

Human Development Program at Yayasan Dakwah Islamiah Malaysia (YADIM)

Abang Mohd. Razif Abang Muis¹, Mohd Sohaimi Esa¹,
Saifulazry Mokhtar¹, Syamsul Azizul Marinsah², Abdul Hair
Beddu Asis¹ & Mohd Nur Hidayat Hasbollah Hajimin²

¹Centre for Promotion of the Knowledge and Languages Learning, Universiti Malaysia Sabah,

²Faculty of Islamic Studies Universiti Malaysia Sabah

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v11-i3/14066>

DOI:10.6007/IJARPED/v11-i3/14066

Published Online: 22 August 2022

Abstract

This paper aims to examine the human development programs at Yayasan Dakwah Islamiah Malaysia (YADIM) and evaluate them from the perspective of Islamic-based development. More specifically, this paper aims to identify human development programs implemented by YADIM. This study also analyses the human development program based on aspects of philosophy, principles, and goals of Islamic -based development. As a result of the analysis, this study summarizes the concept, principles and development goals of the human development program implemented. The paper uses a qualitative content analysis method that is by using data obtained through in-depth interviews and secondary sources in the form of books, journals, reports, and other printed materials. This paper has successfully examined and discovered the human development programs implemented at YADIM that focus on the development of the younger generation. In addition, this paper also successfully examines the aspects of human development based on the teachings of Islam. These findings prove that Islamic-based human development programs are an appropriate method and proven capable of producing excellent and balanced Muslim individuals not only from the physical aspect alone but also the more important aspects namely spiritual, emotional, mental, and intellectual.

Keywords: Human Development, Training Program, Islamic Institution, YADIM

Introduction

Managing development in a balanced way between the physical and the spiritual is indeed a matter that is often raised (Hassan, 1993). What is often demanded is a more integrated action by policy makers and development planners by considering these aspects of development. In designing a developed and balanced nation in every aspect, human development factors are part of the important needs that need to be given attention. That foundation is part of the prerequisites for achieving sustainable human development. The development of a nation that focuses only on the physical element alone will produce individuals who are inclined to material factors and are individualistic in nature. The aspect of rapid physical development needs to be balanced with human development based on purity

and purity of soul and spirit. Thus, the development of the Malaysian nation which is heading towards a developed country as implied in the Wawasan Kemakmuran Bersama 2030, must be based on human development (Muis et al., 2018a).

In this case, the role of missionary bodies, whether under the auspices of the government or not, is seen as very important because it is a place that not only plays a role in producing a generation of missionaries who are productive for the needs of society but also as a center to produce quality human beings holistically. Da'wah bodies have indeed made a very significant contribution to the socio-economic progress of the country and human development. Nowadays, missionary bodies are growing rapidly with the increase in the number of institutions and their various programs. Da'wah bodies are also seen to play a role in forming the foundation of a knowledgeable society, with high ability and skills, virtuous, responsible, able to make happy and contribute energy to achieve consensus and development of family, community, and country (Meuleman, 2011). This can be realized through the implementation of academic and non-academic programs. Therefore, the aspect of human development applied in dawah bodies, especially those under the administration of the Malaysian government, is an effort to balance the rapidity of the aspect of physical development and should be fully utilized (Abd. Rahman, 1996).

Human development programs in these missionary bodies require comprehensive planning, not only considering from the aspect of its implementation, but more importantly from the aspect of its philosophy (Hanapi, 2013). Thus, the philosophy of human development which is the basis for achieving the goal of balancing between physical and spiritual development, must be based on Islamic values. Human development programs that are designed and implemented in an integrated manner by combining the construction of physical and spiritual potential will be able to contribute towards moral and spiritual development (Hassan, 1993). This will directly contribute towards the birth of a high human civilization. Humans who have a high value of civilization, of course, have great potential to develop their country in a balanced way. This approach is necessary so that the development in developed countries based on Islam that is aspired to will become a reality and can be maintained (Abdullah, 2004)

