

Da'wah Infrastructure Based on Maqasid Syariah according to al-Quran and al-Hadith

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Abstract

There are various syariah compliant products specifically premises which run particular services and these products are the focus of international interest, especially from the Middle East. Nonetheless, certain problems arise when some products do not seem to practise full Islamic values in terms of the preparation of the infrastructure, services, ethics, and food at premises. In particular, in Malaysia, the practice of syariah compliance as requires a mechanism or yardstick of dakwah infrastructure which is related to maqasid syariah principles such as al-daruriyyat, al-hajiyyat and al-tahsiniyyat as a reference of implementation in other places. This is because the measurement according to maqasid principles is vital in order to ensure full syariah compliance so that the objectives of Islamic dakwah could be fulfilled. This paper is qualitative in nature and it follows the design of document analysis. The findings indicated that the criteria of syariah-compliant dakwah infrastructure should be scrutinised to enable its compliance to be measured based on maqasid syariah principles. Additionally, other premises could also follow the same benchmarking system by referring to the specific criteria in line with the syariah requirements.

1. Introduction

Syariah compliance is the focus in the service sector in the effort to promote Islamic values and to preserve the dignity of the Islamic community as outlined by the Islamic law. Syariah-compliant products are introduced to guarantee the quality of life among the consumers and community members. The term 'syariah compliant' is often used to refer to premises which provide various services which are in line with Islamic principles. Islamic principles describe what is allowed, not allowed, and syubhah so that the Muslim community are aware of these issues (Rizal et. al: 2013). This is in line with a hadith from Rasulullah s.a.w:

The meaning: "Both legal and illegal things are obvious, and in between, there are (suspicious) doubtful matters. So whoever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal." (Riwayat al-Bukhari, Sahih al-Bukhari, Kitab al-Buyu'. Bab al-halal bayyin wa al-haram bayyin wa bainahuma mutasyabihat, No.2051).

For example, syariah compliant hotels provide hotel services which are based on syariah principles. Here, 'syariah' refers not just to the preparation of food but also to the hotel's operational aspects which should be managed according to Islamic principles. However, the term 'syariah compliant' has been misused for other products besides food and financial products and as a result, the rampant misuse of the term has been difficult to control (JAKIM: 2014)

As such, the requirement of a mechanism or yardstick for assessing and recognising a product as being syariah compliant. As such, this article will explain the syariah compliance mechanism based on the maqasid al-shariah principles as a relevant reference which is much needed in this day and age.

2. Study Methodology

This study utilised the qualitative method and the research design was based on document analysis. The analysis was conducted using resources such as articles, journals, proceedings, thesis, books and websites related to the criteria of dakwah infrastructure in line with the maqasid syariah concept. The data acquired was analysed in a descriptive manner.

Data collection

The content analysis method using library research was conducted on the literature resources such as the journal articles and proceedings, thesis, books and websites related to the standard or criteria of dakwah infrastructure which is syariah compliant. The data acquired was analysed descriptively. The data was acquired from primary and secondary sources from the textual data. Some of the sources were al-Quran and Hadith. The researcher also conducted observations without being involved in the group being studied. This was done by looking at the features of syariah compliant dakwah infrastructure. The focus of the observation was the standard or criteria of the syariah compliant dakwah infrastructure based on maqasid al-Shariah which was formed. Secondary sources such as academic books, journals, working papers, thesis, newspaper reports, magazines and printed academic materials and official websites were also utilised to acquire accurate information.

Document Analysis

This study focused on previous studies which looked at issues of determining the criteria of syariah compliant infrastructure based on maqasid al-Shariah. This was because there was no clear criteria for syariah compliance in standardising the features in the service industry. However, previous authors had discussed the features of syariah compliant dakwah infrastructure in general. Nonetheless, there is a need for studies which focus on syariah compliant criteria according to maqasid al-Shariah so they could be classified according to daruriyyat al-khams to so that the aims could be known to the public and they could also be applied by premises which run the operations like other services.

3. Findings and Discussion

The following describes the criteria of dakwah infrastructure based on maqasid al-Syariah according to al-Quran and al-Hadith. Some of the criteria of dakwah infrastructure which should be prepared are based on the duriyy characteristic and should cover aspects such as:

Space/ rooms

a. The condition of the room or space must be clean or free from urine/excrement.

The room or infrastructural space should be in a good condition, clean and comfortable (Logewaran et.al: 2015). Cleanliness is very important in one's daily life and this includes physical and spiritual cleanliness. Islam advocates cleanliness and prioritises ultimate cleanliness involving the wearing of clean clothes, having a clean body, praying in a clean place free from urine or excrement, and also practising total body cleanliness which includes being free from hadas and junub (al-Zuhayli: 1996). The implementation should also focus on the element of cleanliness in the room and space for dakwah infrastructure to ensure that the visitors of the consumers are in a safe and healthy environment. For example, all types of facilities provided should be in a condition free from any dirt or excrement which could expose consumers to all types of illnesses. This element is under the duriyy element which involves the preservation of faith.

b. Preparation of space for solat

An infrastructure space with the duriyy element involved should have a comfortable space for praying (Noor Hanita et.al: 2015). However, it is much better if each dakwah infrastructure could prepare a special place so that users could perform their prayers in comfort and peace (Hesham Ezzat et. Al: 2014). This is because it is important to preserve 'rukun' and requirements of solat and the infrastructure involving the valid requirements of solat should be given priority (al-khin, et. al: 2009)

c. Marking the direction of the kiblat

The fourth requirement of the solat to be valid according to the Syafie school of thought is that Muslims should face the kiblat when praying (al-Khin, et. Al: 2009). As stated by Rasulullah s.a.w:

Translation: When you get up to pray, perform the ablution completely, and then turn towards the Qibla and recite takbir (al-Bukhari, Sahih Bukhari, kitab al-Isti'zam, bab man radd fi qala: 'alayk al-Salam)

Based on the hadith above, one of the requirements for the solat to be valid is to face the direction of the kiblat. As such, each dakwah infrastructure should place a mark in the direction of the kiblat which has been pre-determined and approved by a qualified committee (Nor Zafir et. Al: 2014). However, when we refer to the MS2610 standard:

“Having a clear kaabah direction mark as approved by an authorised party”

This is seen as an important issue for every dakwah infrastructure to provide the direction of the kaabah so that visitors can know the direction and perform solat in the spaces

provided. This is especially vital for female visitors who have small children and may face problems to perform the solat in suraus.

b. The preparation of a takwim for solat or a reminder of solat times

While focusing on dakwah infrastructure criteria, one should look at the requirements of the visitors. This aspect is very important as Muslims should know and be aware of the times for solat so that they could perform their prayers on time. This is in line with the second requirement for the solat to be valid which is one should know that it is time to pray (al-khin et. Al: 2009). For example, each dakwah infrastructure should prepare a solat calendar at every level of the building so that each visitor will know the exact time for prayer. This can be a point of reference and a mark of respect for the prayer time and also to enable the visitors to perform their prayers in congregation with others. These criteria is aligned with the durriyy characteristic which involves the preservation of faith (hifz al-Din) as it touches the requirement of solat to be valid which is the second pillar of Islam.

c. The place should have a water pipe for cleansing and ablution

The first condition for solat to be valid is that the Muslim individual should be clean and he/she should have performed the wudhu (al-Khin et. Al: 2009). This was stated in a hadith by Rasulullah s.a.w

Translation: *No prayer is accepted without purification (Muslim, Sahih Muslim, kitab al-Taharah, bab la yaqbal Allah salah bi ghair tahar)*

Islam places high priority on proper cleanliness and purity. This is evident in the requirement to perform ablution before praying and also the requirement to have an obligatory bath after the major hadas (al-Khin et. Al: 2009). The dakwah infrastructure should have a facility for performing wudhu or a room for cleansing oneself so that visitors could perform their ablutions before doing the prayers (Siti Aishah et.al: 2013). As such, the ablution facility should be provided in in the spaces for dakwah infrastructure so that it could be used in comfort like the one used at home (Wan Sahida et.al: 2011). For example, according to Hanita et. Al (2015), the dakwah infrastructure should ensure that the condition of the space for ablution or bathroom is clean and comfortable, additionally, there should be water taps provided in specific rooms/ spaces for bathing, cleansing and ablution. This is because fresh and clean water (mutlaq water) is needed for the ablution/cleansing/bathing processes as this type of water is pure and purifies. Additionally, the toiletries used in the bathrooms/ ablution rooms should be guaranteed in terms of its halal certification (Noor Hanita et.al: 2015).

d. Furniture or interior decoration allowed according to syariah principles

Besides providing solat facilities, the dakwah infrastructure concept should also take into account aspects of interior decoration which are in line with syariah principles (Mohd. Rizal Razalli et.al: 2015). The decorations and interior decoration are included in the dakwah infrastructure concept as the aesthetic values affect the environment in the particular space. Additionally, any decorations or art pieces in the building spaces could disturb one's focus when praying if the mentioned items are not aligned with Islamic teaching (al-Qardhawi: 2000). Islam has provided explanations about art, drawings, pictures and statues which

symbolise other faiths or objects of and these items to should be thrown away or not placed as decorations (al-Qardhawi: 2000; Zakiah Samori et.al: 2013). It is worth mentioning that other building spaces such as business premises should also prioritise interior decorations which are aligned with Islamic principles i.e the items should not contain pictures of living creatures (Mohd. Rizal Razali, et. Al: 2015). The implementation of the criteria is tahsiniyyat in nature which involves the preservation of faith (hifz al-Din) as they are not included in the general needs of the Muslim visitors (M.S. Nor Zafir: 2015)

Food

The criteria of dakwah infrastructure from the aspect of halal food preparation is something which should be emphasised and it is durriyy in nature. This is because the preparation of halal and clean food is related to the preservation of life (hifz al-nafs)

a. The preparation of halal food is aligned with MS 1500 standard

As a dakwah infrastructure, the premise which offers food should get halal certification from an authorised body such as Jabatan Kemajuan Islam Malaysia (JAKIM) (Zakiah et. Al: 2013). This is because halal food is an important aspect which should be prioritised in a Muslim's life. Nowadays most food premises in Malaysia have a halal certification which follows the MS1500 framework: Halal Food production, preparation and storage. The MS 1500 halal management is a guideline which can be used by the food industry's production and handling departments. This system is seen as relevant for the preparation of food by halal centres, restaurants and kitchens and it is a compulsory element which is checked by JAKIM to determine the halal certification status for a company or organisation (Nor Azizah et.al: 2015). As such, in order to establish a syariah-compliant hotel, the food premise should get halal certification first to ensure that the needs of the Muslim visitors are fulfilled. For example, looking at the MS2610 standard: Muslim Friendly Hospitality Services also include the criteria of food and beverage as the following:

5.5.2 Food and Beverage

5.2.2.1 The kitchen in the premises should be certified halal by the authorities.

5.2.2.2 The premise should ensure that information regarding Ramadan services should be made known to the public. This includes announcement about time and food for sahur and iftar.

