقال عمر بن عبد العزيز: تحدث للناس أقضية بقدر ما أحدثوا من فجور. ورفض مبدأ الهدية له ولولاته، ولما قيل له: إن رسول الله صلى الله عليه وسلم، قبل الهدية، قال: كانت له . صلى الله عليه وسلم . هدية، وهي لنا رشوة!!

ومن أوضح الأمثلة التي تذكر في هذا المقام ما حكاه الإمام ابن القيم عن شيخ الإسلام ابن تيمية حين مر بقوم من التتار في دمشق، سكارى من شرب الخمر، فأنكر عليهم بعض أصحابه لاقترافهم هذا المنكر، ولكن الشيخ رضي الله عنه بنور بصيرته، وسعة أفقه، وعمق فقهه القائم على الموازنة بين المصالح والمساood، قال لهم: دعوهם في

سكرهم وشربهم، فإنما حرم الله الخمر، لأنها تصد عن ذكر الله وعن الصلاة وهؤلاء تصدتهم الخمر عن سفك الدماء ونخب الأموال!

وهذا هو الفقه الحقيقي الذي لا يحمد بالحكم على حال واحدة، بل ينظر إلى العلل والمقاصد، ويدير عليها الأحكام.

وهذا كما يقال في القضايا الفقهية، يقال في القضايا السياسية والاجتماعية أيضاً، وقضايا الإصلاح والتغيير، وما يتخذ له من وسائل وأدوات.

فقد يحسن في بلد ما المشاركة في الانتخابات، والدخول إلى المجالس النيابية محاولة للتأثير في السلطة التي أصبح يديها التشريع والتقنين في الدول الديمقراطية، أو على الأقل، لإسماع صوت الإسلام عاليًا، وإقامة الحجة وقطع الأعذار.

على حين يكون ذلك في بلد آخر عبئاً لا طائل تحته، ولا جدوى منه، وربما كان مشاركة في تضليل الأمة عن الاستبداد الذي يحكمها ويتسلط عليها

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التحفيز والالتزام التنظيمي والأداء الوظيفي: دراسة وصفية على عينة من موظفي قسم الموارد البشرية بوزارة البلدية والبيئة في دولة قطر

جبر عبد الله العطية¹ والدكتور علي ناصر الطحيطاح²

الملخص

هدفت هذه الدراسة لاستطلاع آراء مجموعة من موظفي وزارة البلدية والبيئة في دولة قطر حيث تناولت الدراسة مدى التزامهم التنظيمي ومدى تحفيزهم للأداء مهامهم إضافة إلى أدائهم الوظيفي، وقد تم توزيع رابط الاستبيان الإلكتروني على موظفي قسم الموارد البشرية في الوزارة والبالغ عددهم 200 موظف وقد تم الحصول على عدد 54 استبانة وبعد ادخال البيانات لبرنامج الاحصائي SPSS وتفحصها تبين أن جميع البيانات صالحة للاستخدام وقد تم استخدام التحليل الوصفي للأجوبة التي أجابوها على مقياس ليكارت الخماسي (أعراض بشدة 1 ، أعراض 2 ، محايد 3 ، موافق 4 ، موافق بشدة 5) وقد بيّنت النتائج الديمغرافية بأن معظم الموظفين من الذكور (72.2%) مقارنة للإناث (27.8%) ويترواح معظم أعمار الموظفين بين 40 و 49 سنة (59.3%) و بين 30 و 39 سنة (37.0%) أما فيما يتعلق بمؤهلاتهم العملية فكان معظمهم من حملة البكالوريوس (57.4%) وكان معظمهم لدى خبرة تزيد عن 15 سنة (33.3%) أما النتائج الوصفية فقد بيّنت أن (الجنس ، العمر ، المؤهل العلمي ، الخبرة) وفيما يتعلق بالتحفيز بيّنت النتائج أن المكافآت المالية هي أهم بعد من أبعاد التحفيز (وسط حسابي 3.132) يليه التحفيز المعنوي (وسط حسابي 3.07) ويليه التعويضات المالية (وسط حسابي 2.968) أما فيما يتعلق بالالتزام الوظيفي فكان الأعلى هو التزام الموظفين المعياري (وسط حسابي 4.05) تلاه الالتزام الاستمراري (وسط حسابي 3.736) وكان أقل بعد من أبعاد الالتزام الوظيفي الالتزام العطافي (وسط حسابي 3.502) أما فيما يخص الأداء الوظيفي فقط كان الأداء جيدا جدا حيث كان انجاز المهام هو أهم بعد من أبعاد الأداء الوظيفي من وجهة نظر الموظفين (وسط حسابي 4.21) تلاه سرعة انجاز المهام (4.08) ثم جودة انجاز المهام (وسط حسابي 4.07) وهذه الدراسة هي جزء من دراسة أشمل حول التحفيز والالتزام التنظيمي والأداء الوظيفي في وزارة البلدية والبيئة التي يبلغ عدد موظفيها 14000 موظفاً وموظفة.

الكلمات المفتاحية: التحفيز ، الالتزام التنظيمي ، الأداء الوظيفي ، قسم الموارد البشرية بوزارة البلدية والبيئة
بدولة قطر

تعتبر إدارة الموارد البشرية من أهم الموارد داخل المؤسسات والمصالح والهيئات، وحيث تشير بعض الابحاث والدراسات إلى أن معدل العائد على الاستثمار في رأس المال البشري يفوق معدل العائد على الاستثمار في رؤوس الاموال المادية ، وقد أوصت بعض الدراسات كدراسة لويزة (2016) بزيادة الاهتمام برأس المال الفكري وإدارته كما يجب أن يدار لأنه مصدر هام لتحقيق التميز، و ضرورة التعامل مع رأس المال الفكري على أنه أهم مورد استراتيجي تحوز عليه الشركة ، والمحافظة عليه باستمرار لأن العنصر الفعال في نجاحها خاصة في ظل التطور التكنولوجي الهائل الذي تعرفه بيئة الأعمال. فالمورد البشري يمكن ان يحقق ثروة او إيرادات كبيرة للمؤسسات والمصالح الخاصة التي يعمل بها وكذلك يمكن أن يقدم افضل الخدمات في المصالح الحكومية من خلال استخدام مهاراته ومعرفته وإمكانياته بصورة افضل (مدفوني ، 2017).

ولقد بين الله عز وجل أهمية التحفيز في القرآن الكريم فقا الله تعالى : (لَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةً) يومن الآية (26) ، كما قال عز وجل : (وَأَمَّا مَنْ وَعَمِلَ صَالِحًا فَلَهُ جَرَاءَ الْحُسْنَىٰ ۖ وَسَنَغْوُلُ لَهُ مِنْ أَمْرِنَا يُسْرًا) الكهف الآية (88) ، (إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلّٰتِي هِيَ أَفْوُمٌ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَيْرًا) الاسراء الآية (9) وهناك الكثير والكثير من الآيات القرائية والاحاديث النبوية في هذا الموضوع ، والتي لن يتسع لها بحثنا هذا نظرا لبلاغتها وكثرتها ، حيث لم يدع لنا الدين الحنيف امراً يخص حياتنا اليومية إلا وطرق له حيث شرع لنا الحياة ونص لنا الاحكام التي تُسخر بها حياتنا سواءً على مستوى الفرد أو الجماعة.

ومن هنا كان لابد من وجود حواجز تدفع الموظف لإخراج أفضل ما لديه، فالحواجز بكلفة اشكالها سواء المادية أو المعنوية لها الاهمية الرئيسية بل ومن اهم الدوافع للموظفين للعمل وتطوير أدائهم.

الأداء الوظيفي

للأداء الوظيفي مكانة خاصة داخل منظمات الأعمال ، كونه الناتج النهائي لمحصلة جميع الأنشطة على مستوى المنظمة ككل (ناصر، 2010) ويتأسس على أداء الأفراد العاملين فيها بمختلف مستوياتهم الوظيفية، الذي يؤثر على الأداء الكلي للمنظمة، وقدرتها على الاستمرار والبقاء (مكلاريني ، 2001، McLarney) لذلك فان توجيه وتحفيز تلك العناصر باتجاه الهدف المحدد يكون مردّه التخطيط السليم لممارسات الموارد البشرية والتوفيق مع الاستراتيجيات والاهداف العامة للمنظمة ، ونتيجة لتطبيق نظم تحفيز جيدة ، حيث يعتبر الاداء متغير تابع لنظم الحواجز الجيدة التي تضعها المنظمة ضمن استراتيجيتها ، وهنا يشير مصطفى (2002) بأن دراسة الأداء

والعناصر المؤثرة عليه لها أهمية بالغة لدى منظمات الأعمال، وهو السبيل إلى تحديد مستوى الكفاءة والفعالية لديها. حيث إن أداء الفرد يؤثر بدرجة أو بآخر على أداء الفريق، اللذان بدورهما يؤثران على مستوى أداء المنظمة بالكامل، ولهذا أصبح من المهم دراسة الأداء وعناصره والعوامل المؤثرة عليه كسبيل هادف لبلوغ التميز، وتعزيز القدرة التنافسية لمنظمات الأعمال (عبد الكريم، 2013).

التحفيز

ان التطرق لمفهوم التحفيز يعتبر من الركائز الرئيسة في تكوين البنية المعرفية وفهم الحقائق وما يرتبط بها من محاور ووظائف وأشكال وعمليات توصل إليها علماء الإدارة؛ نتيجة انعكاسات العمليات الإدارية في المؤسسات على العنصر البشري في مختلف المواقف لتحقيق الأهداف المرسومة.

يعرف التحفيز من حيث اللغة أنه مشتق من حفظه أي دفعه من الخلف، والليل يحفز النهار أي يسوقه ورائيه متحفزاً أي مستفراً مستعجلأً لا يمكن جلوسه في الأرض والحافز جمعه حوافز: الباعث أو الدافع (رضا، 1958). وقد تعددت تعريفات التحفيز بتعدد معرفتها وتبالين منطلقات وجهات نظر الباحثين والعلماء، وكانت فعند علماء علم النفس مثلاً ، يعرف الحافر على أنه "الباعث أو المنبه للسلوك" أي مؤثر خارجي يوجه سلوك الفرد لأداء عمل معين (بدوي ، 1981) ، كما يعرف الأمين (2010) التحفيز على أنه القوة التي تدفع توجّه السلوك بعد أن تشيره وتوصله، وتسمم في توجيهه إلى تحقيق الهدف أما أبو الشرس(2014) فعرف الحافز على أنها من مسببات خارجية توجّه السلوك الإنساني ، وتحدد اتجاهاته، وتشبع رغباته، إلا أن الحافز مختلف شدة أو ضعفاً، شمولاً أو حصراً، وجوداً أو عدماً باختلاف السن، والجنس، والتربية، والمزاج، والمكانة الاجتماعية، بل ونوع الحضارة التي شبّ فيها الفرد.

عرفت الحوافر بأنها عملية تنشيط واقع الأفراد (العاملين) بطريق ايجابية او سلبية بهدف زيادة معدلات الإنتاج وتحسين الأداء (الطخيس ، 2001) ، وتعرف أيضاً بأنها الوسائل او العوامل الخارجية التي تشبع حاجات العامل وتوجه سلوكه على نحو معين (المجدوب 2002) ، وفي رؤية أخرى تعرف الحوافر على أنها مثير خارجي يعمل على خلق او تحريك الدافع (مثير داخلي) ويوجه الفرد ايجابا نحو الحصول على الحافز بما يؤدي لإشباع الفرد لسلوك معين يتفق مع الأداء الذي تطلبه الإدارة (حسن، 2002)

كما تُعرف بأنها اساليب ووسائل تستخدمنها المنظمة لحث العاملين على أداء متميز بروح معنوية عالية .

ويعرف (ابو الكشك 2006) الحوافر بأنها تلك العوامل والمؤثرات والمعويات الخارجية التي تشجع الفرد على زيادة ادائه ، وتقديم نتيجة لأدائه المتفوق والمتميز وتحفيزه الى زيادة رضائه وولائه للمؤسسة وبالتالي الى زيادة ادائه وانتاجه مرة اخرى ، وذهب البعض في تعریف الحوافر بأنها الوسائل المادية والمعنوية المتاحة لإشباع الحاجات والرغبات المادية والمعنوية للأفراد (القريوني ، 2004) ، ويقول ميشيل ارمسترونج (تحفيز الأفراد هي عملية تحريك الأفراد في الاتجاه الذي تريده لهم ، ويمكن للمؤسسة ككل ان تقدم المضمون الذي يمكن من خلاله تحقيق مستويات عالية من التحفيز من خلال انظمة المكافأة ، وتوفير فرص التعليم والتحسين ، ولا زال مديرى الأفراد الدور الرئيسي في استخدام مهاراتكم الخاصة في التحفيز ليجعلوا اعضاء فريقهم يقدمون افضل ما لديهم .

أنواع التحفيز

لقد اختلفت أنواع التحفيز حسب تنوع الاحتياجات الإنسانية بين الأفراد، وحسب تدرجهم الوظيفي ومدة عملهم ومكانتهم ومستواهم الإداري، وتؤثر أمكانية المؤسسة وفلسفتها في أنواع الحوافر المقدمة، وتبقى على إدارة المؤسسة المسئولية لاختيار التصنيفات المناسبة للتحفيز، كما تعددت ممارسات التحفيز المؤسسي من حيث الطبيعة أو القيمة فأشار رياحة (2003)، وزقة (2003)، والغماري (2017)، والمؤمن (2018) إلى وجود نوعين رئيسين وهما التحفيز المادي والتحفيز المعنوي وفيما يلي توضيح لهذين النوعين من التحفيز.

