

ORIGINAL ARTICLE

Perspective on Fundamentals of Fardhu Ain Among Muslim Convert

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ABSTRACT

This study seeks to identify the perspective of respondents to the fundamentals of fardhu ain. The study involved a total of 32 student UiTM (muslim convert) and several officers at the Universiti Teknologi MARA. Results showed that, most respondents came from the natives of Sabah and Sarawak and they came from different races. Most of their original religion is Christianity and there are those who identified as no known religion or pagan. The average of the respondents were 18.6 years old when they began convert to Islam. A total of 76% of respondents were women. The study also shows that the knowledge of UiTM students (muslim convert) to the basics of fardhu ain is satisfactory overall because they are also among those who studied and learned about Islam before they became Muslims. Aspects that should be given more attention are continuation of religious education, skills trainers, and some aspects of the content of the religious lesson. The respondents were affected by the lack of support from their families or friends to learn about the basics of fardhu ain. Moreover, they faced with the problems of learning and the constraints of time with assignments and class timetable that contributed to their lack of knowledge in fardhu ain.

Key words: UiTM Students, Muslim Convert, understanding of religion, Fundamental, Fardhu Ain, daily ituals.

Introduction

Islam is one of the major religion in the world which possesses a dynamic characteristics in its teaching. This dynamic uniqueness has attracted numbers of non-Muslims to accept Islam as their religion. The increasing number of Muslims are not just coming from those who born in a Muslim family but also a new comer to profess Islam in their new life.

Muslim converts defined as those who have pronounce the word *shahadah*, which is a religious witness testimony that 'there is no god but Allah and Muhammad is the prophet of Allah'. It is a testimony that require them to be given guidance and attention by those who are more qualified in teaching Islam. Anuar Puteh (2005). While another clear definition is to the meaning of a Muslim convert who coaxed and tamed, and persuaded the people who tamed his heart with the hope to strengthen their hold on the teachings of Islam or those who are interested to be persuaded to embrace Islam. (Amran Kasimin 1985). For comparison, the definition set out by Dusuki bin Haji Ahmad (1980) mentions, the new converts are people who converted to Islam. His faith is not strong and they are entitled to receive a certain portion of the property to charity.

Redzuwan Mohd Yunus and Ahmad Nur Kareelawati Abd Karim (2005), defines the Muslim convert were among people who recently embraced Islam and is entitled to zakat and the grant is intended to soften hearts and strengthen their Islamic. Muslim convert are also defined as a group of people who accept Islam and embrace

the two words pronounced the testimony. Furthermore, convert words or it terms have been noted in the Qur'an. This means that, to be converted is an honor because they like the new child was born, clean from sin and stain. Important to notice that, Muslim converts are not the second or third class, but they are special groups that need to be addressed. Unfortunately, these groups often overlooked. Memory Allah SWT says: "Indeed charity (zakat) are only for the poor people and the amil that managed and those converts who tamed him and for the slaves to be freed herself, and those who owe and to (spent on) the path of Allah, and those who travel (the decision) in the course. (Ruling That is the law) as a decree (which comes) from Allah." (Surah At-Touba: 60).

Every Muslim is obliged to ensure that his fellow Muslims not return to their old beliefs due to the negligence of Muslims themselves. There are so many other alternatives that can be done in guiding and assisting them as a spiritual exercise program stability and other activities that can bridge the brotherhood among Muslims. Thus, each party must take a more caring attitude towards Muslim convert in an effort to help and guide them. They must be given appropriate attention by the Muslim community, organizations and individuals. Similarly, UiTM are constantly increasing number of this relatives. Their perspectives on the study of Islam is necessary because they are among intellectuals who may appear to be a believer of quality, even better than the existing Muslim descent. Thus, the study of filling a spiritual Muslim convert in UiTM has been done so that they can be assisted, as well as their commitment to the practice and discovery. With this study, the process of strengthening and improving the practice of religion among Muslim convert will be done, particularly to students of our brethren across the UiTM campus.

