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### Research Article

# The Development Of Islamic Liberal And Its Impact On Muslim In Malaysia

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**Abstract.** Liberal Islamic thought has begun to take root and grow firmly in Malaysia since the era of colonialism, especially British colonialism since the 18th century. The Liberal Islamic narrative occurs when Muslims have an ideology of liberalism. The distribution of studies includes various disciplines: the development of liberalism, its effects in Malaysia, and preaching strategies to curb its contagion. This study focuses on the history of the development of liberalism in general and Liberal Islam in principle as well as its implications and solutions. This study is a qualitative study and through content analysis from related books and articles. This study examines Malay-language articles, journals, scientific studies, theses, and papers, as well as English-language writings and opinions from Western scholars. From the results of this study, the researcher found that Liberal Islam has spread into the ideology of the Malaysian Muslim community because of a lack of understanding of Islam as a whole and a desire for progress and progressiveness. This also stems from the community's desire to see Islam

as simple and accommodating to all community issues. They think Islam is a rational religion, not one that refers to the authentic texts, the Quran and the Sunnah.

**Keywords:** Liberalism, Islamic Liberal, Religion Pluralism, Humanitarian Rights

## **INTRODUCTION**

The call to Allah SWT begins by binding the human heart to the nature of rabbaniah which then becomes solid to implement all the laws of Allah SWT with full fairness and love. Because Allah SWT is the ultimate beneficiary of da'wah rather than the preacher or his followers (Mubasyaroh, 2016). Da'wah to Allah SWT also refers to the act of encouraging others to fully rely on his commandments and regulations. Whereas every commandment of Allah SWT promotes good and guards against evil happening to people. Thus, through His generosity to everyone, especially those who believe, Allah SWT demonstrates His power. The majority of Muslim society, particularly in Malaysia, is influenced by currents that are not founded on the Quran and the Sunnah (Jamaludin & Ibrahim, 2022). Movements like liberalism, which were spawned by the strife and discontent among Christians in Europe over the clergy, are now being utilised as weapons to overthrow Muslim nations all over the world. Liberalist groups often interpret Islamic religious teachings very loosely, freely, and even almost leave the line of religious truth (Mursidin & Mahmudin, 2023).

## **LITERATURE REVIEW**

According to the Cambridge Dictionary, liberalism is defined as "an attitude of recognising and permitting many diverse sorts of views or behaviour," which is another way of saying that it respects and takes into account many types of beliefs and character. Another time it was said, "the political belief that there should be free trade, that people should be allowed more personal freedom, and that changes in society should be made gradually," which means as a political belief that emphasises the need for free trade, people should be given more a lot of personal freedom, and these changes happen wisely to society (Cambridge University Press, 2020).

Liberalism entails liberty. This term refers to the English word "liberty" and the French word "liberte," which meaning "free." While Syeikh Sulaiman al-Khirasi claims in his book that "liberalism is a school of thinking that promotes individual freedom," Libraliyah al-Khirasyi explains in her writing that this is not the case (Adams, 2004). Liberalism also often uses slogans that are seen to attract interest current society. The liberalism movement often claims that its movement is important in facing the challenges from the west, modernization, globalization, information technology and external challenges (Kamil, Khambali, & Ramli, 2022).

## **RESEARCH METHODS**

This research involves the investigation of written sources. As a result, the researcher gathered information about the topic under study using the library research process. The researcher consults Malay-language articles, journals, scientific studies, theses, and papers as well as English-language writings and viewpoints from

Western researchers in order to conduct qualitative research and content analysis. For the debate of the liberal Islam narrative and the topic of how to rein in liberalism in Malaysia, the researcher conducted a content analysis of three key articles from the writings of Khalif Muammar A Harris (2018) and Norsaleha Mohd Salleh (2015).

