



# 21ST CENTURY ACADEMIC FORUM

## The Perspective of The Community on Branding 'Islam' And Its Position In The Development of Islamic Institutions

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### Abstract

Branding 'Islam' has become a trend nowadays. Efforts made by leading institutions towards the state purpose of developing Islam or otherwise have other agendas in particular worldly gains. There is also debate on the issues of Islamization the community. Peel off the notion of writing highlights several leaders in Malaysia and later compared with the perspective of local community. The discussion in this paper would like to highlight the issue of institutional branding is essential to the seriousness and sincerity of the leading institution to be more trustworthy for all planning and action in order to keep the image of Islam from any disorders that worsen/defamation of religion.

**Key Words:** Islam, Malaysia, Malaysian Constitution.

### Introduction

Branding is the word 'brand', which means a specific name to differentiate the merchandise of the same kind but produced by different manufacturers (Kamus Pelajar, Bahasa Melayu, 1988). Generally it is a label that describes the image, personality, values and quality of something to wear the brand.

While the perspective is in the form of perception and a characteristically views in individual human beings. The notion that pro-negative turn on prejudice, stereotypes and discrimination (Taib Abdul Rahman, 1979). Prejudice is an essence based on the wrong and freeze. It can be directed to a cluster as a whole or to an individual because it sits on the cluster (Allport, 1958). It is a set of attitudes that lead to acknowledge or permit discrimination (Roos, A.M, 1951). Stereotype as whole is not scientific and should not be trusted what is made against a person or a group can produce forged up to prejudice, even if the circumstances have not been sure the truth. While discrimination covers the difference treatment against individuals deemed to a category or group (Chew Hock Thye, 1975). Prejudice is a virtual action with no visible while discrimination were disclosed. Ethnocentrism or ethnocentric is a view or attitude that says and believe that what is in his own race is better than as belonging to other races and ethnic groups (Kamus Dewan, 2002).

What are termed *branding* used in this writing means the use of the term *Islam* or similar terms for Islamic image to show on the branded. Branding is not directly mean that the institution is complete from the point of the system, the implementation of management and the Islamic sharia but as an overview of the early aspirations of its establishment who want to take an image or the spread of Islam. This is because the assessment of the implementation of Islam require a prolonged evaluation and necessarily does not run away from the values and the Islamic Foundation, discussions on the matter above is detailed and will not be highlighted in this writing. What would like to highlighted only leads to the notion of institutional branding involves early reaction, together with the internal plural society views.

A variety of negative notion of Malaysia's plural society branding Islamic institutions. If referred to the development of its history can be taken, it has started at the beginning of the invasion again. They take the attitude of upholding the Eurasian, Indian, Chinese on the ground of economic interest. As a result cause the non-Malays are not interested in Malay and Islam compared to English and Christian. The most obvious example is the loss of the role of the jawi alphabet as the official script of society before Independence with replaced by alphabets. Worse, they (non-Malays and Islam) against Islam and Malay. Similarly, there are not many intellectual people who understand Islam to Malay Muslim also weak and affected. The most obvious example is the loss of the noun they are official writing community Mining Corporation Berhad independence must be replaced by alphabets. Worse, they (non-Malays and Islam) against Islam and Malay. Similarly, there are not many intellectual people who understand Islam and no Muslim Malay is weak and affected. They are an example; When the parties acknowledge Islam appears, it will also be seen negatively (by non-Muslims and Malay). Their reasons for fear people of non-Muslims and non-Malays run and hate if used Islamic sentiment and Malay (*FLAWS*, 1985).

Negative impressions also exists when the intolerance between two power of minority or majority power and authority and ruled significant. It attributable from curiosity are powerful, feel the most true and great, mutually prejudiced, political situation and fanaticism breaking (Imam Munawwir, 1984). Factors that would cause the breakup, sexual receive critiques, thoughts and other recommendations to be more radical and extreme isolatif. This impression may not apply if the leadership of the Muslim community was able to wipe out corruption, the importance of individual, cronyism and nepotism and promote freedom of expression in a wide range of tolerance (especially religious) and do all the agenda and activities with Islamic values (*FLAWS*, 1985).