Yayasan Dakwah Islamiah Malaysia (YADIM)

YADIM is a trust body established by Tun Haji Abdul Razak Hussin, the second Prime Minister of Malaysia on 25 January 1974 which aims to coordinate the activities of dakwah bodies and NGOs to run in line and in line with national policy and be a catalyst towards the spread of dakwah in Malaysia. YADIM is a trust body registered under the Trust Incorporation Ordinance 1952 which is directly accountable to the Prime Minister. The management of YADIM began with its first Yang Dipertua, namely Syed Nasir Ismail and was followed by several Yang Dipertua, namely Hj. Kamaruddin Hj. Mohd. Isa, Dr. Mohd Yusof Noor, 'Ainuddin Abdul Wahid, Dusuki Hj. Ahmad, Dr. Abdul Hamid Othman, Hj. Mohd. Nakhaie Hj. Ahmad, Dr Hj. Aziz Jamaludin Mhd Tahir, Jamil Khir Baharom, Dr. Asyraf Wajdi Dusuki, Dr. Yusri Mohamad and Nik Omar Nik Abdul Aziz. YADIM is currently led by Nasrudin Hassan. Each President has his own idea, vision approach and mission in making YADIM a nation building partner who always wants to work with any party for the good and future of religion, ummah and country (Yadim, 2022).

YADIM'S Human Development Program

In the context of this paper, the YADIM human development program is a planned program and focuses on the young generation development program which consists of six main programs namely Student Cadre Seminar, Young Friends Convention and Young Islamic Leadership, YADIM Friends Club, Jejak Menara, Young Fellow Dakwah Program and, Nadwah Ulama dan Ilmuan Islam Muda (NUIM). All these programs were introduced in 2015 and continue to this day. YADIM's human development focus is on the younger generation due to several factors. YADIM sees this group often and is facing various elements that worry many parties. YADIM's human development program, which focuses on the development of the younger generation, seeks to create concern and awareness on the importance of the role of youth leadership for the survival of religion, race, and country (YADIM, 2015).

YADIM reaches out to young people through nurturing and cadre methods to produce successor leaders who understand, appreciate, and have a respected thought and character and can move the ummah towards progress based on Islam. The programs implemented are not only academic in nature, but also community in nature. The goal is to build personality, skills, awareness, and self-motivation to prepare the younger generation to become competent leaders. The program is a platform and medium for them to share knowledge and ideas, form understanding and togetherness in society (YADIM, 2015).

The Student Cadre Course and Seminar, which began in 1994, focused on high school students and undergraduates. The agenda of the program is geared towards the physical strengthening and filling of the mind to shape the Muslim personality. The participants were educated with the spirit of independence, responsibility, discipline, and knowledge as well as obedience to the teachings of Islam that can be a fortress so as not to fall into the problem of confusion and deviation of thought. Apart from that, YADIM also collaborated with the Federal Territory of Kuala Lumpur Education Department to organize Young Preacher Courses and Workshops. Through these courses and workshops, participants are trained with integrated leadership methods, i.e., participants are guided and exposed to aspects of responsibility as a leader while appreciating the noble values of Islamic leadership. Participants were also given exposure on the leadership challenges that need to be faced. The program targets participants among high school students and uniformed team leaders such as Scouts, Red Crescent, Puteri Islam, and others (YADIM, 2015).

The Rakan Muda Dakwah Convention is a program that supports the government's efforts in advancing the young generation and youth. Through this convention, the teenagers and youths are exposed to da'wah activities and can enhance their excellence as successful Muslims in their respective fields and fields. Today's young generation faces more complex and critical challenges. Thus, the student cadre program was further strengthened with the establishment of the Islamic Youth Leadership (KEMUDA). Young Islamic Leadership is a comprehensive young generation development program implemented by YADIM in collaboration with the Ministry of Youth and Sports. This program is also developed to produce the young generation of the future with clear goals and direction, in addition to forming thoughts and personalities based on Knowledge and Islam. KEMUDA provides a comprehensive database that utilizes social media spaces to ensure the continued involvement of the younger generation in dawah and community efforts (YADIM, 2015).

