

Islamic State Concept Development In Malaysia - A Literature Review

Mohammad Hasan Sharafi Che Mohd Adli^{1*}, Razaleigh Muhamat @ Kawangit¹, Muhamad Faisal Ashaari¹

¹Da'wah and Leadership Research Center, Faculty of Islamic Studies, The National University of Malaysia

Email: hasanelmalizi95@gmail.com

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Abstract

The concept of Islamic State is one of the most popular political concepts in the Islamic world, including in Malaysia. The study was conducted to look at the development of the Islamic State concept in general and its development in Malaysia in particular. Study is carried out qualitatively where a variety of references have been fabricated references based on authentic and reliable articles, books and reference materials. Study shows that Malaysia, after 66 years of independence, has experienced Islamization by its leaders in various aspects of life and administration in order to meet the criteria as an Islamic State and a Muslim majority. This study is to show Malaysia as a sovereign country that has a Muslim king and its administration held by leaders of various religious and cultural backgrounds lead by Malay Muslim has diversified their efforts with various brands and work movements in upholding Islam as a federal religion.

Keywords: Islamic State, Malaysia, Islamization, Islamisation, Islamic Country.

Introduction

Islam is the federal religion of Malaysia. Malaysia is one of the countries that recognizes Islam as the state religion through Article 3 of the Federal Constitution. Moustafa (2020) said Malaysia is among the 27 countries where Islam has a special position such as Afghanistan, Algeria, Bahrain, Bangladesh, Brunei Darussalam, Comoros, Djibouti, Egypt, Iran, Iraq, Jordan, Kuwait, Libya, Malaysia, Maldives, Mauritania, Morocco, Oman, Pakistan, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates and Yemen. Rehman & Askari (2010) adds that of the 27 countries there are only seven countries that declare their country as an Islamic state (Afghanistan, Bahrain, Iran, Mauritania, Oman, Pakistan, Yemen) and only twelve countries which declare Islam as the state religion. (Algeria, Bangladesh, Mesir, Iraq, Kuwait, Libya, Malaysia, Maldives, Maghribi, Qatar, Tunisia, Emiriah Arab Bersatu). Malaysia is also one of the 57 Organisation of Islamic Cooperation (OIC) states member and 49 Muslim-majority countries. Yang Dipertuan Agong (Malaysian King), a Muslim, was the head of state and became the religious head of the federal territories (Kuala Lumpur, Putrajaya & Labuan) and states do not have kingship such as Penang, Melaka, Sabah and Sarawak. The kings are the heads of the Islamic religion for each state and guarantor for the implementation of Islam for every state in Malaysia.

Objective

1. Study the History of the Islamic State concept in Malaysia
2. Study of the post-Islamic State concept in Malaysia
3. Study of Islamization development in Malaysia

Literature Review

Islamic State Concept and Its Origins

The Islamic state was originally an example shown by the Prophet Muhammad (PBUH) who had carried out the sharia in a country called Medina. Then the leadership of the Islamic State was continued in various forms and

ways by his Sahabah (friends) who were then connected by the caliphs during the rule of Umayyad, Abbasid, Fatimid and Ottoman caliphautes before it fell in 1924 (Amin 2017).

The struggle of the Islamic State of the modern era is said to have begun after the rise of Islam and the awareness of Muslims of the need for the establishment of Islamic state, which was driven by Islamic Movement throughout the world after the fall of the Ottoman empire. Among its leaders, according to Nagata (1994), are the Muslim Brotherhood founded by Hassan al-Banna, Syed Qutb in Egypt, Al-Mawdudi in Pakistan and Jinnah in India, and it spreads across the Middle East and Africa. Islamic state is considered a duty in Islamic society. Islamic State polemics are still ongoing in Islamic countries, including Malaysia. According to Islamic scholars, the main characteristics of an Islamic state are 5% Normative Declarations, 8% of Qualifications & Legitimacy of Leaders, Outcomes of Governance 87% which is 35% of Principles (justice, shura, 'ijma', bay'ah) and 52% Maqasid (Inviolability of Life, Mind, Religion, Family, Property, and Honor). Some of the countries known as Islamic countries meet these criteria and some do not meet and some are trying to meet such as Malaysia. (Rauf 2015). There are five forms of Islamic State such as a prophetic state, a caliphate state, a monarchy or sultanate state, a theocratic state and a theo-democratic state (Ibrahim 2011).