### **The Societal Issues Of Branding *Islam* For The Institution**

For this division to clarify again, an issue that will be brought forward is the issue of branding Muslim countries, Malaysia is highlighted. Among others, this issue was chosen because of its fact is easily available and its institutions are so influential in the society.

#### **2.1 Disclaimer Of Branding *Islamic Countries* Based on Plural Society.**

There are situations reasoned that plural society is not to implement the system and Islamic institutions. This denial directly recognize the conventional institutions carry most worthy applicable in all aspects. This rejection is not only on the part of the general public even among leaders of the people themselves. However, the authors found that among the main factors that influence it is from stakeholders religion, ethnicity, ideology and politics. Significant examples occurs after the Declaration of Malaysia as a Muslim nation, in the purpose of making Malaysia an Islamic institution. Although the author is not a chance to do

a study specific to the society in general, but some view community leadership and these intellectuals felt inadequate to highlight some circumstances that occur in this beloved country Malaysia.

A significant point of view is based on resistance carried out by Lim Kit Siang. Islamic awakening opposition statement by Lim Kit Siang from all parties including the Government ruled based on the statements of the Cobbold Commission Reports 1963, basic documents Of agreement presented by Donald Stephens Chairman of Consultative Committee Solidarity of Malaysia on 23rd February 1962 that sounds:

“It is satisfying that Islam is accepted as the religion of the Federation will not threaten freedom of religion in Malaysia and make Malaysia less secular”. Based on this he retorted declaration Datuk Seri Dr. Mahathir Mohamad that Malaysia is an Islamic State because he said; This matter has been pass over the foundations of the Constitution of the Independent 1957 and consent of Malaysia 1963 who stick to a country that is democratic, secular and various religions and Islam is the official religion but not an Islamic State” (Lim Kit Siang, 2001).

In addition to her, Karpal Singh also rejected converted them to Islam in government institutions on the basis of the Constitution of Malaysia, which is developed on the basis of English law a secular State in the Serbian Presidency. He said, if the institutional basis to be converted, it would require an amendment to the Federal Constitution, which is the basis and structure. This article is based on his claim of a conflict that felt accepted by some government’s official statement. Among Them Are:

1. Memorandum of UMNO to the Reid Commission reads: Religion for Malaysia to be Islam. This policy declaration will not impose any restrictions to non-Muslims to profess and practise their own religion and will not carry the meaning that the country is not a secular State.
2. White paper from Reid Commission reads: "has been included in the Constitution a declaration that Islam is a religion for the Federation. This does not in any way clarify the Federal position as secular as there is at the present time this”(Malaysian Constitution Article.42, 1957) .

This point of view he coupled with a few statements taken from Tunku Abd. Rahman Putra, between translation as:

“ I would like to clarify that this country is not an Islamic State as it is commonly understood. We just provide that Islam should be the official religion of the country” (Official Report of Legislative Council Debates, 1 May 1958).

“In my previous statement about religion, I have to mention that the country is a secular State. Its meaning is this country is not an Islamic State” (Tunku Abd. Rahman Putra, 1986).

"Although Muslims like to see it happen, will not exist an Islamic state in Malaysia."

In addition, there are a few other facts to show a narrow space for national recognition as an institution of Islamic countries. As stated by the former Chief Justice. The views from Tun Mohd. Suffian Hashim, for example, he said the Alliance Party to explain (to the Malay State rulers) that the purpose of making Islam as the official religion of the Federation is primarily for the purposes of ritual, for example reading prayers in Islam's official functions such as the installation of the Yang di Pertuan Agung, Merdeka day and similar occasions

that. This description has been received by rulers and thus article 3 of the Federal Constitution enact that Islam is the religion for the Federation of Malaya. While the views Tun Mohd Salleh Abas anyway; as the official view of the judiciary presented represents the judges of the Supreme Court and the other when they rejected the argument of the appellant in the case of Che Omar Che Soh opponent prosecutors and Wan Jalil bin Wan Abdul Rahman and others opposed a prosecutor that the mandatory death penalty is mandatory for the offence of distributing (under the dangerous drugs Act) and the offence of possession of a firearm (additional sentence) is void as it is contrary to the teachings of Islam as a religion which codified in the Federal Constitution. During the appeal, he refused to deliver the decision of the Supreme Court has stated that *Islam or Islam* as set out in article 3 of the Federal Constitution is no more than covers certain matters related to the ritual and religious ceremony only.

