PERTUBUHAN JAMAAH ISLAH MALAYSIA (JIM): AN ANALYSIS ON ITS PHILOSOPHY OF EDUCATION (1990-2000)

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Abstract

Pertubuhan Jamaah Islah Malaysia, also known as JIM was established on July 20, 1990 with the aim to bring reform to Malaysian society. With the motto "(Together) With Islam (We) Build the Society", JIM aims in reforming the society to embrace the ideal of Syumuliyyah or understanding Islam as a complete way of life, and its implementation on the life of the society. It based its ideals mainly on the al-Ikhwan al-Muslimun (Muslim Brotherhood)'s manhaj taghyir (means of reform), which starts with the building of individuals, then the families and ultimately the society. This paper will descriptively explain the philosophy of education adopted by Pertubuhan Jamaah Islah Malaysia (JIM) inspired by two major principles, Islah (reform) and Tarbiyyah (holistic education) through an inductive reading of literatures, modules and statements made by JIM from the year 1990 to 2000. This paper will also analytically investigate on the adherence of JIM to the principles and their articulation by looking into JIM's theoretical discourse and activities since its establishment until the year 2000.

Keywords: Da'wah, Islah, Muslim Brotherhood, Pertubuhan Jamaah Islah Malaysia, Tarbiyyah.

Introduction

The Pertubuhan Jamaah Islah Malaysia, or famously known as JIM was founded on 20th July1990, as one of the NGOs in the Islamic works in Malaysia. Being moderate and professional, JIM, with its unique *Tarbiyah* approach offers an alternative platform for Malaysian Muslims to face the modern world. The Islamic organization was established by a group of like-minded overseas graduates mainly from the UK, Egypt, USA and Australia. This cohort was united by the ideals inspired from the al-Ikhwan al-Muslimun or Muslim Brotherhood. The organization was also known for its unique approach to bring change in the society towards a more Islamic lifestyle.

As a national NGO with 14 state branches and was active in more than 50 districts, JIM was able to position itself as the main *ummatic* reference besides other Islamic organizations. With the motto "(Together) With Islam (We) Build the Society", JIM focused on reforming the society based on the Muslim Brotherhood's *manhaj taghyir* (means of reform), which starts with the building of individuals, then the families and ultimately the society. Inspired by the Egyptian Muslim Brotherhood, JIM based its *manhaj taghyir*, or means for reform on educational process of the society through two major principles, *Islah* (reform) and *Tarbiyyah* (holistic education). This paper is an attempt to descriptively explain the philosophy of education adopted by Pertubuhan Jamaah Islah Malaysia (JIM) by looking into both its theoretical discourse and articulation through an inductive reading of literatures, modules, statements and activities made by JIM from 1990 to the year 2000.

JIM and Education: The *Islah* and *Tarbiyyah* Framework

Semantically, the term *Islah* is derived from the root word '*Sa La Ha*', which means 'good' or 'righteous' and antonym to the term '*Fa Sa Da*' (mischief or destruction).[1] In most Quranic verses and

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Prophet's traditions, the word '*Islah*' was used in contrast with the act of '*Fasaad*' or '*Ifsaad*' (destruction). From the word '*Sa La Ha*', comes the verb *Salaha*, which means 'to act with piety', and '*Aslaha*', which means 'to reform' and '*Tasalaha*', which means to 'reconcile mutually'. It has also become the foundation for the term '*Salih*' (pious), '*Muslih'* (reformer), '*Sulh'* (reconciliation) and *Salih* (benefit) which is also known as '*Maslahah*'[2]. The usage of *Salih* to present the meaning of *Maslahah* connotes the idea that good and pious elements are acknowledged as 'beneficial' for human beings and not the opposite. While in its contemporary denotation, the term '*Islah*' is associated closely with the word '*Tajdid*' (reform) and *Taghyir* (change in its positive meaning).[3]

Due to its original meaning of piety and good, *Islah* represents the permanent behaviour of transforming towards the direction of betterment and perfection. Similarly, *Islah* also means the transformation from the state of bad to good, from good to better and from better to perfection.[4] Therefore, its usage for 'mutual reconciliation' (*Musalaha*) involves mutually agreed consideration towards enhancement and to bring an end to *fasaad* (destruction or mischief)[5]. Hence, *Islah* could best be defined as '*a state of constant endeavour towards comprehensive excellence (ihsan) within the frameworks of innovation, construction and reconstruction to attain falah according to Maqaasid al-Shari'ah* '.[6]

This definition is explicitly illustrated in the al-Quran, (3: 104): "And there may spring from you a nation who invite to goodness (*khayr*), and enjoin right conduct (*ma'ruf*) and forbid indecency (*munkar*). Such are they who are successful". *Khayr* (goodness) is the attribute that is comprehended by rational as good and certified by the revelation (*Shar'*). Hence, the invitation to *khayr* as the first element of *Islah* compels firm characteristic of innovating the culture or the atmosphere of goodness that diverge from one context to another. Equally, *ma'ruf* (good conduct) as the second element of *Islah* literally translated as 'known good conduct' is referring to the qualities that are already identified and promoted by the revelation. Thus, 'enjoining' the *ma'ruf* requires constructive actions in bringing people towards the established or known 'good conducts'. On the other hand, forbidding *munkar* (indecency or abhorred) requires reconstructive elements in avoiding people from committing the *munkar* to preserve the Shari'atic environment or bringing the corrupted situation to its supposed state of nature (goodness) aligned with *Shari'ah*.[7]

Accordingly, *Tarbiyyah* or its literal meaning, education, has a unique and significant connation in the context of JIM. In brief, *Tarbiyyah* in the understanding of JIM as an organization is the holistic efforts and process of educating its activists in order to re-shape their thoughts, understanding, behaviour, worldview and accumulation of supporters of *Islah* (*Musleh*).[8] It does not refer to the formal education system through the school institution or alike. The development of its activists and the concept of *Tarbiyyah* are the key points that were held in significant consideration in JIM since its inception.[9] Therefore, during the first *Perhimpunan Perwakilan Nasional* in May 1991, *Sukatan*

[1] Ibn Manzur, Muhammad bin Mukrim, *Lisaan al-'Arab* (Beirut: Dar Saadir, 1956), vol 3, p 335.