The Sahabat YADIM Club targets upper secondary school students and students of higher learning institutions in and outside the country as members. The club aims to build the personality of students who are pious, skilled and have a high awareness of responsibility towards the ummah. The club strives to reach out to young people and youth through a peer mentoring approach. They are given guidance and training in physical and spiritual identity development programs, as well as leadership training. Members of Sahabat YADIM act as preachers among their group members and subsequently to the community (YADIM, 2015).

Furthermore, the Program Jejak Menara is a program that focuses on students of institutions of higher learning and graduates of Sijil Pelajaran Malaysia (SPM), Sijil Tinggi Pelajaran Malaysia (STPM) and Sijil Tinggi Agama Malaysia (STAM). The program is rolled out nationwide, providing exposure to the realities of life on campus to prospective students. Participants of this program are provided with Islamic knowledge and thought in preparation before entering the campus world which is filled with various streams of thought and ideology (YADIM, 2015).

The Dakwah Young Fellow program aims to provide training and guidance to graduates from within and outside the country. These trained participants will then spread Islamic thought and develop da'wah in any organization or institution. This program aims to create a balanced and harmonious generation and society in terms of physical, spiritual, emotional, and intellectual based on faith and obedience to Allah SWT. Nadwah Ulama dan Ilmuan Islam (NUIM) is a platform for students to play a role as a catalyst for the development of the ummah. Through the establishment of NUIM, the younger generation can contribute by carrying out activities that involve the community from various levels regardless of culture and background. This is the basis for the participants to spread their knowledge. It is also able to be a space for participants to provide services to strengthen intellectual thinking and knowledge culture in society so that they can move faster towards progress. Such programs close the gap between the fortunate and the less fortunate. Students are a lucky group and could enjoy various facilities to improve their competencies. It is appropriate for these students to reach out to the community to share knowledge and experience so that the community also gets exposure to the diversity of knowledge and culture, in addition to having a more open, progressive, and dynamic mindset (YADIM, 2015).

Summary of YADIM Human Development Program

In general, the main elements in the human development program implemented are quite good. The implementation of the YADIM Transformation Program is placed as the basis for the human development program implemented at YADIM. Aspects of human development have been the main agenda in the transformation program. The same goes for the implementation of human development programs at YADIM.

Based on the analysis conducted on the findings of the study through the results of interviews and library research related to human development programs in YADIM, it can be concluded that human development programs implemented in YADIM are in line with aspects of human development based on Islam. In terms of human development implemented in YADIM, the results of the analysis show that the most obvious aspect of human development is the aspect of purification of the soul or tazkiyah al-nafs. It is implemented through the implementation of academic programs and non-academic programs. The analysis found that this aspect of

tazkiyah al-nafs has been well applied by YADIM in every program it conducts (Abdul Wahab, 2008; Zin, 2010).

Apart from that, YADIM is also seen emphasizing the aspect of the role as a servant and caliph of Allah SWT towards his students. Through the research conducted, the emphasis on this aspect is seen through the programs implemented by YADIM such as knowledge gatherings, themed programs, as well as the emphasis on specific worship and the practice of circumcision. The participants play the role of caliphs and at the same time the role as servants of Allah SWT is not neglected.

In the process of developing a complete human being in terms of spiritual, emotional, mental, and physical, YADIM attaches great importance to this aspect. Man's relationship with Allah SWT is a determinant of the individual's happiness in this world and the hereafter. Individuals who have a good relationship with Allah SWT will always be calm and happy with the blessings of Allah SWT. He will always be grateful for every blessing given to him by Allah SWT. An individual who has a good relationship with Allah SWT makes the world around him as an intermediary to see the existence, majesty, and perfection of Allah SWT. Every time he sees the wonders and greatness of this universe, it will remind him of the greatness of the Creator of this universe, namely Allah SWT (Muis, 2015; Borham, 2008).

