

ISLAMIC SOCIAL WORK PRACTICE:

Experiences of Muslim Activities in Asia

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Asian Center for Social Work Research (ACSWR)
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Japan College of Social Work

Islamic Social Work Practice : Experiences of Muslim Activities in Asia

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This statements and opinions contained within this report are solely those of the authors and not of Shukutoku University Asian Center for Social Work Research (ACSWR) or Japan College of Social Work Social Work Research Institute Asian Center for Welfare in Society (ACWeIS).

This research project was initiated as “Religion and Social Work—the case of Islam” as a successor of “Religion and Social Work—the case of Buddhism”(2012-2014) in April 2015 by Asian Center for Welfare in Society, Social Work Research Institute, Japan College of Social Work, and later in December cosponsored by Asian Center for Social Work Research, Hasegawa Research Institute for Buddhist Culture, Shukutoku University, as a sub-project of its “Research on the Possibility of Buddhism in Social Work”(2015-2019) under the auspices of Ministry of Education, Culture, Sports, Science and Technology, Japan. Both universities jointly organized an international seminar on religion and social work (“Asia and the Pacific Rim International Seminar on Social Welfare”) on 12-13 December on the campus of Japan College of Social Work, Tokyo, inviting presenters from Malaysia, Bangladesh, Indonesia and Thailand (Islam) and Sri Lanka and Japan (Buddhism).

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A handwritten signature in black ink, appearing to read 'Tatsuru Akimoto', is centered on a light gray background.

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THE ISLAMIC SOCIAL WORK

An Experience of Muslim Activities in Asia

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Commemorating the Second Stage of the *Religion and Social Work* Research Project

This study is the second step in the *Religion and Social Work* research collaboration between the Japan College of Social Work and Shukutoku University led by Professor Tatsuru Akimoto. In the first stage, the *Buddhism and Social Work* study revealed much about the topic.

Based on the first study, Professor Akimoto and other project members reached a clear theoretical model that might as well be called the ‘Akimoto model’. If I were to summarize the general findings by Professor Akimoto in the first study, it would be as follows:

The process of integrating standardized social work developed with a western focus to other regional and religious circumstances is a crucial one. Every region has its unique cultural and historical background and these have to be clarified when standard social work undergoes indigenization. Furthermore, there is a possibility that social activities, everyday customs, and human relations that have been practiced in these areas since ancient times include wisdom that have many commonalities with standard social work or may even surpass that. By examining these, we could find the ‘true face of social work’ that might have been overlooked in standardized social work. In the first stage, the Buddhism and Social Work study provided us with findings from this perspective.

The representative theme of indigenous social work is ‘religion and social work’ and these themes have to be carefully unraveled for each religion one by one.

The study on *Islam and Social Work* was chosen as the second step in the *Religion and Social Work* project. Similarly to Buddhism, Islam has many believers in the Asian region, which makes it an obvious topic. Building on our past collaborations, many academics from various Asian countries participated in this study.

Providing a platform for mid-term reports, the 24th *International Seminar on Social Welfare in Asia and the Pacific Rim* was hosted between December 12th and 13th, 2015 at the Japan College of Social Work with Shukutoku University acting as co-host. Landmark presentations were given on how to re-conceptualize social work from an Islamic point of view.

This report is based on these mid-term reports and contains additional results elaborated by each author. We are most delighted to be able to deliver this booklet to fellow colleagues all around the world. Also, we hope that it provides us with an opportunity to further deepen discussions on the topic of *Religion and Social Work*, especially *Islam and Social Work*.

We sincerely thank Shukutoku University for the tremendous support we received in preparing this report. This is a clear result of collective efforts undertaken by our two universities. We are truly grateful to all participants; especially to Professor Akimoto who holds positions at both Shukutoku University and the Japan College of Social Work for leading this research project, and to Japan College of Social Work Research Fellow Ms. Kana Matsuo for her extensive contribution in bringing the project together. We plan to continue our studies next fiscal year too under this project. Our great expectation is to engage in even more lively discussions based on this report.

Takashi Fujioka
Director, Social Work Research Institute,
Japan College of Social Work

March 3rd, 2016

Islamic Social Work Practice: Experiences of Muslim Activities in Asia

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Introduction

The ‘Global Definition of the Social Work Profession’ was approved by the general assemblies of the International Association of Schools of Social Work (IASSW) and International Federation of Social Workers (IFSW) in July 2014, which were held during the IASSW/IFSW/ICSW¹ Joint World Conference on Social Work, Education, and Social Development (9–12 July 2014, at the Melbourne Convention and Exhibition Centre). In the last sentence of the Global Definition, it was declared that ‘(T)he above definition may be amplified at national and/or regional levels.’²

In response to this, the Asian and Pacific Association for Social Work Education (APASWE) held a one-day workshop on the regional definition of social work on July 14, 2014 at the Australian College of Applied Psychology (ACAP), Melbourne campus. Participants discussed what we need in regard to the Asia-Pacific regional definition, and then it was proposed that ideas such as spirituality, religion, and faith should be included in the amplified definition for the region. It was not the first time that this issue was on the table, as it was included at the beginning of the social work definition review discussion that was held in November 2010 at the Japan College of Social Work (JCSW). It has been raised repeatedly as the key to describe social work in the Asia – Pacific region.

¹ International Council of Social Welfare

² <http://www.iassw-aiets.org/global-definition-of-social-work-review-of-the-global-definition/>

The importance of the religion on the social work definition reviewing had spread another question on the religion AND social work -- the contribution of Buddhism to the professional social work. The discussions emphasized the importance of the collaboration between Buddhist 'alternative social work' and 'professional social work' in Vietnam during the prior international project, which was coordinated by JCSW/APASWE and carried out by the University of Social Sciences and Humanities, Vietnam National University – Hanoi and Shukutoku University: 'Religion and Social Work — the case of Buddhism (2012-2014)'. These projects coordinated by JCSW show that social work activity itself has been based on varied ethics, religious traditions and spiritual-diversity, even though Western professional social work had been introduced in the Asia-Pacific region.

What is 'Islamic social work'? The JCSW international research project 2015 titled 'Islamic Social Work Practice: Experiences with Muslim Activities in Asia' started with this simple question. It aimed to collect facts on Islamic social work with comparisons to 'Buddhist social work'.

Purpose and objectives

Purpose

The main purpose of this research project is to record factual data on 'Islamic social work' in different countries. The guidelines for our research are as follows:

- (1) to know and record what Islamic mosques and ustadhs are actually doing in the social work field pertaining to the poor, the aged and aging, children, people with disabilities, people with HIV/AIDS, natural and human-made disaster victims, and all other people with economic, physical, mental, and spiritual suffering, objectively and empirically;
- (2) to share that information with colleagues who are doing the same or similar activities in this region, and/or who are intellectually interested in the activities in their field; and
- (3) to build the foundation on which 'Islamic social work', its research, and its human network will develop and flourish.

– see Appendix B: Paper Writing Guidelines for ‘Islamic Social Work Practice: An Experience Muslim Activities in Asia’ (August 2015)

Objective

Diversity is key in the Asia-Pacific region, especially religious diversity. It is recognized that there are (a) Muslim-majority countries such as Bangladesh, Indonesia, and Malaysia, and (b) Muslim-minority countries such as the Philippines and Thailand. Questions arise on differences or similarities between Muslim-majority countries and Muslim minority countries, especially pertaining to social work activities. The JCSW research team selected countries from the above two categories in this region and issued a call for papers through the previous joint research participants and collaborators, the APASWE board members, and the national associations for social work education (August 2015). We asked that the papers cover the following issues:

- (1) Description of a few or several social work cases;
- (2) An overall picture of the country;
- (3) An exploration of the reason why ustads and mosques/institutions engage in those works.

-See ‘Appendix A: Call for Papers on Islamic Social Work Practice: An experience Muslim activities in Asia’

Without understanding the facts regarding Islamic social work achievements, it is hard to discuss on the difference/similarity between the western-rooted, the profession social work, and the difficulty to implement it in the Islamic community. The long-term goal of this research project would build the theory on the religion and social work.

Research Groups

JCSW’s review committee selected five teams from respective countries. The research groups are as follows:

Dr Muhammad Samad and Md. Anwar Hossain (Bangladesh);

Dr Adi Fahrudin, Dr Husmiati Yusuf, Dr Toton Witono, and Dr Ro’fah Mudzakir (Indonesia);

Dr Zarina Mat Saad and Dr Zulkarnain Hatta (Malaysia);

Dr Melba L. Manapol, RSW (Philippines);

Ms Wanwadee Poonpoksing (Thailand).