[2] Ibid, vol 2, p 516-17.

[3] Al-Zamili, Zuhayr Muhammad, *Manhajiyat al-Islaah fi al-Islaam*, (Amman: Daar al-I'laam, 2009).

[4] Maszlee Malik, *Constructing the Architectonics and Formulating the Articulation of Islamic Governance: A Discursive Attempt in Islamic Epistemology*, unpublished PhD Thesis in Durham University, available at: http://etheses.dur.ac.uk/832/. (n.p., 2011)*,* p 237.

[5] Ibn Manzur, Muhammad bin Mukrim , *Lisaan al-'Arab*, vol 2, p 516-17.

[6] Malik, *Constructing the Architectonics and Formulating the Articulation of Islamic Governance: A Discursive Attempt in Islamic Epistemology*, p 238.

[7] Ibid., p 237-38

[8] See Zairulshahfuddin Zainal Abidin, Tarbiah Islamiah Kajian Kritis Gerakan Islam, in Mohamed Hatta (et.al), *Risalah Pemimpin*, (Kuala Lumpur: JIM, 2000), p 46-51.

[9] Saari Sungib, Menjayakan Strategi Fokus JIM Melalui Program Tarbiyyah Menyeluruh, in Saari Sungib, *Aktivisme JIM 1993-1995*, (Kuala Lumpur: JIM, 1994), p 59.

Tarbiyyah JIM was launched.[10] Furthermore, for the modules' complementary, a 700 paged *Panduan Bahan Tarbiyyah* was published specifically for the 1-6 modules.[11]

A decade later, the *Jawatankuasa Tarbiyyah* -- the Development of Human Resources (*Tarbiyyah* – Pembangunan Sumber Manusia) reviewed and updated the *Tarbiyyah* Module. As a result, it had been culminated in the new syllabus of *Tarbiyyah* -- The Development of Human Resources (*Tarbiyyah* – Pembangunan Sumber Manusia T-PSM) for the 2000th edition.[12]

JIM's Objective of *Tarbiyyah*

JIM sees the concept of education of *Tarbiyyah* in a broad and wide manner. Its main policy is to develop, re-shape as well as propagate.[13] For JIM, the process of *Tarbiyyah* will produce individuals that are not only *Soleh,* but also at the same time, *Musleh* that will bring benefits and changes for their community.[14] Through its mechanism of *Tarbiyyah,* JIM puts its objectives for the sake of producing an individual who is *Soleh wa Musleh* and possesses the following characteristics;[15]

1. Possess an understanding of the truth *'Aqeedah,* right *'Ibadah* and have perfect manners.
2. Understand the nature of group and able to work within the (*'Amal Jama'i)* organization.
3. Able to tackle the mission of *Islah* in the society under any circumstances.
4. Aware about the current issues, the reality of *Ummah* and the future of the society altogether.
5. Able to assume the leadership in the near future.

In conclusion, the goal of the process of *Tarbiyyah* in JIM is to equip its activists with the capability that will serve them in an active mode and effectively continue the process of *Islah* in the society, thus pursuing the Islamic *Syari'ah.*[16]

JIM *Tarbiyyah* Strategy

For the realization of the aforementioned objectives, JIM has outlined several strategies to be employed:[17]

"1) To institutionalize, integrate and regulate all the programmes for the development of human resources at all levels; 2) To integrate the development programmes with the spiritual, mental and physical aspects and the system of *Tarbiyyah* in JIM; 3) To develop the support system and operational institution of JIM i.e *Akademi Islah Malaysia;* 4) To pursue with the principles and methods of the development of human resources and organization; 5) To organize the programmes of *Tarbiyyah* systematically according to the level and category of the members." [18]

JIM *Tarbiyyah* Programmes

The *Tarbiyyah* programmes for the members can be divided into two categories in terms of its functions:

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[10] *ibid*

[11] *ibid*

[12] See *Sukatan Tarbiah – Pembangunan Sumber Manusia (T-PSM) Pertubuhan Jamaah Islah Malaysia*, (Kuala Lumpur: JIM), p 2000.

[13] Sungib, Menjayakan Strategi Fokus JIM Melalui Program Tarbiyah Menyeluruh, in *Aktivisme JIM 1993-1995,* p 62.

[14] *Ibid.*, p 63

[15] Zairulshahfuddin Zainal Abidin, Cadangan Dasar Halatuju Tabiah-HRD JIM, in Mohamed Hatta Shaharom et.al., *Risalah Pemimpin*, (Kuala Lumpur: JIM, 2000), p 42

[16] Zairulshahfuddin, Cadangan Dasar Halatuju Tarbiah, in *Risalah Pemimpin,* p 36 & 38.

[17] *Ibid.,* p 42-43.

[18] *Akademi Islah Malaysia (AIM)* is a training institution in JIM that was established in 1994 as part of the *Kompleks JIM's* focus. See *Laporan Tahunan 1995 JIM,* (Kuala Lumpur: JIM, n.d.), p 26.