Prof. Tan Sri Ahmad Ibrahim in turn provide their own comments when indicated; "Because Islam became the official religion of the Federation and of the official religion for several States in Malaysia, Islamic law should be returned to the place of origin as a Basic Law and laws of the State in Malaysia. Sections 3 and 5 of The civil law should be repealed. With this we will not refer to English law that date that, but free to accept other laws which are not contrary to Islamic law. A clause shall be held in the Constitution intended that if there is any law in Malaysia that is contrary to law, then the law is void in so far as it is to the contrary. With two in this way can we confirm that law in Malaysia at least not contrary to the law" (Ahmad Ibrahim, 1994).

In addition, DYMM Paduka Seri Sultan Azlan Muhibbuddin Shah Ibni Almarhum Sultan Yussuf Izzuddin Shah Ghafarullah-Lahu clearly say:

“ We secular State. We are multi-ethnic country. When we legislate first, all of these things are already discussed Cook-Cook, between Kings, the Alliance and the British Government. Based on that our Constitution enacted. Why do we need to have the Constitution of Iran, a theocratic?”

While the views of Prof. Dato Dr. Mahmood Zuhdi AB. Majid also highlighted the reality that is saying;

“The Constitution of our country may be quite clear on that matter. It is designed to maintain Malaysia as a secular State. Although there are a few things that seem to be profitable in the Constitution, but the profit as compared with some negative value arising from the present position of this. With the exclusion of the position of Islamic law as the law of the country, the Constitution of our country now has a large barrier towards realising the ambition of Islamic law in this country. It is the responsibility of all those who have an obligation to fight for the implementation of Islamic law in the country to find a way to overcome the political obstacles and this Constitution.” (Utusan Malaysia, 3rd April 2001).

In addition to several statements in the past, should be also referred to the expression according to Tun Dr. Mahathir of responses to queries possible Nasharudin Mat Isa can conclude Islamic branding crisis. Nasharudin Mat Isa said; "Once Kelantan trying to implement Shariah, law and the Islamic law which later was dismissed, the reason given by the Government is Malaysia being a plural. So what about this declaration? (Malaysia as a Muslim nation) ". Prime Minister (at that time) replied that the Government had never stated

that the law cannot be implemented in Malaysia but its implementation according to the ability of a country. If a country that is majority non-Muslim attempts to implement Islamic law will only cause problems and Islam does not enjoin towards chaos”.

The statement does not represent the whole form of branding Islamic institutions (based on the case of occurring). This is because a disclaimer featured due to touching sentiments and sensitivities and specific interests of some parties. Rejection of Islamic branding by non-governmental organizations, political parties or individuals is because less understand Islamic worldviews. While the views of the Development of pro-Islamic societies may look upon this as a cynical branding exercise not sure against transparency leadership or also due to the existing constraint that is now in its efforts to develop Islam. Reality branding ' Islamic countries' cannot be measured with the majority or the minority Muslims in one country but in accordance with the government leadership of the country and the ability of the dynamic Islam dominates Islam in the country (Abu 'Ali Hussini, 2004).

