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The Role of Islamic Center for Blocking Idealogy of Syiah Around Polytechnic Students'

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Abstract

Shiah is a misconception that cannot be practiced in Malaysia. This story has been gazetted as a stray and dangerous by some Malaysian government agencies such as the State Fatwa Council and the Islamic Development Department (JAKIM). This study addresses the role of polytechnics through an effort centred by the Islamic Centre in preparing students in the face of this increasingly transmitted Shiah phenomenon in Malaysia. This study was carried out through Statistical knowledge approach through the use of SPSS (Statistical Packages for Social Science) software where 150 students were selected randomly. This student selection refers to Intervals which is higher than 95%. This study is also in response to the effectiveness of the effort as well as to know the weaknesses and improvements to the role of the existing Islamic Centre.

Key-word: - Islamic Centre Responsibility, Shia Ideology, Polytechnic Student, Statistic, Effectively.

1. Introduction

The Shiah Mazhab is a doctrine which has been misguided by the Department of Islamic Development Malaysia (JAKIM) and the National Fatwa Council due to differences in the Sunnah (Sunni), especially in relation to the creed and faith. Apart from the Shia, there are 56 further teachings that have been gazetted and are as follows:
  i.   Ajaran Hj.Kadar Ahmad
  ii.   Al-Ma`unah
  iii. Ajaran Ayah Pin
  iv.   Ajaran Ahmadiah/ Qadiani
  v.   Ajaran Martabat Tujuh
  vi.   Ajaran Hassan Anak Rimau
  vii. Al-Arqam, dll
(Source: Jabatan Kemajuan Islam Malaysia)

The Sunni or Ahlu Sunnah sect actually has many breakdowns of opinion flows, but it is not perceived as the difference in the flow is only related to furuk (furu'iyah) matters and yet adheres to the same faith and monotheism based on the Al-Quran and As-Sunnah. The difference in opinion regarding Feqah knowledge (ushul fiqh) does not make a person astray or infidel as much as it is agreed upon by the Jumhul Ulama. Actually, there are many Islamic sects that are valid and does not conflict with Islamic law, but there are so many four sects and accepted by the Islamic world today;

i.   Mazhab Syafie (founded by Imam Muhammad bin Idris as-Syafie)
ii.   Mazhab Hanafi (founded by Imam Abu Hanifah)
iii. Mazhab Maliki (founded by Imam Malik bin Anas)
iv.   Mazhab Hambali (founded by Imam Ahmad bin Hambal)

This research is a perspective study or view by young people about the awareness and knowledge of the deviant teachings in Malaysia especially the Shia teachings that are increasingly spreading in every corner of the world until the world has begun to feel that our country has forced the government and the religious authorities to adopt it as Illegal in terms of national legislation. This study was proven by using statistical methods, taking into account several indicators such as Principal Component Analysis (PCA), Back Elimination Method (BEM), Regression Method and Significant Indicators. To answer the questions in this study, 150 respondents were randomly selected and all were Muslim students at Port Dickson Polytechnic.

2. Objective

The purpose of this study is as follows;
i.   Know the level of knowledge of Port Dickson Polytechnic students on the correct Islamic faith.
ii.   Knowing the effectiveness of Islamic Religious Education and functionality of the Islamic Centre in Polytechnics in the application of the Islamic faith.
iii. Knowing the level of influence of Shia ideology on the students of Port Dickson Polytechnic.

3. Scope of Study

This study only covers some of the following;
i.   150 Muslim students were randomly selected as respondents.
ii.   Analysed by using SPSS software (*Statistical Package for Social Science*).
iii. Primary data acquisition is based on questionnaire conducted by face to face interview through data approach collected from the field (original data).

4. Problem Statement

4.1.   History of Shia

The Shia Mazhab is a political sect that was expressed through hatred and disappointment when Saidina Ali bin Abu Tholib was not elected to be the Khalifah after the death of Prophet Muhammad s.a.w. Instead Saidina Abu Bakar As-Siddiq r.a who was elected as khalifah through syura system (Ali Imran: 159, Al-Syura: 38). So Saidina Abu Bakr has been dismissed by the Shiites.