The criteria listed above are aligned with the daruriyyat characteristic for the dakwah prasarana including food premises based on the syariah laws as stated in the al-Quran and al-Sunnah. As such, the criteria follows the Maqasid al-Shariah. Halal certification for the food premise is very important as it involves the personal and health care of the Muslim visitors. MS1500 covers the complete aspects of food quality assurance in terms of its production, preparation, storage and the cleanliness of the kitchen. Therefore, the MS2610 standard accurately covers the daruriyyat criteria involving hifz al-nafs as it lists down halal eating as a criteria which should be followed by a Muslim friendly hotel.

b. A food premise infrastructure which does not serve alcohol

This criteria refers to a food premise dakwah infrastructure which does not serve alcoholic drinks to the visitors. Additionally, there should be signboards in the building which clearly show that alcoholic drinks are prohibited and should not be brought into the premises (Mohd Rizal et. Al: 2015). This is Islam has clearly stated that alcohol is prohibited for consumption in the Al Quran via surah al-Ma'idah verse 90,

Translation: *O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.*

This matter is also stated in a hadith mentioned by Rasulullah s.a.w which describes in detail about the consumption, the selling and the gifting of alcohol to non-Muslims and the like.

Terjemahan: "The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah has cursed alcohol, the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one squeezes (the grapes, etc), the one for whom it is squeezed, the one who carries it and the one to whom it is carried." (Riwayat al-Tirmidhi, Jami' al-Tirmidhi, bab abwab al-buyu')

This hadith explains that Islam prohibits all forms of activity related to alcohol. As such, food premises should block all activities or matters related to alcohol. For example, many hotels in the Middle East such as hotels in Sharjah and Kuwait do not allow the preparation of alcoholic drinks. These hotels are categorised as Dry Hotels. This proves that many premises especially those which prepare food and beverage fully prohibit the consumption of alcohol and these premises have a few characteristics which are aligned with good dakwah infrastructure. (Rosenberg et. Al: 2009). The MS2610 Malaysian standard also states clearly the prohibition of the preparation of alcoholic drinks.

e) The alcoholic and intoxicating drinks are not provided in the fridge in each room/space.

This standard informs us that alcoholic drinks are prohibited in the rooms. This raises the question of the absence of total prohibition in the provision and purchase of alcoholic drinks. The visitors can still bring in the alcoholic drinks from outside of the hotel. The criteria which should be emphasised is that premises which provide food and beverage should prohibit the delivery, provision and bringing in of alcoholic drinks so that the area becomes an alcohol-free zone. Additionally, another question is raised on whether the guests could request for alcoholic drinks if they are not provided in the fridge of each room. The fiqh method describes as such:

Translation: *Something which is forbidden to do, it is forbidden to ask for. (al-Zarqa: 1993)*

The total prohibition for alcoholic drinks at premises of food preparation should be taken into account in order to make the premises as syariah compliant and also to function as a dakwah infrastructure. This is because Islam is very strict about the prohibition of alcoholic and intoxicating drinks and the dalil can be described using the qat'iy concept. Mankind is always in danger if there are no steps taken to preserve oneself by taking care of one's health and one's environment. (Jasser Auda: 2014). This standard only states the prohibition of preparing alcoholic and intoxicating drinks in each room, however, there is no total prohibition in the

premise itself e.g. hotel (Nur Hafizah et. Al: 2016). In the effort to establish the food and beverage premise as a dakwah prasarana, the criteria should follow the guidelines stipulated by the syariah laws. No alcohol or non-halal food should be served at the food and beverage premises. The criteria for a dakwah infrastructure food and beverage premise should be based on the syariah laws as clarified in the al-Quran dan al-Sunnah (Siti Aishah binti Mohamad, et.al: 2013). The prohibition clearly follows the Maqasid al-Shar'iah on the preservation of the mind. By looking at the laws implemented in Sharjah and Kuwait (Timur Tengah) about the prohibition of providing alcohol, this has made the food and beverage premise as a long-standing establishment as it has become the trend and a popular place of choice (Henderson: 2010).

Allah swt has decreed that:

Translation: *“Ask the pagans, O Prophet”, “Have you seen that which Allah has sent down for you as a provision, of which you have made some lawful and some unlawful?” I Say, “Has Allah given you authorization, or are you fabricating lies against Allah?”*

(Surah Yunus: 59)

Other facilities

Another criteria for dakwah infrastructure from the aspect of facility which follows the daruriyyat feature covers the matters below.

a. Separate facilities for men and women

The dakwah infrastructure should provide separate facilities for men and women such as gymnasium, swimming pool and other facilities (Mohd Rizalet. Al.: 2015, Siti Aishah et al: 2013, Zakiah Samori et. al: 2013, Rosenberg et. al: 2009). This is in line with the requirement of preserving one's lineage (hifz al-masl). The Islamic law is strict about preserving the honour of men and women so that they would be tempted to do what has been prohibited by the syarak. Allah swt has placed boundaries between men and women and this is evident in surah al-Ahzab, verse 53.