Research Schedule

This is a one-year project scheduled as follows:

Call for papers: July 29, 2015

Application submission: August 10, 2015

Research implementation period: August 25, 2015 to January 31, 2016

Interim Report: December 12–13, 2015 during the Pan Pacific Seminar

Final paper submission: January 31, 2016

Final paper publication: March 31, 2016

Summary

Research Design

As mentioned above, the ‘Islamic Social Work Practice: Experiences with Muslim Activities in Asia’ is derived from prior research: ‘Religion and Social Work — the case of Buddhism.’ It was designed as a comparative study on Buddhism and social work. In prior research, it was reported that there has been delivered a range of social work activities by Buddhist monks, nuns, and religious institutions before western social work had been introduced in this area. In the Quran, on the other hand, Muslims have been taught to care for orphans, wayfarers, and other needy people. This study’s primary purpose is to collect empirical data on social work activities by Muslims, ustads, and mosques and record it.

The studies’ implementation and methodology have been entrusted in the respective research groups. During the research period, the ‘International Seminar on Social Welfare in Asia and the Pacific Rim 2015 — Religion and Social Work’ conference was held on the 12th and the 13th of December 2015 on the JCSW campus (Tokyo), and all research groups were invited to make a presentation.

All articles, reports, and records in this volume have been compiled and printed as the authors submitted them without any corrections or changes by an editor. Editor only changed the style of its format and fonts.

'Islamic Social Work' Activities

All research groups reported on the experience of 'Islamic social work' activities in their respective countries through interviews and secondary resources. As Saad and Hatta examined in their section, mosques function not only as worship or religious institutions but also comprehensive socio-cultural community centres for education, training, social activities, societal development, judicial proceedings, communication activities, treatment, emergencies, rehabilitation, and art (p. 69). Samad also explained that the mosque in Bangladesh has a role of 'prayer, meditation, religion, political discussion, and education' (p. 10). In other words, Islam is the comprehensive and normative framework of Muslim life (Faharudin, p. 54).

It was also reported by all researchers that the *zakat* and *sadaqah* system pertains to the financial and material social activities for Muslims. Fahrudin mentions that social work activities in Indonesia include delivering 'cash assistance, micro-finance, social services, health care, rehabilitation, community and social development, and empowerment.' Thus, needy people and their activities are covered by *zakat*, *infac*, and *shadaqah* (p. 34). This charity collecting system has been reported as being fundamental in the Islamic community.

Other social work activities from respective countries include services in mosques, the Sir Salimullah Muslim Orphanage, and Anjuman Mofidul Islam (Bangladesh); the Muhammadiyah, Dompot Dhuafa Foundation, Pondok Pesantren Inabah Suryalaya, psycho-spiritual therapy for drug abusers and the MASTER Depok, and education for drop-out children in mosques (Indonesia); services by imams, the *zakat* collection officer, and the Nusrah Foundation (Malaysia); government social workers, NGOs for community development, and work by ustads (the Philippines); the Sathachon Foundation for Education and Orphans, the Rainbow Sky Association of Thailand, the Cheewabhibalin Palliative Care Center at King Chulalongkorn Memorial Hospital, the Yala Home for Boys; and the Baan Taksin Yala Social Welfare Development Center for the Elderly (Thailand). Services also include or involve orphanages, street children, drug abusers, *zakat* collection offices, single mothers, victims of natural disasters, assistance in the terminal stage, and varied services for elderly people. This covers a wide range of needy people who are targeted by 'western-rooted social work' practices. It can be said that

Muslim social work activities are similar. On the other hand, as Poonpoxin shows in a diagram in her section, there are some exemptions for gender issues and terminal stage caring. This is covered by some other resources such as humanitarian NGOs or governmental agencies (p. 114).

Motivation for Activities

Obviously, social work activities by Muslims are based on the Islamic faith, values, and beliefs. According to the Quran and the Hadith, Muslims should be involved in social work activities for the well-being of all Muslims (Samad, p. 23). Saad and Hatta state the two major reasons:

1. (to fulfil) the responsibility toward Allah and fellow humans including the self, family, parents, community, environment, and nation;
2. to fulfil the needs of the community (p. 82–83).

The following are other comments from ustads who were interviewed by each research group:

1. *Many of the respondents feel that helping the poor and disadvantaged brings honour and prestige, which in turn creates a scope for both religious as well as socio-political leadership in their community* (Samad, p. 24).
2. *Earning rewards from God* (Fahrudin, p. 47).
3. *'I believe that if we plant kindness we are going to harvest kindness'* – quotation from Ustads AH (Fahrudin, p. 47).
4. *'Share your knowledge' and 'social and moral obligation'* (Manapol, p. 99–102).

It may be said from these comments that activists of 'Islamic social work' do not see themselves as social workers even though they deliver similar services as western-rooted social workers deliver to needy people. They are helping people with responsibility, empathy, and the will of Allah.

The Way Forward

Thus, social work activities are delivered by mosques, ustads, imams, and also other humanitarian resources in the respective researched countries. Activities such as helping others and supporting needy people exist without being recognized as social work, but rather are thought of as exercising a responsibility to their own communities. These are

similar to the western-rooted social work activities in their objective; however, all Islamic activities are seen as doing the will of Allah.

This research project mainly focused on empirical data collection on social work activities that are delivered by Muslims. It was reported that the religion-based ‘social work’ activities are hardly considered social work even though they are similar. Several researchers found that social work activities by Muslims are not based on science but ‘self-wisdom’, and they emphasize the necessity of considering the spiritual dimension in social work education.

A non-Muslim participant questioned the interim presentation speakers during the Pan-Pacific Seminar in December 2015 about the differences between ‘social work activities by/for Muslims in respective countries’ and ‘Islamic social work’ as a whole. Other participants raised questions about the ethical gap between the West and Islam.

Indeed, religion-based social work was closely linked to religion and people’s lifestyle, culture, and tradition, especially in Asia where three major religions began. There is a range of Islamic faith-based social work activities, though they are hardly captured as social work among the people. There are differences between the West and Islam, however and wherever social work is working for local people, the community, and entire regions. It would be moved to the second stage of the research project. There are differences some concepts, e.g. Human rights, between the Western social work and Islam ones. It would be necessary to extract the essence of social work from which Islamic social work delivers to conceptualize its activity.

Acknowledgments

I would like to express my gratitude to all researchers involved in the project in 2015: Dr Muhammad Samad and Md. Anwar Hossain from Bangladesh; Dr Adi Fahrudin, Dr Husmiati Yusuf, Dr Toton Witono, and Dr Ro’fah Mudzakir from Indonesia; Dr Zarina Mat Saad and Dr Zulkarnain Hatta from Malaysia; Dr Melba L. Manapol from the Philippines; and Ms Wanwadee Poonpoksin from Thailand. This research owes much to the thoughtful and helpful comments of Dr Tatsuru Akimoto. Thank you Professor Takashi Fujioka for conducting this project with patience.

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Bangladesh

**A Study on Social Service Activities of Muslim Religious
Institutions in Bangladesh: Relevance with Social Work**

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I am thankful to Professor Tatsuru Akimoto for his generous inspiration in doing the research even when I met even in Ha Noi, Vietnam in November 2014.

We are indebted to all the respondents for providing valuable information, opinions and sharing their field experiences about social service activities rendered by respective Muslim religious institutions in Bangladesh. In this connection, I must record the valuable comments and constant cooperation of Dr. Md. Anwar Hossain, Associate Researcher of the present study.

I am grateful to the Asian Center for Welfare in Societies, Social Work Research Institute of Japan College of Social Work, and APASWE for providing us with financial supports for conducting the study.

I am also thankful to Mr. Aktar Hossain for his computer support.