Islah al-Fard:

    i.   *Islah al-Fard* is the basic development programme for the increment of quality and personality for *Muslims.* It entails the areas of *'Aqeedah, 'Ilm, Fikrah* (Thoughts), *'Amal 'Ibadah* as well as manners. For its realization, JIM has implemented the weekly *Usrah,* namely; *Tamrin*[19]*,* seminars, *Qiyam al-Layl* and *Mukhayyam* (Camping).[20]

    ii.   To strengthen and develop the quality in its activists in order for them to possess the *Musleh* values in spearheading the efforts for the recovering and changing of societies.

Therefore, all the programmes under the banner of *Tarbiyyah – Pembangunan Sumber Manusia* such as seminars, skill courses, conventions and camping trips will be organized. For instance, JIM had organized the Development Programme of *Nuqaba wa Naqibat*[21] for the purpose of introducing the objective of *Tarbiyyah* in JIM and the roles that ought to be played as the activists of *Islah.* At the same time, this programme will give great exposure and experience to the activists.[22] Meanwhile, the PERKASA programme (High Spirit Camping or Perkhemahan Semangat Waja) is an exclusive programme for the leadership of JIM at all levels that stresses on the importance of physical, mental and emotional in turbulent times especially when one is bearing the position of a leader.[23]

The media of *Tarbiyyah* in JIM is not limited as for the aforementioned programmes, but the entirety of it is regarded as the means and medium for the activists in pursuing their efforts of *Islah* that are more challenging.[24]

Implementation and Scope of *Islah*

The al-Qur'an has explained the *da'wah* series of the Prophets (AS) which depicted the *tarkiz* strategy or the focus that were given in the field work as discussed in chapter two. The same strategy and approach were employed by the Prophet Muhammad (PBUH) with the guidance of revelation. For instance, in the *Makki* phase, the main focus was to build the *aqeedah* that is based on faith of Allah, the Prophethood of Muhammad (PBUH) and the belief in the hereafter.[25] In the context of JIM, the process of *Islah* must cover the three aspects, which are individual, institution and system[26]. Meanwhile, its implementation focuses on each aspect covered.[27]

Process of *Islah* on Individual Level

The process of *Islah* on individual level is the main focus of JIM in their *da'wah* as it covers both its activists and non-activists. The development of God-fearing on individual level is vital for the interests of both the *da'wah* and *Ummah.* The Prophetic tradition also indicates the priority given by Prophet Muhammad (PBUH) upon the importance of human capital development (*Soleh*) within the framework of revival and excellency.[28] Dr. Yusuf al-Qardawi also commented;

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[19] Literally *Tamrin* in Arabic refers to training. While, in the context of JIM, it refers to the programmes that usually cover for 2 days 1 night events. There will be intellectual discourses, discussions, congregational prayers and *Qiyam al'Layl* in these events.

[20] Zairulshahfuddin, Tarbiah Islamiah Kajian Kritis Gerakan Islam, in *Risalah Pemimpin*, p 53.

[21] *Nuqaba* is the plural of *Naqib* (Man) and *Naqibat* is the plural of *Naqibah.* These terms refer to the leader in a group of *Usrah.*

[22] Sungib, Menjayakan Strategi Fokus JIM Melalui Program Tarbiyah Menyeluruh, in *Aktivisme JIM 1993-1995,* p 65.

[23] *Ibid.,* p 68.

[24] Zairulshahfuddin, Tarbiah Islamiah in *Risalah Pemimpin,* p 53.

[25] See Munir Muhammad al-Ghadban, *al-Manhaj al-haraki li al-Sirat al-Nabawiyah,* (Jordan:Maktabat al-Manar), vol 1, p 30 & 44.

[26] Saari Sungib, *Membina Teras-teras Kekuatan*, Ucapan Dasar PPN 1996, (Kuala Lumpur: JIM, 1996), p 36.

[27] See Saari Sungib, *Menggarap Kepimpinan Abad 21,* Ucapan Dasar PPN 1993, (Kuala Lumpur: JIM Pusat, 1993), p 37-39.

[28] Yusuf al-Qaradawi, *al-Hal al-Islami Faridah wa Darurah,* (Kaherah: Maktabah Wahbah, 1993) cet. 5, p 122 and 123.

> "Verily the first step taken by Prophet Muhammad (PBUH) was to focus on the human capital development by liberating the souls from any evils, syirk or jahiliyyah nafs and thus inculcating the Tawhidic paradigm unto them and developing a good disposition in life… By that, Prophet Muhammad (PBUH) managed to produce the first generation that was able to get through the hardship and remain grateful at the same time… This is the key for excellence."[29]

JIM believes that this is the methodology of Islam that calls for change and excellence which focuses on the importance of human capital development. Without a benevolent community, there is no benevolent government.[30]

Therefore, in line with the Prophetic tradition's call, JIM had determined the scope of human capital development and the process of *Islah* on individual level as the main focus for *da'wah* since its establishment. In terms of the concept, JIM had outlined these tasks that needed to be realized.[31]

> "To put the Islamic worldview based on al-Qur'an and as-Sunnah on each individual and at the same time counter the falsehood that dominated our thoughts or *Fikrah*; To build the basic values based on *'Aqeedah;* To develop the correct disposition towards oneself, family, society and country so that the potential of *Iman* can be realized; To develop the correct disposition within the harmonic environment in attaining the blessing of Allah in the world and hereafter."

JIM's practice of *Islah* at the individual level can be clearly seen in the two categories of the Islah articulation in JIM's programs and activities, which are the process of *Islah* unto activists of JIM and what JIM had offered for the society.

