

The Development of Islam in Malaysia

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Abstract

The problems in this research are 1. How is the process of Islamization in Malaysia, 2. How is the development and progress of Islam in Malaysia. The purpose of this research is to find out the process of Islamization in Malaysia and how the progress of Islam in Malaysia develops. It is recorded in history that Islam was evenly embraced by the population in Malaysia in the XII century, coinciding with the arrival of Islam in India and Indochina. Islam entered Malaysia was brought by traders from Arab countries via Malacca which at that time was a trading center, traders stopped at peninsular ports. Since the 1980s, Malaysia has experienced a revival marked by the splendor of da'wah activities and Islamic studies by intellectuals. This research methodology is qualitative, and the approach used is literature review which collects data from various sources of papers and books related to the development of Islam in Malaysia. From the research results it was found in recorded history that Islam was evenly embraced by the population in Malaysia in the XII century, coinciding with the arrival of Islam in India and Indochina. Islam entered Malaysia was brought by traders from Arab countries via Malacca which at that time was a trading center, traders stopped at peninsular ports. the development of Islamic progress in Malaysia Since the 1980s, Malaysia has experienced a revival marked by the splendor of da'wah activities and Islamic studies by intellectuals. Religious events as a da'wah process in the spread of Islam in Malaysia, the more widespread the introduction of Islam is further enhanced. Every year this country organizes international activities, namely Musabaqah Tilawatil Quran which is always followed by reciters and qoriah in Indonesia.

Keywords. *Islam, Malaysia, progress, development*

INTRODUCTION

History records that the process of Islamization in several Muslim countries including Southeast Asia was pioneered by traders, therefore trading activities were an effective means of spreading Islam, so that the power of Islam was concentrated along trade routes.

The success of Islamic expansion provides an indication that the mission of the teachings brought by the Prophet Muhammad continues to run through the intermediaries of the preachers and missionaries, it is the awareness of the missionary duty that motivates Muslims always to strive to introduce Islam in various parts of the world, including neighboring Malaysia.

The phenomenon of the revival of Islam in Malaysia today with a 2020 vision aspires to the realization of a developed country based on Islamic values, providing a bridge of happiness for Malaysia whose majority population is Muslim, the number of which reaches more than 60 percent of the total population of around 27 million people. Islam has colored all aspects of life since independence from Britain on August 31, 1956, the Government implemented policies that were always based on Islamic values. This is stated in the country's constitution. Based on the definition of article 160 of the Law, all ethnic Malays are considered Muslims, even though the constitution theoretically guarantees freedom of religion

Malaysia consists of two main areas separated by the South China Sea, Kuala Lumpur is the official capital and largest city in Malaysia. Putrajaya on the other hand, is seen as the administrative capital of the federal government of Malaysia. Although many executive and judicial branches of the federal government have moved there (to escape the growing congestion in Kuala Lumpur. Putrajaya is enshrined in the name of

Malaysia's first Prime Minister Tunku Abdul Rahman Putra. visits, everyone wears pink robes.

Malaysia is one of the countries with the most advanced level of economy in the Southeast Asian region, which has been transformed into a modern city with its iconic Petronas twin towers (Twin Tower), some people in the neighboring country consider that twin architecture is one of the tallest buildings in the world. , has the meaning of a symbol of harmony.

The challenge for Malaysia in the 21st century is how to create a democratic Muslim society in the midst of multi-ethnic and religious life, explained senior observer from the BBC, Roger Hardy, in his article titled Malaysia Islam and Multi-Culturalism.

Nevertheless, Islamic discourse in Malaysia is related to the development of Islam which is very advanced, one of the grandest mosque buildings in Putra Jaya can be seen, symbolizing the glory of Islam is starting to rise.

METHOD

The research method in this case is a qualitative research using a literature review approach. Literature review is a collection of theories obtained from various sources that will be used as reference material in carrying out research activities or making scientific papers. In this case, the theoretical basis can be taken from various media, such as journals, theses, articles, news, newspapers, and many more. However, in this study the authors took several references from journals related to the development of Islam in Malaysia

RESULTS AND DISCUSSION

The Malaysian government is very committed to the importance of da'wah as an apriorative action for the development of Islam in Malaysia. There is government awareness about the importance of Islamic morality in facing the world's global challenges. We can see this development in several political policies that were developed based on Islamic policies since mid-1981. This year there is a well-known term, namely aboard Islamic infrastructure which aims to cover all activities of Muslim people in Malaysia. The most obvious commitment was the establishment of the Islamic Bank in 1983. Similarly, the establishment of the International Islamic University also in 1983, and the Islamic insurance company in 1985.