## **THE DEVELOPMENT OF ISLAMIC LIBERAL AND ITS EFFECTS ON MUSLIM IN MALAYSIA**

The phenomenon of Liberal Islam can be seen to occur in many cases where a Muslim accepts liberalism as his ideology, and unashamedly claims to be a liberal Muslim, a progressive Muslim, and other brands, they are not only accept and allow liberal ideas but also justify them by reinterpreting Islam to be compatible with the understanding of liberalism that he adheres to. (Harris, 2022)

Numerous European institutions applaud and support their work because they recognise the need to develop a new form of Islam that is liberal and compatible with Western ideals of Islam is to truly be prevented from being a threat to Europe. According to Ibrahim, Latifah, Awang, Abdul Kadir, & Mohd Othman (2013): "This school of liberalism advocates for the opening of the *ijtihad* door as well as an open, modern interpretation of Islam in order to advance Muslims' thought. However, when they demand pluralistic interpretations of Islam, contest the *shari'a* of Allah SWT and the laws of *fiqh* with reasoned reasons, and oppose the execution of religious moral norms, they frequently transgress religious bounds."

Since the era of colonialism, particularly British colonialism since the 18th century, liberal Islamic philosophy has started to take root and grow firmly in Malaysia (Havedal, 2006). Although during the time, Muslims in particular were at risk due to the British occupation in Malaya. Different legal, administrative, and other systems were introduced by the British. And there was a really strong sense of Muslim togetherness at the time. The Islamic struggle is still aimed at achieving independence from colonialism and British control. Malaya's independence from British rule led to a degree of increased Islamization among the populace, starting with the government. However, a small number of Muslims are liberally influenced and hostile to Islam from inside (A. Harris, 2018)

### **Religious Pluralism**

One of Indonesia's leading representatives of liberal Islam, Nurcholish Madjid (2005) said: "God is the hub of a wheel, with other religions' courses making up its spokes. The esoteric (inner) and exoteric (outer) levels of religion are also separated by perennial philosophy. The exoteric level is where religions diverge from one another and where they also converge. Therefore, One God, Many Ways, makes Pluralism a law of God (*Sunnatullah*) that will never alter, making it difficult to oppose or refute."

Each person's perspective makes it relative to say that each religion holds that only its God and teachings are absolute truths. This is so that all teachings of the divine, according to pluralism, teach kindness and are accurate. Muslims should instead concentrate on improving themselves, according to certain liberal Islamic philosophers, as divine judgement is the same for all religions' adherents.

Misunderstanding in the meaning of the verse of Allah SWT,

يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

It means: "O people! Worship your Lord who has created you and those before you, so that you (become those who) fear." (Al-Baqarah (2): 21).

The group of pluralism thinks that the meaning of this verse is that whoever worships any God and truly believes and becomes a pious person, then he is a person who obeys his religion. While Allah SWT says in another surah,

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Meaning: "And whoever seeks a religion other than Islam, it will not be accepted from him, and he will be among the losers in the Hereafter." (Ali 'Imran (3): 85)

Thinking feels as if Allah SWT accepts various devotions as long as they have a divine concept and every divine concept will definitely achieve devotion to Allah SWT. Although Islam recognizes the existence of other religions, it does not mean that Islam recognizes and allows other religions other than Islam. The measure of truth in a religion, does not lie only in the good practices that are recommended, but what is important is monotheism in Allah SWT, the One God, there is no God or worship other than Allah SWT.

### Gender Equality

The Sisters in Islam group, together with several NGOs (Non Government Organizations) oppose the Islamic Family (RUUKI), (Federal Territories), and (Amendment) Bill. Their comments and recommendations are as follows (Islam, 2005). "Our proposal is to ensure that the interests and welfare of the existing wife are fairly guaranteed, at least financially, based on the principle of Islamic law that polygamous marriages that bring harm and injustice to the wife are actually not permitted by the holy verse of the Qur'an 'an that so emphasizes and preserves justice for women and children" As Allah SWT said,

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَّةَ وَرُبُعٍ  
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

Meaning: "And if you fear not being fair to the orphan girls (when you marry them), then marry whomever you like from (other) girls: two, three or four. Then if you fear that there will not be justice (between your wives) then (marry) only one, or (use) the female slaves you have. That is closer (to prevent) so that you do not commit injustice." (An-Nisa (4): 3)

And also Allah SWT said,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ  
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning: "O you who believe, do not consume (use) your wealth among yourselves in the wrong way (deceit, gambling and so on), except by way of business that is carried out willingly among you, and do not you are killing each other. Indeed, God always has mercy on you." (An-Nisa (4): 29)