Muhammad Samad

List of Abbreviations

ACWeIS	Asian Center for Welfare in Society
BBS	Bangladesh Bureau of Statistics
BDT	Bangladesh Taka (Currency of Bangladesh)
DSS	Department of Social Services
EPI	Extended Program for Immunization
FGD	Focus Group Discussion
GoB	Government of Bangladesh
MDGs	Millennium Development Goals
MCMLP	<i>Masjid</i> -based Child and Mass Literacy Programs
MoRA	Ministry of Religious Affairs
NGO	Non-Government Organization
SSC	Secondary School Certificate
UITS	University of Information Technology and Sciences

Glossary

Ampara	The last chapter of Al Quran
Ashraful Mukhlukat	The best of the creations i. e. human being in Islam
Doa	Pray for Devine blessings by the Muslim
Gajal	Poems/songs of love in the form of dialogue
Etimkhana	Orphanage/Homes for orphan both boys and girls
Fitra	Giving money to the poor for purifying the Ramadan
Hadith	The collections of the reports to quote what the prophet Muhammad said verbatim mostly on Islamic code of life
Hamd	Songs in praising the God in Islam
Imam	Leader of the religious congregation of Islam
Jizya	A kind of tax imposed by Muslim rulers on non-Muslim pilgrims
Kaida	Elementary education in Arabic Language related to Al Quran
Kerat	Recitation of the Al Quran correctly
Madrassa	Religious educational institution of the Muslim
Maajar	Shrine
Musafir	Travelers
Nasmaj-e-Janaza	Rituals and prayer for salvation of a departed soul before burial of the dead body
Nath	Songs in praise of Prophet Muhammad
Nawab	A Nawab is an honorific title ratified and bestowed by the reigning Mughal Emperor to semi-autonomous male Muslim rulers of princely states in South Asia
Panipara	Water whiffed with charms of Holy words of scripture or faith healing
Quran	Holly religious book of the Muslims
Sadaqah	Alms giving

Salam	Exchanging greetings between Muslims
Salat	Obligatory Muslim prayer for five-times daily
Sarkari Shishu Paribar	Government Children Home
Shobe Miraz	Night of meeting the prophet with Allah
Shobe Borat	Night of good luck
Shobe Kodor	Night of honor
Sir	Sir is mainly a British honorific address
Tabiz	Amulet i. e. charm worn to ward off evils/Talisman for faith-based healing supposed to be imbued with magical power/holy words
Tabligue Jamat	Society for spreading Islamic faith
Ulama	Local Islamic scholar
Ustad	Mainly religious teacher
Waqf	<i>Waqf</i> is, under the context of <i>sadaqah</i> , typically donating a building or plot of land or even cash for Muslim religious or charitable purposes with no intention of reclaiming the assets. The donated assets may be used by a charitable trust.
Waaz Mahfil	Religious conference
Zakat	<i>Zakat</i> is the taxation of income and wealth of a Muslim. It is a form of obligatory alms giving, and the collected amount is paid to the poor Muslims. The amount of <i>zakat</i> is 2.5% (1/40) on capital assets of eligible persons.

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A Study on Social Service Activities of Muslim Religious Institutions in Bangladesh: Relevance with Social Work

Muhammad Samad PhD¹
Md. Anwar Hossain PhD²

Background

Relationship between social services and religion is longstanding. Contemporary charity is regarded as a continuation of the Biblical practices. The medieval Roman Catholic Churches used to operate a far-reaching and comprehensive welfare system for the poor. Similarly, the concepts of welfare and pension are put into practice in the early Islamic law as the form of *zakat* (charity) in the seventh century. The taxes including *zakat* and *jizya* collected in the treasury of an Islamic government are used to provide income for the needy, including the poor, elderly, orphans, widows, and the disabled since long time. Likewise, the practice and profession of social work is relatively modern must be understood in broader terms which is intrinsically linked with the idea of charity since ancient time, has rooted in all major religions (History of social work, Wikipedia, the free encyclopedia). In an evolutionary process social work has been introduced as a profession with scientific knowledge and skill. Thus, the services of the religious institutions all over the world have been changed by social work education, training and practice in accordance with the needs of the complex form of the modern society.

Islam embodies not only spiritual and moral but also economic, social and political values of humankind. The Islamic socio-political system aims at eliminating hunger, poverty, ignorance and disease thus bringing out all-round contentment and happiness for the people of all strata. It is, therefore, working for prosperous lives of people consisting of moralizing education, literature and culture, normal health and necessary medical relief, proper financial assistance etc. (Khalid, 1968). Social service is also a systematic endeavor to deal with poverty, illness, psycho-social problem of modern industrial society and other destitute such as elderly, orphans, widows, disabled etc. But to what extent Islamic

1 Researcher

2 Associate Researcher

institutions address the problems of these people in Bangladesh. To have a distinct understanding the present study has been carried out.

The present research endeavor on Islamic social work practice in Asia initiated by Social Work Research Institute Asian Center for Welfare in Society (ACWeIS), Japan College of Social Work, Tokyo is indeed a significant step in the history of social work education. At this preliminary phase, the focal point of the research endeavor is Mosques and their activities in the perspective of social work education and practice. In addition, activities of orphanage and Muslim NGOs have also been analyzed in this paper.

Bangladesh at a Glance

Bangladesh emerged as an independent sovereign country in 1971 through a long political and cultural movement and finally an armed struggle against the internal colonialism of Pakistan. It is situated in the Northeastern part of South Asia between 20°34' and 26°38' North latitude and 88°01' and 92°41' East longitude. The country is bounded by India in the West, North, Northeast, and East; by Myanmar in the Southeast and by the Bay of Bengal in the South. Bangladesh has a landmass of 1, 47,570 square kilometers with a population of 160 million. The density of population is 1035 persons per square kilometer and the growth rate is 1.36% per annum. Literacy rate is only 62.3% (07 years and over). The life expectancy at birth is 70.7 years (69.9 years for male and 71.5 years for female). Only 23.1% people live in urban areas and rest of them (76.9%) live in rural parts. Out of total population 24.3% live under poverty line (urban poverty is 15.2% and rural poverty is 27.5%) and the per capita income is 1317 US\$ (Ministry of Finance– MoF, 2015: XVII). It is worth mentioning that Bangladesh's MDGs achievements are outstanding which include poverty reduction, halting stunting, ensuring food security, enrollment in primary school, gender parity in primary and secondary level education, lowering the infant and under-five mortality rate and maternal mortality ratio, improving immunization coverage and reducing incidents of communicable diseases (GoB, 2015a; GoB, 2015b). However, Bangladesh is currently a lower-middle-income country and heading towards the middle-income one by 2021.

The Mosques and Their Historical Roles

Generally, the mosque serves as a place where Muslims can get together for *salat* (Muslim prayer) as well as a center for information, education, and dispute settlement. From the earliest days of Islam, the mosque was the centre of the Muslim community, a place for prayer, meditation, religious instruction, political discussion, and a school. The mosque played a major role in the spread of education in the Muslim World, and the association of the mosque with education remained one of its main characteristics throughout history, and, the school became an integral part of the mosque. And anywhere Islam took hold, mosques were established, and basic religious and educational instruction began. In Iraq, pharmacology, engineering, astronomy and other subjects were taught in the mosques of Baghdad, and students came from Syria, Persia and India to learn these sciences. While at the Qarawiyyin Mosque of Fes, the largest in North Africa, and can accommodate about 22,000 worshipers, there were courses on grammar, rhetoric, logic, mathematics, and astronomy, and possibly history, geography and chemistry. But no statistics is available with regard to total number of mosques all over the world of today (<https://en.wikipedia.org/wiki/Mosque>). In Bangladesh, there are a lot of mosques in urban and rural areas. Mosque is used as the center of religious rites and rituals as well as development activities to an extent.

Islam in Bangladesh

Mostly in twelfth through fourteenth centuries Islam was initiated in East Bengal i.e. Bangladesh by the Sufis-Devotees-*Ulamas* having liberal thoughts. They kept the places of religious activities within mosques, *madrassas*, tombs, etc. They got lands as grants from the rulers. They cleared the forests and expanded the areas for agriculture as source of livelihood. The Sufis put more emphasis on rendering human services in term of spiritual, educational and socio-economic aspects. Their main notion was ‘service to the best of the creations’, i.e. ‘service to human person (*Ashraful Mukhlukat*) is religion’. They did not persuade people much to accept Islam rather participated in the struggle against feudalism and colonialism along with preachers of other religions. The Sufis and Devotees initiated such activities using simple logic of humanism from Islamic principles (Barkat, 2015).

Muslim Population and Islamic Social Service Activities in Bangladesh

In Bangladesh, religion is an indispensable part of the society which formed a basis of core belief of individuals. It is also known as a moderate country where there is peaceful co-existence of people of different religions although the state religion of the country is Islam. According to the 2011 census, the religious profile of the population is: Islam 89.7%, Hinduism 9.2%, Buddhism 0.7%, Christianity 0.3% and others (such as Animists and non-religious) 0.1%. The majority of the Muslims are Sunni consisting of 95% of the Muslim population, and the remaining are *Shi'a* and other sects (BBS, 2011).