Translation: *And when you 'believers' ask his wives for something, ask them from behind a barrier. This is purer for your hearts and theirs.*

The verse above explains that there is a boundary between men and women so that free mixing among the sexes are prohibited (Sayyid Qutb: 2009). Although the verse refers to wives of the prophet, this situation could be applied in the current situation. This is based on a hadith from hadis Rasulullah s.a.w

Translation: *Allah obligates a reward for the son of Adam who keeps himself from adultery. Get that reward! It's not hard to reach. The eye can commit adultery, adultery is committed by looking (al-bukhari, Sahih Bukhari, Kitab al-isti'zan, bab al-Isti'zan min ajli al-basar)*

When certain steps are taken to preserve social relations between men and women, these can prevent one from having preconceived ideas, suspicion and it also helps to maintain one's personality (Muhammad Athiyah: 2006). The application utilised for dakwah infrastructure

should provide clear information about separating the facilities for men and women such as the gymnasium, swimming pool and such. These services can provide comfort to the Muslim visitors as they can change their clothes in total privacy and safety and would not be exposed to lecherous views from other people. Non-Muslim visitors can also swim and do sports activities in comfort in the facilities provided. This measure can ensure that women's honour are protected in the specified premise. However, if we were to refer to the standard which states that:

“5.2.5: Recreational and health facilities.”

Features for recreational and health facilities are as the following:

- i. The health and recreational facilities should be in good condition and properly maintained.
- ii. The toilet/bathroom should be equipped with bidet and sink
- iii. Wherever possible, the premise should provide Muslim-friendly facilities.

The criteria listed only focus on the provision of infrastructure in good condition. There is no such separation between men and women when they are utilising the facilities. For example, a dakwah infrastructure syariah compliant hotel should provide a schedule for separate facility use for men and women if there is only one such facility. If there are two separate rooms, then there should be no problem for men and women to use the rooms at the same time. By applying this criteria, it provides comfort for Muslim and non-Muslim visitors alike.

b. Providing a surau/prayer room at the premise

The premise should also provide a comfortable surau/prayer room which has separate areas for men and women. This enables more people to pray at the same time. The surau should be equipped with prayer mats, prayer garments, Quran and other items (Nor Zafir Md Sallah: 2015). This would ensure that visitors as well as staff can perform their ablution and pray in designated areas for men and women (Zakiah Sanori et. al. 2013). Additionally, the facilities provided at the premises can provide comfort for visitors to perform their prayers in congregation. As stated by Rasulullah s.a.w.:

Translation: *Congregational prayers are 27 degrees better than individual prayer (al-Bukhari, Sahih Bukhari, Kitab al-Adhan, Bab fadl solat al-Jamaah)*

Islam encourages its followers to perform their prayers in congregation (Jemaah) compared to praying alone and this act is considered fardhu kifayah (al-Khin et. al: 2009). This is because the foundation of Islam is based on getting to know one another and helping one another to uphold faith and to eliminate falsehood. As such, building good relations with one another is encouraged while one is performing prayers in congregation

For example, this is shown by DePalma hotel's Muslim-friendly service which includes a surau for 1200 to 2000 people (Wan Sahida et. al: 2011). As stated by Wan Sahida et.al (2011), this hotel has a surau equipped with prayer garments, al-Quran, Yassin books, and ablution rooms and there is also a full-time imam to lead the prayers five times a day. This ensures that the

facility is provided with complete dakwah infrastructure for hotel visitors and staff to perform their prayers at the designated surau. If there is no surau provided, this will cause problems for guests who come for meetings, functions and other events when they need to perform their prayers. This is because it is now acceptable for hotels to provide prayer rooms so that Muslim visitors can perform their prayers in comfort.

c. The dakwah infrastructure is in good and clean condition.

The dakwah infrastructure service premise must be in a good, clean and comfortable condition (Logeswaren et.al: 2015). Cleanliness is an important aspect in everyday life covering spiritual and physical cleanliness. Islam prioritises cleanliness and this involves being clean in the hakiki aspect such as having clothes, body, praying area etc which are free from faeces and urine and also being clean in the hakamiyah aspect which means one is clean from hadas and junub (al-Zihayli: 1996). The same also goes for the implementation of dakwah infrastructure implementation. The service premise should focus on the cleanliness aspect in the spaces provided and in the surrounding environment to ensure that visitors are staying in a clean and healthy environment. For example, the towels, bedsheets and carpets in the room should be clean without any dirt or impure elements such as faeces which could expose the guests to diseases. The MS2610 standard also lists down the elements of cleanliness such as the following.

“5.2.5 a) The room facilities should be in a clean and good condition.”