Materials and Methods

The analysis of survey data by descriptive statistics using frequencies and percentages to complete the questionnaires will be used. Discussions will focus on the perspectives of students (Muslim convert) on the basis of fardhu ain, as well as assessing their appreciation to the practice of Islam. Collection of data collected through observations, interviews and questionnaires. A questionnaire has been specially formulated to obtain the necessary information in respect of knowledge, and practicing Muslim convert on fardhu ain like prayer and fasting. Observations made by attending religious education classes and programs organized by UiTM involving Muslim convert, as recommended by the UiTM Shah Alam to get a true way of guidance.

Interview process conducted on the respondent (UiTM students - a Muslim convert) and the parties involved in managing their mentoring services. Information on secondary data obtained from the written material from books, magazines, newspapers, journals and papers in libraries and library Islam UiTM Malaysia. Then, the qualitative data obtained are processed using the deductive method, while data and information collected will be analyzed using descriptive authenticity. Quantitative data and field data were processed using SPSS software for the purpose of measuring the accuracy of the statistics obtained. There are two data were combined to obtain new facts based on research objectives.

Results and Discussion

This chapter discusses the analysis of survey data by descriptive statistics using frequencies and percentages to complete the questionnaires. Discussions will focus on the perspectives of students (Muslim convert) on the basis of fardhu ain while assessing their appreciation to the practice of Islam. A total of 32 respondents consisted of Muslim convert has been providing answers to the questionnaire. The results obtained were processed into bar graphs for easier understanding of the comparison made between the Muslim convert.

Table I: Level of UiTM's student (Muslim convert) involving in the practicing of Solah and Fasting.

Fundamental of Fardhu Ain	Frequency	Total	Percentage
Solah	Never neglected	30 people	93
	Sometimes	2 people	7
Fasting	Never neglected	23 people	72
	Sometimes	9 people	28
Hajj	Compulsory once in a lifetime	32 people	100

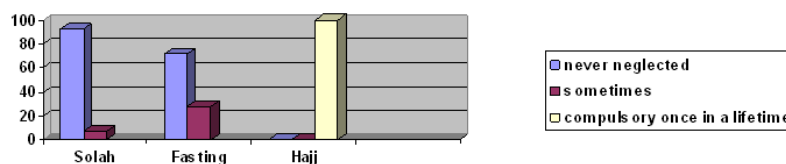
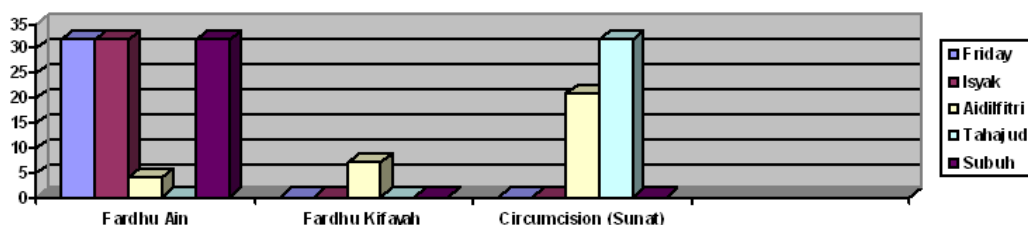


Table I shows, in terms of Solah five times per day, 30 people (93 percent) of respondents stated that they never neglected Solah. Meanwhile, two respondent (7 percent) who claims only occasionally perform Solah. For the fasting appreciation among Muslim convert, the results showed a total of 23 people (72 percent) of

respondents who admitted they had not been neglected in the fasting month of Ramadan. Meanwhile, a total of 9 people (28 percent) of respondents who only occasionally perform fasting in Ramadan. In addition, tables showing the understanding of the law among the respondents pilgrimage. It shows that all the Muslim convert (UiTM student) gave the correct response to the state must fulfill the pilgrimage once in their lives.

Table II: Understanding in Type of Solah.