التحفيز المادي

الحاور المادي هو ما يتم دفعه للعاملين بشكل مالي ليكون سبباً في زيادة انتاجهم بطريقة مباشرة أو غير مباشرة (زرقة، 2003) وتشجع الحوافر المادية الموظفين على بذل قصارى جهدهم في العمل، وتحفيز قدراتهم ورفع مستوى كفاءتهم وتعدّ الحوافر المادية من أقدم أنواع الحوافر التي تتسم بالسرعة الفورية، ويدرك الفرد النتيجة المباشرة لجهوده. ووضح المغربي (1995) والضبعان(2005) بن يحيى وشعشو (2016) ومربيومة(2016) وتشمل التحفيز المادي عدة أنواع منها الأجر، والمكافأة، والمشاركة في الأرباح، والعلاوات والبدلات المختلف وقد أضاف كعنان(2016) الخدمات والتأمينات الاجتماعية التي تقدمها المؤسسات للعاملين لهذه الأنواع وسوف تستخدم هذه الدراسة العلاوات والمكافآت والتعويضات كأبعاد لقياس التحفيز المادي ، أما العلاوات فيقصد بها الترقية في المرتب دون الحاجة إلى تغيير في الوظيفة التي يشغلها الموظف أو حتى في درجته (شطا ، 1982) أما المكافآت فهي بحسب الغريوي (2006) المبالغ المالية في شكل نقدٍ أو عيني يكفيه بما صاحب العمل على الأداء العام

للمؤسسة أو بناء على أداء بعض الإدارات في تحقيق الأرباح أو كميات الإنتاج والمبيعات خلال العام، وتنح لكتاب المتخصصين أو بعض الفئات الإدارية، وهي تعيير عن الاعتراف بخبرة أو مهارة العامل، أو كحافر على زيادة الجهد لتحقيق أفضل النتائج أما ايفانس ووير (1999) فيعرفان المكافأة على أنها مؤثر إيجابي على السلوك العملي ولكن في حال تحقق شرطان هما: المعدل الكمي للأداء ونوعيته حيث يزداد حجم الحافر كلما كان الإنتاج عالياً وجيداً وشباع الحافر لرغبة ضرورية لدى الأفراد ففي حال لم يشع الحافظ حاجات ورغبات الآخرين فيفقد فائدته التحفيزية.

التحفيز المعنوي

إن الحوافر لا تقتصر فقط على الحوافر المادية وإنما هناك الحوافر المعنوية التي تقل أهمية عن الحوافر المادية وبحسب اللوزي (1995) فإن التحفيز المعنوي هو ذلك التحفيز الذي لا يعتمد على النقود في إثارة دافعية الأفراد وتحفيزهم على تحسين الأداء، وإنما يعتمد على تحريك المشاعر والأحساس الداخلية، وإظهار احترام الذات الإنسانية، والتي هي عبارة عن مجموعة المشاعر والرغبات لنيل المكانة الاجتماعية المحترمة والتي يسعى الفرد إلى تحقيقها من خلال مكانته الوظيفية ، وقد أطلق ابن بشير (2008) مفهوم التحفيز النفسي على التحفيز المعنوي، وذلك نظراً لأن التحفيز المعنوي هو ذلك التحفيز الذي يتلمس النفس البشرية فيحرك مشاعرها و يجعلها في وضع تستطيع من خلاله تقديم الأفضل لتحقيق الأداء الجيد أما هيثم وآخرون (2007) فقد عرروا التحفيز المعنوي على أنه الحافر المعنوي إيجابياً كان أو سلبياً يساهم في توجيه سلوك الأفراد إلى الاتجاه الصحيح، فالتحفيز المعنوي الإيجابي يشمل الترقية الوظيفية، الوظيفية المناسبة، والمشاركة في اتخاذ بعض القرارات، والإعلان عن الموظف المثالي في لوحة الشرف،

و والإجازات أما التحفيز المعنوي السليبي، فهي الإجراءات القانونية التي تهدف إلى تقويم الأداء السيء، و تتمثل في التنبية عن الأداء الضعيف، و المساءلة عن الإهمال في تنفيذ مهام العمل، و متابعة المقصر و تقديم اللوم والتوجيه وغير ذلك من صور المعايبة السرية والعلنية، ولكي تنجح هذه الطريقة من طرق التحفيز فإنه لابد من مراعاة استخدام نوعي التحفيز الإيجابي والسلبي بشكل متوازن دون تغريط أو إفراط أما مانفرييد (1999) فيوضح أن التحفيز المعنوي يتعلق مباشرةً بخصائص العمل في المؤسسة من تنفيذ القرارات و تكرار الأداء المتميز، والنوعية في تنفيذ المهام الموكلة، و حجم المسؤولية المباشرة، و حجم السلطة، و المعلومات المتوفرة، و كفاءة إجراءات العمل؛ من تبسيط القوانين، و إثراء الناجحين، و متابعة نتائج الأداء، أو ربما يكون تحفيز معنوي متعلق ببيئة العمل مثل القيادة، و زملاء العمل، و المشاركة في اللوائح و النظم الموجودة دخل المؤسسة. كما أن التحفيز المعنوي هو ذلك التحفيز الذي يهدف إلى مساعدة الإنسان على تحقق وإشباع حاجاته النفسية والاجتماعية، فيزيد من شعوره بالرضا عن عمله ويزيد ولائه لمؤسسته، و يتحقق بذلك المهدى المرجو من التحفيز وهو تحسين الأداء و التعاون بين الزملاء، كما ويرفع التحفيز المعنوي كذلك الروح المعنوية للعاملين كما يرى العاني (2007) والحارثي (1999) أن التحفيز المعنوي لا تقل أهميته عن التحفيز المادي، بل إن التحفيز المادي لا يحقق أهدافه في تحسين الأداء إذا لم يتقاطع مع التحفيز المعنوي، و تتفاوت أهمية التحفيز المعنوي وفقاً لظروف المؤسسة، لذا فالمؤسسة لها أن تختار حسب ظروفها ما بين التحفيز المعنوي والتحفيز المادي، الذي يتواافق مع ظروفها الاقتصادية والاجتماعية، علمًا بأن التحفيز المعنوي هو الذي يشبع الحاجات النفسية للفرد من تطلعات اجتماعية، و ذاتية، وإنسانية، مثل حاجة الإنسان لاحترام وتقدير، و تحقيق الذات والاحترام، والقبول بين أفراد المجتمع والوسط الذي يعيش فيه كما بين عبد

الجليل (2000) أن التحفيز المعنوي يمكن أن يكون بديلاً عن غياب التحفيز المادي أو عند تعرض المؤسسة للعجز المالي وقلة الموارد المادية، ومن طرق التحفيز المعنوي التي يمكن أن تستخدمنها المؤسسة وتؤثر على رفع أدائهم، إتاحة الفرصة للعاملين في ممارسة ميولهم وهو يراهم لشغل وقت فراغهم، وصقل مهاراتهم وخبراتهم بأشراكم في مختلف الدورات التدريبية، كما يكون التحفيز المعنوي بتوجيهه عبارات المديح والثناء الشفوية والكتابية مقابل الأداء الجيد، وإشعارهم بتقددهم ونمو إنتاجهم، من خلال وضع المعايير السليمة للأداء، وإشراكهم في إدارة بعض جوانب الإنتاج، وأخذ آراءهم في اتخاذ بعض القرارات المتعلقة بمصالحهم المباشرة فالعمل وهذا يؤدي إلى شعور الفرد بأهميته، وخلق جو من الشعور بأهمية العمل الذي يؤديه كل فرد مهما قل أو كبر كما أظهرت الكثير من الدراسات والبحوث الميدانية قيمة الحوافر المعنوية في مجال العمل بل ونجاحها في بعض الأحيان على الحوافر المادية، حيث أن هذه الأخيرة وحدتها لا تكفي لتحقيق أهداف الإدارة، وتعطي الحوافر المعنوية للعاملين شعوراً بتقدير ما على ما يبذله من جهود في العمل (عبد العزيز، 2008).

الالتزام التنظيمي

لقد حظي مفهوم الالتزام التنظيمي على اهتمام كبير من قبل الباحثين في مجال السلوك التنظيمي في العقود الثلاثة الأخيرة وذلك لأن إدارة المنظمات أصبحت لا تعتمد في تحقيق أهدافها على درجة ولاء الموظفين للمنظمة و أهدافها ، وإنما أصبح يعتمد ليشمل درجة التزام هؤلاء الموظفين بتحقيق تلك الأهداف ، وبالتالي يجب أن تبحث إدارة المنظمات الحديثة عن ما هو أكثر من تكوين اتجاهات ومشاعر ايجابية لموظفيها و ذلك من خلال التهيئة الجيدة لمناخ العمل لديها بوضع نظام عمل جيد يلتزمون به ، و ينمي سلوك الالتزام لديهم مما

ينعكس على أدائهم و تطوير قدراتهم الإبداعية (يوسف ، 1999) ، كما أن عدم الالتزام التنظيمي يكون له تبعيات سلبية متمثلة في التسيب الإداري بتصوره المتعددة و التي تمارس في منظمات الأعمال مما قد يؤدي إلى إرباك العمل و بالتالي إلى فشل تلك المنظمات في تحقيق أهدافها ، كل هذا بسبب عدم ارتباط الموظف بمنظمته ، هذا الارتباط الذي يترتب عليه العديد من النتائج أو الآثار الإيجابية ، و باعتبار أن الالتزام التنظيمي يمثل أحد أوجه الارتباط (عبد الباقي ، 2005) .

أما الالتزام التنظيمي كمفهوم فقد عرفه الكثير من الباحثين فعرفه على سبيل المثال جودة والياني (2006) على أنه : " نزعة الفرد لاندماج و الارتباط في منظمة ما ، معبرا عنها بالرغبة في البقاء ، و الاستعداد لبذل الجهد المطلوب ، و قبول أهداف المنظمة و الإيمان بقيمتها " وعرفه عبد الباقي (2005) على أنه " درجة تطابق الفرد مع منظمته و ارتباطه بها ، و ان الالتزام التنظيمي يمثل اعتقادا قويا و قبولا من جانب الفرد لأهداف المنظمة و قيمها ، ورغبتة في بذل أكبر عطاء أو جهد ممكن لصالح المنظمة التي يعمل بها " أما الفصلي (1997) فقد عرف الالتزام التنظيمي على أنه السلوك الذي يقوم به العاملون بالمنظمة و الذي يعبر عن درجة التزامهم بأهداف و قيم المنظمة التي يعملون بها و ذلك من خلال الرغبة في بذل الجهد لدعم أهداف المنظمة و تنمية العضوية فيها.

أما فيما يتعلق بأنواع الالتزام التنظيمي، فقد صنفه ريان (2000) بعدة أنواع هي: الالتزام الاستمراري والالتزام العاطفي والالتزام المعياري ، والإلتزام الاستمراري يشير إلى قوة رغبة الفرد ليقى في العمل بمنظمة معينة لاعتقاده بأن ترك العمل فيها يكلفه الكثير ، فكلما طالت مدة الخدمة في المنظمة فإن تركه لها سيفقده الكثير مما استثمره فيها على مدار الوقت مثل الدخل الشهري ، خطط المعاشات ، الصدقة لبعض الأفراد و كثير من الأفراد لا يرغب في

التضاحية بذلك الأمور أما الإلتزام العاطفي فيشير حسب جرينج وباؤن (2005) إلى رغبة الفرد في الاستمرار بالعمل في منظمة معينة ، لأنه موافق على أهدافها و قيمها و يريد المشاركة في تحقيق تلك الأهداف أما الإلتزام المعياري فيشير إلى شعور الفرد بأنه ملائم بالبقاء في المنظمة بسبب ضغوط الآخرين ، فالأشخاص الذين يقوى لديهم الالتزام المعياري يأخذون في حسابهم إلى حد كبير ماذا يمكن أن يقوله الآخرون لترك العمل بالمنظمة ، إذن فهو لا يريد أن يسبب قلقاً لمنظمته أو يترك انتظاراً سيئاً لدى زملاءه بسبب تركه العمل و بالتالي فهو التزام أدي حتى ولو على حساب نفسه.

المنهجية

ان منهجية الدراسة هي مجموعة القواعد والأنظمة العامة التي يتم وضعها من أجل الوصول إلى حقائق مقبولة حول ظاهرة أو ظواهر معينة تكون موضع اهتمام من قبل الباحثين في مختلف مجالات المعرفة الإنسانية، فالمنهج يعتبر بمثابة "الدليل العلمي الذي يسترشد به الباحث لتحديد معالم البحث واتجاهاته لدراسة ظاهرة أو مشكلة ووصفها وصفاً دقيقاً وتفسير العلاقات المختلفة التي تؤثر وتأثر بها بغية التحكم فيها والتتبّع بسلوكها المستقبلي" ، (عبيدات وآخرون، 2017)، لقد تم استخدام التصميم الكمي في هذه الدراسة حيث تم استخدام الاستبانة لجمع بيانات كمية من عينة من موظفي قسم الموارد البشرية في وزارة الالبلدية والبيئة في دولة قطر وكان المهدى من الدراسة استطلاع آرائهم فيما يخص التحفيز والإلتزام التنظيمي والأداء الوظيفي .