The Muslim religious institutions like mosque, *madrassa* (Islamic educational institutions), Muslim orphanage, and *maajar* (shrine) operate some social service activities for the welfare of the Muslim people in Bangladesh. Remarkable social service/work activities of these institutions, especially mosques are collection and distribution of *zakat* and *fitra* among the poor and destitute, performing religious rites and rituals, providing mosque-based education (both general and religious) and job oriented training, health and family welfare services, and distribution of food during natural disasters among the needy and poor people, in particular (Samad, 2015).

Major Activities of the Ministry of Religious Affairs of Government of the People's Republic of Bangladesh

The Ministry of Religious Affairs (MoRA) of the Government of the People's Republic of Bangladesh has been established on 25 January 1980. It has various programs and projects to strengthen services of religious institutions of Islam, Hinduism, Christianity and Buddhism in the country. The Ministry has been operating religious and social service activities for the Hindus, Christians and Buddhists through Welfare Trusts of the respective religions. As about 90 percent population of the country belongs to Islamism, the Ministry has been administering a good number of religious and social service program activities for the Muslims in Bangladesh. Of them, child and mass education, training of imam/*ustad*, health, relief and rehabilitation through collection and distribution of *zakat*, Mosque-based library and Hajj management are important.

On the other hand, the Department of *Waqf* under the MoRA, has been working in line with the policy of the Government of Bangladesh at Divisional and District level offices. Department of *Waqf* is headed by the *Waqf* Administrator and the Department with all its resource constraints looks after various religious and socio-economic institutions including 10,000 mosques, 500 madrassa, 10 orphanages, 5 charitable dispensaries etc. In addition, the Department also administers a Welfare Fund from where stipends and scholarship are awarded to poor and meritorious students as well as financial grants to destitute Muslims and newly converted Muslims for their instant assistance and rehabilitation (<http://www.mora.gov.bd>).

Proposition of the Study

It is already mentioned earlier that as one of the most important Muslim religious institutions the mosques operate various social service activities including their religious ones in Bangladesh. Side by side, the Mosque-based Child and Mass Literacy Program (MCMLP) has completed its fifth phase in 2012 as one of the important social service programs under the Ministry of Religious Affairs of the Government of Bangladesh. Meanwhile the Mosque-based Child and Mass Literacy Program provided functional education with 53,58,750 learners that include children, dropped-outs and adults. Moreover, 4,20,000 children are taught Al Quran under the MCMLP (Islamic Foundation Bangladesh, 2012). The role of religious heads/*ustads*/imams has profound impacts on general masses and they can influence the family lives of people as well. They, thus, play role of counselor and mediator in the family lives of the people to prevent polygamy, to restore the rights of women and children and to prevent breaking up the marriages and so on. These sorts of services can be called the core services whereas the other services which are derived from the concept of community welfare can be called as supplementary services of mosques. Mosques normally run religious education particularly how to read Al *Quran*, how to perform prayer; besides, they administer community clinics, faith-based treatment facilities, orphanages and some stipends for the poor and meritorious Muslim students etc. The contribution of orphanages is well known in the Muslim world. From among other service organizations, Anjuman Mofidul Islam is also provides social services for the poor and destitute, in particular. The present study is a humble attempt to record and examine the activities of mosques, in particular, and other two organizations such as *Sir* Salimullah

Muslim Orphanage and Anjuman Mofidul Islam rendering services for the poorest of the poor in Bangladesh.

Objective of the Study

The objective of the present study is to record and examine the social welfare activities of mosques and other two Muslim service organizations rendering services for the poorest of the poor in Bangladesh.

Methodology

Qualitative approach has been followed to pursue the present research work to have a clear understanding about trends and nature of Muslim social work in Bangladesh. To attain the study objectives, mainly case study method has been followed and accordingly a non-experimental research design was prepared to conduct the study. Purposive sampling method has been used for the study as it allows us to choose the subjects those who are useful to delineate specific features for which the present research is intended to (Silverman, 2001). Besides, following purposive sampling method, a small number of samples/subjects are found to be useful for in-depth understanding of research questions. However, Ainusbag Mosque (Dhaka) and two Muslim social service organizations such as Sir Salimullah Muslim Orphanage (Dhaka) and Anjuman Mofidul Islam (Dhaka) were selected purposively as three cases.

Data of the study were collected from both primary and secondary sources. Primary data were collected from *ustads/imams* and member of mosque management committee, teachers and administrative staffs of the orphanage and the *Anjuman Mofidul Islam* through semi-structured interview schedules and focus group discussions (FGDs). FGD participants were service recipients of the respective community and orphans of respective organizations. Secondary data were gathered from published and unpublished reports, journals and various records and documents of the relevant organization. Both primary and secondary data have been analyzed and illustrated in accordance with conceptual clarity of themes in narrative ways.

FINDINGS OF THE STUDY³

Obviously philosophy of modern social work/services rooted in humanitarian philanthropy. Relationship between social services and religions is longstanding. Present social services are continuation of the religious practices for the wellbeing of the poor, elderly, orphans, widows, disabled and humankind as a whole since the ancient period. Although professional practices of social work education are relatively modern in providing social service is fundamentally linked with the idea of charity, it is rooted in all major world religions including Islam. In Bangladesh, like all Muslim communities around the globe, mosque is the center of religious as well as social service activities for the Muslims and it has significant impact on the lives of the people. There are 250,399 mosques in the country (Islamic Foundation Bangladesh, 2008).

However, many institution-based services are provided with the people in Muslim communities through mosques, orphanages and other private as well as non-government organizations that have been constituted the Muslim social work practices in Bangladesh. Of them, the social services of three Muslim institutions are discussed below as three cases.

Case One: Services Provided by Mosque

Religious services

The Mosques, as the most vital Muslim religious institutions, provide a number of religious services in Bangladesh. The service providers i.e. *ustads/imams* inform that they provide a variety of religious services that include moral, religious and child education, teaching *Quran and Hadith*, preaching religion through *tablighue jamat*, educating religious rites and rituals and conducting these rituals such as marriage, birth, funerals, divorce etc., organizing annual discussion meeting or conference on the occasion of *shobe borat* (night of good luck), *shobe kodor* (night of honor), *shobe miraz* (night of meeting the prophet with Allah), birth day of Prophet Muhammad, collecting and distributing *zakat* and *fitra* to assist the poor to celebrating religious festivities, organizing religious discussion-meetings (*waaz*

³ It is worth mentioning that a recent study on social service activities of the institutions of four religions in Bangladesh i.e. Hinduism, Buddhism, Christianity and Islamism has been conducted by the present Researcher and data were collected from the imams/*ustads* and other respondents from 15 selected mosques of the country. Some of the relevant data from that study has been used for the present research and, therefore, the term *ustad/imam* has been used in plural number i.e. *ustads/imams* in the text of the study (Samad, 2015). Besides, there are more than one *ustads/imams* are frequently available in every mosque of Bangladesh and other countries as well.

mahfil), running orphanage, organizing inter-religion solidarity conference, family counseling, and teaching *namaj-e-janaza* (rituals and prayer for salvation of a departed soul before burial of the dead body).

Mosque-based Child and Mass Literacy Programs

One of the important programs of the Ministry of Religious Affairs of the Government of Bangladesh is Mosque-based Child and Mass Literacy Program (MCMLP). The vision of the Ministry of Religious Affairs is to strengthen the people's moral standards, and to develop their socio-economic conditions to a desirable extent. However, through the MCMLP activities children and adults are being provided with pre-primary and primary education and knowledge on religious matters, moral and ethics at Mosques. The peoples are provided with various types of education under this program. It is found that *kaida*, *ampara* (elementary book of Arabic education) the *Quran* and *Hadith* are taught under this program.

The respondents mention that teaching Bengali language and literacy is one of the most important activities of Mosque-based education program from which children, especially children of the poor family getting general education. *Ustads* also educate children mathematics under this program that enhances their capability to keeping accounts of their daily lives. The service providers create awareness among the people about book reading that is very significant and helpful to build enlightened society. Besides, mosque-based education program provides adult education also. The adult education program enhances practical life skills of the people through creating awareness about primary health care, providing functional information about life, e.g. importance of child education, child health, neat and cleanliness etc., tree plantation, and vegetable cultivation. It is also observed from FGDs that the above-mentioned services are provided by mosques.