Islamic State Concept in Malaysia

The Islamic State controversy in Malaysia has been going on for decades and before independence. It occurred between an Islamic group led by the Pan-Islamic Party Malaysia (PIMP) - PAS and the government then headed by the United Malays National Organization party (UMNO). PIMP through the fourth Ulama Congress at the Kepala Batas, Penang demanded Malaysia's independence as an Islamic State. The competition between the two sides has, according to the report, shown the impact of Islamization as a very large deed on the society of Malaysia (Hussin 1990, 1993). The purpose of Islamization in Malaysia, although it aims to equip the characteristics of an Islamic State, it does not use the path of violence and war. Chan (2018) stated that Malaysia took the path of deep democracy toward the Islamic state and away from becoming an Islamic State that rises through the road of terror and war, even Malaysia is more Islamic than the Islamic State known by its evil behavior like ISIS or Taliban and the existing peace that is the great goal of an Islamic state.

Malaysia politically has been declared Islamic State by its three Prime Ministers, namely for the first time by Tun Mahathir during the General Meeting of the Malaysian People's Movement Party (GERAKAN) dominated by Malaysian Chinese on September 29, 2001, Tun Abdullah in Parliament on August 27, 2007 in which he stated that Malaysia is an Islamic state and should be governed according to Islamic principles and does not mean that Malaysia was a theocratic country and believed in the principles of parliamentary democracy and the highest laws of Malaysia. Najib Razak, when he became Deputy Prime Minister in 2007, declared that Malaysia was never a secular country and a Islamic State and respected non-Muslim rights on July 17, 2007 (Steiner 2018). The declaration of Malaysia as an Islamic State differs from the characteristics of a secular state that 1. does not declare any official religion 2. does not allocate funds for religious institutions 3. does not provide funds to religious education 4. laws are determined entirely according to the authorities. (Rahimin Affandi & Mohd Faizal 2003).

Three groups reacted to the struggle of the Islamic State concept in Malaysia. First, the conservative group that wants Islamic and Sharia law to be implemented fully and immediately in Malaysia. Two, Progressive Groups fought gradually with the existing power and opportunity to be Islamized, while secular groups rejected the Islamization effort that was seen to meet the requirements of an Islamic State (Amin 2017).

Based on the arguments and views of classical and contemporary scholars, Mohd Izhar Ariff & Alias (2010) concluded that there is a maximum and a minimum characteristic for the promotion of a country entitled Islamic State. The maximum characteristics are:

- a. The Islamic State must be accomplished in it with peace and freedom.
- b. It is administered by al-Imam or a government belonging to muslim.
- c. Security and peace are on the side of Islam.
- d. Islamic laws are enforced in the whole of the Islamic state.

Mohd Izhar Ariff & Alias (2010) stated that the matters (a) and (b) stated by the scholars above are the points of agreement between contemporary muslim scholars and classic muslim scholars. Whereas things (c) and (d) are a point of conflict between the two era scholars, because there are among them who mention and some others do not mention it. In addition to the maximum characteristics, Mohd Izhar Ariff & Alias (2010) adds that there is also the minimum characteristics of a country called the Islamic State:

- a. The country must be inhabited by the majority of Muslims.
- b. The head of state and his council must be of Islamic religion.
- c. The government of the country must be governed by Islam.
- d. The free Islamic charity is carried out by Islamic peoples with full peace.
- e. Muslims feel safe in the country.