لقد تم تصميم الاستبانة عبر الشبكة العنکبوتية (أون لاين) نظراً لصعوبة الوصول للعينة المدروسة بسبب جائحة كورونا ونظراً لأن الحصول على البيانات عبر الشبكة العنکبوتية يعد أسرع ويوفر الجهد كذلك كون الإجابات تكون

جاهزة في ملف اكسيل، لقد تم الحصول على 54 استبيانة وتم تفريغ الاجابات في البرنامج الاحصائي SPSS وبعدها تم تحليل البيانات للاطلاع على أراء المدروسين فيما يخص متغيرات الدراسة ، وفيما يلي نتائج الدراسة.

نتائج الدراسة

فيما يلي نتائج البيانات الديمغرافية والبيانات الوصفية للمدروسين والبالغ عددهم 54 موظف وموظفة في قسم الموارد البشرية في وزارة البلدية والبيئة ز

أولاً: البيانات الديمغرافية

يوضح الجدول رقم 1 التالي البيانات الديمغرافية للعينة المدروسة

الجدول رقم 1 : البيانات الديمغرافية

البعد	النسبة المئوية	
الجنس	%72.2	ذكر
	%27.8	أنثى
العم	%0	أقل من 20 سنة
	%1.9	من 21 - 29 سنة
المؤهل العلمي	%37.0	من 30 - 39 سنة
	%59.3	من 40 - 49 سنة
	%1.9	أكثر من 50 سنة
	%7.4	ثانوية عامة أو أقل
	%11.1	دبلوم
	%57.4	بكالوريوس
	%16.7	ماجستير
	%7.4	دكتوراة

%1.9	أقل من 5 سنين	الخبرة العملية
%3.7	من 6 ل 10 سنين	
%61.1	من 11 ل 15 سنة	
%33.3	أكثر من 15 سنة	

يبين الجدول أعلاه أن معظم الموظفين الذين شاركوا في الدراسة هم من الذكور (%72.2) مقارنة الإناث (%27.8) وقد بينت النتائج أن لا أحد منهم في عمر أقل من 20 سنة ، وقد كانت أعمار معظمهم تتراوح بين 40 ل 49 سنة (%59.3) ولكن لوحظ أن الفئة العمرية (30-39 سنة) وفيه حيث كانت النسبة 37% وهذا يبين أن موظفي قسم الموارد البشرية لديهم خبرة في القسم وبالنظر لعامل الخبرة نتأكد من أن الموظفين المدروسين لديهم خبرة في العمل فقد كانت خبرة معظمهم (%61.1) ما بين 11 ل 15 سنة في العمل إضافة إلى 33% منهم من كان لديه أو لديها أكثر من 15 سنة من الخبرة العملية.

ثانياً: البيانات الوصفية

الجدول رقم 2 : البيانات الوصفية لمتغيرات الدراسة

المتغير	البعد	السؤال	معارض بشدة %	معارض %	محايد %	موافق %	موافق بشدة %
		العلوة تدين	%0	%5.6	%29.6	38.9%	25.9%

التحفيز	العلاوات	الاجتماعية
والبدلات	والبدلات	والبدلات
(بدل سكن ، بدل تنقل		
، بدل تمثيل بدل طبيعة		
، عمل بدل أو تعويض		
العمل بالإضافي ، بدل هاتف		
، بدل استخدام سيارة		
خاصصة ، بدل إشراف ،		

						بدل أثاث بدل ، أمانة صندوق) يزيد من أعبائي المعيشية.	
42.6 %	25.9 %	20.4 %	11.1 %	%0		تقل العلاوات الإشرافية التي أحصل عليها من حجم الجهد الإداري الذي أبذله وعدد الموظفين المتزايد الذين أوجههم	

					وعبي العمل المتزايد والتطور الذي أتابعه.	
42.6 %	48.1 %	%5.6	%3.7	%0	صعوبة شروط ومعايير العلاوة الاستثنائ ية والكاف آت التشجيع ية يجعل حصولي عليها نادر الحدث.	
25.9 %	25.9 %	38.9 %	%9.3	%0	بقاء العلاوة الاجتماع	

						ية دون زيادة مع ارتفاع الأسعار يكرس ظاهرة تآكل راتجي.
13.0 %	20.4 %	16.7 %	24.1 %	%0	اعتبر بدل التنقل (التزام (مالي مصروف يؤدي لتخفض راتجي.	
%3.7	20.4 %	22.2 %	24.1 %	29.6 %	تمتحن المؤسسة حوافر مادية للعاملين فيها في حالة	المكافأة مالية

						تحقيق الأهداف المطلوبة	
13.0 %	24.1 %	14.8 %	16.7 %	31.5 %		تعتمد المؤسسة سياسة عادلة في نظام الحوافز المادية والكافافات . آت.	
25.9 %	25.9 %	13.0 %	20.4 %	14.8 %		تقدّم المؤسسة مكافآت تحفز الموظفين على أنجاز العمل بكفاءة.	
16.7 %	42.6 %	16.7 %	13.0 %	11.1 %		تقدّم الوزارة مكافآت	

						على العمل الأضافي ما يدفع الموظف على التمسك بالعمل.	
24.1 %	53.7 %	%9.3	%7.4	%5.6	يشعر العاملون بأهمية الحوافز والمكافآت آت المتاحة بالمؤسسة .		
11.1 %	50.0 %	14.8 %	13.0 %	11.1 %	تساهم التعويضات ات المالية في رفع مستوى أدائى	التعويض ات المالية	

						ورفع إنتاجية المؤسسة.	
%1.9	11.1 %	29.6 %	31.5 %	25.9 %		تحدف التعويض ات المالية التي أحصل عليها إلى تحقيق العدالة والمساواة. .	
%9.3	29.6 %	29.6 %	24.1 %	%7.4		أحصل على التعويض ات من المؤسسة أكثر من التي أقرها الكادر. .	
16.7 %	37.0 %	29.6 %	13.0 %	%3.7		تناسبني خطط كل من	

						التقاعد المبكر وتمديد الخدمة بعد سن التقاعد . (60)	
%1.9	22.2 %	25.9 %	31.5 %	18.5 %		أتمتع بالاستقرا ر الوظيفي حالياً ولا أتوقع الأمان بعد نهاية العمل (التقاعد) .	
%3.7	20.4 %	27.8 %	31.5 %	16.7 %		تحتتم المؤسسة بتقديم الأوسمة	التحفيز المعنوي

					للمستحق ين.	
%3.7	44.4 %	18.5 %	20.4 %	13.0 %	تحتم المؤسسة بتقديم الميداليات للمستحق ين.	
%1.9	27.8 %	25.9 %	25.9 %	18.5 %	تحتم المؤسسة بتقديم شهادات التقدير للمستحق ين.	
13.0 %	46.3 %	13.0 %	18.5 %	%9.3	تقدّم المؤسسة امتيازات نقل الموظف لوظيفية أفضل	

						لتحسين الأداء.	
%3.7	31.5 %	29.6 %	24.1 %	11.1 %		توفر المؤسسة مزايا المشاركة في دورات تدريبية لتحسين أداء الموظفين في العمل.	
%7.4	42.6 %	22.2 %	18.5 %	%9.3		ترشح المؤسسة المتميزين للدراسا ت العليا لتحسين الأداء الوظيفي لديهم.	
%7.4	27.8 %	29.6 %	27.8 %	%7.4		تكلف المؤسسة	

						القادرین بعمل فيادي كي يسهم في تطوير الأداء الوظيفي.		
11.1 %	51.9 %	25.9 %	%7.4	%3.7	أشعر بالسعادة من خلال عملي في هذه المؤسسة	الالتزام العاطفي	الإلتزام العاطفي	الإلتزام العاطفي
%1.9	40.7 %	27.8 %	24.1 %	%5.6	ينتابني الفخر كلما تحدثت عن مؤسسستي التي أعمل فيها أمام الآخرين.			الوطني في

%7.4	57.4 %	27.8 %	%7.4	%0	أشعر بأن أهدافي الخاصة تتوافق مع أهداف المؤسسة التي أعمل بها.	
25.9 %	61.1 %	11.1 %	%1.9	%0	أشعر بارتباط عاطفي تجاه المؤسسة التي أعمل فيها.	
%0	40.7 %	33.3 %	18.5 %	%7.4	هناك احترام متبادل بيني وبين العمالين في المؤسسة	

					التي أعمل بها.		
%0	40.7 %	27.8 %	22.2 %	%9.3	أشعر بأن لدى خيارات وفرص قليلة جدا للنظر في مغادرة هذه المؤسسة.	الالتزام الاستمراري	
24.1 %	64.8 %	%7.4	%3.7	%0	سأقبل أي وظيفة أكلف بها مقابل استمراري في العمل في هذه المؤسسة.		
13.0 %	61.1 %	20.4 %	%5.6	%0	أرغب في استمرار العلاقة التي قامت		

						بيني وبين زملائي في المؤسسة.	
%7.4	66.7 %	24.1 %	%1.9	%0	لدي علم بأهم المعتقدات التي تعترض نشاط مؤسسني.		
16.7 %	70.4 %	%9.3	%1.9	%1.9	أحرص على متابعة حل مشاكل جودة نشاط المؤسسة.		
16.7 %	55.6 %	18.5 %	%5.6	%3.7	ان الالتزام الأخلاقي تجاه زملائي يدفعني	الالتزام المعياري	

						إلى البقاء في المؤسسة.	
%9.3	50.0 %	24.1 %	11.1 %	%5.6	هناك فضل للمؤسسة في بناء حياتي الوظيفية.		
38.9 %	51.9 %	%5.6	%1.9	%1.9	توفر لي المؤسسة فرصة اظهار الطاقة لدي.		
37.0 %	59.3 %	%3.7	%0	%0	أبذل جهدا في عملي لأثبت اخلاصي الشديد لعضويتي		

					في المؤسسة .		
40.7 %	57.4 %	%1.9	%0	%0	أحرص على الحضور للدوام الرسمي في الوقت المحدد في مؤسستي .		
40.7 %	57.4 %	%1.9	%0	%0	أبذل جهدا لإنجاز الأداء المطلوب مني وتحسينه باستمرار .	إنجاز المهام	الأداء الوظيفي في
29.6 %	59.3 %	11.1 %	%0	%0	أمتلك المعرفة اللازمية حول		

						طبيعة الأعمال الموكلة لي .	
24.1 %	66.7 %	%9.3	%0	%0		أنظم العمل وأنسق بين مختلف المهام الموكلة لي .	
22.2 %	64.8 %	13.0 %	%0	%0		أتخاذ القرارات المناسبة في الوقت المناسب بمشاركة الزملاء .	
31.5 %	57.4 %	11.1 %	%0	%0		أساعد زملائي على تحديد أهدافهم	

					وأولوياتهم .		
14.8 %	55.6 %	22.2 %	%5.6	%1.9	أنجز مهامي بطرق إبداعية	جودة النجاز المهام	
18.5 %	59.3 %	14.8 %	%5.6	%1.9	أني مهاراتي بواسطة الدوارات التدريرية لتطوير قدراتي.		
29.6 %	64.8 %	%5.6	%0	%0	أستطيع أداء مهامي وواجباتي ضمن الوقت ال رسمي دون أي ضغط.		

37.0 %	55.6 %	%1.9	%5.6	%0	أؤدي مهامي كما يجب لأنه يمكنني تنفيذ الأوامر والتعليمي ات بدقة.	
31.5 %	63.0 %	%3.7	%1.9	%0	أقوم بـأداء أعمالي دون أن أحتاج لحث من طرف مسؤولي.	
38.9 %	61.1 %	%0	%0	%0	سعة إنجاز المهام تخططي الجيد لوقتي يساهم في تحقيق الأداء المطلوب	

						مخي انجازه.	
42.6 %	57.4 %	%0	%0	%0		أقوم بتحديد المهام ذات الأولوية لإنجازها بشكل أسرع.	
11.1 %	46.3 %	20.4 %	18.5 %	%3.7		تنظيمي الجيد لوقتي يساعدني على زيادة معدل أدائى.	
22.2 %	66.7 %	%7.4	%3.7	%0		أفوض الآخرين لأداء المهام التي ليس لدي	

						وقت لإنجازها.	
35.2 %	44.4 %	14.8 %	%3.7	%1.9		أنجز العمل في وقت أقل من الوقت المحدد له.	

الجدول رقم 2 أعلاه يوضح النسبة المئوية لجميع الاسئلة التي أجاب عنها المبحوثون ، ويوضح الجدول أن

الجدول رقم 3 : الوسط الحسابي لجميع المتغيرات فيما يتعلق بالعلاوات والبدلات ، وافق معظم المبحوثين (9%38.9) وافق بشدة (25.9%) على أن تدني العلاوة الاجتماعية والبدلات يزيد من أعبائهم المعيشية ، كما أن تعظيمهم (42.6%) وافقوا وأن (48.1%) منهم وافق بشدة (6%) على أن صعوبة شروط العلاوة الاستثنائية والمكافآت التشجيعية يجعل حصولهم عليها قليل.