Via the MS2610 standard, the element of cleanliness is emphasised to ensure that the guests feel comfortable and satisfied to stay at the hotel. As such, the criteria in the standard is aligned with the element of Maqasid al-Shariah which is daruriyyat as it lists down the aspects of cleanliness in the dakwah infrastructure premise which involves the principle of hifz al-Nafs (preservation of life).

d. The guarantee of safety in and out of the dakwah infrastructure service premise

The service premise should have a guarantee of safety and control for the visitors and staff in and outside the building so that safety measures could be taken (Mohd. Rizal et.al: 2015). Rasulullah s.a.w stated in a hadith about the need to eliminate danger and harm as much as one could:

Translation: What I have forbidden you, stay away from. What I have ordered you to do, do as much of it as you can. (Al-Bukhari, Sahah Bukhari, Kitab al-I'tisam bi al-kitab wa al-Sunnah, bab al-Iqtida' bi sunani Rasulillah)

This is because the provision of a safe environment is a success factor in a service industry which consists of public safety, cleanliness and health, security of private data, protection of consumer rights, safety of the surroundings, guarantee of service quality and others (Logeswaran: 2015). These steps ensure that safety measures could be taken for visitors and also staff in a variety of ways. The service premise could utilise a CCTV, two-way telephone service from one room to another and an operations centre which could also enable the guests to interact with the management staff if something unwanted happens (Rutherford et. al: 2007).

Additionally, the safety features such as having security officers on duty, emergency communication tools and security departments and units responsible for security issues should be provided by the dakwah infrastructure service premise as a guarantee of safety (Rutherford et.al: 2007). According to a study by Logeswaran (2015), the aspects of safety and guarantee are important for the quality of the service sector which includes the hotel industry. These aspects enable a safe and conducive environment to prevent from danger and harm. As stated by Michalko (2003) in the study by Logeswaran (2015), the safety aspects in the tourism industry involve aspects such as the safety of guests and their belongings and these include the fire escape route, CCTV installed at every level and others. According to Collier (1994), the equipment aspects can reduce, control and prevent accidents. As such, the dakwah infrastructure service premise should have these safety features so that the guests' safety are guaranteed in the context of *hifz al-Nafs*. This is in line with the *fiqh* method which is stated below:

Translation: *Harm is eliminated as much as one can (al-Zarqa: 1998)*

This method informs us that danger and harm should be prevented thoroughly or as much as one could. In this context, it is suitable to be applied by implementing safety measures in the dakwah infrastructure service premise. Therefore, the placing of CCTV and security control are included in the *daruriyyat al-Khas* element as the preservation of one's life is very much important in Islam.

e. Implementing a smoke-free zone

The dakwah infrastructure service premise should specify a smoke-free zone in the premise (Mohd Rizal et.al: 2015). This is in line with the *fiqh* method which states that:

Translation: *The harm is eliminated. (al-Zarqa: 1998)*

Danger or harm should be eliminated and this would be in the form of cigarette smoke and fumes in a zone which involves the public and the act of smoking also affects the healthy environment. The muzakarah held by Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia on 23 March 1995 agreed on the decision below:

“Smoking is haram from the viewpoint of Islam as it brings harm.”

This is based on the opinion of the ulama. Imam Syafie had produced a fatwa in his kitab, *al-Umm*:

“If one had taken (food or drinks or something which can be sucked, smoked and smelled) which can be intoxicating, then the action is clearly haram. This includes any poison which can cause death. The fatwa for this is haram. Allah swt prohibits any type of killing as it means that one is causing death to oneself.” (www.efatwa.gov.my)

As such, to establish a dakwah infrastructure service premise, the environment should be specified as a prohibited areas for smoking so that it is always a healthy areas without any air pollution. This condition would provide comfort for the visitors and staff of the premise to enable them to utilise the facilities in a positive environment. Additionally, the service premise

should also take safety measures for the staff and guests as it is a public place and mishaps can happen such as fire, accidents, etc. Based on Allah's decree in the Quran:

Translation: *He will enjoin on them that which is right and forbid them that which is wrong.*
(Surah al- Araf: 157)

On the other hand, the service premise dakwah infrastructure from the aspect of facilities are hajjiyyat based which cover items such as:

a. The entertainment provided is the type which is allowed in Islam.

The dakwah infrastructure service premise should provide or play music which does not go against Islamic principles. The entertainment provided must be suitable such as music which has been allowed in Islam without any intoxicating elements (Rizal et.al: 2015) (Hesham Ezzat et.al: 2014). This is because music which is intoxicating can destroy the human soul (al-Qardhawi: 2000). Any music which is provided should help to maintain the quality and status of the dakwah infrastructure service premise based on the actual Islamic principles. The need to be entertained is one's nature in life. However, there should be a guide so that the entertainment provided should not go against one's Islamic faith and principles According to al-Qardhawi (2000), there are conditions for entertainment which is allowed in Islam.

- i. The entertainment should contain Islamic moral values
- ii. The performance should not contain any sensuous elements. Similarly, the performer should not act in a sensuous manner.
- iii. The singing/performance should not be accompanied by unlawful (haram) activities such as alcohol drinking, exposing one's aurat and excessive mixing of both sexes
- iv. The performance should not contain excessive display of emotions.
- v. The performance should not awaken one's desire which would drive one to do unlawful activities

If the dakwah infrastructure service premise would like to organise a music performance, the conditions above must be fulfilled so that the performance would not be categorised as haram or excessive. As mentioned via the fiqh method:

Translation: The original rule of something is its permissibility

Based on the method above, as long as the entertainment fulfills the conditions, then the ruling for the entertainment is 'harus' or allowed in Islam (Abd Latif et.al: 2012). This is because as long as the public are enjoying good songs, there should not be a hindrance to stop them from listening to the entertainment. Islam allows singing which soothes the soul, clears the mind and provides comfort to the ears. As such, the singing and the performance should be free from negative elements (al-Qardhawi: 2014). Al-Shatibi stated in his work:

Translation: These laws are placed to fulfill the purpose of the syariah in establishing good deeds and their significance both in religious and worldly matters.