"Unfortunately, the new provisions of subsection (9) in the 2005 Amendment can be misused by irresponsible husbands. This abuse can happen because subsection (9) states that "either party to the marriage" can apply for any assets acquired during their marriage to be divided between them. This has the implication that the husband can also request that the assets that are already registered in the name of the existing wife during their marriage are also partially divided to him (the husband) or that their matrimonial home is sold when the husband remarries. This will bring a very unfair situation to the existing wife and children. An irresponsible husband may claim the existing wife's property or claim that the property that was previously given to the existing wife is still part of the husband's property or want their matrimonial home to be sold to get money to support his new wife."

### Women's Private Parts

Liberal Islamic thinking is on the issue of women's private parts. It is said that they need to bring Muslim women out of fashion stagnation. They see the issue of veils, robes and covering the aurat as something that affects women and Muslim women need to be freed from clothing that covers the aurat (Mohd Nor, 2011). This group misinterprets the words of Allah SWT,

يٰۤاَيُّهَا اٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّوْرِى سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسٌ اَلتَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ  
مِّنْ ءَايٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ

It means: "O children of Adam! Verily, We have sent down to you (materials for) clothes covering your private parts, and clothes for adornment; and the clothes that are in the form of piety are the best. That is one of the signs (bounties) of God (and His mercy to His servants) so that they remember him (and be grateful)." (Al-A'raf (7): 26).

They argue with the verse above to uphold the command to cover the private parts is more about charity and a sincere heart which they also understand as "taqwa". Hafiz Firdaus in his writing, "Last February Malaysian Muslims were shocked by an article entitled Understanding Women's Aurat which was published in al-Islam magazine and Mingguan Malaysia newspaper (2004). The article was chosen by Astora Jabat and he claimed it was originally written by a man named Zainudin Idris. The article also got the writer's attention. In short, it claims that the aurat that must be covered by women according to Islamic shari'a is only the front and back genitalia. In fact, he wrote: "If the chest and back are open, even if their prayer is considered valid, what else is outside of prayer." Astora Jabat asserted in a meeting (together with

Maza Mufti of Perlis), "Qaradawi says it is valid to pray if one does not cover the aurat", while the legal perspective is fatwad in a place where there is urgency and is not relevant in the context of Malaysia (Saat, 2018).

### Defending Human Rights: Lesbian, Gay, Bisexual and Transgender (LGBT)

Islam totally rejects LGBT and Muslims see it as a very big sin. It is one of the biggest sins of human heinousness. Originally, humans were created by Allah SWT, male or female and He made them in pairs. And if there is any ambiguity, it is called 'khunsa'.

Arifin (2018) said: "LGBT groups in this country need to comply with the National Fatwa Committee's Muzakarah which decided that a person born male is still male, and vice versa. The act of fighting for the rights of Lesbian, Gay, Bisexual and Transsexual (LGBT) people clearly does not respect the fatwa that makes it illegal for an individual to change their gender, including through surgery."

Allah SWT said,

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى

Meaning: "Then God made from him two types - male and female." (Al-Qiyamah (75): 39)

Allah SWT said,

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ إِنَّكُمْ لَتَأْتُونَ  
الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

Meaning: "And Prophet Lut also (We sent). Remember when he said to his people: "Should you do an abominable deed, which none of the inhabitants of this world has done before you? "Indeed you come to men to satisfy your lust by leaving women, even you are a people who go beyond the limits"." (Al-A'raf (7): 80-81).

The freedom of Human Rights (HAM) that revolves around human thinking only produces destruction and harm to humans only. AFP (2018) in European news surprised the world where, "the German government today approved a draft law allowing the choice of a third gender on birth certificates for babies who are not clear whether they are male or female. In a move described by the Minister of Justice as 'long overdue', the centre-left coalition of Chancellor Angela Merkel's administration passed a bill allowing children born as intersex (in between genders) to be registered as 'multiple.' The move followed a decision by a top tribunal. Germany last November that the current rules regarding public status are considered discriminatory against intersex people, recognizing that an individual's sexuality identification is protected as a fundamental right."