أما فيما يخص المكافآت المالية ، عبر معظم المبحوثين عن معارضتهم على أن المؤسسة تقدم لهم مكافآت مالية حيث حيث كان عارض بشدة (29.6%) وعارض (24.1%) على ذلك وهذا يعكس قناعتهم بأن المؤسسة لا منحهم الحوافز المادية المطلوبة التي من وجدهم نظرهم تساهم في تحقيق الأهداف المطلوبة وفيما يخص اتباع المؤسسة سياسة عادلة في نظام الحوافز المادية والمكافآت عبر معظم المبحوثين (31.5%) عن عدم موافقتهم بشدة بينما عارض

(%) 16.7) منهم على هذه العبارة وهذا يعكس وجهة نظرهم ورأيهم في المؤسسة من حيث العدالة في نظام الحوافز.

أما فيما يخص التعويضات المالية أجاب معظم المبحوثين (%) 50 بموافقتهم بينما عبر (11.1) منهم على أن التعويضات المالية تساهم في رفع مستوى أداء ورفع انتاجية المؤسسة ، أما فيما يخص الحصول على التعويضات من المؤسسة عبر معظم المبحوثين (29.6) عن موافقتهم بينما لم يوافق (24.1) منهم وكان محايدا (29.6) ، وكان الملفت للانتباه أن أغلب المبحوثين (31.5) لم يوافقوا على أنهم يستمتعون باستقرار وظيفي حاليا ولا يتوقعون الأمان بعد التقاعد ، وهذا ربما يعكس حالة عدم الاستقرار الوظيفي التي سببتها جائحة كورونا.

أما فيما يخص التحفيز المعنوي فقد عبر معظم المبحوثين على أهمية التحفيز المعنوي وبينت النتائج كذلك موافقة معظم المبحوثين على أهمية الالتزام العاطفي والاستمراري والمعياري.

وفيما يتعلق بالأداء التنظيمي ، وافق جميع المبحوثين مع الأسئلة المتعلقة بإنجاز المهام ، وجودة إنجاز المهام ، وسرعة إنجاز المهام وكانت أكبر نسبة وافق عليها المبحوثون هي (أنظم العمل وأنسق بين مختلف المهام الموكلة إلى وأفوض الآخرين لأداء المهام التي ليس لدي وقت لإنجازها بـ 66.7٪ لكل منها).

الجدول رقم 3: الوسط الحسابي لجميع الأبعاد

المتغير	الوسط الحسابي
العلاوات والبدلات	2.74
المكافآت المالية	3.13
التعويضات المالية	2.97

3.07	التحفيز المعنوي
3.50	الالتزام العاطفي
3.74	الالتزام الاستمراري
4.05	الالتزام المعياري

يبين الجدول رقم 3 أعلاه أن أعلى نسبة (وسط حسابي 4.05) كانت للالتزام المعياري تلاها الالتزام الاستمراري (3.74)، تلاها الإلتزام العاطفي (3.50)، أما فيما يتعلق بالتحفيز فقد كان أعلى نسبة للوسط الحسابي من وجهة نظر المبحوثين هي المكافآت المالية تلاها التحفيز المعنوي (3.07) أما العلاوات والبدلات فقط كانت الأقل نسبة حيث اعتقد المبحوثون أن الوزارة لا تقدم العلاوات والبدلات التي تساهم على تحسين الأداء.

الخاتمة

تعتبر هذه هي الدراسة الأولى في وزارة البلدية و البيئة التي تتناول التحفيز والإلتزام التنظيمي والأداء الوظيفي وتعتبر هذه الدراسة هي جزء من دراسة أشمل تتناول هذه المتغيرات والعلاقة بينهم وقد بينت النتائج أن الحوافر من وجهة نظر المبحوثين مهمة جدا لتحقيق الأهداف المرجوة وأن الإلتزام التنظيمي مهم لتحقيق الأهداف كذلك ، أما فيما يتعلق بالأداء الوظيفي فقد عبر معظم المبحوثين عن أهمية تحسين الأداء من خلال موافقتهم وموافقتهم بشدة على الأسئلة المتعلقة بأهمية الأداء.

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الجدارات الوظيفية وتأثيرها في تنمية مهارات منتسبي وزارة الداخلية بدولة الإمارات العربية المتحدة

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الملخص

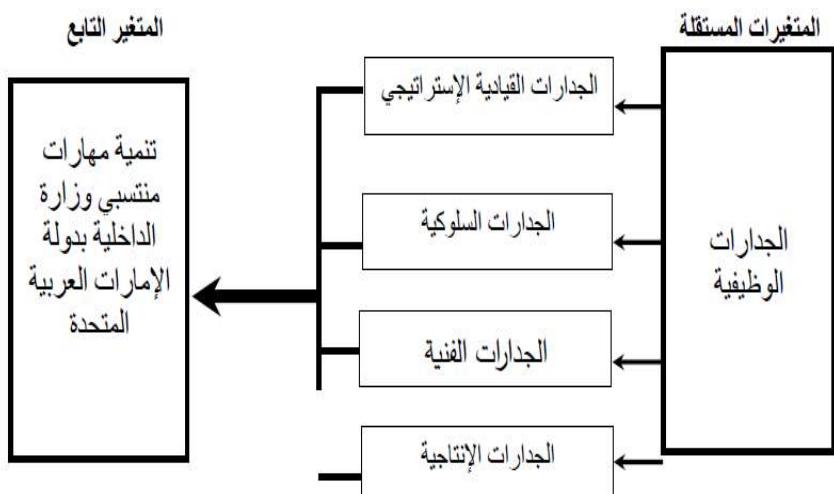
الجدارات الوظيفية هي مجموعة من المعارف والمهارات والقيم والاتجاهات والتي يمتلكها الموظف والتي تتحد معًا لتشكيل سلوك معين مطلوب لأداء مجموعة من المهام الوظيفية بكفاءة وفعالية، ويعد تحديد المعرف وتنمية المهارات والتمسك بالقيم البناءة والاتجاهات الملائمة للتنظيم من أساسيات تمنع الموظف بالجدرة الوظيفية بصفة مستمرة. وقد احتل مفهوم الجدرة أهمية كبيرة خاصة في السنوات الأخيرة لدى الممارسين والمهتمين بإدارة الموارد البشرية، وقد اتفق معظم الباحثين على أن مفهوم الجدرة يتعلق بالعوامل التي تساهم في تحقيق التميز في الأداء وتمكين العنصر البشري في تحقيق أهداف المنظمة، فالعنصر البشري ذو الجدرة في العمل هو الفرد الذي يستخدم معارفه ومهاراته وسماته لتحقيق معدلات الأداء المتوقعة وتحقيق التميز في عمله. وقد أطلقت الهيئة الاتحادية للموارد البشرية الحكومية، إطاراً عاماً محدثاً للكفاءات في الحكومة الاتحادية، باعتباره مكملاً لنظام إدارة الأداء الخاص بموظفي الحكومة الاتحادية، ويعد ركيزة أساسية له

وللأنظمة الأخرى المرتبطة به، ويتضمن كفاءات متعددة خاضعة للفياس، يتعين توافرها لدى موظفي الحكومة الاتحادية، بحيث تساعدهم في تأدية وظائفهم بتميز ومهنية عالية. وقد أكد الفريق سمو الشيخ سيف بن زايد آل نهيان نائب رئيس مجلس الوزراء وزير الداخلية أهمية تطوير الكفاءات القيادية العليا لمنتسبي وزارة الداخلية من خلال بناء وتطوير قدراتهم الإدارية وتعزيز مهاراتهم الوظيفية بما يلي أهداف الوزارة وخططها الاستراتيجية.

ويكمن إبراز مشكلة الدراسة من خلال التساؤل التالي:

ما هي الجدارات الوظيفية المطلوبة لتنمية مهارات منتسبي وزارة الداخلية بدولة الإمارات العربية المتحدة سعياً لتحقيق الأهداف الاستراتيجية للوزارة؟
وتحدّف هذه الدراسة إلى إبراز الجدارات الوظيفية وتأثيرها في تنمية مهارات منتسبي وزارة الداخلية بدولة الإمارات العربية المتحدة من خلال دراسة ميدانية على عينة عشوائية بسيطة من مجتمع الدراسة.

ويوضح الشكل التالي أنماط الدراسة:



ولتحقيق أهداف الدراسة والإجابة عن أسئلتها يتم استخدام المنهج الوصفي التحليلي الذي يعتبر أحد أبرز المناهج المهمة المستخدمة في الدراسات العلمية ومناهج البحث العلمي يوجه عام تساهم في التعرف على ظاهرة الدراسة، ووضعها في إطارها الصحيح، وتفسير جميع الظروف المحيطة بها، ويعد ذلك بداية الوصول إلى النتائج الدراسية التي تتعلق بالبحث، وبلورة الحلول التي تمثل في التوصيات والمقترنات.

المقدمة

في العالم المعاصر أصبحت المنظمات أكثر استيعاباً واستخداماً للمعرفة واعتماداً على المعلومات والأفكار والابتكار للوصول إلى الكفاءة والفعالية في أداءها، من أجل هذا أصبحت المنافسة الحقيقة بين المنظمات هي محاولة إدارة وتنمية رأس المال الفكري بكل الوسائل الممكنة على اعتبار أن العاملون في هذه المنظمات من ذوي المعرفة والمهارة والخبرة هم المصدر الرئيسي لتميزها وريادتها. والجدرات الوظيفية هي مجموعة من المعارف والمهارات والقيم والاتجاهات والتي يمتلكها الموظف والتي تتحدد معاً لتشكيل سلوك معين مطلوب لأداء مجموعة من المهام الوظيفية بكفاءة وفعالية، ويعد تحديد المعرفة وتنمية المهارات الملائمة للتنظيم من أساسيات تمنع الموظف بالجدرة الوظيفية (شاندا وكوبا، 2002: 49).

وقد نال مفهوم الجدرة أهمية كبيرة خاصة في السنوات الأخيرة لدى الممارسين والمهتمين بإدارة الموارد البشرية، وقد اتفق معظم الباحثين على أن مفهوم الجدرة يتعلق بالعوامل التي تساهم في تحقيق التميز في الأداء وتمكن العنصر البشري في تحقيق أهداف المنظمة، فالعنصر البشري ذو الجدرة في العمل

هو الفرد الذي يستخدم معارفه ومهاراته وسماته لتحقيق معدلات الأداء المتوقعة وتحقيق التميز في عمله.

وقد أطلقت الهيئة الاتحادية للموارد البشرية الحكومية، إطاراً عاماً محدثاً للكفاءات في الحكومة الاتحادية، باعتباره مكملاً لنظام إدارة الأداء الخاص بموظفي الحكومة الاتحادية، وبعد ركيزة أساسية له وللأنظمة الأخرى المرتبطة به، ويتضمن كفاءات متعددة خاضعة للقياس يتعين توافرها لدى موظفي الحكومة الاتحادية، بحيث تساعدهم في تأدية وظائفهم بتميز ومهنية عالية.

وقد أكد الفريق سمو الشيخ سيف بن زايد آل نهيان نائب رئيس مجلس الوزراء وزير الداخلية أهمية تطوير الكفاءات القيادية العليا لمنتسبي وزارة الداخلية من خلال بناء وتطوير قدراتهم الإدارية وتعزيز مهاراتهم الوظيفية بما يلبي أهداف الوزارة وخططها الاستراتيجية.

لذا فهذه الدراسة تحاول لإبراز تأثير الجدارات الوظيفية في تنمية مهارات منتسبي وزارة الداخلية الإماراتية.

مشكلة الدراسة:

مع اتساع مفهوم الأمن الشامل في المجتمعات المعاصرة تغيرت في إطار هذا المفهوم الجدارات الوظيفية الالزمة لأداء المهام والمسؤوليات الأمنية، وترتبط على ذلك الاهتمام بتدريب وتنمية مهارات منتسبي الأجهزة الأمنية للإلمام بمعلومات و المعارف إدارية وفنية في مجالات متعددة.

ويمكن إبراز مشكلة الدراسة من خلال التساؤل التالي:

ما هي الجدارات الوظيفية المطلوبة لتنمية مهارات منتسبي وزارة الداخلية بدولة الإمارات العربية المتحدة سعياً لتحقيق الأهداف الاستراتيجية للوزارة؟

أهداف الدراسة:

تهدف هذه الدراسة إلى إبراز دور الجدارات الوظيفية وتأثيرها في تنمية مهارات منتسبي وزارة الداخلية بدولة الإمارات العربية المتحدة، بالإضافة إلى إبراز جهود وزارة الداخلية الإماراتية في تنمية المهارات الوظيفية لمنتسبيها وإكسابهم الجدارات الوظيفية الالزمة لأداء مهامهم بأعلى مستويات التميز في الأداء.

منهج الدراسة:

يتم استخدام المنهج الوصفي التحليلي الذي يعتبر أحد أبرز المناهج المهمة المستخدمة في الدراسات العلمية ومنهاج البحث العلمي بوجه عام تساهم في التعرف على ظاهرة الدراسة، ووضعها في إطارها الصحيح، وتفسير جميع الظروف المحيطة بها، للوصول إلى النتائج الدراسية التي تتعلق بالبحث، وبلورة الحلول التي تمثل في التوصيات.

الإطار المفاهيمي والتطبيقي للدراسة:

1- مفهوم الجدارات الوظيفية وأنواعها:

عرف مؤتمر جوهانسبرغ عام 1995 الجدارة الوظيفية بأنها: "مجموعة من السمات والمؤهلات الشخصية والعلمية والعملية والتي تمكن الموظف من تحقيق معدلات أداء متميزة وقياسية، تفوق المعدلات العادلة" (لوسي، ليزنجر ، 2000: 1).