Activists to develop Human Capital Development

The process of *Islah* in JIM begins from the individuals, which in this case, the members themselves before others. In relation to that, Hatta shaharom, the second President of JIM had addressed this issue in his speech;

> "When it is about reformation, it is needed to be reminded that it is the reformist first who had to undergo the process of Islah. The process of Islah on the individual level is paramount as to ensure the ability of the reformists to employ the process of Islah in the community and the nation at large…. For JIM, it is considered as an obligatory act to ensure its activists to reform themselves."[32]

The development of human capital through its activists in *Tarbiyyah* is vital in any Islamic movement in order to change the society. It must also be started from the change within oneself.[33] The analogy given is if food is the basic necessity for the survival of man, therefore, *Tarbiyyah* is the basic necessity in *Da'wah* and the process of *Islah.* Thus, JIM opines that the human capital development among its activists is paramount, significant, and important for its strategy.[34] Ergo, for JIM, *Tarbiyyah* is the core value and had been a priority since its inception.[35] The concept of *Tarbiyyah* in JIM aimed for the development of the human capital in which it is balanced, comprehensive and consistent in attaining the *mardhatillah* or the blessing of *Allah SWT.*[36]

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[29] Yusuf al-Qaradawi, *op. cit.,* p 122 and 123.
[30] Saari, *op.cit*. p 37.
[31] *Ibid*.
[32] Mohamed Hatta, *Menerajui Inovasi*, Ucapan dasar PPN 2000, (Kuala Lumpur: JIM, 2000), p8.
[33] Yusuf al-Qaradawi, *Awlawiyat al-Harakat al-Islamiyah fi Marhalat al-Qadimah,* (Amman: Mu`assasat al-Risalah, 1992), cet. ke 13, p 79.
[34] Saari Sungib, *Menempatkan Misi Pengislahan*, Ucapan Dasar 1997, (Kuala Lumpur: JIM, 1997), p 53.
[35] Sungib, Menjayakan Strategi Fokus Menjayakan Strategi Fokus JIM Melalui Program Tarbiyah Menyeluruh, in *Aktivisme JIM 1993-1995,* p 59.
[36] Zairulshahfuddin, Cadangan Dasar Halatuju Tarbiah-HRD JIM, in. *Risalah Pemimpin*, p 37.

During the *Perhimpunan Perwakilan Nasional* in 1991, the President of JIM had launched the *Sukatan Program Tarbiyyah* which contains ten modules.[37] The *Panduan Bahan Tarbiyyah* was published in 1992 and covers the first module until the sixth module with 700 pages which is used as references for *Naqib* in conducting *Usrah*.[38] The modules covered are *'aqeedah,* Islamic thoughts, *Fiqh, Akhlak, Sirah Nubuwwah, Tafsir al-Qur'an, Hadith* and *Fiqh Da'wah*.[39] These modules also focuses on the cognitive and *Ruhaniyah* scopes which were used in *Usrah*, *Tamrin*,[40] courses and seminars.

Besides that, the *Jasadiyah* and psychomotor are developed through *outdoor* activities such as sports and *Mukhayyam* or camping[41] (*Perkhemahan Semangat Waja PERKASA*). PERKASA was introduced in 1993 which aimed to produce strong and highly self-esteemed fervours or supporters of *Da'wah* and to utilize the *Islah* programmes and activities for the community.[42] Its objectives and concepts are also developed annually. For instance, PERKASA 5 1997 was a training and integrated *Tarbiyyah* programme in which its orientation is the combination of theory and practise, centred on the concept of creativity in *team work* and the commitment in pursuing its objective.[43]

All these packaged programmes in the human capital development are edited, arranged and implemented towards the development of individual *Muslim* which is not only *Soleh* but *Musleh*.[44] It is also hoped that they possess a strong *'Aqeedah* belief, right *'Ibadah* and good manners which will be useful in the process of *Islah* for the community. [45]Furthermore, these activists are given hope to be the successor in pursuing JIM's activism at all levels as outlined.[46]

> "To become a pro-active activist that will help towards the realization of JIM's vision, mission, objectives and programmes; To be directly involved with the programmes under the process of *Islah* organized by JIM; To support and be involved in the *da'wah* call and be able to assume the post in JIM's leadership; To become an agent of change for the community in any medium that will constructively contribute to the vision of '*Bersama Islam Membina Masyarakat*."

Islah to the Community

As a medium of *Da'wah 'Ammah (outreach)* that brings along the vision of '*Bersama Islam Membina Masyarakat',* JIM had taken an initiative to offer several social services to the community in line with the process of *Islah* through the approaches of *developmental* and *prescriptive*:

a) Formal Education

Education is an important medium for the process of changing and developing the community. Its current context means that education invariably will be viewed as formal institutions like kindergartens, schools and universities. Accordingly, education plays the role of a vital medium and agent for the process of *Islah* in the community. According to Datuk Dr. Wan Mohd. Zahid, former Malaysian Director of Education, the role of education is important in determining the life of mankind

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[37] *Ibid.*
[38] *Ibid.*
[39] Refer the appendix.
[40] Literally *Tamrin* in Arabic refers to training. While, in the context of JIM, it refers to the programmes that usually cover for 2 days 1 night events. There will be intellectual discourses, discussions, congregational prayers and *Qiyam al'Layl* in these events.
[41] See Zairulshahfuddin, *Cadangan Dasar Halatuju Tarbiah,* pages 41 – 43 and Tarbiah Islamiah Kajian Kritis Gerakan Islam*, in *Risalah Pemimpin*, p 50 – 53.
[42] Saari Sungib, Bersama Memantapkan Barisan, in *Menempatkan Misi Pengislahan Dalam Transformasi Arus Perdana,* (Kuala Lumpur: JIM, 1997), p 99.
[43] *Ibid.,* p 101.
[44] *Musleh* refers to someone who pursues with the process of *Islah.*
[45] Zairulshahfuddin, Cadangan Dasar Halatuju Tarbiah, p 42.
[46] Saari Sungib, Bersama Memantapkan Wadah (1), in *Menempatkan Misi Pengislahan Dalam Transformasi Arus Perdana,* (Kuala Lumpur: JIM, 1997), p 83.

in the near future. If the education is comprehensive, thus, mankind can enjoy its benefits. However, if it is the opposite, ergo mankind will suffer.[47] Currently, all the kindergartens, schools, colleges and universities are the formal educational institutions which are given serious attention by all.