This will give birth to individuals who always remember Allah SWT and do not neglect to remember Allah SWT. This individual always thinks about the events of nature and acknowledges the greatness of Allah SWT. This understanding has been applied through all human development programs at YADIM whether in academic programs or non-academic programs. In addition, in the aspect of relationship with human beings, every Muslim individual must respect every human being as a creature created by Allah SWT like himself. The relationship with fellow Muslims is a relationship of brotherhood in the same religion, while the relationship with non-Muslims is a brotherhood if is the same being (Muis, 2015; Muis et al., 2018b).

Conclusion

Based on the discussion in this chapter, it can be concluded that this study has fulfilled its objectives through the research questions answered. In general, this study has successfully examined and discovered the forms and programs of human development implemented in YADIM. In addition, this study also successfully examines the aspects of human development based on the teachings of Islam. These findings prove that the Islamic-based human development program is a suitable program and proven to be able to produce excellent and balanced Muslim individuals not only from the physical aspect alone but also the more important aspects namely spiritual, emotional, and mental aspects. These findings are also expected to be able to contribute to the field of Islamic-based development. However, there are many more aspects that can be studied to fill the gaps related to human development based on Islam which in turn is able to further develop the knowledge in the field.

Acknowledgement

The author would like to thank Malaysia Ministry of Higher Education (MoHE) Malaysia under the Fundamental Research Grant Scheme for Research Acculturation of Early Career Researchers (RACER) code number: RACER/1/2019/SS03/UMS/1 for funding this project.

References

- Muis, A., Mohd, R. (2015). *Pembangunan insan berteraskan Islam*. Dewan Bahasa dan Pustaka.
- Muis, A., Mohd, R., Alias, M. S., Kamaruding, M., & Mokthar, M. Z. (2018a). Islamic perspective on human development management: A philosophical approach. *International Journal of Academic Research in Business and Social Sciences*, 8(4), 543–552. <https://doi.org/10.6007/ijarbss/v8-i4/4031>
- Muis, A., Mohd, R., Alias, M. S., Kamaruding, M., & Mokthar, M. Z. (2018b). Islamic Perspective on Human Development Management: A Philosophical Approach. *International Journal of Academic Research in Business and Social Sciences*, 8(4), 543–552. <https://doi.org/10.6007/IJARBSS/v8-i4/4031>
- Borham, A. J. (2008). *Asas pembangunan modal insan*. Penerbit Universiti Malaysia Pahang (UMP).
- Abd. Rahman, J. (1996). *Falsafah program pembangunan insan: Anutan di beberapa buah agensi*. Disertasi Sarjana, Universiti Putra Malaysia.
- Abdul Wahab, M. N. (2008). *Pembangunan insan: Pendekatan personaliti kontemporari*. Penerbit Universiti Malaysia Pahang (UMP).
- Abdullah, M. A. (2004). *Prinsip-prinsip asas Islam*. Pusat Penerbitan Universiti (UPENA), Universiti Teknologi Mara (UiTM).
- Hanapi, M. S. (2013). *Tasawur Islam dan pembangunan*. Dewan Bahasa dan Pustaka.
- Meuleman, J. (2011). Dakwah, competition for authority, and development. *Bijdragen Tot de Taal-, Land- En Volkenkunde*. <https://doi.org/10.1163/22134379-90003591>
- Hassan, M. K. (1993). The Islamic worldview. *Seminar on Islam and Its Worldview: An American Perception*.
- Zin, M. A. A. (2010). Pembangunan insan melalui pemeraksanaan dakwah. In *Pembangunan modal insan dan tamadun dari perspektif Islam*. Jabatan Sejarah dan Tamadun Islam, Akademi Pengajian Islam, Universiti Malaya (UM).
- YADIM. (2015). *Yayasan Dakwah Islamiah Malaysia: Menelusuri Empat Dasawarsa*.
- YADIM. (2022). *Penubuhan YADIM*.