According to Ibnu Ashur (1998), *maslahah* means that an action brings benefits and the benefits are continuously acquired in many situations for the community and individual. As such, for the scope of the *dakwah* infrastructure service premise, the performance to be provided should be a performance which is permitted such as *nasyid* or Quranic reading and it should be free from elements prohibited in Islam such as night clubs, magic shows, the singing of female voices and others. When the *dakwah* infrastructure service premise provides music or performance which is allowed in Islam, this would provide peace and comfort and also soothing entertainment for visitors and guests of the premise.

b. The control of television broadcast

The *dakwah* infrastructure service premise should take steps to control the television broadcast in facilities where the broadcast is provided (Rosenberg et. al: 2009). Usually the television provided in the specified spaces broadcast programme until late at night. The programmes are usually not screened for negative elements and sometimes there are shows which have elements such as offensive behaviour shown in films and drama. This goes against the *syariah* laws and the basic requirements of television watching. Fundamentally, watching television is based on the *fiqh* method:

Translation: *The original rule of something is its permissibility (al-Zarqa: 1998)*

However, there should guidelines for broadcasts which are not suitable for all age levels so that these could be applied in the *dakwah* infrastructure service premise. For example, the shows should not contain scenes in the bedroom, violent acts which may bring bad influence on the children and other examples. The service premise should control or screen the television broadcast as the visitors and customers come from all walks of life. The *dalil* is evident in the *fiqh* method:

Translation: *Anything that leads to Haram is considered Haram*

This is because such activities will bring negative influence such as free-mixing between men and women and acts of *zina*. According to Rasulullah s.a.w :

Translation: *"A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.", (al-Bukhari, Sahih Bukhari, Kitab al-nikah, bab la tubashir al-mar'ah al-mar'ah fatan atahali zajiha)*

Based on the hadith above, even though it describes the prohibition of a woman to talk about another woman's *aurat* to her husband, it also informs us about the prohibition of a woman looking at other woman's *aurat* and the effect is even more serious for a man to look at another woman's *aurat* in dramas and films. As such, the television broadcast in the *dakwah* infrastructure service premise should be controlled so that the shows do not give a negative effect on the Muslim visitors.

Additionally, the criteria for the *dakwah* infrastructure service premise from the aspect of other facilities based on the *tahsiniyyat* feature are as the following:

a. The provision of religious classes or lectures in the *dakwah* infrastructure service premise

The dakwah infrastructure service premise could also organise religious classes and lectures for the visitors and staff to improve their knowledge. Visitors and guests can attend the lectures and classes in comfort and this can be one of the activities at the service premise. For example, the premise can invite speakers from other organisations to conduct the classes after advertisements about the classes have been made known to others. This is in line with Allah's decree in surah al-Taubah verse 122

Terjemahan: And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

According to Sayyid Qutb (2000), the verse above describes the priority in gaining knowledge by studying so that the community would be able to know and learn more knowledge of Islam. For example, the service premise could provide religious lectures periodically like once a month by inviting relevant speakers. This activity should be encouraged in service premises which would like to practise this element in their effort to organise a variety of activities to promote their services to make them more attractive for the visitors and customers.

b. A large space or function room for gatherings.

For this criteria, the dakwah infrastructure service premise should allocate a large space or function room for gatherings so that men and women do not mix around closely. (Paul Rosenberg et.al: 2009). This criteria does not allow for mixing between men and women and it provides an alternative for gatherings which involve both sexes but they need to be mindful of any close mixing with each other. Hence, the need for a large and comfortable space to enable males and females to attend the gathering without getting too free with one another. This is based on the method below.

Translation: *The original rule of something is its permissibility (al-Zarqa: 1993)*

This fiqh method is aligned with the nature of mankind to be given freedom to conduct their worldly matters. As stated by Rasulullah s.a.w

Translation: You know better of your worldly affairs (Muslim Sahih Muslim, bab wujub imtithal ma qaluhu shar'an duna ma dhakarahu min)

Sometimes customers may hold gatherings in the facilities of the premise such as weddings, meetings, dinners and others. As such, the dakwah infrastructure service premise should provide a lobby which is big enough for gatherings which involve both sexes. It is important to bear in mind that such events should not go against the requirements stated in Islam.

Additionally, the implementing staff in the dakwah infrastructure service premise as seen from the service aspect and the implementing staff who are based on the daruriyyat aspect cover the items as the following:

a. Providing a set of etiquette for proper way of dressing and the requirement of covering the aurat for staff and guests

The aurat must be covered even when one is not praying. Islam requires the aurat to be completely covered in front of ajnabi men (al-Khin et. al: 2009). Allah has decreed in surah al-Nur, verse 30:

Terjemahan: And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments¹ except what normally appears. ² Let them draw their veils over their chests, and not reveal their 'hidden' adornments

Based on the above verse, Islam prohibits women from showing their decorations or aurat except for what is shown on their hands and face because the exposure of these two body parts are allowed based on a hadith stated by Rasulullah s.a.w (Sayyid Qutb: 2000)

Terjemahan: O Asma, when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to her face and hands (Abu Daud, Sunan Abi Daud, fima tubdi al-mar'ah min zinatuha)

b. In the concept of dakwah infrastructure service premise, this should be practised by workers in the service premise by wearing modest clothes which cover the aurat (Siti Aishah bin Mohamad et.al: 2013, Stephenson et.al:2010). However, for non-Muslim staff or guests, it is sufficient of them to wear clothes which are not revealing and do not offend others. According to Mohd Rizal et.al (2015), the criteria suggested for the dakwah infrastructure service premise is to recruit Muslim staff perhaps amounting to 30 percent of the whole staff number. This is to ensure that all Islamic features could be practised. As such, the service premise could provide a code of ethics on how Muslims should dress in order to show the Islamic characteristics which provide a safe and healthy environment.