The sentiment of 'discrimination' is promoted to win their agenda to make the LGBT agenda a success. And these policies become the concern of Muslims in Malaysia if the voices of human rights understood by the liberals get the attention of

the people and also the international community. This basically puts pressure on the Malaysian government to respond. And these efforts have already been championed by Sisters In Islam where BERNAMA reported (2019), "The High Court here, today, rejected the application of Sisters In Islam (SIS) Forum (Malaysia) to challenge the decision of the Selangor Fatwa Committee, Selangor Islamic Religious Council (MAIS) which declared the organization to be misguided and deviated from the true teachings of Islam, and decided that the issue of fatwas was within the exclusive jurisdiction of the Syariah Court." (Islam, 2019).

The human rights struggle of this liberal Muslim group started since it was declared heretical by the state fatwa as reported, groups in line with SIS also need to understand that the fatwa that has been gazetted since July 2014 is binding from a legal point of view and recognized in the state Syariah court. Therefore, the attempt of some parties who try to downplay the true scope of this fatwa by labeling it as just the mufti's view or stance is completely rejected (Tajuddin, 2016).

Liberal Muslims who are mostly professionals do not actually follow the procedures and do not understand the procedures of the state fatwa (Ali et al., 2019; Khairuldin, Anas, Embong, Ismail, & Hanapi, 2019). As if the state Mufti's decision is an immature and conservative decision. While the fatwa process is so detailed from Selangor State Mufti Department as stated:

- (1) Application from government, private or individual agencies to obtain a fatwa for new issues.
- (2) Conducting Studies. If there is a new issue, then the study will be carried out and subsequently prepare a paper to be presented in the meeting.
- (3) Implementation of the Meeting. The Mufti will chair the Fatwa Committee Meeting to discuss the issue and make a decision.
- (4) Notification to MAIS. Mufti will present the decision of the fatwa in the MAIS Meeting.
- (5) Apply for Consent. After carefully weighing a fatwa (if gazetted). MAIS will make recommendations to D.Y.M.M. Sultan of Selangor to get approval for publication.
- (6) Notification to the Government. After being approved by D.Y.M.M. The Sultan of Selangor, MAIS must inform the State Council of the Fatwa.
- (7) Gazetteing Once notified to the State Government, the fatwa must be published in the gazette.

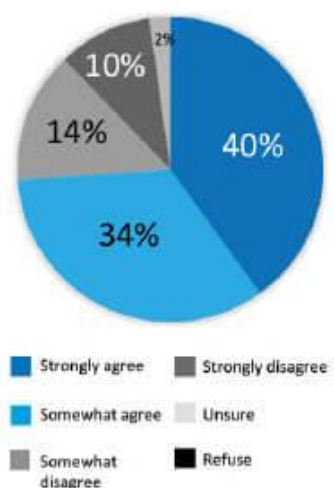
Therefore, the efforts of Liberal Muslims to challenge the fatwa and its publication will not stop as long as there is support and support from followers or communities that share the same religious beliefs. At the same time, they can also take advantage of Malaysians, the majority of whom are Malays who are easy to sympathize with, as well as other races who care about human rights or the right to speak by using the 'public attention' method to gain sympathy and community support.

### **Steps to Handle and Contain Liberalism in Malaysia**

This article was written by Dr. Norsaleha, lecturer at Usuluddin Department, Selangor International Islamic University College (KUIS). This article emphasizes the reflection of feminism and liberalism that often go hand in hand where the liberals

often see the oppression of you good women in terms of professional ethics not to mention the grip of religion especially the holy religion of Islam. According to Ismail (2017) "the feminism movement emerged from the reality of Western society that looks down on the position of women." Similarly, during the times of the ignorant Arabs where daughters were killed and women were clearly used as sex tools for the gratification of lust and it is not surprising that during those times, prostitution of women in brothels became a normal thing that did not humiliate. This argument is in line with Kamani (2017) that most Malaysian are strongly agree that government should control the culture, values, and tradition of Malaysia as shown on the next figure.

**Figure 1.** Responses to the statement "The Government should control all citizens to protect Malaysia's cultures, values, and traditions?"