Malaysia has met the minimum characteristics of an Islamic State and is trying to meet the maximum characteristics. It can be said that Malaysia has all the maximum and minimum characteristics.

Is Malaysia Islamic State, Secular or Hybrid?

Many arguments have been raised that Malaysia is an Islamic state. However, there are some discussions and discussions that indicate that Malaysia has characteristics as a secular and hybrid country. The view that says Malaysia as a Secular State because Malaysia does not implement Islamic law entirely like hudud and is not comprehensive as the view of the PIMP. Democratic Action Party (DAP) also views Malaysia as a secular country because it is the basis of Malaysia's constitutional construction as a multi-racial and multi-religious country. Hamid and Ibrahim (2017) said secularism, the separation of religion from government administration in the Malaysian administrative system, began with the signing of the Pangkor Agreement between Anglo-Perak in 1874. The Pangkor Agreement (Perjanjian Pangkor) stipulates that the Malay Sultan must listen to and act with the advice of an English resident and give advice on all matters except religion and Malay custom. The replacement of laws, administration, and education reforms followed throughout the Malayan Land as concluded by the other Malayan states that signed similar agreements with the colonial authorities, the net effect of which was to exclude the role of Islam in colonial rule. Hamid and Ibrahim (2017) the use of Islamic and Secular principles in Malaysia has resulted in a sharp split between things considered Islamic and non-Islamic.

The conflict between Pro-Islamic State and Pro-Secular State groups has its good and bad. Shukri (2002) such encounters will produce more new ideas in the Islamic Political debate. Despite its shortcomings as an Islamic State, Abdul Hamid (2013) viewed his efforts to fill the lump- lump of the Islamic state- of Malaysia instead of discussing whether Malaysia was a Islamic country or a secular country. The worst thing about this is that it will be a bigger battle if it is not controlled. Hamid & Ibrahim (2017) in discussing this said the increasingly firm position taken by Islamic stakeholders could worsen both the relationship between religion and intra-Muslims, with progressive voices among Muslims increasingly finding themselves marginalized in the political environment controlled by the state.

Nevertheless, the clear secular structure and foundation in the Federal Constitution can still be disputed and questioned. Wan Ahmad Fauzi, Anisah & Mohamed Anwar (2017); Rahman (2019) in answering whether Malaysia is a Islamic state or a secular state said there is no definitive evidence to prove that secularism is a basic structure in the federal constitution. Pro-secular groups rely heavily on the federal constitutional framework. They also refer to the case of Che Omar who supports Malaysia as a secular country. However, it is important to note that Islam in the Federal Constitution is not only present in Article 3 only even included in many other things. Islam plays an important role in the Malaysian legislative system, including aspects of the appointment of the head of state to become a source of power. Wan Ahmad Fauzi, Anisah & Mohamed Anwar (2017) said based on the history of Malaysian legislation, Malaysia is an Islamic state because its sovereignty lies on the Malaysian kings positioned as the caliph of Allah SWT where they become the heads of the respective states.

In addition to the status of an Islamic or Secular country, there is a group that proves that Malaysia is actually a Hybrid (Islamic and Secular) Country that brings together and has both elements in one country which is a Hybrid Country. It is a middle ground and does not take sides tending to only one trend and does not win either the Pro Islamic State group or the Pro Secular State group. The strong reason that Malaysia is a hybrid country is because the principles of Secularism and Islamic Rights as the Federal Religion are in the same Constitution. Johan (2010) views Malaysia's "secular" constitutional provisions tend to guarantee civil liberties, but at the same time the constitution provides that Islam is the federal religion. Mohd Azizuddin (2015) in justifying Johan's statement (2010) said that the national policy to give privileges to Islam and expand its role in government has damaged the secular basis of the Constitution. As a result, the law and sharia courts become more important. Therefore, this policy greatly affects the fundamental freedoms of Muslims and non-Muslims guaranteed under the Constitution. Ethnic relations will also be affected where the dhimmis (non-Muslims) will live a second-class life and pay respect to their Muslim neighbours at the same time according to Johan (2010) that the state of Malaysia is a hybrid that is not fully Islamic and not secular. Completely causes non-muslim to feel unequal to natives and as long as it is not secular causes not to achieve equal status between citizens. Mohamed Azam (2015), (2018) in agreeing with the term Hybrid State says the fact that the Federal Constitution does not provide a clear provision to assert that Malaysia is an Islamic country, there are important provisions such as Article 3 (1) and 12 (2) in the Constitution which indicates that Islam is given a special position in the Federation.