This criteria is the main element in the preservation of one's lineage or also known as hifz al-Nasl. According to Nur Hidayah et.al (2012), guarding couples of different genders is important to prevent any prohibited activity occurring at the premise. This is the criteria which should be fulfilled by the dakwah infrastructure service premise. As stated in a hadith by Rasulullah s.a.w:

Translation: *No man is alone with a woman but the Shaytan is the third one present (Bukhari, Sahih Bukhari, kitab al-nikah, bab la yakhluwanna rajulu biimara'ah)*

This hadith explains about the prohibition of men and women who are not mahram being together in a secluded place. By prohibiting couples from being together in a lonely place, this can prevent negative activities from occurring and also to prevent the occurrence of zina. This implementation is suitable with the fiqh method which is:

Translation: **Greater harm must be prevented even at the expense of a lesser evil (al-Zarqa: 1998)**

If this is not prohibited, the effects could promote towards the birth of children out of wedlock. According to Khadijah et. al (2012), from 2000 to 2008, there was an increase of 70,430 registrations of children born out of wedlock. Additionally, the effects could also include an increase of health problems such as HIV infection and genital diseases if service premises do not put a stop on the mixing of people from different genders in the facilities.

c. Good service towards the visitors

In creating an Islamic environment, the staff of the dakwah infrastructure service premise should show good manners and behaviour while providing service to the visitors. Islam teaches its followers to practise good manners and behaviour. Rasulullah s.a.w reminds its followers in the hadith below.

Translation: *Nothing is heavier upon the scale of a believer on the Day of Resurrection than his good character. (al-Tarmidhi, Sunan al-Tirmidhi, bab ma ja'a husn al-khulq)*

As such, ethics and behaviour are very important for the implementation of the dakwah infrastructure service premise as it carries the image of Islam such as the one shown by Rasulullah s.a.w. For example, the concept of the hospitality-based infrastructure carries the meaning of providing good service to the visitors and guests and also to provide skills in the hotel and restaurant industry (Kamus Dewan: 2013). This effort can help to promote Islamic values and it can also be a force of dakwah.

Additionally, the aspect of service involving the staff of the dakwah infrastructure service premise can be implemented based on the tahsiniyyat feature involving items such as the protection of one's goods.

a. Placing signboards informing tips about safety of one's belongings

The act of placing signboards about how to take care of one's belongings safely at every nook and corner of the dakwah infrastructure service premise is encouraged to avoid visitors from becoming forgetful. This is because it is necessary to remind the guests to be vigilant of their personal items and belongings while lodging or using the facilities in the premises. Additionally, the signboards provide directions or guide for the visitors as well as the staff members, Allah has decreed in surah al-Syu'ara verse 214,

Translation: *And admonish thy nearest kinsmen*

Based on the verse above, Allah has commanded Rasulullah s.a.w to provide a reminder to his family and friends about the practices which are beneficial to every humankind (Sayyid Qutb: 2002). However, for the dakwah infrastructure service premise, the reminders about the safety of one's belongings should be provided at every premise as a guidance for visitors and also to prevent any incidence of loss of items. There have been cases of lost handbags in some premises but these cases were not extended to the authorities to take care of the good name of the organisation (Hendy: 2016). The suggestions and tips given regarding the safety of one's belongings are the responsibility of fellow Muslims in taking care of each other. As stated in a hadith by Rasulullah s.a.w:

Terjemahan: A believer to another believer is like a building whose different parts enforce each other. (al-Bukhari, Sahih Bukhari, kitab al-Adab, bab ta'awun al-mu'minin ba'dihim ba'da).

The hadith above describes that the relationship between Muslims must be close and strong by helping each other and advising one another to do good.

b. Providing a lost and found counter

This criteria touches on the need for the dakwah infrastructure service premise to have a lost and found counter for lost and found items. This is a necessary facility for the visitors so if they have lost their items, they can try to ask for it at the counter. This enables the visitors to contact a responsible person at the counter if they have lost anything. It is also a point of reference for customers who have found someone else's belonging so that they can hand over the the items to the person at the counter. This is based on a hadith stated by Rasulullah s.a.w about tentang luqatah (regulations regarding lost items)

Translation: *Found items are not halal to be taken except for the person who wishes to make announcement about it. (Al-Bukhari, Sahih Bukhari, kitab jaza'al-sayd, bab la yunaffar sayd al-haram)*

Ibn Taimiyyah explained the hadith above and he stated that (al-Fauzan: 1423H):

Terjemahan: Found items should not be taken as there is a prohibition regarding this, and the items should be announced for as long as one needs to.