For JIM, formal education is seen as a strategy in widening its scopes for the process of *Islah* in the community.[48] It is because the formal education is a vital component in the process for improvising, changing and developing the *Ummah*'s potential at all levels; individual, institution and system.[49] Therefore, JIM offers an alternative for the formal education at the level of pre-school, primary and secondary which aims for the development of *Taqwa* and *Akhlak* as the education core values.[50]

In relation to that, the *Jawatankuasa Pendidikan JIM* had outlined its vision as the following.

> "An education process based on Tawhidic paradigm in order to build an individual of Rabbani, knowledgeable, faith in Allah, good manners and able to lead oneself, society, nation and the world according to the al-Qur'an and as-Sunnah through[51] a balanced, integrated and comprehensive educational system."

JIM views the formal education as a strategic focus in expanding the scope for the process of *Islah* in the society[52] in which the education system is the process of bringing the benefits, changes and development of *Ummah* as well as the society at all levels; individual, institution and the system.[53] Therefore, JIM offers an alternative in the education system at the level of pre-school, primary and secondary that focuses on the development of *Iman* and manners as its core values.[54] In accordance to that, the *Jawatankuasa Pendidikan* had spelled out the educational mission that expressed the long-term planning of JIM in the process of *Islah* for the society.

> *"The process of education that is based on the principle of Tauhid in order to develop an individual of Rabbani, knowledgeable, good manners and able to assume the position of leadership and able to bring changes in life for themselves, the society, nation and the world in line with the principle of al-Qur'an and as-Sunnah through a balanced, integrated and comprehensive educational system."[55]*

The pre-school education services based on Islam is complemented with the Montessori and Dowman education methods which are offered through the networking of *'Tadikah Amal, Tadikah Husna* and *Tadikah Hidayah.* It was administered by the *Wanita JIM* starting from 1995 after it was supervised by other parties before.[56] Meanwhile, for the levels of primary and secondary schools, JIM had established the *Pusat Perkembangan Pendidikan Al-Amin* that monitors the Al-Amin Primary and Secondary Schools.[57] Generally, the curriculums implemented in these schools are integrated and aimed for the development of good manners as the educational core principle.[58] Moreover, these institutions were magnified with the programmes and activities such as *Usrah* and co-curriculum that were based on developing the *Fikrah Islamiyyah.*

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[47] Wan Mohd. Zahid Mohd. Noordin, Wawasan Pendidikan Islam Dalam Menangani Era 2020: Tasawur dan Strategi, in *Wawasan Pendidikan Agenda Pengisian,* 2000, (Kuala Lumpur: Nurin Enterprise, 1993), p 60.
[48] Saari Sungib, Meluaskan Skop Program Pengislahan Masyarakat Melalui Fokus Pendidikan JIM, in *Aktivsme JIM 1993-1995*, (Kuala Lumpur: JIM, 1994), p 95.
[49] *Ibid.*, p 96.
[50] *Ibid.*, p 97.
[51] Laporan Wanita JIM Pusat, in *Laporan Tahunan JIM 1995*, (n.p, n.d.), p 47.
[52] Sungib, Meluaskan Skop Program Pengislahan Masyarakat Melalui Fokus Pendidikan JIM, in *Aktivsme JIM 1993-1995*, p 95.
[53] *Ibid.*, p 96.
[54] *Ibid.*, p 97.
[55] *Laporan Tahunan JIM 1995*, p 47.
[56] *Ibid.,* p 41.
[57] See Laporan Tahunan JIM 1995, p 47-51.
[58] Saari Sungib, Meluaskan Skop Program Pengislahan, p 97.

Through this formal education system, JIM strives in inculcating the future generation with *Taqwa* and the principles of al-Qur'an and as-Sunnah and a commitment of reviving back the glory of the *Ummah.*[59] Besides that, JIM also hoped it will be able to prepare and produce a future generation that will continue the cause championed by JIM.[60] In the long run, these future generations will lead the public and private institutions. Therefore, with the input of Islamic Education and *Da'wah,* they will be able to proceed with the process of *Islah* in the institutions and subsequently the process of *Islah* in the community as a whole.

b) Teenagers and Youth Programme

The youth is the future generation for the *survival of Ummah* and the nation. They are the paramount generation in the making of a civilization. Thus, the youth capital development is the responsibility of the *Ummah.* The ability of an *Ummah* to develop its youth will determine its future.[61] However, the inability to develop the youth's capital will result in a disastrous future ahead for the *Ummah.* After two years since its inception, the *Muzakarah Presiden* by the *Yang Dipertua Negeri* and *Daerah* on 6th August 1993 unanimously decided that the teenagers and youth are considered as one of the *niche* or the *Da'wah* medium in the process of *Islah* towards the society.[62] Since then, this medium has been the focus of JIM until now through its own channel; *Kelab Remaja JIM.* The main objective is to strive for the realization of programmes that are aimed to develop youth's capital based on the *Tawhidic* paradigm.[63]

In the early phases of JIM's involvement in this medium; the process of *Islah* towards the youth, the President of JIM had outlined several agendas within the general framework:[64]
> "To guide the youth with constructive and creative activities via KRJ or any other alike and to organize a youth programme in order to produce a new generation that is aware of the social responsibility and future of the nation."