Health services provided by Mosque

The Mosque management committees provide the service recipients with some health care services. On the other hand, *ustads/imams* of mosques provide them with faith-based healing supports. The people receive faith-based healing supports in the light of the Holy *Quran* from *ustads* that include *doa* (blessing), *tabiz* (an amulet containing Holy words of the *Quran*), *panipara* (water containing Holy words) for recovering from fever, fear, and

possessed by demon. In addition, mosque management committee distributes oral saline and medicine during natural disasters, and distributes free medicine among the poor people inspired by benevolent spirit of Islam. However, imams opine that apart from the above-mentioned services they also arrange campaign about extended program for immunization (EPI) and observance of national vaccination day, create awareness about importance of EPI, prevention of diarrheal disease and use of oral saline; and arrange doctors and ambulance in special needs of serious patients.

Socio-cultural and recreational services

Mosque as a religious institution provides socio-cultural services to strengthen Muslim cultural tradition and to meet recreational needs of the people that include teaching *hamd, nath, gajal etc.* (some kind of Islamic songs), arranging *kerat* competition (recitation of the *Quran* correctly), poetry recitation, teaching religious speeches/lectures (*waaz*) and celebrating the birthday of Prophet Muhammad. It is learnt from the interviews and FGDs that the people enjoy socio-cultural functions organized by Mosques that help to fulfill recreational needs and to build character of the children in the light of Islam. In addition, it is found that *ustads/imams* teach the followers about manners and etiquette, i.e. how to exchange *Salam*, giving blessing etc. These practices strengthen social bondage among the people.

Family welfare services provided by Mosque

Mosque management committee and *ustads* provide family welfare services in the light of Islam for strengthening healthy familial lives and forming planned family that include family counseling, awareness building, and women empowerment and so on. Interviewees and focus group participants report that they receive counseling from the imam (Muslim religious leader/*ustads*) for mediation of their familial/conjugal conflicts. It has helped them to lead healthy conjugal life. They also mention that *ustads/imams* provide them with services for women empowerment through awareness building about status of women in Islam. They create awareness among the people through advises and sermon at the time of weekly congregational prayer on Friday. Imams and *ustads* create awareness about family planning for the purpose of birth control; provide counseling on preventing drug addiction and treatment of drug addicted children through the speeches at weekly congregational prayer on Friday. Sometimes imams and members of management committees visit

homes/residences of the beneficiaries to understand advancement and efficacy of services provided with the beneficiaries that reflects the process of professional social work.

Social control measures of Mosque

Maintaining peace and discipline is pre-requisite of a healthy society. That is why, social control measures are adopted by various organs of society for maintaining discipline in community life. The Mosques as religious institutions play very crucial role in this respect. Imams/*ustads* raise consciousness about right and wrong among the people, provide the people with counseling to prevent from unfair, harmful and wrong activities, build solidarity among the people of all communities, arrange discussion for preventing drug addiction and resolve dispute through arbitration by Mosque management committees, take measures to prevent hijack, give advice to pay respect to all religions, and take legal initiatives in case of serious crime to maintain discipline and peace in the society.

Emergency relief and support services provided by Mosque

Bangladesh is one of the most vulnerable countries to natural disasters. Millions of people of this country suffer from different types of disasters almost every year. On the other hand, in spite of commendable achievement in poverty reduction still 24.3% people of Bangladesh live under poverty line. Therefore, emergency relief and support services are immensely needed for the poor and disaster victims. In response to needs of the people Mosque Management Committee come forward with various types of services for the poor and disaster victims that include distributing relief materials to combat natural disasters, assisting poor to celebrate religious festivals, arranging funerals of underprivileged people, providing stipend among the poor and meritorious students etc.

The study finds that the people have been benefited in various ways. Focus group reports that they have achieved moral education and become aware about fair-unfair and wrong and right through discussions and sermons of the imam of Mosque at weekly congregation on Friday and through speeches at *waaz mahfils* (speech in the light of the Holy *Quran* and *Hadith*). Along with achieving moral education now they are playing active roles in maintaining social solidarity achieving knowledge and awareness from religious services of Mosque. It has strengthened their moral position to lead lives in a proper manner from religious and social points of views. They have also received material assistance from

Mosque to celebrate religious festivals, they have learned religious education and become aware of and earned greater understanding about their own religion. Children of the respondents have learned religious education. Now they can perform their religious rites and rituals properly, their familial conflict has been resolved by counseling of imams/*ustads* and by the help of Mosque management committee members. They also enjoy faith healing system to increase mental strength in recovering illness along with medicare given by doctors.

Case TWO: Services Provided by Sir Salimullah Muslim Orphanage

Orphanage is a residential homes devoted to caring of orphans – the children who do not have surviving one parent or both for taking care and rearing them. The government of Bangladesh (GoB) operates 85 orphanages whose government name is *Sarkari Shishu Paribar* (Government Children Home) under the Department of Social Services (DSS), Ministry of Social Welfare. In addition, there are some orphanages that were established by private initiative. **Sir Salimullah Muslim Orphanage** is one of them.

Sir Salimullah Muslim Orphanage was established by *Sir Salimullah*, the late *Nawab* of Dhaka, in 1909. It was financed by the late *Nawab* out of his personal interest and funds till his death in 1915. At present the number of inmates of this orphanage is 255 of whom 141 boys and 114 girls. The organization has been playing a pivotal role since its inception to provide the orphans and destitute with shelter, food, education and health care for making them good citizens of Bangladesh.

Source of Income

The organization collects money from different sources. The main and permanent source of income is its own resource. It earns from rents of shops, stores and houses. The pious Muslims donate money to this organization motivated by spirit of Islam. It also raises its fund from *zakat*, *fitra* and *sadkah*. In addition, the government provides 40% financial assistance as per number of its inmates.

Services of the orphanage

Food

The organization provides its inmates with dishes three times daily with snakes at afternoon to fulfill one of the basic needs. To ensure nutritional composition it provides various types

of food such as rice, bread, *khichuri* (a preparation of rice, pulses and spices together-hotchpotch) fish, meat, vegetables, pulses, monsoon fruits etc. The inmates are also provided with improved diet during religious and national occasions.

Accommodation

The congenial atmosphere exists in the premises of the Orphanage. The authority has arranged required accommodations with household equipments for the inmates. Separate homes for boys and girls have been constructed in the purpose of maintaining their security and privacy. Their residences are equipped with modern facilities such as cot, bed sheet, pillow, electricity, electric fan etc. Modern water and sanitation system is also existed in this institution. In addition, the inmates are provided with cloth, soap, shampoo, oil etc. regularly. It should be noted that there are two residential teachers for each home and one mother and one teacher for *shishu sadan* (Baby Home) who rear them with love and affection.

Education

The Orphanage authority has arranged modern educational facilities for the inmates in the purpose of making them as human resource and preparing them as good citizen. The inmates are provided with following educational services.

General education: Most of the inmates are given general education at the Fariduddin Siddique High School situated in the Orphanage premises which was established in 1923 as a junior madrasa. Besides, girl-inmates are sent to girls' schools situated outside the premises for their education bearing expenditure by the Orphanage. After obtaining secondary school certificate (SSC) they also get financial supports for higher education.

Technical education: The Orphanage provides its inmates with technical and vocational education. A vocational training center has been established by the Government of Bangladesh within the Orphanage compound. The technical education at the Orphanage includes tailoring, book-binding and computer literacy. Qualified instructors are deployed by the Orphanage for imparting proper training to the inmates so that they can compete in the job markets for better employment.

Religious education: Religious education is provided with the inmates of this Orphanage. All inmates i.e. boys and girls are taught the principles of religious rites and rituals. Religious scholar gives talks on various aspects of Islamism. It helps the inmates to build their moral characters and balanced personality.

Physical education: The physical education of the orphans is properly looked after here in principle. The Scout Teacher and the Teacher-in-charge of Physical Education take special care and organize regular games and sports activities. It helps them to maintain good health. It is also helpful to meet up the recreational needs of the inmates.

Health services

There are two health centers, one for boys and other for girls, giving services at the Orphanage premises. Inmates get free health services that include medical advice, pathological services and medicine. If required, doctor in-charge refers the orphans to well equipped hospitals or specialist doctor.