As such, the criteria for dakwah infrastructure service premise can be practised so that the guarantee of safety for customers' belongings could be fulfilled.

c. To provide a place for storing valuable items

One of the purpose for the dakwah infrastructure service premise is to provide protection and also peace of mind to the visitors based on the criteria given. As such, the service premise should provide some equipment which can guarantee the safety of valuable items to prevent from items being stolen or lost at the service premise. For example, the premise should provide a temporary storage locker at specific places or at the counter by providing two sets of keys which could be opened by the premise manager and the guests. The provision of the infrastructure ensures a guarantee on the safety of the guests' belongings. The protection and care of one's belongings are much emphasised in Islam. This approach should be practised at all dakwah infrastructure service premise based on the fiqh method:

Translation: Harm should be avoided as much as one can (al-Zarqa: 1998)

This fiqh method is supported with Allah's decree as described in surah al-Najm, verse 39-41:

Translation: *And that there is not for man except that [good] for which he strives and that 'the outcome of' their endeavours will be seen 'in their record', then they will be fully rewarded.*

According to the verse above, the effort conducted by a person would be judged and he would receive rewards (Sayyid Qutb: 2000). This produces humanistic values such as the concept of viewing humans as thinking creatures who are responsible and hold the responsibility towards himself. As such, the dakwah infrastructure service premise should inculcate humanistic values of implementing responsibility in one's community for mutual benefit.

c. Special parking for guests' cars

The dakwah infrastructure service premise should provide good facilities for the guests. At this level, the premise should provide a special parking area for the guests so that the safety of the cars are guaranteed. The premise not only has to provide the best service, but it should also

manage the facility in the best way possible to ensure that the customers and guests get the best satisfaction (Ting kee San: 2005). As such, the safety and care of guests' belongings are also the responsibility of the service premise. This is based on Allah's decree in surah al-Rum verse 38:

Translation: *So give your close relatives their due, as well as the poor and the 'needy' traveller. That is best for those who seek the pleasure of Allah, and it is they who will be successful*

Based on the verse above, as stated by Sayyid Qutb (2000), one's wealth should be distributed to the poor, one's relatives and needy travellers. However, in the application of the dakwah infrastructure service premise, one of the rights which should be given for those who are travelling is that their belongings should be protected from harmful elements. This is related to a hadith stated by Rasulullah s.a.w

Translation: *You are all leaders and every leader will be asked about his responsibility and leadership (al-Bukhari, Sahih Bukhari, kitab al-'tq, bab ald ra'I fi mal sayyidihi, wa nasaba al-nabi al-mal ila al-sayyid)*

This is because the service premise should ensure the peace and harmony of the visitors especially those related to one's belongings. For example, for the less fortunate, pregnant women and women with children. This is in line with the fiqh method.

Translation: *Something which is well-known among the traders, such as the condition which bind them (al Zarqa: 1998)*

As such, based on the fiqh method above, providing safety and facilities for other people's belongings are the conditions which bind the seller and the customer as a guarantee. The particular act does not just guarantee the customer's goods but also provides a facility for the guests to utilise the parking available.

d. Specific space for women supervised by female workers and vice versa for space allocated for men.

This criteria is placed under the tahsiniyyat which involves the hifz al-nasl as it is related to the social relations between men and women and it also serves as the complement to the criteria of the dakwah infrastructure service premise. If this criteria is practised in the service premises, it would provide total comfort for visitors especially for women who are present without any mahram. As stated in a hadith, Rasulullah saw forbade women from travelling alone to avoid from any harm or slander.

Translation: *It is unlawful for a woman who believes in Allah and the hereafter to travel one day and one night except with a mahram. (al-Bukhari, Sahih Bukhari, Kitab al-taqsie, Bab fi kam yaqsuru al salah)*

The hadith above explains the prohibition for women to travel alone without any mahram. As such, based on the hadith, the dakwah infrastructure for the service premises should implement this criteria of safeguarding the interests of the visitors, especially the female visitors so that the objective of the syariah are preserved. The criteria would refer to the spaces utilised by female visitors to be handled by female staff as an easy reference point. The criteria should

also refer to the cleaning of rooms, spaces, toilets etc for female visitors to be handled by female workers as well. This is vital in order to prevent females and males to mix around with each other and to preserve one's modesty and importance. Nonetheless, this should not be a problem if this criteria cannot be implemented as there should be CCTVs and the service premise's security control to prevent unwanted incidents from occurring. This criteria can be utilised as a precaution and to ensure that female visitors feel comfortable at the premises.

4. Conclusion

Based on previous literature, a thorough study should be conducted regarding syariah compliant dakwah infrastructure so that it could be practised by premises which prepare various services and facilities in line with the syariah principles. The implementation of a standard or criteria should be planned for premises in Malaysia so that the standard chosen could be applied and practised to ensure service quality in all types of industry in Malaysia. The study implications showed that an absence of syariah compliant standards or criteria may result in a requirement of a study of criteria based on the five maqasir syariah principles. A special study should be conducted to measure the syariah compliant standards based on the maqasid al-syariah practices so that the implementation could fulfill the requirements of the consumer and the community.

The parties involved in the implementation of syariah compliant standards such as JAKIM and Jabatan Agama Islam Negeri-Negeri should determine and implement a syariah compliant implementation standards by looking at all the criteria required and adjust them according to the maqasid al-Shariah concept closest to daruriyyat al-Khams which is the preservation of faith, lives, mind, family and wealth. Such an implementation would guarantee the quality of life for Muslim consumers and other people as well from local and international areas in the effort to publicise the Islamic services in various industries at the international level.

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