For its realization, KRJ had played an active role at the central and state levels of JIM. It managed to propagate the spirit of JIM's activism through the *outreach* programme among the youth. Furthermore, it received lots of positive feedbacks from both the parents and the youth regarding the KRJ's programmes.[65] Among the programmes that are in line with the process of *Islah* are XREK (Ekspedisi Remaja Kental), KRU (*Khemah Remaja Unggul*), *Mukhayyam Ramadhan* and *Seminar Remaja Du'at.*

The XREK programme is the National programme of KRJ that calls upon all active members of KRJ all over the country. The XREK 2000 was held in Mersing, Johor on 18th until 20th November with the participation of 162 youths. The programme had organized a number of creative activities that aimed to develop a spirit of reviving Islam, *Akhlak,* self-confident, team-work and the importance of *Da'wah* among the participants. Among the programmes or activities are *Qiyam al-Layl,* canoeing, *repelling* and practicality of *Da'wah Fardiyah* in which the participants will be grouped and practise the *Da'wah* itself to other participants.[66]

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[59] *Ibid.*
[60] *Ibid.*, p 98.
[61] Sulaiman Ibrahim, Tarbiah Da'awiah Untuk Golongan Remaja: Suatu Tinjauan Terhadap Manhaj al-Ikhwan al-Muslimin, in Fariza Md. Salim (et.al), *Dakwah dan Perubahan Sosial*, (Kuala Lumpur: Utusan Publications & Distributors, 2000), p 63.
[62] See Saari Sungib, Tugas Pengislahan Satu Tuntutan Satu Penghayatan, in *Aktivisme JIM 1993-1995 Meletakkan Asas Perancangan Kerja*, (Kuala Lumpur: JIM, 1994),p 32 and Saari Sungib, Perancangan Strategik dan Penetapan Agenda Bertindak, in *JIM 1991-1993 Membentuk Arah dan Haluan Perjuangan*, (Kuala Lumpur: JIM, 1993), p 173.
[63] Sungib, Tugas Pengislahan, in *Aktivisme JIM 1993-1995*, p 32.
[64] Sungib, Perancangan Strategik dan Penetapan Agenda Bertindak, in *JIM 1991-1993 Membentuk Arah dan Haluan Perjuangan*, p 173.
[65] Director of KRJ Johor, discussion.
[66] Mokri Sabran, Yang Dipertua JIM Johor, 7 Mei 2001, conversation over telephone.

The first *Mukhayyam Ramadhan* was held simultaneously on 15th to 17th December 2000 throughout the country. The orientation of the programme was the spiritual development in the month of *Ramadhan.* It received positive feedback from the community. For instance, a number of 133 youth in Penang and 100 participants in Kota Bharu, Kelantan had registered for this programme. [67] These programmes were held mainly in mosques with the cooperation of the respective *Jawatankuasa Masjid*.

Meanwhile, the *Khemah Remaja Unggul* (KRU) as organized by the *JIM Negeri Johor* was an introductory programme in order to attract the interest of the youth in approaching the lifestyle of Islam and at the same time, to attend motivational courses.[68] The youth were not neglected by JIM. Until now, the main focus for the youth is the workers in the industrial sector. The *JIM Negeri Johor* and *Pulau Pinang* were ahead upon these efforts. The *JIM Negeri Johor* had organized the *Perkhemahan Warga Industri* (KEMWI) several times. Furthermore, *Kelab Rakan Islah* was established in order to conduct the *Islah* programmes such as *Usrah* and seminars.[69]

The teenagers and youth are to receive great attention by the community. It must be done through a practical and creative approach in order to build a strong spiritual aspect that will be able to counter the falsehood offered by the world. If not, they will be easily exposed to *hedonism, Mungkar* and *Maksiat.* Based on the research by Iran Herman (1994)[70], problematic teenagers revealed that 47.7% of them did not perform the *solat* and 45.5% of them enjoy reading pornographic magazines. Moreover, 27.4% of them viewed that religion restricts their freedom. These misperceptions shall be tackled by all especially the *Da'wah* organization.

c) Welfare

As the proponents of *'action-oriented'* group in tackling the degradation of moral values among the women especially the teenagers, the *Wanita JIM* in 1998, had taken a *prescriptive* move by establishing a centre for protection and guidance for problematic teenage girls.[71] The centre, known as Raudhatus Sakinah, had been put under the core competency of the *Wanita JIM* starting from 1997.[72] Since August 1998 until the month of March 2001, Raudhatus Sakinah received a number of 32 teenage girls in which 50% of them had been pregnant out of wedlock and most of them considered as 'out of control' by their parents.[73] This problem is not considered as uncommon among Muslims in Malaysia. A research by Iran Herman and Samsudin A. Rahim (1996) found that 63% of drug addicts are willing to have consensual sex with strangers.[74]

This indicates the need for *prescriptive* moves and the process of *Islah* in a systematic way and within the framework of *Amar Ma'ruf Nahi Mungkar* that is based on action orientation. In helping them undergo the process of *Islah* and *Taubat Nasuha,* they will be given a spiritual guidance in the form of theory and practise. Besides that, they will be provided counselling on motivation and academics. In addition, they will also be equipped with the skills of handcraft, cooking, sewing and computer skills.[75] These projects are aimed to *facilitate* their life and for them to live in a conducive environment or *bi'ah solehah.*