Understanding in Type of Solah	Fardhu Ain	Fardhu Kifayah	Circumcision (sunat)
Friday Prayer	32 people	0	0
	100 %	0	0
Isyak Prayer	32 people	0	0
	100 %	0	0
Aidilfitri Prayer	4 people	7 people	21 people
	12.5%	22%	65.5%
Tahajud Prayer	0	0	32 people
	0	0	100 %
Subuh Prayer	32 people	0	0
	100 %	0	0



Understanding Muslim convert in the laws of prayer described in Table II. In respect of the Friday prayer, Isyak prayer, Tahajud Prayer and Subuh prayer, about 32 students (100%) of respondents give answers as fardhu ain and no respondents said it was fardhu kifayah or circumcision (sunat). In addition, a total of 4 people (12.5%) respondents felt that the Eid prayer is included in the fardhu ain, 22% also believe it is fardhu kifayah and 65.5% of a total of 21 people say it is Circumcision. The conclusion that can be made is that every Muslim convert (UiTM student) with a fairly good understanding of the importance and level of understanding of Solah.

Reviewing the position of many Muslim convert in the UiTM, showed that it is quite similar with Amran Kasimin (1985) findings, especially in terms of socio-cultural changes, problems and motives they converted to Islam and exposed the issues arising from the Muslim convert who embraced Islam under the age of 18 years. It also deals with the phenomenon of apostasy among Muslims convert. The study found, place and living environment Muslim convert had a great impact for their new lifestyle change itself.

Generally challenges faced by the Muslim convert can be viewed from two angles, the challenges of internal and external challenges. Internal challenges faced the effects of spiritual and psychological pressure before converted to Islam and after Islam. Among them is the spiritual pressure to find and have the truth and true religion. The second is psychological pressure was impressed by the family before and after opposition converted to Islam. Thirdly is the psychological pressure to conform to the new environment and thus need to make themselves as role-model. Faudzinaim Hj Badaruddin (2005). Besides that, the lack of guidance method of continuous and systematic, and there is no special manual used by instructors who are also interchangeable parts to cause a lack of understanding of Muslim convert also influenced the effective learning. (Judith Nagata, 1977).

Similarly, the problem should be focused on prayer and its importance for the understanding and how to carried out the prayer even in a non-Muslim family home. Besides that, matters of halal and haram food and ethics in dressing also need to be concerned, so that they can differentiate and understand the tenets of Islam. This is because a significant problem affecting the Muslim ummah is a continuous effort to improve the quality of a believer.

The important thing is, helping and supporting just from an economic standpoint is not sufficient to guarantee the welfare of a Muslim life, especially for Muslim convert. Way of practicing religion and their understanding is more important, it should be considered so that no confusion arises in the synagogue and the discrepancy can be explained. For example, there are among Muslim convert who is praying in a certain place and time and not fulfilling the *istiqamah*. Also on the forbidden food will not only pork but also poultry carcasses and treated as illegal, if not slaughtered according to Islam.

In education, no one is accountable but the Muslims themselves. They should be happy with the attendance of Muslim convert and the joy that is not just a speech at the lip but should be accompanied by the sacrifice of Muslims themselves. The efforts of CITU (Centre of Islamic Thought and Understanding) UiTM to convert Muslims to be given praise and compliments. Hopefully it can be fine tuned towards a better and getting support

from all parties in order to facilitate the further this noble effort. Besides that, UiTM also continuing for the new religion classes and monthly lectures to all students of UiTM by religious officials CITU. Such groups should be approached as many obstacles due to their misunderstanding of Islamic teachings. Muslims must demonstrate a close and purity of the examples of excellence in the Islamic system of life. Dr. Zaini (1998) states each of us must be the "ambassador" to the Muslims who could provide information about Islam.

CITU UiTM also successful in mentoring program, offers an effective and well received among the Muslim convert to fully appreciate the practice and claim to live as a Muslim. However, some aspects need to be revised and improved so as to attract the interest of various groups to further the teachings of Islam. Among these aspects such as the syllabus should be improved to the levels of conversion and an education background. Besides that, the content of education should be increased and emphasis is focused on strengthening the faith of Islam and tasawwur. This is because the emphasis of education- is just as necessary belief. It will ensure a clear understanding of Islam for their holdings are not easily influenced when confronted with the problems of life. The important thing was guidance and methods of delivery should be based on adult education.