وهي كما يرى (Bontius&others, 2001, : 28) : "قدرة الفرد على استخدام مجموعة من المعارف، والمهارات، والاتجاهات لأداء مجموعة أنشطة متماسكة بأسلوب ملائم".

ويعتقد كلا من (Fen & Tsue, 2006: 197) أن الجداره الوظيفية هي: "القدرة على الأداء بكفاءة داخل بيئه العمل، وكذلك القدرة على الاستجابة للتحديات في نطاق بيئه العمل".

ووفقاً ل (David et. al., 2004: 16) هي: "مجموعة الصفات التي يمتلكها الفرد ويستخدمها بطريقة مناسبة لإنجاز أو لتحقيق الأداء المطلوب ، وهذه الصفات تشمل المعارف والمهارات والسمات الشخصية".

أما (Aaron, 2006: 5) فينظر إليها على أنها: "مجموعة المهارات والسمات المطلوب توافرها في الموارد البشرية بالمنظمة والتي تؤدي إلى إنجاز مهام الوظائف بنجاح".

من خلال العرض السابق نلاحظ أن الجدارات الوظيفية تتكون من ثلاثة عناصر رئيسية وهي & : Pittman,,2004P: 13-22)

1- الخاصية الضمنية: تعنى أن الجداره عميقه ومتصلة في شخصيه الفرد بصورة كافية لأن تكتنها من التنبؤ بالسلوك في العديد من الحالات والمهام الوظيفية وتعتبر الجدارات خواص ضمنية للشخص وتشير إلى طرق للتصرف أو التفكير أو التعميم عبر المواقف وتتميز بثباتها لفترة زمنية معقولة.

2- العلاقات السببية: العلاقات السببية معناها أنه بإمكان الجداره أن تتسبب أو تتنبأ بالتصرف والأداء حيث تنبئ جدارات الدوافع والصفات والمفهوم الذاتي عن أعمال سلوكية للمهارة والتي تنبئ وبالتالي عن نتائج أداء العمل، ودائما ما تشتمل الجداره على نية وهي الدافع أو قوة الخاصية التي تسبب التصرف في اتجاه نتيجة ما، فالسلوك بدون نية لا يحدد جداره، وقد تكون الأفكار جزءاً من السلوك المبني على الفعل حيث التفكير يسبق التصرف وينبع عنه.

المرجع المعياري: المرجع المعياري معناه أنه بإمكان الجدار أن تنبأ بالشخص الذي يجيد القيام بعمل ما. قياساً على معيار أو مواصفات معينة، ويعتبر المرجع المعياري أمراً في غاية الأهمية في تعريف للجدارة فالخاصية لا تعتبر جداراً إلا إذا أثبتت عن شيء له معنى في العالم الحقيقي، فالخاصية التي لا تؤدي إلى فارق في الأداء ليست بجدارة ولا يجب استخدامها للتقييم.

وهناك مجموعة من حزم الجدارات الوظيفية يجب توافرها في الموظفين كما في الجدول

التالي:

جدول (1) أنواع الجدارات الوظيفية

طبيعة الوظيفة			حزم الجدارات الوظيفية
وظيفة تنفيذية	وظيفة إدارية	وظيفة فنية	
1 - الحزمة الإنتاجية:			
✓		✓	<ul style="list-style-type: none"> ● التركيز على الأهداف.
	✓		<ul style="list-style-type: none"> ● الاهتمام بالجودة ومواعيد التسليم.
	✓		<ul style="list-style-type: none"> ● الرغبة في التطوير والابتكار.
	✓		<ul style="list-style-type: none"> ● الرغبة في البحث عن الحلول.
			<ul style="list-style-type: none"> ● الإخلاص في العمل دون رقابة خارجية.
			<ul style="list-style-type: none"> ● مهاجمة المشكلات قبل أن تتفاقم.

			<ul style="list-style-type: none"> المبادرة والخمساً.
2 – الخزمة الفنية:			
✓	✓	✓	<ul style="list-style-type: none"> القدرة على التعامل مع البرمجيات والأجهزة والأدوات الضرورية للعمل.
3 – الخزمة القيادية:			
✓	✓		<ul style="list-style-type: none"> درجات المؤهلات العلمية والخبرة العملية.
✓	✓		<ul style="list-style-type: none"> القدرة على حل المشكلات بالطرق التقليدية.
✓	✓		<ul style="list-style-type: none"> القدرة على التعامل مع المعلومات.
✓	✓		<ul style="list-style-type: none"> القدرة على التعامل مع المشكلات وحلها بالطرق الابتكارية.
✓	✓		<ul style="list-style-type: none"> القدرة على تنظيم الوقت والمكان وإدارة المشروعات.
✓	✓		<ul style="list-style-type: none"> القدرة على التأثير الاجتماعي وتغذير النفوذ السياسي داخل المنشأة.

			<ul style="list-style-type: none"> ● القدرة على التوجيه والإشراف والتدريب.
4 - الخزمة الشخصية (السلوكية):			
✓	✓		<ul style="list-style-type: none"> ● القدرة على الالتزام وإدارة الذات.

وعلى ذلك فمتطلبات الجدارة تشير إلى الأبعاد المحددة للسلوك والكامنة وراء فشل أو نجاح أداء وظيفة معينة أو مجموعة معينة من الوظائف، وقد تحتوي هذه الأبعاد على المعرفة والمهارات والسلوكيات وعوامل أخرى يمكن تحديدها بمنتهى الدقة حيث تتبّع متطلبات الجدارة من ثلاثة مصادر هي متطلبات العمل المنعكسة من كفاءة العمل، ومضمون الوظيفة ذاتها لتحديد المتطلبات الفنية أو

المهنية وأيضاً الكفاءات القيادية والإدارية والشخصية، بالإضافة للمستوى الثقافي الذي يستطيع المرء أن يعمل وينتج من خلاله.

2- مفهوم تنمية المهارات:

لا يمكن تطوير أي عمل أو الرقي به إذا كانت مهارات الأفراد العاملين محدودة أو قاصرة لذا فإن الورت الذي يعزف عليه القائمون على التدريب هو المهارة حيث أن العملية التدريبية تنصب على صقل تلك المهارات بحيث تعمل على تنمية عنصر المهارة الكامن الموجود أساساً داخل الشخص بينما تعمل على إيجاد وغرس المهارات غير الموجودة ، ومن أهم السياسيات التدريبية الموجهة لرجل الأمن هي إكسابه المهارات الالزمة التي لا يمتلكها ودعم وتنمية تلك المهارات الكامنة، حيث أن ذلك ينعكس على مستوى الأداء الأمني بحيث يكون مت可能存在اً من أداء المهام المناطة به على أكمل وجه بدون إخلال وقصصير .

وقد تعددت الاتجاهات نحو تعريف المهارات حيث عرفها أحد الباحثين بقوله: "المهارة Skill بصفة عامة تعني الوصول بالعمل إلى درجة من الدقة التي تيسر إجراءه في أقصر وقت ممكن وبأقل مجهود، وعادة ما تتكون من ثلاثة عناصر هي:(السرعة – الدقة – الفهم) (الرشودي، 2001: 7).

والمهارة هي القدرة على أداء عمل أو تنفيذ إجراء أو تحقيق نتيجة باستخدام أساليب وطرق تتسم بالكفاءة والتميز بما يحقق نتائج أعلى وأفضل مما استخدم في الأداء من موارد وإمكانات". واستطرد في قوله بأن مصدر المهارة قد يكون الوراثة (وهي المهارة الطبيعية أو الفطرية) التي تسمح لبعض البشر بقدرات لا تتوافر لغيرهم دون جهد أو إرادة منهم، كما قد تكتسب المهارات من البيئة المادية والاجتماعية التي يحيا الفرد فيها ، وهذه المهارات

المكتسبة تمثل نتيجة التقليد ، التعليم ، التدريب ، الممارسة الموجهة تحت إشراف خبراء أو معلمين أو مدربين (السلمي، 2001: 23).

ويؤكد الخبراء على أن المهارة هي القدرة على الانتقال من المناح إلى الممكن، حيث يعبر المناح عن الممارسات المعتادة التي تعود عليها الفرد ، أما الممكن فهو يعني قدرة الفرد على استثمار ما لديه من طاقات كامنة وما حوله من موارد غير مشغولة بشكل جزئي أو كلي في الوصول إلى أداء أفضل (هلال، 2000: 26).

والمهارات في مجال الأمن: هي السلوكيات الالزمة لرجل الأمن التي تتطلبها طبيعة العمل ويعتبر توافرها أمراً ضرورياً لنجاح العمل ، وهي التي يتلزم بها رجل الأمن للقيام بمهامه على الوجه المطلوب سواءً أكانت هذه المهارات مباشرةً أم مساندة، ويمكن القول بأن المهارات هي خليط متكملاً من معطيات متنوعة وقدرات اكتسبها رجل الأمن وتعلمها من خبرته في العمل الأمني ودوراته التدريبية (عساف، 2000: 120).

وهناك بعض الأسلوب المستخدمة لتنمية المهارات الأمنية وذلك بشكل موجز كالتالي:

1- التعليم والتدريب: ويعمل هذا النوع من أساليب التنمية على تطوير قدرات ومهارات العالمين وإكسابهم المعلومات والمهارات الالزمة لأداء عملهم الحالي والمستقبل على النحو الأمثل ، كما يعد هذا الأسلوب في الوقت نفسه استثماراً في العنصر البشري يحقق عائدًا للفرد من جانب وعائدًا للتنظيم الذي يعمل فيه من جانب آخر.

2- التنمية الذاتية : وهذا الأسلوب الذي يعد أحد الأساليب الفعالة التي ينادي بها مفكرو علم الإدارة في العصر الحالي حيث يقوم القائد أو الفرد بتنمية مهاراته ذاتياً بنفسه بدون وجود مدرس آخر أو برنامج أو موقع لتدريب

أو أي إجراءات إدارية بحيث يستخدم جميع الوسائل المتاحة لديه لتنمية مهاراته بمفرده دون الاستعانة الآخرين ، بحيث يصنع القائد لنفسه برنامج لتطوير مهاراته وقدراته الإدارية والقيادية والاستفادة من خبرات الأشخاص ذوي الاختصاص في هذا المجال .

3- الاستفادة من تكنولوجيا المعلومات والتقنيات الحديثة: حيث أصبح من سمات العصر التطور الكبير الذي تشهده تكنولوجيا المعلومات والحواسيب الآلية والتنوع في وسائل الاتصال وخاصة الإنترن特 .

4- الندوات والمؤتمرات وحلقات النقاش: وتعتبر من الأساليب الهامة التي تسهم في تنمية المهارات المختلفة لاسيما إذا تم الإعداد لها بشكل منظم ، لكونها تتيح الاتصال المباشر وطرح الآراء المختلفة وتنمي لغة الحوار التي يفتقدها الكثير من القادة وكذلك تتيح فرصة حرية التعبير عن الرأي وتقبل الرأي الآخر بدون اعتراض .

5- الاستراتيجيات الحديثة: من خلال التطبيق العملي ومحاكاة الواقع الأمني والاحساس بالمسؤولية الأمنية والتجديف في الاجراءات باستمرار والتنوع في التطبيقات الأمنية يساهم في ملاحقة التطور الذهني الأمني .

ويقوم نظام تقييم الأداء بوزارة الداخلية بدولة الإمارات العربية المتحدة (HOPAS)، علي تنمية الجدارات الوظيفية لمنتسبيها وفق ما يلي:

أ- ملامح نظام تقييم الأداء الوظيفي:

1- تتضمن المهارات التي يتم التقييم على أساسها:

- **الصفات الشخصية**
- **القدرات والمهارات**
- **الأداء الوظيفي**
- **المهارات الإدارية**

- العلاقات الإنسانية في العمل
- الانضباط والسلوك
- الفهم للواجبات الوظيفية
- سرعة إنجاز العمل
- مدى إتقان العمل
- الحفاظ على أسرار العمل
- علاقته بالعمل
- علاقته بالجمهور

2- هناك ثلات استمرارات لتقييم الأداء الوظيفي والاستمرارات هي :

- استماراة مقدم فما فوق .
- استماراة رائد فما دون .
- استماراة ضباط الصف والمدنيين.
- 3- يستخدم نظام التقييم الدرجات التالية :
- - ممتاز = (100 - 90)
- - جيد جداً = (89 - 75)
- - جيد = (74 - 60)
- - مقبول = (59 - 50)
- - ضعيف = (أقل من 50)

4- يتم التقييم في بداية كل سنة ويشمل:

- - فئة العسكريين (من رتبة عميد إلى رتبة شرطي أول).
- - فئة المدنيين (من الدرجة الثالثة إلى الدرجة العاشرة للمواطنين والحلقتين الثانية والثالثة لغير المواطنين).

5- المسئول المباشر يقيم من (80) درجة، ومدير الإدارة يقيم من (20) درجة .

6- يتم التقييم من خلال التركيز على الصفات الشخصية بشكل كبير بالتركيز على الأداء.

والمسئول المباشر هو الذي يقيّم.

7- هناك ثلاثة نماذج للتقييم هي:

■ - نموذج متطلبات الوظيفة.

■ - استماراة ملاحظة الأداء الوظيفي .

■ - استماراة تقييم الأداء الوظيفي .

8- وضع أهداف لكل شخص (أولويات) وقياس المهارات التي تعكس مستوى الأداء والشخصية معاً.

9- يستخدم نظام التقييم الدرجات من 1 إلى 7 (سلم التقييم).