We can conclude that Malaysia is not a secular country, nor is it a truly theocratic country. Mohamed Azam (2015) cited Saleem Faruqi's statement that "Malaysia is not a fully Islamic state or a completely non-secular state "but that" given the fact that Muslim people are the majority population, and Islamization is being carried out vigorously, Malaysia can indeed be described as an Islamic state or Islamic country. In addition, Shad Faruqi added that "in the secular constitution, there is no defined official religion and no state aid is granted to any religion or religion activity, but the word religion occurs at least twenty-four times in the Federal Constitution". Although Malaysia has been Islamized for 60 years, there is still no government effort to amend the constitution by declaring it an Islamic State.

Malaysia after 60 years of Islamization

Islamization is a continuous process in which Islam gradually plays a greater influence in personal and public life. This process, according to Bob (2020), through the laws, rules and lifestyles used by society and its leaders tends to meet what is demanded by Islamic Shariah and its practice gives opportunities and greater space within the country, society and culture. (Joseph, 2009). This includes what happened in Malaysia during the post-independence period. Mohammad Hasan Sharafi, Razaleigh & Muhamad Faisal (2022) stated that Islamization emerged in various brands and work movements through the Malaysian government from the time of Tunku Abdul Rahman, increasingly in Tun Mahathir's time to the present.

Ahmad Fauzi (2018) said Islamization often changed its approach in Malaysia from independence era to now due to factors that changed according to the circumstances. There are two major factors of Islamization in post-independence Malaysia: external factors and internal factors. External factors such as the influences of Hasan al-Banna, al-Maududi and Syed Qutb, the return of students from abroad, the influence of Saudi Arabia and Wahhabism, the spirit of ummah concepts, the anti-embargo spirit, the Arab-Israeli War of 1967, the 1973 World Oil Crisis and the 1979 Iran Revolution (Ahmad Sunawari, 2017). Internal factors such as those stated by Bob (2020) and Ahmad Sunawari (2017) include 13May 1969 tragedy, Islamic government policy, foreign policy, the psychological tendency of Muslims to comprehend Islam holistically, inequality among Malaysians, education system, peer pressure, NGO aggression, government restrictions, Malaysian status and the New Economic Policy (DEB).

According to Mohd Azizuddin (2015) & Ahmad Fauzi (2018), Islamic bureaucracy and education, culture, social, infra-structure, politics, economy, services, legislation, judiciary and administration of the Malaysian government have had an impact on the development of Islamic institutions including in the education, cultural, social and infrastructural sectors, even though there has been a major contradiction between the largest Islamic Malay group

UMNO and PIMP in the Islamization agenda in politics, legislature and economics (Faisal @ Ahmad Faisal & Hamidah, 2010).

88% of Malaysians disagree with Islamization while 12% agree with Islamisation in Malaysia. 83% of them think the Islamization trend will continue, 6% say no and 11% are uncertain. The result of Islamization, which has been ongoing since ancient times until now, has caused 53% of Malaysians to think that Malaysia is likely to become an Islamic State, 37% to say no and 10% to believe that Malaysia will be a Islamic state. (Bob Olivier, 2020). This study shows significant differences with the results of Islamization in Malaysia that have shaped certain islamic attitudes among Muslim communities in Malaysia in appearance and lifestyle, home selection, Islamic clothing trends, identity preferences, consumerism, reading and entertainment materials, use selection and services, islamic medicine, islam banking, life insurance, halal food products, socialization, practical religious practices of individuals, use of Arabic words in daily life and involvement in religious activities. (Ahmad Sunawari, 2017).