Norsaleha asserted in her research (2010), "in facing social challenges, women are divided into three groups. The first group involved with social problems and influenced by Daqyah and Western propaganda until they became a major contributor to the social problems and moral decline of Muslim women in Malaysia. The second group is the group of women who do not care what is happening around them. Their principle, as long as they live happily, comfortably and peacefully with their families and children, they don't care about any danger that comes as long as their children and their families are safe. The third group is the women who are concerned with the problems faced by their people, even if the problem is not their family's problem, not their children's problem, not their relatives' problem, but they are called to contribute energy, give awareness and understanding to the first group and secondly the importance of awareness and understanding of Islam to be lived together and shared with others."

Therefore, from the discussion and analysis of the article, these four steps are able to deal with and curb liberalism and the current of thought in Malaysia, especially Liberal Islamic thought which is now the main slander to the Muslim community in Malaysia.



### Preserving the Study of Tafsir al-Quran

Like the discussion on the previous topic, it was found that the Liberals always use the arguments of the Quran by bringing their own rational understanding and purportedly announcing that it is from the views and texts of Islam, especially the Quran. It is clear that this group does not have a methodological basis to understand the verses of Allah SWT, not to mention the requirements to be a commentator. Thus they interpret and interpret the Qur'an with their lusts only.

Similarly, the emphasis on Quranic interpretation studies needs to be emphasized to prospective Islamic Studies graduates who will later serve the community. In universities, the interpretation studies offered are based on the interests of a department or faculty in the relevant institutions. For example, the study of interpretation in the Sharia section focuses more on the study of interpretation of legal verses. While the study of tafsir in the Usuluddin and Al-Qur'an & Sunnah studies also discusses the methodology of writing, the flow of tafsir, issues and problems in the study of tafsir such as israiliyyat, orientalist interpretation and contemporary tafsir studies (Ibrahim et al., 2013).

Ibrahim added again, "in the above courses, some current issues were also debated such as the interpretation methodology of Liberal Islam supporters towards the Qur'an. Among other things that are tried to be highlighted in this subject are the sources of Liberal Islamic interpretation as well as the issues that the Liberal Islamic trend tries to highlight through several verses of the Qur'an, including issues related to women such as polygamy, aurat, leadership, inheritance and others. Based on these issues, Liberal Muslims reject the interpretations of previous scholars and prefer opinions such as Fatima Mernissi and Rifaat Hassan who are figures who fight for women's rights."

As in the verses of the Qur'an, Allah SWT says,

يٰۤاَيُّهَا اٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّوْرِي سَوْءَتِكُمْ وَّرِيْشًا وَّلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ  
مِّنْ ءَايٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ

It means: "O children of Adam! Verily, We have sent down to you (materials for) clothes covering your private parts, and clothes for adornment; and the clothes that are in the form of piety are the best. That is one of the signs (bounties) of God (and His mercy to His servants) so that they remember him (and be grateful)." Al-A'raf (7): 26

According to Ibnu Katsir, from this verse, Allah SWT has made clothes and ornaments for them. Clothes to cover private parts, while jewelry is to beautify one's appearance. Ibn Jarir said that ar-Riyasy according to the Arabic term is household furniture and clothing accessories. Al-Aufi narrated from Ibn Abbas that ar-Risy means clothing, while al-Disy means luxury. Likewise, some scholars read "libasut taqwa" with the nasab movement, while others read it as rafa' as muftada, and zalika

khair is positioned as his khabar. Scholars of tafsir differ on its meaning. Ikrimah said that what is meant by libasut taqwa is the clothing worn by pious people on the Day of Resurrection. Thus, according to the narration of Ibnu Abu Hatim, Zaid ibnu Ali, As-Saddi, Qatadah, and Ibnu Juraij said that taqwa libasut is faith. Whereas according to Al-Aufi, from Ibnu Abbas, libasut taqwa is a righteous deed (Supriatna, 2022).