■ 7 ممتاز + يظهر مستويات استثنائية من المهارات في كافة الأوقات

■ 6 ممتاز يفوق متطلبات المنصب بشكل واضح

■ 5 جيد جداً يفي متطلبات المنصب ويفوقها أحياناً

■ 4 جيد أداءه سليم ومقبول ، ويفي بالمستوى القياسي من متطلبات هذا المنصب

■ 3 مقبول ولكنه في بعض الأحيان يعاني من بعض القصور

■ 2 ضعيف هناك بعض نقاط الضعف يجب تحديد التدريب والتطوير

■ 1 ضعيف يحتاج للدورات وكثير من التدريب والتطوير

10- تدرج المهارات كما يلي :

■ ملازم-نقيب 10 مهارات

■ رائد فما فوق 11 مهارة

بـ- مهارات العمل التي يتم تقييمها:

1- التواصل:

ال التواصل الشفهي : مدى دقة وسلامة ووضوح وسلامة الكلام.

مهارات الاستماع: مدى الاهتمام بالاستماع لآخرين وطرح الأسئلة عليهم، وطلب التوضيحات.

المهارات الكتابية: مدى دقة التقارير الكتابية ووضوحاها ومنطقية سردها وسهولة فهمها وصحتها.

2- التحفيز الذاتي:

- الحماس : الجاهزية لقبول المهام والتعبير عن الاهتمام والقدرة على التعامل مع الأخطاء.

- المبادرة : يبادر لتنفيذ المهام.

- الالتزام: يبقى على اطلاع تام بالمستجدات، يتلزم بالإجراءات، يعمل دون الحاجة لإشراف.

- التنظيم : ينجذب المهام ضمن الموعود المحدد، يقوم بعدة مهام في الوقت ذاته، يحدد أهدافاً شخصية لنفسه، يضع الخطط والمداول الزمنية للتنفيذ ويشرف على مدى تقدم العمل.

3- العلاقات مع الزملاء:

- العلاقات مع الموظفين الأقل رتبة: يكرس بعض الوقت للموظفين الأقل رتبة لمناقشة المسائل معهم، الحيادية والإنصاف، يراعي شعورهم دون الإخلال بسلطاته.

- العلاقات مع الموظفين عموماً: يتشاور مع الآخرين ويستمع إليهم، يراعي القرارات الجماعية ويقدم المشورة والدعم للآخرين عند الحاجة، يحاول أيضاً أن يرى الأمور من منظور الآخرين.

- العلاقات مع الرؤساء: يظهر الاحترام والتعاون ويفعل النصح منهم، ويلتزم بقواعد السلوك المقررة.

4- العلاقات مع الجمهور:

ثقة في التعامل مع الجمهور وتناسق في التصرفات، يبقى هادئاً عند التعرض للضغوطات ويعامل الجميع بانصاف بعض النظر عن جنس أو جنسية الشخص.

5- اتخاذ القرار:

- جمع المعلومات: يجمع كافة المعلومات الالزمة ويت Hwyri دقتها وصحتها.

- مرحلة اتخاذ القرار: يستوعب المعلومات التي حصل عليها ويضيف إليها الخبرات الشخصية.

6- الإدارة الذاتية:

دقة الموعيد، هندام جيد، نظافة شخصية جيدة، ولباقة بدنية.

7- الإبداع والابتكار:

- طرح التساؤلات حول مدى سلامة الإجراءات المتبعة بشكل مستمر، ومراجعتها بشكل دوري.

- عدم التقليد: ابتكار أفكار وأنظمة وإجراءات جديدة.

- التنفيذ: وضع خطط عملية للأفكار المبتكرة ودعم عملية التنفيذ.

8- المهارات القيادية:

- توجيه الآخرين: يظهر الحماس للعمل والالتزام، ويصدر التوجيهات، ويواجه المقصرين ويعترف بالعمل الجيد، يصدر بيان رؤية، ويضع خطط استراتيجية ويوفر مهام العمل بشكل حيادي.

- دعم عمل الفريق: يسعى بشكل دائم للحصول على أراء الآخرين ويستشير كافة أصحاب المصلحة، وينشر المعلومات، ويضع الأهداف، ويبدي التزاماً شخصياً بالعمل من خلال التواجد الدائم في موقع العمل وتكرис الوقت لذلك.

- التحفيز: مادي حيث إنه لا يتواافق أحياناً، معنوي بسيط وذلك من خلال شهادات التقدير والإطراء .

9- إدارة وتطوير الموظفين

- إدارة الموظفين: يراجع بشكل دوري إجراءات العمل ويعمل على تقييم مدى فعالية أداء الموظفين.

- تقييم الموظفين: يعمل على استخدام وسائل التقييم خلال فترة التقييم وبعد تقارير تقييم الأداء ضمن الوقت المحدد، يبقى منصفاً في التعامل مع الموظفين بغض النظر عن الجنس والجنسية.

- تطوير الموظفين: يضع خطط تطوير وبرامج تدريب للموظفين.

10- تخطيط وتوزيع العمل:

يناقش، ومن ثم يقرر الأهداف والأولويات التشغيلية، ويعمل على تدوينها، ومن ثم نشرها بين الموظفين.

11- التخطيط الاستراتيجي:

يجمع المعلومات ويقدم خيارات مختلفة، يضع الاحتمالات، يحدد الأخطار ويضع خططاً على المدى الطويل ويضع جداول زمنية تتضمن احتساب

التكلفة الصحيحة للأعمال والمتطلبات من الموارد والموظفين، ينشر الخطط الاستراتيجية.

وتؤكد دائماً وزارة الداخلية حرصها على إتاحة جميع الفرص لتطوير الجارات الوظيفية على اختلاف أنواعها (قيادية، إنتاجية، فنية، سلوكية) لتنسبيها، وتطوير قدراتهم، وتعزيز مهاراتهم؛ بما يلبي أهداف الوزارة وخططها الاستراتيجية، بما يضمن استدامة مسيرة التميز، وفق منظومة مؤسسية تضمن تبني الابتكار والأفكار المبدعة لـث الكوادر الوطنية على مضاعفة الجهود وبذل مزيداً من العطاء والاستعداد للالتحاق بالبرامج التدريبية الموضوعة التي تهدف إلى صقل وتنمية المهارات والقدرات؛ بشكل يواكب التنمية الشاملة التي تشهدها الوزارة في مجال الإبداع والابتكار.

الخاتمة:

أ- النتائج

في العالم المعاصر أصبحت المنظمات أكثر استيعاباً واستخداماً للمعرفة واعتماداً على المعلومات والأفكار والابتكار للوصول إلى الكفاءة والفعالية في أدائها، من أجل هذا أصبحت المنافسة الحقيقة بين المنظمات هي محاولة إدارة وتنمية رأس المال الفكري بكل الوسائل الممكنة على اعتبار أن العاملون في هذه المنظمات من ذوي المعرفة والمهارة والخبرة هم المصدر الرئيسي لتميزها وريادتها. وقد أطلقت الهيئة الاتحادية للموارد البشرية الحكومية، إطاراً عاماً محدثاً للκفاءات في الحكومة الاتحادية، باعتباره مكملاً لنظام إدارة الأداء الخاص بموظفي الحكومة الاتحادية، ويعد ركيزة أساسية له وللأنظمة الأخرى المرتبطة به،

ويتضمن كفاءات متعددة خاضعة للقياس يتعين توافرها لدى موظفي الحكومة الاتحادية، بحيث تساعدهم في تأدية وظائفهم بتميز ومهنية عالية.

وقد أكد الفريق سمو الشيخ سيف بن زايد آل نهيان نائب رئيس مجلس الوزراء وزير الداخلية أهمية تطوير الكفاءات القيادية العليا لمنتسبي وزارة الداخلية من خلال بناء وتطوير قدراتهم الإدارية وتعزيز مهاراتهم الوظيفية بما يلي أهداف الوزارة وخططها الاستراتيجية.

وتشير متطلبات الجدارة إلى الأبعاد المحددة للسلوك والكاميرا وراء فشل أو نجاح أداء وظيفة معينة أو مجموعة معينة من الوظائف، وقد تحتوي هذه الأبعاد على المعرفة والمهارات والسلوكيات وعوامل أخرى يمكن تحديدها بمنتهى الدقة حيث تتبع متطلبات الجدارة من ثلاثة مصادر هي متطلبات العمل المنعكسة من كفاءة العمل، ومصممون الوظيفة ذاتها لتحديد المتطلبات الفنية أو المهنية وأيضاً الكفاءات القيادية والإدارية والشخصية، بالإضافة للمستوى الثقافي الذي يستطيع المرء أن يعمل وينتاج من خلاله.

يقوم نظام تقييم الأداء بوزارة الداخلية بدولة الإمارات العربية المتحدة (HOPAS)، على تمية الجدارات الوظيفية لمنتسبيها؛ حيث تؤكد الوزارة دائمًا على حرصها وإناتها جميع الفرص لتطوير الجارات الوظيفية على اختلاف أنواعها (قيادية، إنتاجية، فنية، سلوكية) لمنتسبيها، وتطوير قدراتهم، وتعزيز مهاراتهم؛ بما يلي أهداف الوزارة وخططها الاستراتيجية؛ بشكل يواكب التنمية الشاملة التي تشهدها الوزارة.

ب-التوصيات:

- التعرف على الدوافع المختلفة لمنتسبي الوزارة التي يمكن بواسطتها تعزيز اتجاهاتهم لتكون ايجابية نحو المشاركة في البرامج التدريبية، مع التركيز على اقناعهم بأن المنهجية الحديثة في تنمية الأفراد تحول من الانحصار

في مفهوم التدريب التقليدي الى مفهوم التدريب الذاتي لتنمية جداراً لهم الوظيفية.

- عقد ندوات وحلقات عمل وبرامج تجربة للتعريف بمفهوم تنمية الجدارات الوظيفية وأهدافها لضمان وصول هذا المفهوم الى الأفراد واظهار دوره في تأهيلهم وزيادة حصيلتهم من المهارات والمعرفات لتحقيق المستوى المطلوب من الأداء الأمني الذي يؤهلهم الى الترقى الى الرتب الأعلى.

- العمل على تفعيل وتعزيز الربط بين نظام الترقى ومدى النجاح في تنمية الفراد لمهاراتهم وقدراتهم ومعارفهم وجداراً لهم الوظيفية.

- التأكيد على شمولية المعارف والمهارات التي يجب أن يتمتع بها الفراد وعدم انحصرها في نطاق تخصص ضيق عن طريق تحصيص حواجز تشجيعية ترتبط بعده الابتكار والإبداع في أداء العمل.

الاستفادة من عملية تقييم الأداء في التعرف على نقاط الضعف في الأداء ، والتي تمثل نقصا في المهارات أو القدرات لدى الأفراد وتوجيههم الى التغلب عليها من خلال تنمية جداراً لهم الوظيفية

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SELECTED ABSTRACTS FOR JOURNAL PUBLICATION 2022

AMALAN ETIKA DAN BUDAYA INTEGRITI DALAM KALANGAN PENGAWAI PENYIASAT DI JABATAN SIASATAN JENAYAH POLIS DIRAJA MALAYSIA (PDRM)

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Abstrak

Etika dan penghayatan integriti merupakan salah satu aspek terpenting dalam agensi penguatkuasaan undang-undang (Mahayudin, 2006) seperti Polis DiRaja Malaysia (PDRM). Untuk meneroka amalan etika dan budaya integriti, suatu kajian akan dijalankan bagi meneroka konsep, faktor, cabaran dan kesan pengamalan etika dan budaya integriti dalam kalangan pegawai penyiasat di Jabatan Siasatan Jenayah/Crime Investigation Department (JSJ/CID) dan kesannya terhadap imej profesional polis. Jabatan Penyiasatan Jenayah dilihat amat sentral dalam penguatkuasaan undang-undang dan penyiasatan jenayah justeru memahami konsep etika dan pengamalannya adalah sesatu yang *crucial*. Ia menyumbang kepada peningkatan kepercayaan rakyat terhadap PDRM serta kecekapan dan prestasi penyampaian PDRM. Bagi memahami fenomena ini secara mendalam, kajian ini menggunakan kaedah kualitatif pendekatan fenomenologi dengan persampelan bertujuan. Pengumpulan data melalui kaedah temubual separa berstruktur serta

perbincangan berkumpulan berfokus (FGD) akan dilaksanakan bagi meneroka konsep, cabaran dan kesan pengamalan etika dan budaya integriti. Rumusan hasil kajian ini akan dapat mengenalpasti faktor-faktor yang mempengaruhi pengamalan budaya integriti, cabaran dan halangan serta kesan pengamalan integriti terhadap imej dan keupayaan perkhidmatan PDRM. Suatu model “Budaya Integriti PDRM” akan dihasilkan untuk menjadi panduan tentang pengamalan etika dan budaya integriti para pegawai polis dalam era pasca abad ke-20 ini.