It is found that Sir Salimullah Muslim Orphanage provides its inmate with various types of services for their development. It has created congenial environment for children to grow as good citizens of the country by providing care and protection. It provides food, education, training, medicare, and recreational facilities through Sir Salimullah Memorial Club and Sir Salimullah Memorial Library, yearly sports competition etc. It also takes necessary measures to rehabilitate the orphans in the community (Sir Salimullah Muslim Orphanage, 2015). All the above activities reflect the mission of professional social work education and practice.

Case THREE: Anjuman Mofidul Islam

Anjuman Mofidul Islam was founded in 1905, in Calcutta, British India, as a voluntary, non-profit and non-political social welfare organization registered under Societies Registration Act of 1860. It has been serving the poorest of the poor for 110 years since 1905. A prominent businessman and philanthropist Sheth Ibrahim Mohammad Dupley of Surat was the founder of the organization. Anjuman was established in Dhaka, as a branch of Calcutta office, in September 1947 after partition of British India. However, since 1950 the organization continued to march forward as an independent Muslim NGO in Bangladesh. All the humanitarian services of Anjuman are available to poor people, irrespective of faith, caste and creed. However, the burial service of unclaimed dead bodies is limited to the Muslim only. It is worth mentioning that at the initial stage, the Anjuman organized a movement for the education of poor Muslims, organized public libraries and debates. In addition to these activities, its important work was to bury unclaimed Muslim dead bodies.

Aims and Objectives

1. To provide relief and assistance to orphans, widows, poor, disabled, handicapped and destitute and integrate these people as patriotic, productive and responsible citizens;
2. To provide free health services to poor and needy people irrespective of caste, creed and religion;
3. To arrange proper burial of unclaimed dead-bodies of Muslims;
4. Distribution of new clothes to disadvantaged people during *Eid*; and
5. To organize relief activities during natural disasters and emergencies in Bangladesh.

Source of Fund

1. *Zakat*, *Sadaqah* and grants from the Government of Bangladesh as well as donation from people of all faiths, caste and creed.
2. Private Trust Funds created by Donors.
3. *Sadaqah-e Zaria* (Everlasting investment).
4. Donation of land or property or Ambulance etc. to Anjuman.
5. Donation of hides of sacrificed cattle during *Eid-Ul-Azha*.

Major Program Activities

To develop, implement and sustain specific projects, activities, programs and services etc. are necessary to duly implement the basic ideals and objectives of Anjuman. To continue, strengthen and broaden the ongoing welfare and social-service programs and activities of the Anjuman including:

- a) **Etimkhanas (Orphanages/Homes for both boys and girls):** Anjuman Mofidul Islam is currently operating four orphanages in Bangladesh. Of them two in Dhaka (one for boys and another for girls) and two for girls in Narayangonj and Savar areas adjacent to Dhaka. The basic human needs that include food, clothing, education, medicare and recreational facilities are being provided with 300 boys and girls of these orphanages/homes. They also provide cosmetics with girl orphans.

- b) **Educational Service:** Anjuman has been offering mainly two types of educational programs for the poorest of the poor which include: a ten-year vocational Secondary School Certificate (SSC) as per curriculum of Technical Education Board and a four-year Polytechnic Diploma course recognized by the Government of Bangladesh. At present, total number of students are more than 1000. Of them, currently 23 boys and girls are pursuing Diploma level education fully funded by Anjuman at an annual cost of BDT 4,16000.00. Besides, some short certificate courses on electrical, refrigerator, computer and tailoring are being offered from the Polytechnic Institute of Anjuman Mofidul Islam.
- c) **Dafon Sheba (Free Burial Service):** Since inception, Anjuman's important work was to bury unclaimed dead-bodies of Muslims. On an average, Anjuman yearly buries more than 2000 unclaimed dead bodies, monthly 150 to 200, in Dhaka– the capital city of Bangladesh.
- d) **Ambulance Services:** Anjuman has ambulance service for carrying patients and dead bodies all over the country with a minimum cost.
- e) **Emergency Relief Services:** Anjuman Mofidul Islam provides emergency relief services that include cooked and dry-food, medicare, clothing etc. with the poor and destitute mainly at the time of natural disasters.

It is significant to mention that all donations to the Anjuman are tax free in accordance with the tax exemption law of the Government of Bangladesh. As an NGO, mostly working for the poorest of the poor and for the burial of unclaimed dead bodies of Muslims, in particular, Anjuman is very admired and honored organization in Bangladesh.

Reasons Behind Providing Services by Ustads/Imams and Muslim social service organizations

The respondents (ustads/imams and authorities of service organizations) were asked about reasons for their involvement in providing services among the destitute and poor. The Quranic order developed its own institutions and evolved a code of life under the guidance

of the Prophet Muhammad. Thus, strong religious faith and directions of the Al Quran and *Hadith* inspire them to be involved in social service activities for the well-being of the Muslim, in particular, and humankind as a whole. In this connection, for greater understanding some verses of Al Quran and *Hadith* may be of immense help: i) “And those who hoard up gold and silver [wealth] and spend them not in the path of Allah [i. e. for the benefit of humanity], announce unto them a painful torment” (*Quran*: Sura 9, At-Tawba, ayah 34); ii) “On the Day [in after life] when that (the wealth for which *zakat* has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, it will be said unto them: “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard” (*Quran*: Sura 9, At-Tawba, ayah 35); and iii) “Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them; and Allah is All Hearer, All-knower” (*Quran*: Sura 9, At-Tawba, ayah 103). Likewise, a verse of *Hadith* is relevant and significant with regard to social wellbeing where Prophet Muhammad instructed his followers i.e. the Muslim that “serve the diseased persons, provide food with the hungry-men, and make free the innocent prisoners” (*Bukhari Sharif*: 5649).

Therefore, providing services by *ustads*/imams and Muslim social service organizations are placed in spiritual greatness. Charity is primarily motivated by the aspiration to earn the grace of Almighty Allah for both in earth and after life. The study finds several logics/reasons for the involvement of *ustads*/imams and Muslim social service organizations in social welfare activities that are as follows:

- i) To abide by the instructions of Islam according to Al Quran and the *Hadith*, as mentioned above, *ustads*/imams and authorities/providers of social service organizations are devoted in human wellbeing so that they can earn the grace of Almighty Allah for securing Heaven and eternal peace in after life.
- ii) Feelings of empathy and kindness to orphans, elders and other destitute encourage the *ustads* to be involved in social services/works.

- iii) For attaining psychological satisfaction in terms of serving humanity, member of management committee of mosque, orphanage and Anjuman Mofidul Islam have been providing services among the people who are really needy.
- iv) Almost all the respondents mention that as human being they have some social responsibility to others. So, they help each other to build just society in accordance with the principles of Islam.
- v) Many of the respondents feel that helping the poor and disadvantaged brings honor and prestige which in turn create scope for both religious as well as socio-political leadership in their community. Therefore, they are involved in humanitarian activities.

Recommendations and Conclusions

Recommendations

The present research is entrusted with exploring social services rendered by the Muslim religious institutions such as mosque, orphanage and a non-government social welfare organization (Anjumane Mofidul Islam). The study finds that above-mentioned religious institutions provide their beneficiaries with various types of social services that include religious and general education, health care, socio-cultural and recreational activities, family welfare, social control measures and relief and financial supports for the fulfillment of the basic human needs of the poor, orphans and their development as a whole. It is significant to note that although these institutions have a long list of social welfare activities, they do not follow methods/procedures of professional social work as well as they have some limitations in rendering services. Therefore, the present study proposes a set of recommendations which are as follows:

- i) The study finds that mosques suffer from fund crisis in running their social service programs. On the other hand, orphanage and Anjumane Mofidul Islam need more financial supports to modernize and extend their services. The religious institutions may explore fund by using their own resources and donations from affluent family/persons of the community. Besides, government

should extend their financial supports for the religious institutions in providing social services.