Islamic da'wah that is so prominent in Malaysia is the attention to economic development by implementing an Islamic economic system in various banking and other economic sectors. The Islamic economy which is a pillar in the development of Islamic da'wah in Malaysia has made the Islamic banking system dominate several Malaysian economic systems. Hajj savings is a savings system that is the first to guarantee the community in planning the pilgrimage. This capability is very beneficial for the development of Islamic financial institutions in Malaysia, Thus the results found in this literature review research are the Islamic Banking System. Malaysia in supervising and overseeing Islamic banks. In the same year, the kingdom passed the 1983 Royal Investment Deed which authorized the kingdom to issue investment certificates based on sharia principles. In line with this objective, at the beginning of 1993 as many as 21 Islamic bank products had been successfully realized including al-Wadiah, al-Mudharabah, al-Musyarakah, al-Murabahah, al-Bai bithaman ajil, Bai'ul-salam, al-Ijarah, al-Bai al-ta'jiri, al-Wakalah, al-Rahn, al-Qardhul hassan and al-Kafalah. On March 4, 1994 Bank Negara Malaysia has launched a Profitless Banking Scheme (SPTF) in which existing financial institutions are justified and encouraged to offer services based on sharia principles. Then at the end of 1993, the Islamic Banking System in Malaysia already contained an Islamic bank and 20 conventional financial institutions consisting of 10 commercial banks, 8 financial companies and 2 merchant banks that offered services and products based on Islamic principles. In addition, on January 3, 1994, the Islamic inter-bank money market was implemented. In fact, without the seriousness and unified support from the government, the Islamic banking system in Malaysia would not have

progressed so far.

Mosque construction

The mosque is a place where Muslims perform the five daily obligatory prayers in congregation as well as being a place of charity. The mosque is also the foundation for Muslims to carry out various activities related to the interests and progress of Islamic society. The importance of the role of this mosque, makes the mosque more respectable than other buildings on this earth of Allah. The mosque is the 'House of Allah' which belongs to all Muslims and the symbol of the holy religion of Islam.

Islamic education

The International Islamic University (UIA), which was established in 1983, is a beacon of Islamic education in Malaysia. This Islamic Higher Study Center combines various disciplines with a clear, broad and dynamic stability of faith and understanding of Islam. The graduates who come from 73 countries symbolize how the quality of education and the quality of the teaching staff are accepted and accepted by the community.

Zakat Management

Zakat which is the fourth pillar of Islam has never been neglected by the government in designing a more efficient and systematic collection, management and distribution system. This is because zakat is one of the main sources or funds for Baitulmal in carrying out various programs and establishing special social, benevolent and educational centers to help the Islamic community in addition to giving zakat quotes to the eight asnaf (groups) that have been determined by syaraque.

DISCUSSION

In fact, the concept of Islamic economic development departs from the development of human resources and mastery of technology as the main drivers of economic development. Human resource development encapsulates all human potential and empowerment and quality from a spiritual and moral standpoint. Economic development is related to the development of a fair financial system and basis for global trade. Also equal distribution of social freedom, economic justice, technological development, business and utilization and so on.

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CONCLUSION

It is recorded in history that Islam was evenly embraced by the population in Malaysia in the XII century, coinciding with the arrival of Islam in India and Indochina. Islam entered Malaysia brought by traders from Arab countries via Malacca which at that time was a trading center, traders stopped at peninsular ports. Islamic development and progress that has been achieved by the Malaysian state, provides a meaningful phenomenon for other nations that live side by side with multiethnicity and religion, so that it can become an Islamically meaningful picture of all sectors of life that occur in Malaysia .

ACKNOWLEDGEMENT

The development of Islamic progress in Malaysia Since the 1980s, Malaysia has experienced a revival marked by the splendor of da'wah activities and Islamic studies by intellectuals. Religious events as a da'wah process in the spread of Islam in Malaysia, the more widespread the introduction of Islam is further enhanced. Every year this country organizes international activities, namely Musabaqah Tilawatil Quran which is always followed by reciters and qoriah in Indonesia.

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