Kata Kunci: amalan etika, budaya integriti, PDRM, Pegawai Penyiasat Jenayah

PENDEKATAN DAKWAH MELALUI UNDANG-UNDANG: PENGALAMAN NEGERI KELANTAN DALAM PEMERKASAAN KAWALAN PENJUALAN ARAK (*LIQUOR*)

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Abstrak

Dari perspektif dakwah, undang-undang dilihat sebagai satu dari medium yang boleh dimanfaatkan dengan mengaplikasikan pendekatan yang bersesuaian dengan isu dan keperluan dalam realiti masyarakat. Arak adalah isu yang berterusan dan berkeperluan untuk dikawal penjualannya kepada masyarakat bukan Islam bagi mengurangkan tahap pengambilan yang menjelaskan kesihatan, tingkah laku sosial serta sebagai penghormatan kepada agama dan budaya mayarakat yang beragama Islam. Justeru, kajian ini menumpukan analisis pendekatan dakwah melalui kawalan penjualan arak yang diperkasakan secara lebih ketat dalam urus tadbir kerajaan Negeri Kelantan yang menjulang dasar Islam dalam pentadbiran. Temubual telah dijalankan terhadap dua kategori informan iaitu agensi-agensi kerajaan yang terlibat dan juga pemilik premis arak yang didominasi oleh masyarakat berbangsa Cina bukan Islam. Pemerhatian secara langsung turut diaplikasikan melalui tinjauan di kawasan premis sekitar Kota Bharu dan penyertaan dalam siri serbuan anjuran Pihak Berkuasa Tempatan (PBT). Kajian ini mendapati bahawa pendekatan dakwah memahami latar belakang agama, budaya serta hak *mad'u*,

menghilangkan salah tanggapan *mad'u* kepada Islam, menerangkan sebab disebalik sesuatu suruhan dan larangan, berperingkat-peringkat (*tadarruj*), *tarhib* dan kekerasan serta *targhib* dan kelembutan telah diaplikasikan melalui dasar dan garis panduan yang diperkenalkan.

Kata kunci: Dakwah Melalui Undang-Undang, Kawalan Penjualan Arak, Negeri Kelantan, Dakwah Kepada Masyarakat Cina Bukan Islam, *Uşlüb Da'wah*

**PENGURUSAN STRATEGIK DI AGENSI
PENGURUSAN HAL EHWAL ISLAM: KAJIAN KES
DI LEMBAGA ZAKAT NEGERI KEDAH (LZNK)**

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Abstrak

Agensi hal ehwal Islam di Malaysia mempunyai tanggungjawab besar untuk memastikan aspek kehidupan beragama di kalangan umat Islam terus terpelihara dan meningkat. Pengurusan strategik menjadi alat untuk merancang, melaksana dan memantau agar matlamat Lembaga Zakat Negeri Kedah untuk menjadi institusi kewangan sosial Islam yang mengangkat status sosio-ekonomi umat Islam tercapai. Kertas ini membincangkan bagaimana LZNK merancang pelan strategik yang menjadi panduan organisasi secara jelas, meningkatkan kapasiti struktur organisasi melalui penggunaan teknologi komunikasi dan maklumat, cabaran kepada pelaksanaan dan juga keazaman tinggi peringkat pengurusan untuk mengembeleng seluruh organisasi mencapai matlamat. Hasilnya, berlaku transformasi yang teratur di LZNK dengan peningkatan jumlah kutipan zakat yang memberansangkan dari setahun ke setahun serta agihan zakat kepada asnaf juga turut meningkat. Aspek R & D melalui kolaborasi pintar dengan

pelbagai pihak telah Berjaya meletakkan LZNK setanding dengan agensi zakat di negeri-negeri lain di Malaysia.

Kata kunci: Pengurusan strategik, Lembaga zakat, Kedah

SIDDIQ FADHIL DAN WAWASAN PENDIDIKAN AL-HIKMAH DALAM MENGANGKAT MARTABAT KEILMUAN

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Abstrak

Konsep dan idea pendidikan al-Hikmah telah diangkat sebagai tema penting dalam wacana pendidikan yang dibawa oleh Dato' Dr Siddiq Fadhil kemana-mana forum dan perbincangan ilmiah dalam dan luar negara. Betapa kuatnya keyakinan dan keteguhan beliau dalam memperkasa prinsip pendidikan yang diasaskan melalui tema *Quraniy* yang semakin ditinggalkan dan pendidikan bagi Dato'Dr Siddiq Fadhil seolah-olah telah hilang taringnya sebagaimana yang dituntut dalam Islam. Perjuangan mengangkat elemen pendidikan Islam berpaksikan kepada *akhlaq al-karim* dengan mengangkat prinsip *tazkiyyah* dan *tarbiyyah* adalah asas bagi menjana kekuatan pendidikan al-hikmah yang sebenar. Artikel ini bertujuan membahaskan beberapa tulisan Dato' Dr Siddiq Fadhil tentang pendidikan al-Hikmah secara menyeluruh yang telah disusun dalam bukunya Himpunan Pidato Kependidikan yang diterbitkan sejak tahun 2009. Artikel ini juga menggunakan pendekatan kualitatif dengan mengenangkan tema-tema penting pemikiran pendidikan Islam berdasarkan sumber

utama al-Quran dan Sunnah. Artikel ini mendapati bahawa buku Pendidikan al-Hikmah dan Misi Pencerahan terbitan Kolej Dar al-Hikmah dan Akademi Kajian Ketamadunan (AKK) ini sangat sarat dengan elemen pengukuhan dan keprihatinan Dato' Dr Siddiq Fadhil atas cabaran dan masa depan pendidikan negara dan bagaimana pendidikan masa kini mampu mengangkat nilai kemanusiaan sejagat. Penulisan yang amat bermakna ini amat penting dihadam dan diangkat sebagai teras kekuatan para ilmuwan dan sarjana masa kini dan amat bermanfaat untuk masa depan pendidikan islam.

Kata Kunci: “Siddiq Fadhil”. “Pendidikan al-Hikmah”.

“Wawasan pendidikan”. “:Pidato kependidikan”

KEPIMPINAN INSANI: NARATIF BAHARU PEMBANGUNAN UMMAH

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Abstrak

Pembangunan sesuatu masyarakat amat bergantung kepada gaya kepimpinan. Kepimpinan di dalam Islam memberi penumpuan kepada nilai keinsanan di samping prinsip-prinsip asas yang dinyatakan di dalam Al-Quran dan hadith Nabi Muhammad (saw). Menggunakan metod deskriptif ke atas kajian-kajian lepas, kajian ini mendapat terdapat empat nilai keinsanan yang terdapat di dalam kepimpinan Nabi Muhammad (saw) iaitu: perdamaian antara masyarakat, mengiktiraf hak untuk hidup dan melarang pembunuhan, tiada paksaan dalam beragama dan permasalahan sosial, dan aktiviti berda'wah mengajak kepada kebaikan dan melarang melakukan kejahatan. Kajian ini merumuskan bahawa, kepimpinan insani yang terangkum di dalamnya prinsip-prinsip asas Islam dan mengangkat nilai sejahtera kemanusiaan wajar memimpin naratif baharu pembangunan ummah di masa hadapan.

Kata kunci: kepimpinan insani, Nabi Muhammad, ummah

HUMAN RESOURCE MANAGEMENT PRACTICES AND JOB SATISFACTION: A PROPOSED QUANTITATIVE STUDY AMONG GOVERNMENT SERVANTS IN MALAYSIA

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Abstract

The purpose of this paper is to propose a study to investigate the relationship between human resource management practices (HRMP) and job satisfaction among government servants in Malaysian public sector departments. The targeted population of this study comprised of government servants who work in several selected ministries operated in Putrajaya, Malaysia. The findings of this study are expected to indicate the effects of HRMP on job satisfaction. The study is also expected to provide useful reference for future researchers in this research area.

Keywords: Human Resource Management Practices, Job Satisfaction, Public Sector

**THE MEDIATING EFFECT OF ORGANIZATIONAL
CLIMATE ON THE RELATIONSHIP BETWEEN
PERFORMANCE APPRAISAL SYSTEM AND
ORGANIZATIONAL COMMITMENT: CASE STUDY
GAZA ELECTRICITY DISTRIBUTION
CORPORATION**

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Abstract

This paper aims to present a PhD proposal for investigating the mediating effect of organizational climate on the relationship between performance appraisal system and organizational commitment in Gaza electricity Distribution Corporation (GEDCO) in Palestine. The research will depend on applying the quantitative, descriptive research design in the depiction of the respondents' characteristics. A number of (140) respondents in all branches of GEDCO will be selected based on the sample size corresponding with the population size (sections heads). Data collection will depend on choosing survey method using questionnaire as an instrument. The research will employ two distinctive statistical software tools (SPSS version 24.0 for the preliminary data analysis) and (AMOS version 23.0) for Structural Equation Modeling (SEM) to analyze and measure the model as structural model in order to test the study hypothesis. This paper comprises the background of the study, explaining the problem statement that will be investigated, generating a set of research

objectives and questions that will guide the research toward specified study goals, significance and scope of study will be also included. In addition, the study's prime concepts will be defined in order to familiarize the reader to the study's relevant concepts. Finally, the current paper will present literature review in brief to illustrate the previous studies regarding the relationships among the research variables.

Keywords: Organizational Climate, Organizational Commitment, Performance Appraisal system

THE ROLE OF GOVERNANCE, MANAGEMENT AND LEADERSHIP IN PUBLIC SECTOR ORGANIZATIONS: A CASE STUDY IN THE UNITED ARAB EMIRATES

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Abstract

Leadership, governance, and management are among the most prominent components of an organization. These components contribute to adopt new trends and deal effectively with the challenges by introducing, designing, and practically implementing the organizational strategies to improved productivity. This study also highlighted the role of leadership, governance, and management in accelerating organizational productivity. The researcher also proposed a potential mediation of organizational strategies in improving productivity. To empirically investigate the proposed relationship between study variables, the researcher gathered data from n= 230 individuals currently working in the UAE-based private telecom companies. Findings indicated that leadership, governance, and management are significantly playing their role to improve productivity. However, results also showed a mediating role of Organizational Strategies as indirectly affecting the relationship between leadership, governance, management, and improved productivity and strengthening these relationships at maximum level. Thus, the researcher concludes that governance, management, and leadership are the regulating agents of an organization. Here, the role of strategies is of greater significance as they help an

organization to accelerate its growth, serve the interests of organizational members, reduce the risks, increasing productivity, and help an organization to achieve competitive advantages.

Keywords: Organizational strategies; UAE; Governance; Management; Leadership

THE ROLE OF SPIRITUAL UNIT (CHAPLAINCY) IN THE DEVELOPMENT OF ISLAMIZATION OF HEALTH MANAGEMENT IN AL-ISLAM SPECIALIST HOSPITAL

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Abstract

This paper discussed the role of the Spiritual Unit (Chaplaincy) of Al-Islam Specialist Hospital to implement the process of Islamization of health management in the administration. The study will unravel the history and the role of Spiritual Unit (Chaplaincy) on the development of hospital staff as well as the contribution to other health sectors. This research is using qualitative research methods where the research is founded on a comprehensive study of current literature on Muslim chaplaincy and Islamization in healthcare management. Important reviews of these literature studies have resulted in the study that found the role of the Spiritual Unit (Chaplaincy), Al-Islam Specialist Hospital has successfully strengthened the hospital management journey in implementing *dakwah bil hal* through the concept of Ibadah Friendly Hospital (IFH) and successfully left an impact on health management through the Islamization process that has been implemented.

Keywords: Al-Islam Specialist Hospital, Health Management, Ibadah Friendly Hospital (IFH), Islamization, Spiritual Unit (Chaplaincy)

BEYOND STUDENT PERCEPTION: ISSUES OF ACADEMIC INTERACTION AND ACADEMIC PERFORMANCE IN HIGHER INSTITUTION

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Abstract

The study examined the factors of academic interaction on academic performance among university students. Three independent variables namely, academic interaction, learning skills and time management and one dependent variable academic performance. A questionnaire was adopted and adapted from Gray & Dileroto (2016). A quota sampling was utilized to achieve the sample of 45 from 4th year students Akidah and Religious Studies Programme from the Faculty of Leadership and Management FKP (USIM) through a quantitative survey method. Despite the academic interaction between students and lecturer, the result shows moderate and acceptable range of (2.6) mean of all means. Analysis through a multiple regression analysis found that all variables to have positive influence on academic performance account for (50.8%). The most influencing variable was found to be time management (β , 0.76) with significance of ($p<0.001$). This study concluded that the interaction of student and lecturer has a positive impact on their education. This is because interaction and time management have remained intact on academic performance in the university.

Keyword: Academic Interaction, Learning Skills, Time Management & Academic performance

أدب الخلاف في ضوء السنة النبوية

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الملخص

يهدف هذا البحث إلى إلقاء الضوء على قضية الخلاف، وبيان أن الاختلاف أمر فطري، وأن المقبول منه يعتبر ظاهرة صحية تقوى العقل البشري، وتتوسع آفاقه، وتثري الفقه الإسلامي، والفكر الإسلامي، وتدل على سعة الفقه الإسلامي وسعة الثقافة الإسلامية، وكذلك يهدف البحث إلى بيان أن الخلاف في كل شيء وعلى كل شيء هو اختلاف غير مقبول وغير مستساغ، كما يهدف البحث إلى وضع الضوابط لقضية الاختلاف، وبيان وجه الإسلام السمح في قبول الآخر. وتكمّن إشكالية البحث في أن بعض المختلفين وعلى الرغم من إيمانهم بأن الاختلاف سنة الله في الخلق لحفظ التوازن في الكون، وأن الاختلاف بين البشر أمر طبيعي لضمان التطور الإنساني بفضل التجارب البشرية المتنوعة في مختلف بقاع الكرة الأرضية؛ إلا أنهم لا يتقبلون خصوصيات الآخر الثقافية، وانتفاءه العرقي، وآراءه الدينية؛ فتنتج عن ذلك الخلاف المذموم الذي يعليه الهوى، ويحكمه التعصب، فانتشر التكفير والتبديع والتفسيق، وأزهقت أرواح وخررت دول، وساد التقاطع والتدابر بين أبناء الأمة الواحدة. وتبّرر أهمية هذا البحث في الحاجة إلى تحرير مسائل الاختلاف، وحقيقة، وطبعته، وأقسامه، وفوائده، ووضع ضوابط لتأصيلها وجمع شتاها؛ لحفظ شباب

الأمة ودعاتها من أهم خطر يهددها، وهو الاختلاف المذموم الذي يفضي إلى التعصب والتناحر وشق الصف الإسلامي، والإفادة منها في تخريج جيل مسلم واع قادر على فهم طبيعة الاختلاف، قادر على الانفتاح على الآخر في ضوء ضوابط الشرع الحنيف، وتطويرها حتى توأكب تطورات العصر الذي نعيشه.