### **The Position Of Islam In The Federal Constitution Of Malaysia**

Following discussion, the authors tried to dig out the position of Islam in the Constitution of the country. The provision is often spoken of is the relevant parliamentary debates (1977) about the various interpretations given to Article 3 (1). Article 3 (1) have put Islam as the official religion of the country while other religious devotees practicing their religion for free which does not threaten and poison your faith of Muslims in the country. When Malaysia achieved independence, the Constitution of Malaysia (in article 3 (1)) have accepted Islam as the official religion of the country while other religious devotees practicing their religion for free which does not threaten and poison your faith of Muslims in the country. Islam is Islam as al-Din. Several other provisions of the Constitution are as Article II (1) mentions about freedom of religion and in particular Article II (4) of the control or restrict the expansion of any religious retreat or religious beliefs among people professing Islam. Article 121 (1A) touching the Syariah Court position in the legal system and Article 12 (2) concerning the use of funds from the Federal funds for the purpose of the development of Islam. The ninth schedule list of 11 State List specifies with respect to matters relating to Islamic Affairs, located within the jurisdiction of the State. Between them, Islamic law and the law of self and family the Muslims; Islamic law on inheritance property bequeath and not bequeath; Division of property and charitable trust; Waqf; zakat fitrah; baitulmal; the mosque; hold and punish offences committed by Muslims, except on matters that fall within the Federal List, membership and breast feeding, and events for the Syariah Court, which only has jurisdiction over Muslims, but does not have jurisdiction regarding offences, except so far as provided by federal law. Article 160 is clearly give the interpretation of English that the Malays is someone who profess the religion of Islam.

However, if visible to the customary Constitution article 4 (1) that puts the Constitution is the main law override other laws, it is seen as a deterrent of Islam. In fact, it is more subject to interpretation and policy made for implementation of Islam. This is because developments in the implementation of the application of Islamic values run well, even a government circular has conformity with Islam, as touching the ethics and values.

Although the interpretation by the Court in relation to article 3 (1) of the Constitution explained that Islam limited to ritual solely and entirely construed that this country is not secular but there is no word in the secular Federal Constitution. Therefore, the position of Islam in Malaysia need not be made based on the interpretation of the Court. In addition,

discussions on Malaysia Islamic State becoming a hot issue today also peeled by Kamarulzaman Hj. Yusoff. As well as scientific widened by Prof. Mohamad and Prof. Madya Shukeri Dr. Abdul Rauf (Shukri Mohamad, 2001 and Abdul Rauf, 2001).

Since it is clear that the provisions concerning Islam is only available directly to most of the provisions of the Constitution, it can be said that Malaysia was not an Islamic State (complete) which could possibly lead to secular branding. Which is should not be branded by the name of Islamic State for the sake of keeping the perfection of Islam and accountability for the action. However, based on not very obvious fact in any provision of the constitution describing Malaysia as a secular state, and this situation has given space to the government to implement some of the development agenda. This position does not preclude the possibility of applied law and Islamic system if the majority of people like to implement Islam which in turn totally complete branding Islamic country Malaysia (Abdul Monir Yaacob, 2004).

### **Institutional branding According To Islam**

Action on branding a Muslim institution originally was a pure action that needs to be encouraged. However, the need to understand clearly that such action should be realised and responsible for keeping the purity and elevate the image of Islam.

On the basis of these, legal in Islam can be changed to ban all forms of Islamic branding if it has the goal of developing Islam. Even if there is a purpose to Islam but merely incidental, then it is not allowed. This statement is not trying to deny the branding action that exists today. It's just to remind that such measures should be entrusted with the fact that institutions geared towards the height of Islam. Each individual actuator should institutions be felt compelled to accept this responsibility. May also be necessary for individuals who have the intention to develop and turn to advance brand institution that will be constructed with the brand of Islam so that later will it be responsible for actually turning on Islam.

Refers to the Act of branding, although perhaps on some community considers the question are small, but the Qur'an often reminded to refrain from misleading branding community. Although it only involves the use of the term, for example, God forbid the use of the word *rā'inan* and have used the word *undhurna* in His word:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا

Surah al-Baqarah (2): 104

Meaning: "O ye of Faith! Say not words of ambiguous import, but words of respect; 'Undhurna'..."