### **Preserving the Study of Hadith**

The same is the case with hadith studies, where hadiths are generally divided into two, namely hadith mutawatir and hadith ahad. But the Liberals have considered the Sunday hadith not included in the Islamic argument. Just as SIS has questioned the validity of the words of the Prophet SAW which means,

"On the authority of Abu Hurairah RA, on the authority of the Messenger of Allah, peace and blessings be upon him, who said, "If I were to order someone to prostrate to someone, I would certainly order the wife to prostrate to her husband." (HR al-Tirmidhi)

For SIS, this hadith does not reach the level of sahih hadith because it is a Sunday hadith and does not reach tawatur and its narrator is doubtful about its authenticity. According to Nor (2013), "from the explanation of SIS, SIS does not understand the division of hadith firmly. For SIS, the authentic hadith is tawatur only, while Sunday news is not authentic. So because of that they rejected all Sunday hadiths."

Zulhimi in the book *Contemporary Issues in the Study of Hadith* (2013), highlighted the opinion of al-Khatib, which is, "a hadith is authentic when it fulfills five characteristics, namely, the arrangement of the narrators is continuous, the text of the hadith is transmitted from a fair narrator (thiqah), the narrator's memory strong, the content of the hadith does not contradict other authentic hadiths and it does not have any defects."

Therefore, the science of Hadith study is an obligation to be studied before seeing and understanding a hadith. In particular, it is the science of takhrij al-hadith (extraction of hadith). It is a science that emphasizes knowledge about the origins of a hadith, the strength of its narrators and the conditions set by the author of the hadith book (Nor, 2013).

### **Preserving the Study of Faith**

The study of faith is one of the important fields of study to defend the identity of Muslims, especially nowadays when the Islamic world is facing threats with the advent of secularism, liberalism, hedonism and terrorism (Ibrahim et al., 2013). Through Creed Studies, students will be exposed to the true concept of Islamic creed based on the Quran and Sunnah and equip students with prophetic and apostolic creed. It discusses the deviation of belief that occurs in society as well as how to deal with issues related to belief. And it also exposes the students with scientific arguments that allow them to reject all accusations and wild allegations especially from the enemies of Islam such as Liberal Islam.

Instead of learning the creed, it will produce a healthy and true Islamic thought. It is because belief cannot be separated from the box of human reason as happened to the Secularism-Liberalism group especially at the beginning of the split between European intellectuals and the Church. Because Islam is a creed that binds believers to rules and a system of life that is blessed and protected by Allah SWT who is All-Knowing, All-Compassionate and All-Creator. Therefore, many things and human plans that are thought out of their rational box, which are considered rational, are not necessarily useful and thoughtful let alone true.

Because of that the term belief means "allowing something with full confidence without any feeling of doubt and doubt. The belief must be strong and true so that it can push the body and soul towards carrying out all the commands and abandoning all the prohibitions,"

Thus, from the thought of the true Islamic faith, the true Islamic thought also arose. Because the thought of Islam or Islamization is very necessary to curb the entry of heretical and deviant thoughts including liberalism. For example, Latheefa Koya (2019) has reminded the public not to force women to wear veils. He emphasized again that he does not agree that people are forced to wear hijab. This is not the Islamic way when there is no compulsion in Islam. And finally, he raised the question of whether a woman will go to hell, apostate and become a bitch if she is not veiled?

Although her assertion may lead to preaching to women who have not yet worn the hijab to get closer to Islam and understand Islam and then cover the aurat perfectly, but her loud statements and becoming viral on social media, will trigger new ideas that are seen as progressive in understanding Islam. While the application of the law remains the same for all Muslims, only the preaching methodology is different.

### Promoting Women's Dignity Awareness Program in Islam

In the article review, Norsaleha debated ISMA's efforts in the process of addressing and curbing Liberalism-Feminism among Muslim women in Malaysia. Being education (tarbiah) as the basis as Allah SWT said,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Meaning: "He is the one who has sent among the people (Arabs) who are Ummiyyin, a Messenger (Prophet Muhammad s.a.w) from their own people, who recites to them the verses of God (which prove the oneness of God and His power), and cleanse them (from misguided beliefs), and teach them the Book of God (Al-Quran) and Hikmah (deep knowledge of Islamic law). And indeed they before (the arrival of the Prophet Muhammad) were in clear error." Al-Jumu'ah (62): 2

ISMA emphasizes the 'Usrah' program. N. M. Salleh (2015) explained, "usrah aims to educate women with the values of femininity and the role that needs to be played as servants of God on this earth. This Usrah is also implemented to answer the questions and doubts raised by the feminists regarding the role and responsibility of

a Muslim woman. Women's Usrah uses the Soleha Women's Module by Abu Ala al-Maududi and the book Women in the Qur'an by the Sheikh."