- ii) Although *Sir* Salimullah Muslim Orphanage and Anjuman Mofidul Islam have computer literacy course, mosques have no such courses at all. Therefore, vocational education, technology based education and training facilities should be introduced in accordance with job markets like Anjuman Mofidul Islam.
- iii) Although service receivers are being benefited from Mosque-based Child and Mass Literacy Program (MCMLP) in many ways such as learning Quran, *Hadith*, mathematics, life skill etc. but most of the educational programs are confined within informal education and elementary level. Therefore, the present study recommends for introducing secondary and higher secondary, vocational and technical education under this program.
- iv) It is observed that institutions under the present study do not have any trained social workers and thus cannot follow methods/procedures of professional social work. Therefore, in many cases services of mosques are sporadic, in particular. On the other hand, social work is based on scientific knowledge and it follows specific methods and techniques that may help to modernize and systematize the social service properly. Social work adopts their program based on diagnosis and need assessment. Religious institutions may take assistance from social work knowledge in formulating and implementing their program activities based on changing needs and problems of the beneficiaries.
- v) *Ustads* and other service providers of religious institutions, especially of mosques lack in proper knowledge in program planning as well as in executing plans and programs systematically. Therefore, to understand the problem in-depth and to address the problem appropriately one must need proper knowledge in this respect. Training on professional social work can help the service providers of religious institutions to understand the nature and depth of the problems and to improve skills of rendering services. Therefore, the present study suggests to arrange training program on social work philosophy, values,

methods, approaches and techniques jointly by the schools of social work of universities and Department of Social Services of the Government of Bangladesh.

Conclusions

Irrespective of different limitations, the social service activities of Muslim religious institutions in Bangladesh are obviously beneficial and laudable. But, it is evident that in recent years a group of fanatic and extremist Muslim concentrate more on the dogmatic aspects of Islam instead of its inherent greatness in rendering human services in term of spiritual, educational and socio-economic aspects as ‘service to the best of the creations’ i.e. (*Ashraful Mukhlukat*). This resulted in a widening gap between life and religion which continues to badly affect the lives of both Muslims and non-Muslims all over the world of today. Against this backdrop, religious leaders/*ustad*/imams should come forward to undertake more humanitarian initiatives for serving the poor and destitute on the one hand, and along with the preachers of other religions, *ustads*/imams should undertake strong efforts to ensure religious as well as communal harmony in the greater human society on the other. However, to expedite the efforts undertaken by *ustads*/imams as well as Muslim social service agencies, the professional social work education and practice may be of great help.

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**ISLAMIC SOCIAL WORK PRACTICE:
AN EXPERIENCE OF MUSLIM ACTIVITIES IN
INDONESIA**

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ABSTRACT

Every social activity aimed to enhance people's well-being is important regardless of who the actors and what approach or method they use. In Indonesia, such activities are commonly conducted by Kyai, ustadz, or religious actors using faith-based institutions, mosques, or pesantren (Islamic non-formal education institution). The goal of this paper is to explore and record Indonesian Muslim activities in helping individuals, families and community to fulfill their needs and address their problems. This qualitative study used not only primary data by interviewing the actors or Islamic leaders but also secondary data, in the form of relevant previous research, reports and documents. Four types of Islamic organization was studied with qualitative analysis namely Muhammadiyah, Dompot Dhuafa, Pondok Remaja-Yayasan Inabah and Masjid Terminal. The study results show that "social work" activities initiated by Muslims are varied in almost all social welfare domains such as social rehabilitation, empowerment, protection, and insurance. These activities represented by four cases are intended to address social welfare problems. Almost all issues arising from these social problems are financed from or facilitated by zakat, infaq, shadaqah, and waqaf. The four cases used in this study can approximately provide the picture of Islamic social work activities in Indonesia. Muslim experiences in running these activities are highly valuable to enrich and develop professional social work practices rooted in local traditions.

INTRODUCTION

Professional social work was initiated in the West in the middle of the 20th Century based on Judeo-Christian and Euro-centric worldview (Barise, 2003). Multicultural sensitivity has been a value held by the social work profession since the last couple of decades (Latting, 1990; Singleton, 1994). Additionally, as professional social work is internationalized, its indigenization has been gaining more acceptance worldwide in recent years (Hokenstad, Khinduka & Midgley, 1992). Also, as more and more models of social work practice emphasize the importance of understanding client's worldview for

effective social work, integration of spirituality in social work teaching is increasingly being called for. As Hook, Hugen and Augira (2001) put it “*as wholistic empowerment-focused and culturally appropriate approaches to social work practice become a critical professional skill* (p.3).

Issues of religion, spirituality and social work have, until very recently, received relatively little attention from Indonesian social work educators and social work practitioners (Fahrudin, 2005). This is in apparent contrast to the USA, where from an outsider’s perspective, such issues have been much more in the fore (Canda, 1989; Canda, 1998; Canda & Furman, 1999). The National Association of Social Workers’ Code of Ethics (NASW, 1999) makes very specific mention of individuals’ religious beliefs and practices where:

Social workers also should be aware of the impact on ethical decision making of their clients’ and their own personal values and cultural and religious beliefs and practices. They should be aware of any conflict between personal and professional values and deal with them responsibly (p.3).

and states very clearly that:

Social workers should not take unfair advantage of any professional relationship exploit others to further their personal, religious, political, or business interests (p.9).

Indonesian social work students and practitioners have very rarely explored religion and spirituality in their professional training. This is very contradictive as Indonesia has the biggest Muslim population in the world and social workers’ understanding from a secular perspective. Religion must be a basic aspect of human experience, both within and outside the context of religious institution. Madood et al. (1997) emphasized that, for a large, and increasing, that religion is central in the self-definition of the majority of South Asian people. That is included Muslim in Indonesia. I thought the reason why Islamic beliefs and practices is not mentioned formally in the social work education and practice especially in the curriculum is because Islam is integrated and inherent in the Muslim social worker and social work student. For example, in the Bandung School of Social Welfare, the curriculum is more focused on exploring the local content; the local community culture and values as a way to indigenize social work theories and practice in

the local context. Before going for their field work, the students undergo a week of cultural training aimed to help them understand the local community values, wisdom, culture, as well as social and economic structures (Fahrudin, 2013).

Meanwhile, formal integration of Islamic thoughts in social work theory and practice started in 2005 when State Islamic University “Sunan Kalijaga” in Yogyakarta, Indonesia created and offered postgraduate social work program namely “Interdisciplinary Islamic Studies - concentration Social Work”. This program is supported by the Canadian International Development Agency (CIDA) and McGill University in Canada. When this program was created and the curriculum designed, one possible explanation for the seemingly invisible Islamic thoughts in the Indonesian social work education and practice, is because Islamic values and principles is an inherent part of Indonesian culture which in turn is deeply embedded in social work practice. It should be noted however, that the effort to officially integrate Islamic principles to Indonesian social work theories and practice has been done by many parties. During the development of the curriculum, those who were involved in this process suggested the need and importance for the project to design a distinct curriculum that differed from that of other social work department in public-secular universities. I suggested that the program must include Islamic values and philosophy in the curriculum, and explicitly offer a course related to Islam and Social Work (Fahrudin, 2013). The experience of Indonesian social workers in the case of the Tsunami in Aceh province and other parts of Indonesia also highlighted the significance of understanding the local culture which include; local language, local religious practices and traditions, and the influences of Islamic *Mazhab* and Islamic organization such as *Nahdatul Ulama* (NU) and *Muhammadiyah* in the Muslim communities.

RESEARCH METHODOLOGY

This research used the qualitative approach. The research targeted two groups: individual and institution. Four cases were selected to represent the social work activities; Muhammadiyah, Dompot Dhuafa, Pondok Remaja Yayasan Inabah and Dewan Keluarga Masjid. These four institutions were chosen because these institutions have conducted social welfare efforts and have been accessible to the researchers. Data for this study

were collected from both primary and secondary sources. Primary data were collected using interview from selected samples through face to face interviews, and focus group discussion with eminent Muslim social work activist, organization leader and practitioners. Secondary data were gathered from published and unpublished research reports, journals, teaching materials and annual report of the institutions.

RESULT AND DISCUSSION

ISLAMIC SOCIAL WORK: A NATIONAL OVERVIEW

Indonesia is a country with the basis of there being only one God. As the majority population, Muslims in this country have rich Islamic traditions and practices represented in faith-based organizations or institutions. Many faith-based institutions and people of religion conduct “social work” activities for the needy. They can be Mosques, religious movement organizations, Islamic foundations, priests (Kyai or Ustadz), Islamic teachers/leaders, or their followers. The services they deliver are commonly initiated by experiences and steered by their self or local wisdoms. Many actors are stimulated by religious motivation. Some others are because of humanity and professional reasons since they may have had contact with professional social work from the West.