QS Ali Imraan: 159
فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩)
It means: "It is because of mercy from Allah that you are gentle toward them. If you were tough and hard-hearted, they would have stayed away from you. So forgive them, beg forgiveness for them, and talk with them in the affair. Then when you have decided, then put your trust in God. Verily Allah loves those who put their trust in Him. "(QS Ali Imran: 159)

QS Asy-Syuura: 38
(٣٨)وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
It means: "And those who receive the call of their Lord and establish their prayer, and their affair with (their) affair between them; And they spend a portion of what We have given them. "(QS Asy Syura: 38)

4.2   Shia Hazards

In general, Shia are a group that believes that Ali Bin Abi Talib is the most qualified person and the right to be the Khalifah after the Messenger of Allah. Although this is a common definition for the Shia, there are extremists (Al-Ghulat) among the Shia who are extremist to claim and believe that Ali Bin Abi Talib is the person he should be an apostle instead of Muhammad Bin Abdullah (the Messenger of Allah). They claim that Gabriel had made a mistake when delivering revelation. Shia is not a sect, cannot be regarded as a sect in Islam even Shia is regarded as a fraction of Islam. In essence, Shia are not of the Muslims. The detailed reason that Shia is not part of Islam will we understand through the faith of the Shiites as follows:

4.2.1　Comparing the Sahabat ra

In accordance with the definition of the Shia as a group that states Ali Bin Abi Talib as the most qualified and rightful Khalifah after the Prophet, the Shia denied the caliphate of the 3 Khalifah of Islam before Ali Bin Abi Talib, claiming they were the usurpers of power even to denounce them. It is not enough that they abandon the companions who support the caliphate of 3 Khalifah of Islam before Ali Bin Abi Talib. Because of this, the Shia believed that all the Companions of the Prophet had apostatized after his death except for a few Sahabat.

As a Muslim, we must understand that the implications or implications of the Aqidah of these companions are so powerful. Know that intermediaries or intermediaries between us and the Messenger of Allah are from the Sahabat. Hence we inherit Islam from the Prophet through his companions. So if all the Sahabat are linked to only a few people, this means that the Islam we inherit now is not Islam because we inherit it from the companions accused by the Shia as infidels. At the same time, the Al-Quran and Sunnah which we hold on to both as the source of Islamic law cannot be used altogether because we also inherit these two from the Messenger of Allah through the path of the companions. Hence, in conclusion, if this Syaih accusation is accepted and allowed, it means that Islam has actually died after the death of the Prophet.

4.2.2　It has the Shiah version of the Quran

When Shiah attribute the majority of the Prophet's companions, this directly means they also deny the truth of the Qur'an because the Qur'an is narrated and its collection efforts are done by the companions. The Shiites claim that the Qur'an owned by Muslims is not a real one. They hold that the pure Qur'an, which is called Mushaf Fatimah, has three times the contents of the present Quran. They believe that Mushaf Fatimah was kept by Ali and Fatimah and later passed on to their descendants. The Shiah also claim that the present Qur'an is not properly recorded and the verses relating to the majesty, grandeur and caliphate of Ali Bin Abi Talib have been removed from the present Qur'an. In essence, the Shiah version of the Quran has been modified and exaggerated by Shiah scholars according to their desires. When they deny the truth of the Qur'an, it means they have denied the word of Allah which states that Allah preserved the Qur'an forever. So by denying the word of Allah, they automatically deny the truth of kalamullah (the words of Allah) and at the same time make them out of Islam.

4.2.3　Believe in the Ma'sum Imam

Actually the Shiites are divided into several groups. Some of them divide them into four large groups namely Al-Ghulat (extremists), Al-Kaisaniah, Al-Imamiyah and Al-Zaidiah. This Cause focuses on the Al-Imamiyah group. They believe that their priests are ma'sum (free from sin). This is because they believe that their priests are appointed on the basis of the revelation.

In Islam, the nature of the ma'sum is only given to the prophets and apostles and not the common people regardless of whether they are priests or not. The Al-Imamiyah extremists raised their dignity as equal to the dignity of the prophets and apostles. And again, the revelation stopped with the death of the Prophet. So it cannot be at all from the Islamic point of view for us to accept the claims that Shiite priests are appointed according to the nas.

4.2.4　Taqiyyah (Pretend) to the Akidah

Another Shiite belief that is a threat to Islam is taqiyyah. Taqiyyah means pretending that the Shiites are guided to pretend or act in front of the Sunnah members as if they were Sunni Members but at the same time spread their fictitious knowledge among the Sunnah Members. Among the arguments they pointed to in taqiyyah proclamation was they claimed that Ali Bin Abi Talib had Mushaf Fatimah but Ali did not reveal this Mushaf. Hence the Shiites argue that if Ali himself works with taqiyyah then let alone the Shiites. Another example, the Shiites used the name of Imam Jaafar who was the teacher of Imam Abu Hanifah to state that the Shiites were familiar and close to the Sunnah members although Imam Jaafar himself had denied any connection between himself and the Shiites. This taqiyyah faith is the main weapon of the Shiites in spreading their understanding.