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[67] naqib-net@egroups.com,
[68] *Ibid.*
[69] Mokri,YDP JIM Johor, free dialogue.
[70] Iran Herman, Psikologi remaja dan Pendekatan Dakwah, in Fariza Md. Sham et.al, *Dakwah dan Perubahan Sosial,* (Kuala Lumpur: Utusan Publication & Distributors, 2000), p 86.
[71] Dr. Harlina Halizah Hj. Siraj, *Merintis Kepemimpinan Wanita Alaf Baru,* Ucapan Dasar PPWN, (Kuala Lumpur: JIM Pusat 2000), p 16.
[72] Fauziah Salleh, JIM, *Wanita Islam Hari Ini-Perjuangan Menuju Alaf Baru*, Ucapan Dasar Ketua Wanita, PPWN ke 5, (Kuala Lumpur: JIM pusat, 1997), p 18.
[73] Yusnani, Pengurus Raudhatus Sakinah, 20 April 2001, discussion through e-mail.
[74] *op. cit.*
[75] *Op. cit.*

d) The Board of *Islah* Advisory Unit (Unit Khidmat Nasihat Islah UKNI)

Guidance (*irsyad*) and advices were parts of *Uslub* or *Da'wah* which were exemplified in the Prophetic tradition of Muhammad (PBUH) and other Prophets before. Prophet Muhammad (PBUH) invariably was referred by the *Sahabah* for explanations and advices to solve their problems. Moreover, when he was jailed, Prophet Yusuf A.S was asked to translate dreams and he was more than willing to help. JIM had established the *Unit Kaunseling Islah*, later renamed as *Unit Khidmat Nasihat Islah* which aimed to help those who had problems, were depressed, and etc. Through this institution, JIM hoped to help the community along the process of *Islah* in the individual level, as well as to revive their spirit, change their lifestyle and bring back their peace of mind.[76]

The first operation was established by the *JIM Pulau Pinang* in 1991, witnessing other JIM States following behind in the subsequent years, like the JIM in Perlis, Selangor, Johor, Wilayah Persekutuan (Kuala Lumpur) and Negeri Sembilan.[77] Two services were offered; the counselling service and free advisory unit which can be reached through *"Islah Helpline"* via telephone and face-to-face counselling.[78] The service of *Islah Helpline* received positive feedback from the society. Throughout the year of 1994, *Islah Helpline* Perlis recorded 42 cases, Penang with 152 cases and the highest cases of 364 in Selangor.[79]

Indeed, the societies nowadays are in need for such institutions as their medium to seek for advices, opinions and supports or at least to hear out their problems. The act of helping Muslims to relieve them of their problems is an act praised by the Prophet Muhammad (PBUH). The counselling session is one of the means to help others or at least to fulfil others' wishes.

e) System and Institution

Various institutions – either public or private institutions – exist in the community that focuses on various aspects such as social, religion, education, politics, economy, etc. JIM believes that the process of *Islah* needs to be inculcated within these institutions so that it will able to promote *Ma'ruf* in the community, building the positive and constructive values and accept that the working concept in Islam is '*Ibadah.*[80] These steps are vital within the framework in the process of *Islah* and must be started from the individual level. The Prophet Yusuf's A.S action by offering himself to administer the *khaza 'in al-ard',* an economical institution of Egypt during that time is the epitome in this context. He said, "Appoint me to (supervise) the treasures of the land. I am indeed a knowledgeable keeper."[81]

Prophet Yusuf A.S was wise in planning and administering the resources of the institution[82] by taking into consideration of the current and the future needs. These policies by the Prophet Yusuf A.S managed to overcome the economic recession faced by the Egyptians 7 years in a row.[83] With that, Prophet Yusuf A.S successfully employed the *preventive measure* for this institution. For the realization of the process of *Islah* within these institution's scope, JIM had taken two approaches; firstly, to fix and strengthen the existing institutions and secondly, to build a new institution that will uphold this aspiration.

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[76] Laporan Unit Kaunseling Islah (UKI) in Laporan Tahunan Pertubuhan Jamaah Islah Malaysia 1995, (n.p., n.d.), p 61.

[77] *Op. cit.*

[78] *Ibid.,* p 62.

[79] *Ibid*., p 67.

[80] See Saari, Tugas Pengislahan satu Tuntutan Satu Penghayatan in Saari, *Aktivisme JIM 1993-1995*, p 29 and Saari, *Membina Teras-teras Kekuatan,* Ucapan Dasar PPN 1997, (Kuala Lumpur: JIM, 1997), p 36-38.

[81] Yusuf : 55

[82] Sa'id Hawwa, *al-Asas fi al-Tafsir,* (Dar al-Salam, Kaherah), vol 5, p 2666.

[83] See Sayyid Qutb, *Tafsir Fi Zilal al-Quran – Di Bawah Bayangan Al-Qur'an*, translated by: Yusoff Zaki Haji Yacob, (Kota Bharu: Pustaka Aman Press, 1999), vol 4, p 2005.

i) To Fix and Strengthen the Existing Institutions

The concept of *Islah* as upheld had taken JIM to implement the process of *Islah* within the institutions, regardless of whether it is a public or private institution. Saari once suggested that the performance of these institutions shall be evaluated based on the commitment and productivity of the Muslim workers towards the ruling of Allah.[84] Saari urges these institutions that administer the Islamic affairs to put professionalism, competitiveness, responsiveness as well as proactivity as vital values for the development of the Islamic community.[85] In relation to that, he also urges the mosque institutions that are invariably famous for their isolated scopes and functions, to pursue with the notion of the mosque to become a centre for *Ummah* solidarity, mental development and community services regardless of ethnicity and religion.[86]

JIM does not merely put forward the ideas in a theoretical aspect, but is also involved directly in the realization of these ideas in pragmatic ways. Through its agency, JIM Human Resource Development (JIM HRD) had taken an approach to establish cooperation with both institutions of public and private sectors by offering them a human capital development and management training package. Among the seminars series was the *Team Building & Khidmat Berkualiti* Lembaga Urusan Tabung Haji (LUTH) in which it was organized three times in December 1994 and January 1995.[87] JIM HRD was also given an opportunity to conduct a course of Total Quality Management for Management Technology Expert in 1995 and Kem Ceria Insan for the Research and Development of Telekom Malaysia.[88]