Islamization in Malaysia comes with forms of Islamic bureaucracy and shariaization by the government that governs (Ahmad Fauzi, 2018). Mohd Azizuddin (2015) revealed Islamization by the government aims to apply the teachings of Islam to all Muslims in Malaysia practically in all aspects of life. It makes Islam a special religion that is taught and funded by the government not like in a secular country. This enables federal and state governments to establish departments, agencies, educational institutions and courts to finance and manage Islamic activities and implementation at every level. This expansion of Islamic bureaucracy along with the agenda has made Malaysia a perfect Islamic country. If this process does not go well with the parliamentary democratic system and the common law legislative system that is being implemented, it will lead to the improvement of the political and legislative systems in Malaysia in accordance with Islamic principles. (Mohd Azizuddin, 2015).

Islamicity Index of Malaysia

After six decades of independence, Malaysia has undergone a long process of Islamization towards achieving a perfect Islamic State. We can refer table below how much Islamization in Malaysia was rising.

Table 1: Islamicity Index of Malaysia 2000-2022

Year	2000	2005	2010	2016	2017	2018	2019	2020	2021	2022
World Rank	38	58	41	43	43	47	45	43	39	43
Muslim Country Rank	3	5	3	3	5	3	2	1	1	1
Score	0.617	0.547	0.590	0.593	6.22	6.02	6.02	6.27	6.51	6.29

Source: Islamicity Foundation (2022)

Referring to table 1, Malaysia has taken a good score from year to year. Malaysia's position of Islamicity index among the world's countries has seen a trend of rising and improving from 2000 to 2021 and a slight decline by 2022. Malaysia's Islamic ranking among Muslim countries is also very good, maintaining the top place for three consecutive years from 2020 until 2022.

Table 2: Malaysian islamicity index by field between countries of the world

Year	Economic		Legal and Governance		Human and Political Rights		International Relations	
	Rank	Score	Rank	Score	Rank	Score	Rank	Score
2022	30	7.08	48	6.24	68	5.08	24	7.23
2021	35	7.02	41	6.88	59	5.40	24	7.15
2020	35	6.95	42	6.79	70	5.05	24	7.22
2019	30	7.17	44	6.71	76	4.58	51	5.90
2018	31	6.99	49	6.39	79	4.66	51	6.05

2017	24	7.45	49	6.22	71	5.00	48	5.82
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Source: Islamicity Foundation (2022)

Table 2 shows Malaysia's Islamic position in terms of economics, law and governance, human and political rights and international relations. Malaysia's Islamic Index from an economic perspective shows a trend of decline from 2017 to 2021 and a slight rise from a position in 2022. The ranking of legal and governance aspects shows an improving trend from 2017 to 2021 and rising back in 2022. The Malaysian Islamic Index of Human and Political Rights shows Malaysia's growing position from 2018 to 2021, although it will rise again in 2022. The Islamicity Index for International Relations field shows Malaysia have a good trend at No. 24 for three consecutive years from 2020 to 2022 and better than in 2019, 2018 and 2017.

Conclusion

The concept of Islamic State has become one of the concepts that are debated and discussed in the Islamic world. It became warm after Muslims lost their direction after the fall of the Ottoman kingdom that encircled them. The struggle of Islamic State spread throughout the Islamic world through Islamic groups in trying to gain independence for their respective countries as well as confronting nationalist groups for the same purpose. This is what happened in Malaysia. Malaysia, as a Muslim majority country, has undergone a change in its efforts to Islamize, starting with the position of Islam as a religion of persecution. Article 3 The Federation has guaranteed any effort to uphold Islam in a suitable way in the administration and life of Malaysian Muslims. The Islamic Index also shows the efforts made by the Malaysian leader from ancient times until now that have yielded results and been recognized by the world.

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