

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'iyah 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'iyah 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'iyah 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'iyah 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'iyah 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-Qaradhawi, 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 appeared 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 (Shakhsiyyah 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-Ruhiyyah, wa Askariyyun baht min al-Nahiyati 'Amaliyyah*).

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 'syumuliyatul-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 of 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 is 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'iyah: 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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