This taqiyyah is also the one that makes Shia difficult to detect and eradicate. Looking at the above mentioned Shia faiths, it is undoubtedly that Shia is not part of Islam. They deny the truth of the Qur'an, exaggerate and alter the Qur'an, make up the saints, raise their priests with the dignity of the prophets and lie in religion. There is none of the creed above in parallel with the teachings of Islam. It has not yet been seen in terms of deviations committed by the Shiites in fiqh chapters such as mutaah marriage, plural prayers in every situation and Islam is not a haj. Therefore, it is hoped that we all understand that Shia is a very devastating irregularity that makes it a new religion that is not in relation to Islam. Therefore, we are obliged to protect ourselves, our family and friends from being trapped by the Shiite abominations based on lust and not revelation.

5. Methodology

Methodology is a method used in conducting research or research. It is one of the important components in achieving the desired objectives and goals. Among the approaches used are through the search of resources from printed materials and electronic media to facilitate literature studies while questionnaires, interviews and brief discussions with students, specific parties and respondents facilitate empirical studies. To get accurate and detailed information then this paper will be implemented in stages according to its priorities. The stages are divided into five main sections (Lebar, 2006):

i. Planning stage
ii. Literature review stage
iii. The collection of data and information
iv. Analysed stage
v. Conclusion stage

6. Result & Analysis

Table 1: Number and percentage of respondents according sex, semester and Department in Port Dickson Polytechnic.

	No of Respondent	Percentage (%)
Sex		
Female	75	50
Male	75	50
Total	**150**	**100**
Semester		
Semester 1	50	33.33
Semester 2	50	33.33
Semester 3	50	33.33
Total	**150**	**100**
Department		
Civil Engineering	50	33.33
Electrical Engineering	50	33.33
Mechanical Engineering	50	33.33
Total	**150**	**100**

Scale applied

5 (80% - 100%)	Very Good
4 (60% - 79%)	Good
3 (40% - 59%)	Average
2 (20% - 39%)	Bad
1 (0% - 19%)	Very bad

Table 2: Percentage of student responses to understanding of the true Islamic sect

Nos	Item	Positive(%)	Scale
A1	Students' Understanding about Shiah	43.8	Average
A2	Students' Understanding about the Sunnah (Sunni)	73.7	Good
A3	Student's understanding about Syafie's teachings	82.1	Very Good
A4	Students' understanding of the differences and similar of syafie, maliki, hanafi and hambali teaching	26.3	Bad
A5	Student Understanding about the difference of Shia sect with 4 sunni teaching	24.2	Bad
A6	Student Understanding about the similarities between the four sunni schools and the Shiah schools	13.6	Very Bad
A7	Knowledge of students about the ongoing war in Iraq, Syria and the Middle East countries	79.8	Good
A8	Students' knowledge of history about shia and 4 Sunni	11.6	Very Bad
A9	Students' Knowledge of the adverse effects of Shiah on self, family institution, society and nation.	65.1	Good
A10	Knowledge of students on how the teachings of Shia are transmitted	75.5	Good
	Total Percentage:	**50**	**Average**

Table 3: Percentage of student responses to the role of Islamic Centre

No.	Item-Item	Positif(%)	Scale
B1	Explanation of the Shia	43.7	Average
B2	Description of the teachings of Ahlul-Sunnah (Sunni)	65.2	Good
B3	Description of Syafie's teachings	74.2	Good
B4	Description of the differences and equations of syafie, maliki, hanafi and hambali	13.8	Very Bad
B5	Description of the difference of Shi'a sect with 4 sunni schools	21.4	Bad
B6	Description of the similarities between the four sunni sects and the Shia sect	12.9	Very Bad
B7	Description of the war that took place in Iraq, Syria and the Middle East countries	83.9	Very Good
B8	Description of the history of the Shiites and the 4 Sunni schools	29.1	Bad
B9	Description of the adverse effects of Shiah on self, family institution, society and nation.	34.6	Bad
B10	Explanation of how the teachings of Shia are infectious	18.3	Very Bad
	Total Percentage:	**40**	**Average**

7. Conclusion

This study proves that Polytechnic Students lack knowledge of Shia beliefs due to the lack of programs or activities that can inform them about the growing Shia doctrine or understanding in Malaysia today. Therefore educators should play their part especially in Islamic centres or during college so that this understanding cannot easily break into the minds of the younger generation like polytechnic students. We all know that arguments can only be countered with arguments. The rain that has been stabbed into the minds of young people cannot be contained in the power of the government. Therefore we need to multiply the program and dialogically with our students so that the goals can be achieved successfully.

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