In addition to this, ISMA also launched the Women's Honor campaign because of Islam through the Jom Tutup Aurat campaign, Say no to Valentine Day, a campaign to live healthy and avoid adultery during the New Year and Independence Day every year. In 2014, Wanita ISMA managed to distribute a total of 41,100 campaign leaflets to Malaysians (Suzuruddin, 2016).

It is a success where ISMA has also used the medium of social media to get a high reach such as on the portal Sinar Harian (2.03 million likers) and Blog Helen Ang (5.73 million likers) far compared to the SIS twitter page which only has 13,700 tweets, 25,200 followers and 990 likers until 27 November 2019). However, the dissemination of this information needs to be constantly developed so that it becomes the first weapon and shield that reaches the fingertips of every social media user in Malaysia.

## **CONCLUSION**

Liberalism was born and sparked from the will of people who do not have faith and follow their passions too much. The human tendency to be more successful is included in the noble teachings of Islam. However, the early Protestants were not satisfied with the Orthodox Christian Church and then fought against the Church and further fell into more real error and destruction.

The Protestants then brought ideas of freedom such as liberalism and secularism that started in France and triggered the Renaissance era. Europe reached the peak of success with the Ottoman Caliphate in the 17th and 18th centuries, better known as the era of the Industrial Revolution. But at the same time, the socio-economic gap between upper class people and lower class people is getting wider. This is a string of human greed with the idea of capitalism that only wins the interested groups and the upper class who get a large ratio of profit compared to the results of the efforts of the subordinates. European society was advanced but the level of morality and humanity was going backwards at that time.

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Thoughts and ideas of active liberalism were spread during the colonization of European countries on Eastern countries. Especially in the 15th century until the 18th century, where Malaysia itself was colonized by the Portuguese, Dutch and English from the West. Apart from expanding international relations and also importing basic materials from the East, Western colonists also took the opportunity to spread Christianity in the East. Christian teachings that are increasingly divided into Protestants that are mixed with teachings from rationalism have permeated into the Islamic countries in the east, especially Malaysia.

Since Malaysia's independence in 1957, the struggle of Islamic activists to liberate Malaysia from the British colony started from the grip of the government to the grip of thought. Islamization has been happening rapidly since the 1970s which

was popularized by Ismail Faruqi in the West and Naqib al-Attas in Malaysia and also with the return of graduates from the Middle East, especially those who studied at al-Azhar University, Egypt. Islamization efforts are expanding where graduates and professionals returning from the United Kingdom, the United States and others have added to the efforts of Islamization and community education, especially in major cities in Malaysia.

However, the impact of colonialism on the thinking of some professionals and politicians who are progressive and rational, are too influenced by Western trends of thought that highlight secularism, liberalism, feminism, capitalism and others. A great clash between these thoughts with the current of progress and also Islamization mixed with liberalism until the formation of Liberal Islam.

This great attack is not only confusing, but also very dangerous to the community and the new generation because this liberal Islam is promoted by some leaders and community icons who are Malay and also Muslim. The idea of progressive Islam has never been denied its existence because Islam is a perfect religion and always encourages believers to always be knowledgeable and progress in this world and the hereafter. But when people do not make religion the basis of progress and progress, then that success is nothing but a success that awaits its own destruction.

Therefore, efforts to contain and overcome the contagion of these thoughts and attacks need to be extended to the grassroots. Starting with religious education, especially creed and Sharia so that it is balanced and fair in its needs. Creed to curb misguided thoughts and also trends of thought that go beyond the limits of Sharia. And the knowledge of Sharia to evaluate the needs of human welfare so as not to fall into mafsad but within the framework and limits of Sharia. Wallahua'alam.

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