Conclusion:

This article is expected to provide implications and positive effects on all parties, especially the individual, community, government departments and non-governmental organizations (NGOs) involved in the guidance and welfare of his fellow Muslims in Malaysia. Zhulkeflee Hj. Ismail also said that in implementing the guidance to them, a lot of mistakes we did. Among them such as underestimate or forget that they have self-esteem, to think maturely. The Muslim community also did not sensitive enough to the feelings of racial and customs of their races. By accident, we try to force our culture without trying to find a specific answer from Islam on the issue and we always forgot, or less so that the patterns and their backgrounds (some) little different from other Muslim descent. They require a specialized curriculum in a way that takes into account the delivery of their disorder. In addition, we are very excited with the conversion, but forgot about the responsibilities that Muslim community are required to further action. For example, the question of adjustment, identity formation, lifestyle changes and so on. In educating them, we must have a high tolerance level by using the convenient and not burdensome and need to concerned about personal problems that Muslim convert have to face by being casually and do not strive to see the problem.

There are two major problems faced by Muslim convert (UiTM student) who recently embraced Islam. First, they must change and adjust the way of life consistent with what is prescribed by Islam. Whatever the practice is against Islam must be abandoned. Otherwise, the practice is not contrary to the teachings of Islam can be maintained and continue to be practiced. Second, those who recently embraced Islam may receive opposition from their families, their own ethnic groups and also among those who do not understand Islam. A person may be disliked and removed by them. This situation is certainly a strong pressure for a new convert to Islam in the practice of Islam. (Mohd Shukri and Osman, 2003).

For those who embraced Islam at the age of adolescence, serious attention should be given, including zakat assistance and moral support. Help and support will motivate and mobilize them to go preach to the area of non-Muslim countrymen. We know that the poor have been addressed by many other government departments, including Department of Social Welfare, while converts are so difficult to get help. As we know, converts a valuable asset to the development of Islam, especially those who are young teenagers. Imagine, if the footsteps of the Muslim convert was attended by family members after that. Means, we will increase the number of relatives multiplied. Besides that, we always often and ignored the welfare for converts. They had to deal with bureaucratic red tape, when they need to get help from the Baitul Mal, while we have been informed that zakat collection reached millions of dollars in recent years.

Lack of effectiveness is attributed by the lack of specialized training programs for teachers, counselors, or mission undertaken in order to improve teaching quality. Delivery is a more direct way with the presentation of the teacher. Meanwhile, students listen more than took part. Che Pee (1983) argues, there is the problem of methodology in teaching the Islamic religion and the study focuses on the teaching of Tawheed. Among problems identified were like taught too much theory, the lesson is too hard to get a teaching aid, there is no handbook to teach in specific subjects or books and teachers do not get adequate training in teaching methodologies.

Thus, Che Pee conclude that there is no one particular method for teaching all subjects Tauhid. He suggested that use several methods, such as: (i) the method of deduction, can be used to teach the subject to know God, (ii) the method of deduction, induction, can be used to teach the subject the day of Judgement, and (iii) the method of induction, according to the title Qada 'and Power. Method is meant here is that the rules in the context of classroom study or classroom. According Yaakob (1995), the process in the classroom is a complex process, not a one-way process. According to him, four areas of concern and it is inter-related, namely: The objectives for each subject, related to the concept of curriculum, style or manner of service and teaching aids. In determining the extent to which education is to give effect to the Muslim convert, it should be evaluated

from such an approach like preparing for learning, subject syllabus, how to delivery by and environmental influence.

However, there are no specific rules or guidelines issued to teachers or counselors teach fardhu ain obligatory for a Muslim convert. But this can't be reason for us to avoidance of responsibility as a Muslim, if they need training, providing training, if they lack the knowledge, give knowledge, if they need any help, give because they are right. Zakat funds collected must be spent on them. If not, we will be questioned by Allah in the hereafter.. By convention from the nature of human natural desire for the truth, no matter what race though, the nature of religion is the main agenda in organizing their life. Truly, religion of Islam is the true religion with Allah Almighty and have regulatory guidelines more clearly the true life of the main sources, namely the Qur'an and the Sunnah. (No Journal Hadhari. 2 (2009).

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