JIM was furthermore given an opportunity by the neighbouring countries to conduct related courses in their countries in the 90's. In June 1996, through its agency, *Akademi Islah Malaysia* had organized a Human Capital Development Course for the *Majlis Ugama Islam Singapura* (MUIS).[89] Saari Sungib himself once conducted a Mosque Management Course for all imams in Brunei Darussalam in collaboration with the Department of Mosques Affairs, Ministry of Islamic Affairs, Brunei Darussalam.[90]

Meanwhile, the approach taken by JIM in the process of *Islah* for the institutions and the educational system in Malaysia was to encourage its own activists to perform in the sectors thus enabling them to reach the top management and to formulate policies that are in accordance with the Islamic principles. Besides that, JIM viewed that its activists must show a good example for the people who are related with the implementation of the national education system. With that, JIM was able to influence the thoughts of those whom were related to the formulation of the national education system.[91]

These efforts by JIM seem to be unknown with the limitation of geography in the world nowadays. JIM had funded and aided in the form of finance as well as material aspects and skill trainings to the Islamic community in Cambodia.[92] Among others, JIM once organized the *Kursus Perguruan Asas Pendidikan Islam* in Cambodia in October 1994 and launched the *Tabung Pendidikan Islam* for Cambodia on 19th February 1995[93] in order to help them build the institutions of *Pendidikan Islam*.

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[84] Saari Sungib, *Menggarap Kepemimpinan Abad 21,* Ucapan Dasar PPN 1993, (Kuala Lumpur: JIM, 1993), p 32.
[85] *Opcit.*
[86] *Ibid.,* p 33.
[87] Laporan Kompleks JIM, in. *Laporan Tahunan 1995 JIM*, p 26.
[88] *Ibid.*, p 27.
[89] Laporan Kompleks JIM, in *Laporan Tahunan 1995 JIM*, p 27.
[90] Saari Sungib, former President of JIM (1990 – 1999), recorded dialogue
[91] Saari, Mengoperasikan Bersama Islam Membina Masyarakat Melalui Penglibatan Dalam Institusi Pendidikan, in *JIM 1991 – 1993 Membentuk Arah dan Haluan Perjuangan,* (Kuala Lumpur: JIM, 1993), p 153.
[92] *Op. cit.*
[93] Laporan Tahunan JIM 1995, p 9.

ii) To Build an Alternative Institution / Example

The concept and Islamic teaching shall not only be on paper or in the form of a rhetoric call by the *Imam*. Our beloved Prophet Muhammad (PBUH) and the early generation managed to prove that the beauty of Islam is able to be translated into pragmatic means in solving the humankind tribulation. The *Ummah* nowadays shall not be complacent in reminiscing about the past glories in Islam, instead they are obligated to bring back the glory to Islam and become a "*Syuhada` 'ala al-Nas*" which will be an example for others.[94] As Allah mentioned in the al-Qur'an;

> "In the same way We made you a moderate Ummah (community), so that you should be witnesses over the people, and the Messenger a witness to you…"[95]

Therefore, the real challenge is to put forward the *Ummah* in the mainstream community and what the *Ummah* can offer to the society and country from its pragmatic model.[96] Ergo, within this context, *JIM* had established with a number of relevant and practical institutions in its own sectors as part of the process of *Islah* for the community and as the efforts to fix and strengthen the existing institutions.

Conclusion

The establishment of Pertubuhan Jamaah Islah Malaysia was to complement other NGOs in the Islamic works. With its unique *Tarbiyah* approach, JIM offered an alternative platform in facing the challenging situation for Muslims in the modern society. In its social reform agenda, *JIM* put significant emphasis on the field of education. Generally, education is a continuous process in developing patterns of thinking and characteristics in the target groups, and therefore, is limitless.

Islamic education according to JIM is an added value to the aforesaid process, where it is a continuous process in developing Islamic thinking and characteristics in perfecting the best moral character through the process of *Islah* and *Tarbiyyah*. *Tarbiyah and Islah* are *JIM*'s core business. *Tarbiyah* is the process of preparing the members to be able to communicate with people, to lead the reform agenda, while *Islah* demonstrates that clear understanding of Islam, positive leadership qualities and commitment; and strategic actions are the expected key value results of *tarbiyah.*

JIM believes that with the two aforementioned cardinal principals (*Tarbiyyah* and *Islah*) shaping the organization's ideology and methodology, JIM is ready to be at the forefront. It has been implied in many JIM literatures as discussed in this paper, that JIM's ideology and methodology of change and reform are wholeheartedly adopted by its affiliates. These organizations' affiliations are identifiable by their adherence to JIM's relentless efforts to educate people based on its *Tarbiyyah* and *Islah* principals.

The articulation of these principals could be seen through activities organized by JIM throughout its establishment and development years in the 90's. Championing the human capital development, JIM used the *tarbiyah* modules of the Muslim Brotherhood to develop more than 10,000 of its members until the year 2012 where the organization was officially closed down and its members migrated to a new organization carrying similar goals and missions as *JIM* called Pertubuhan IKRAM Malaysia, or IKRAM.

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[94] Abdullah Muhammad Zin, Dakwah dan Perubahan Sosial Menuju Alaf Baru, in Fariza Md. Sham et.al (pnys), *Dakwah dan Perubahan Sosial*, (Kuala Lumpur : Utusan Publication & Distributors, 2000), p 11.
[95] al-Baqarah: 143.
[96] Saari Sungib, Memenuhi Tuntutan Menggerakkan Institusi Pendidikan Sebagai Platform Pengislahan Masyarakat, in *Aktivisme JIM 1993-1995 Mengukuhkan Medan Fokus,* (Kuala Lumpur: JIM, 1994), p 30.

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