وقد اعتمد في البحث المنهج الاستقرائي في جمع مسائل الموضوع بالرجوع إلى الكتاب والسنة، وأشهر كتب الأئمة والعلماء الذين عنوا بقضية الخلاف وأثرها في التعايش السلمي بين أفراد الأمة، كما اعتمد المنهج الوصفي التحليلي في تحليل النصوص وبيان العلاقات الجامدة بينها واستخلاص الضوابط والقواعد التي وضعها العلماء لضبط قضية الاختلاف، وإبراز معالمها.

الكلمات المفتاحية: آداب – الخلاف – السنة

دراسة ميدانية على وزارة الداخلية بدولة الإمارات العربية المتحدة

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الملخص

تعد الإدارة الاستراتيجية من المداخل الإدارية الحديثة التي تسعى المنظمات – وبصفة خاصة – والمنظمات التعليمية – وبصفة خاصة – إلى تطبيقها، بوصفها مدخلاً إدارياً حديثاً، يساعد من خلال المراحل المختلفة لها على تحقيق طفرات إدارية في ادائها، وذلك بمحشد كافة طاقاتها، لتحقيق أهدافها وإنجازات استراتيجية، طبقاً للأولويات التي تضعها الإدارة؛ لذا ينظر للإدارة الاستراتيجية على أنها تحديد الاتجاه المستقبلي للمؤسسة ، وبيان ما تسعى إليه من خلال تحليل المتغيرات البيئية المحيطة بها واتخاذ القرارات الخاصة بتحديد وتحصيص الموارد المطلوبة لتحقيق ذلك باعتبارها خطة شاملة وإطار عمل يحكم سياسات المؤسسة ب مختلف المجالات من خلال العمل على صياغة استراتيجية المناسبة وتطبيقها وتقويمها. ويعتبر رأس المال البشري هو المحرك الرئيسي لكافة خطط التنمية بالدول، ويعتبر أيضاً من أهم الموارد الاستراتيجية التي تتمتع بها الدول؛ ومن ثم فإن هذه الدراسة تسعى للتعرف على دور الإدارة الاستراتيجية في استشراف مستقبل رأس المال البشري بوزارة الداخلية بدولة الإمارات العربية

المتحدة. وقد شكل استشراف المستقبل في دولة الإمارات العربية المتحدة كلمة السر لكل ما تحقق من إنجازات تنمية ومشاريع حضارية على أرض الدولة منذ عهد المغفور له الشيخ زايد بن سلطان آل نهيان "طيب الله ثراه" وأخوانه القادة المؤسسين الذين تطلعوا باستمرار إلى تعزيز مكانة الإمارات على خارطة الدول المتقدمة وتحقيق رياحتها في كافة المجالات، وعلى مدار العقود الماضية تحولت صناعة المستقبل واستشرافه إلى نهج ثابت في دولة الإمارات التي صارت تجربتها التنموية وفق خطط واستراتيجيات واضحة ومحددة الأهداف، لعل أبرزها في هذا الشأن "رؤية الإمارات 2021" و"الرؤية الاقتصادية 2030 لإمارة أبو ظبي" وصولاً إلى "مئوية الإمارات 2071" التي تقدم رؤية شاملة وطويلة الأمد تندد خمسة عقود، وتشكل خريطة واضحة للعمل الحكومي الطويل المدى، لتعزيز سمعة الدولة وقوتها الناعمة. وتأسيساً لما سبق يمكن صياغة مشكلة الدراسة في الإجابة عن التساؤل الرئيس التالي:

ما دور الإدارة الاستراتيجية الحديثة في استشراف مستقبل رأس المال البشري بوزارة الداخلية بدولة الإمارات العربية المتحدة تحقيقاً لرؤية الإمارات 2021، وبلغة مئوية الدولة في 2071؟

وتحدف إلى تحقيق عدة أهداف من أهمها دراسة وتحليل العلاقة بين عناصر الإدارة الاستراتيجية الحديثة (التخطيط الاستراتيجي – البناء التنظيمي – الإبداع والابتكار – الحكومة – المرونة – والاستباقية) وبين استشراف مستقبل رأس المال البشري، من أجل تقديم نموذج مقترح وتوصيات لتكون بمثابة رؤية مستقبلية للدور عناصر الإدارة الاستراتيجية الحديثة في تفعيل عملية استشراف مستقبل رأس المال البشري بالمؤسسات الأمنية.

ويتمثل الفرض الرئيس للدراسة في وجود تأثير ذو دلالة إحصائية لتطبيق عناصر الإدارة الاستراتيجية الحديثة في تفعيل استشراف مستقبل رأس المال البشري بوزارة الداخلية في دولة الإمارات العربية المتحدة.

ولتحقيق أهداف الدراسة والإجابة عن أسئلتها استخدام الباحث المنهج الوصفي التحليلي الذي يعتبر من أكثر المناهج البحثية ملائمة للدراسة الحالية، لاعتماده على وصف الواقع الحقيقي للظاهرة المدروسة، ومن ثم تحليل النتائج وبناء الاستنتاجات في ضوء الواقع الحالي، حيث يعتمد هذا المنهج على دراسة الواقع أو الظاهرة كما هي، وبهتم بمعرفتها وصفاً دقيقاً ويعبر عنها تعبيراً كيفياً أو تعبيراً كميًّا، وتم استخدام هذا المنهج في هذه الدراسة للتعرف على استطلاع رأي الخبراء في دور الادارة الاستراتيجية باستشراف مستقبل رأس المال البشري، وكذلك بيان رأي السادة منتسجي وزارة الداخلية من جميع الرتب والمستويات الوظيفية من خلال توجيه استبيان معد لذلك.

ونظراً لتشابه خصائص مجتمع الدراسة، فيتم سحب عينة عشوائية بسيطة من مجتمع الدراسة الميدانية مكونة من 33 مفردة من جميع الرتب والمستويات الوظيفية، ويتم استخدام الاستبانة كأدلة لجمع المعلومات من أجل الجانب التطبيقي وللإجابة على تساؤلاتها وتحقيق أهدافها.

الكلمات المفتاحية الدالة: الادارة الاستراتيجية، استشراف المستقبل، رأس

المال البشري

رضا العملاء عن جودة الخدمة المصرفية في ظل جائحة كورونا: دراسة وصفية لعينة من عملاء المصرف التجاري

الوطني الليبي

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الملخص

هدفت هذه الدراسة لاستطلاع آراء مجموعة من عملاء المصرف التجاري الوطني الليبي من حيث رضاه عن الخدمات المصرفية في ظل جائحة كورونا والتي تم النظر إليها على أنها أزمة وقد تم اقتباس أسئلة الاستبانة المستخدمة وقد تم التأكد من صدقها وثباتها كذلك، تم جمع 77 استبانة من عملاء المصرف التجاري الوطني الليبي من خلال توزيع استبيانات أعدت الكترونياً وتم إرسال رابط الاستبانة لهم عبر البريد الإلكتروني الخاص بهم وقد طلب من المدروسين تقييم الأسئلة باختيار أحد الأجوبة على ميزان ليكرت الخماسي (أعراض بشدة 1 ، أعراض 2 ، محايد 3 ، موافق 4 ، موافق بشدة 5) وقد تم استخدام التحليل الوصفي وبالنظر للوسط الحسابي تبين أن استخدام الخدمة المصرفية ليس سهلاً، حيث كان الوسط الحسابي لسهولة استخدام الخدمة المصرفية (2.8) أما بخصوص الجودة بشكل عام فقد عبر المدروسين أيضاً عن استثنائهم منها وكان الوسط الحسابي 3 فقط وقد لوحظ من النتائج رضا المدروسين عن الموظفين في المصرف حيث كان الوسط الحسابي 3.3 وفيما يخص إدارة الأزمة عبر المدروسين عن أهمية

التعلم وأخذ العبر من الأزمات فقط كان الوسط الحسابي لهذا البعد 3.8
أما فيما يخص رضا المدروسين عن سرعة استخدام الخدمة والخصوصية أثناء
استخدام الخدمة فقط بينت النتائج عدم رصاهم الكبير عنها.

الكلمات المفتاحية : رضا العملاء ، إدارة الأزمات ، المصرف الوطني التجاري
الليبي

التحديات التي أثرت على العملية التعليمية في اليمن نتيجة الصراعات الراهنة وتفشي جائحة كورونا

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الملخص

لا زال العالم يعاني من تفشي جائحة كورونا (COVID-19) التي أثرت على كل مناحي الحياة على المستوى الفردي والجماعي والدولي على حد سوى في مختلف القطاعات والأعمال. كانت العملية التعليمية بكل مستوياتها الأساسية والثانوي والجامعي والدراسات العليا في كل البلدان أكثر القطاعات تضرراً حيث لا زالت معظم دول العالم تعاني من كيفية تأقلم الطلاب والمعلمين على تبني التعليم الافتراضي بدليلاً للعملية التقليدية. وبما أن اليمن لا زالت تعاني من اضطرابات امنية وسياسية واقتصادية جمة، أصبحت الطالب في الجامعات والمدارس اليمنية في عموم الجمهورية أكثر الشرائح تضرراً ليس خوفاً من الاصابة بهذا الفيروس فحسب، بل لضعف واحتياجاً لعدم وجود انترنت في معظم المناطق. تأتي هذه الدراسة للتعرف على أهم التحديات التي تواجه الطالب اليمني والتعرف على أهم الآثار التي قد يسببها هذا الوضع الاستثنائي الصعب. ستتبع الدراسة المنهج الاستقرائي من خلال تتبع وسرد الآثار والصعوبات التي تواجه الطلاب والمعلمين والأكاديميين في اليمن. وأدت لتسليط الضوء على أهم التحديات

وتقديم بعض الاقتراحات والحلول لمعالجة هذه المشكلة التي قد تساعد من بأيديهم القرار في اخذ التدابير والحلول مثل هذه التحديات.

الكلمات المفتاحية: الجامعات اليمنية، جائحة كورونا، التحديات

أثر إدارة الجودة على التوافق المهني للعاملين

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ملخص

هدفت هذه الدراسة إلى إبراز أهمية كل من موضوع إدارة الجودة الشاملة والتوافق المهني للعاملين في المؤسسات، وإلى إدراك العامل لمفهوم إدارة الجودة الشاملة، والعمل على تحسين أداء المؤسسات الإداري والوظيفي. وقد تحورت إشكالية الدراسة حول مدى تأثير إدارة الجودة الشاملة على التوافق المهني للعاملين في المؤسسات. وبناء عليه تبلور الإشكالية من خلال طرح السؤال الرئيسي التالي: "الى أي مدى تؤثر إدارة الجودة الشاملة على التوافق المهني لدى العاملين؟ ولتحقيق أهداف هذا البحث تم اعتماد المنهج الوصفي التحليلي، حيث يهتم هذا المنهج بتوفير أوصاف دقيقة للظاهرة المراد دراستها من حيث طبيعتها ودرجة وجودها. وهذا المنهج نوعي وليس بكمي، يتلاءم مع دراسة حالة مؤسسة مكية في طرابلس شمال لبنان والتي تُشكل مجتمع هذه الدراسة. إنطلاقاً من هنا تمت المقابلة مع عشرة موظفين في مؤسسة مكية. وقد نتج عن هذه الدراسة العديد من النتائج تم الحديث عنها بشكل مفصل، ومن هذه النتائج التي تم التوصل إليها التأكيد على وجود عوامل إدارة الجودة الشاملة: دعم ومساندة الإدارة العليا للعاملين، اهتمام بالتحسين المستمر ومشاركة العاملين من جانب ومن جانب آخر للحظ التوافق المهني جلياً لدى هؤلاء

العاملين في هذه المؤسسة المعنية بالبحث. وبالتالي نستطيع القول بوجود تأثير إيجابي لهذه العوامل، عوامل إدارة الجودة الشاملة على التوافق المهني للعاملين. وهذه هي الفرضية الرئيسية للبحث.

وبناءً على ذلك يمكن تأكيد صحة الفرضيات المطروحة:

الفرضية الأولى: يوجد تأثير إيجابي لدعم ومساندة الإدارة العليا على التوافق المهني للعاملين

الفرضية الثانية: يوجد تأثير إيجابي للتحسين المستمر على التوافق المهني للعاملين

الفرضية الثالثة: يوجد تأثير إيجابي لمشاركة العاملين على التوافق المهني للعاملين

الكلمات المفتاحية للدراسة: إدارة الجودة الشاملة (Total Quality Management) – التوافق المهني (Professional compatibility)

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