Usually friends-Sahaba while speak with Prophet Muhammad s.a.w., they mention the word *rā'inan* which means asking His focus on matters they submit. Jews who come to see Him use that Word with turning it sounds according to Jewish language which means cursing Him. That's why God forbid Muslims to use the word and have them replace it with the word *Undhurna* which is give attention to us ('Abdullah bin Muhammad Basmeih,1996).

Likewise Allah does not use the word '*Islam Wasata*', instead of '*Ummatan Wasata*':

## وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Surah al-Baqarah (2): 143

Meaning: "Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, ...."

The Muslims made by Allaah as 'ummah Wasata "meaning" people choice yet fair, and also means' middle 'people ie mid-all demeanor, not exceed and not outrageous in profess his beliefs, so also moral and good, everything was in the midst of equally seen, learned and cultivated cover the question-the question of the worldly and hereafter. Every person standing in the middle of taking know in depth and look heavy on things happening around him, then its consideration as well as knowledge about the good example of those things, is fair, true and sap. As such, the layaklah it gives evidence to people that things are not like him ('Abdullah bin Muhammad Basmeih, 1996).

In General, the base of the tree to the discussion of the brand-based firmness Allah SWT on comparing between Diror and Taqwa mosque. In the Islamic history, events of demolishing the Diror mosque and burn it is the hand of Muhammad because it made the collection centre strength to collapse the Government of Madinah and spread the elements of crockery in the Muslim community. His story revolves around about a clergyman from Banu Khazraj in Madinah Abu ' Amir ar Monk (alim of the book) who strive to bring down Islam. He was intensely opposed to the teachings of the Prophet Muhammad. One approach he is try dividing the Muslims to build a mosque near the mosque Quba 'existing ones. She was also once asked Qaisar Rome eliminate Prophet Muhammad s.a.w and her friend. As a confirmation of the mosque, people have been asking the Prophet hypocrisy. prayers and pray for blessings on them. But before the Holy Prophet p.b.u.h. go to there, God and revealed the verse 108 of al-Tawba; which shall be understood the Holy Prophet pbuh from attend and act against such institutions. (Tafsir Ibn Kathir (1970). Tafsir al-Quran al'Azim, vol.3, Beirut: Dār al-Fikr, Surah al-Tawbah 9: 107 & 108). Allah s.w.t. mentioned in the Holy Quran:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا  
لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَٰى وَاللَّهُ  
يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ  
مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ  
يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

Surah al-Taubah (9): 107-108

Meaning: "And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred

against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars. {107} Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves” {108}

Mosque Taqwa is branding Islamic institutions built on the basis of piety and through 5 construction features, people believe in God, judgement day, still do worship prayer and zakat, fear Allah (Awang Ramli, 1984). Diror Mosque is characterised by institutions: posed the risk and dangers, defaults to Allah SWT, dividing the people believe and desire is something other than love of Allah s.w.t. (Ibn Kathir, 1970) The reasons for conflicts is: (Awang Ramli, 1984) malpractice, policy of tāghūt (there is a mosque as fishing vote) and the appointment of the priests who are ignorant and weak knowledge and appreciation of Islamic . Branding the mosque (Islamic worship) to the clear mosque Diror curse by Allah SWT. It gives the impression that if there is an institution that is branded with any brand of Islam is revealing that the goal is instead, then God allow it to be removed.

### **Conclusion**

Perfection of Islam someone is located to the sincerity and right actions. Branding of Islam necessarily from purified with determination towards the development of Islam. It later will disclaim any impression to show chaos and hesitation against the brand. Malaysian society is sensitive to the progress and issues regarding Islam. Why should exist promoting awareness model an ideal Islamic institutions so that it can put the big brand of Islam in the eyes of society and pleasing of Allah s.w.t.. Responsibility and the trust is on the shoulders of every muslim, regardless of whether the institution is common as the family institution or institution of small business through to large institutions though. Keep in mind that branding can be the beginning of the intention and desire of a permanent nature until it is achieved and maintained. The most obvious example of such as giving the name to the new human (son), that name is the beginning of the end to be achieved by the parents.

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