The “social work” activities are diverse ranging from charity efforts, cash assistance, microfinance, social services, health care, rehabilitation, community and social development, to empowerment. Those activities are mostly financed from *zakat*, *infaq* (spending); and *shadaqah* (charity, voluntary spending/alms). There are no special names in Bahasa Indonesia or local terms for the “social work” activities raised in this research. Some names are from Arabic terms and adopted to be common terms in Bahasa, such as the term *zakat*, *infaq*, and *shadaqah*. To illustrate, the term *shadaqah* has been adopted to be a term in Bahasa Indonesia, namely *Sedekah*. In the same way, an Arabic term *Thabib* (meaning physician) has also become *Tabib* in Bahasa Indonesia. This term is frequently made equal with *Orang Pintar*. Literally, it means “the clever one” in English, but can actually refer to *shaman*, spiritual healer (*cenayang*), or indigenous medical practitioner. The term *Kyai* and *Ustadz* can also be referred to as *Orang Pintar*, but these terms are more commonly used for those who are Islamic spiritual teachers or leaders.

In academic circles, there is increasing awareness to explore Indonesian Islamic traditions, beliefs, and faiths to enrich social work practices which are still dominated by the Western theories and practices. It appears their exploration has led to looking at both the compatibility of Islamic values with social work and for the contribution of Islam to professional social work. It is quite the same with Akimoto's (2013, p.1) inquiry about "what can Buddhism contribute to professional social work?"

In history, social work activities were conducted by people of religion and grew within Judeo-Christianity traditions in the West (Zastrow, 2004). In its development, it developed as a helping profession in a secular way in which the rationalist paradigm was the state of the art (Ife, 1997). At this point, the Western social work philosophy was transferred to developing countries, and Indonesia was not an exception. Consequently, most social work academicians and practitioners tend to restrict social welfare activities within the boundary of professional social work as defined from the West using the scientific modern worldview. In fact, it is inevitable for them to use local contents, including spiritual and religious traditions. This paper raises some cases that could be out of the professional criteria. That is why this paper refers to them as "social work" activities.

Several cases discussed here may exemplify the above total picture of Islamic "social work" activities in Indonesia. Muhammadiyah is not larger nor older than the traditional Islam organization, Nahdlatul 'Ulama (NU). However, Muhammadiyah is more advanced and modern compared to NU in *Zakat, infaq, and shadaqah* (ZIS) management and utilization of humanitarian programs. To illustrate, the ZIS funds raised by Muhammadiyah and also Dompot Dhuafa are used not only for charitable programs, but also for financing various other programs ranging from economic empowerment, microfinance, rehabilitation, disaster management, health care, education to poverty reduction.

The government, especially the Ministry of Social Affairs, also run charitable efforts in the form of cash transfer. The cash transfer can be either conditional, such as PKH (Family Hope Program) and ASKESOS (social welfare insurance), or unconditional, such as BLT (unconditional cash transfer), Raskin (rice for the poor), and ASLUT (insurance for the aged).

The education program for street children conducted by MASTER is not something new because many organizations in cities in Indonesia conduct the same program. These programs are carried out by both the government and non-government organizations (NGOs) based on “contemporary West-rooted professional social work.” Since the 1990s, the number of such NGOs have increased like mushrooms with the concept of shelter services (*Rumah Singgah*) for street children. However, MASTER’s shelter service is quite distinctive since it is led by an Ustadz having no social work background but has grown from individual awareness surrounded by drop-out children living in Depok bus station. In its operations, this foundation uses volunteers who are social work students.

In the case of Pondok Inabah, the efforts to heal drug abusers, youth delinquency, and mental illness are also done by other faith-based agencies or spiritual leaders. They are very helpful and have made significant contributions where the number of drug addicts in Indonesia is increasing year after year. As an illustration, based on the basic health survey conducted by the Ministry of Health in 2007, the percentage of people with mental-emotional disorders was just 0.46%, while people with serious mental problem reached 11.6%. Recently, the government started eradicating the spread of psychotropic substances and, at the same time, provided rehabilitation centers for drug abusers. Private institutions have also taken up the role of rehabilitating these drug addicts. However, these services are still limited.

Therefore, the existence of agencies like Pondok Inabah Suryalaya and spiritual healers are very important. In general, Indonesian society has similar beliefs with most traditional Muslims in the country. According to Nelson (2009), they believe that mental-emotional disorders are caused by spiritual or supernatural matters, such as weaknesses in faith, so that the intervention should be spiritual and religious. Therefore, the sufferers and their significant others tend to come to their spiritual/religious leaders or traditional healers. Compared to the above cases, the programs run by the government are more diverse and universal in coverage. The above agencies’ efforts are sporadic and often restricted geographically. Nevertheless, the capability and capacity of the government is limited, while the involvement of corporates is uncertain. So, here the “social work” activities are necessary and very worthwhile to complement the existing government programs as well as to help integrate groups overcome bureaucratic and administrative barriers. It can also be perceived as a form of responsibility of society in addressing social problems. As

mandated by the Law of *Social Welfare* No.11 the year 2009, apart from the government, the people also have a responsibility to involve themselves in social welfare activities.

MUSLIM “SOCIAL WORK” ACTIVITIES IN INDONESIA

Indonesia has many faith-based institutions and religious people conducting “social work” activities for the needy. The services they deliver are commonly initiated by experience and steered by self-wisdom. But, some others have background in the discipline of the helping profession, especially those who graduated from social work schools and work for faith-based institutions after that. One large Islamic faith based institution in Indonesia characterized with modernity and progressive movements, is Muhammadiyah. Beside sporadic individual activities, this organization has diverse institutions providing social service for the orphans, the poor, children, the disabled (physical and mental), the elderly, and other socially disadvantaged groups. It is necessary to note that “social work” activities are conducted not only by people of religion, but also with, to some extent, religious approach in which Islamic values, beliefs, and tenets are integrated in their practice. Interestingly, the services they provide are not specified merely for Muhammadiyah members, but non-Muhammadiyah followers as well as non-Muslims can also be their beneficiaries.

CASE 1 : MUHAMMADIYAH SOCIAL WORK PRACTICE MODEL

Social work practice in most Islamic and developing countries such as Indonesia has followed the western model in the belief that professional practice is universal. After fifty years of social work practice in this country, however, this model has largely failed due to its exclusion of religious values and spiritual aspects. During the last decade, western professionals realized that the inefficacy of social work practice was due to its avoidance of spiritual and religious aspects in theory and methodology. **Muhammadiyah** as an Islamic organization in Indonesia. Muhammadiyah, means ‘*followers of Muhammad*’ in Arabic. The organization was founded in 1912 by KH Ahmad Dahlan in the city of Yogyakarta as a reformist socio-religious movement based on his genuine interpretations on Al-Ma’un, one of the surah (chapters) in the Qur’an (Nashir, 2010). The main value of the surah is to help those in poverty and those who are orphans. Currently Muhammadiyah is the second largest Islamic organization in Indonesia with 29 million members, spread all over Indonesia from national level to

community level. Muhammadiyah actively shapes the politics of Indonesia; however Muhammadiyah is not a political party, instead devoting itself to social and educational activities. Muhammadiyah currently runs many charities and services, including nearly 8,000 educational facilities, over 450 medical service units, 11,000 religious facilities and 500 residential facilities for vulnerable groups.

In May 2013, Muhammadiyah and an International NGO namely *Family for Every Child* carried out a pilot study on social work assessment tool which aims to identify and build upon good practice in the existing system. This pilot project was supported by the Head of Policy Family for Every Child such as Emily Delap, Professor Andy Bilson and consultant Adriana Pacheco Graham. The assessment tool has been designed to build upon strengths within a social work system in order to improve service provision for vulnerable children and families. It uses an Appreciative Inquiry approach which focuses on positive experiences and encourages reflection and actions based on good practices (www.familyforeverychild.org). The two-week program included training, field testing through focus groups, interviews and meetings with key stakeholders. It built upon lessons learnt in a previous pilot in Brazil. Through this process Muhammadiyah identified several challenges in their own internal use of social work which they would like to address. In particular, they would like to ensure that social workers currently working in Muhammadiyah providing residential care and other services are better equipped to support families to care for their own children, thus reducing the reliance on institutional care.

Model 1: Muhammadiyah children care

One major social work activity by Muhammadiyah Movement is a Child Care Center (Panti Asuhan Muhammadiyah). The Panti Asuhan Muhammadiyah provide residential care and other services to enhance the growth and development of the child until they are ready to live in the community. Beside services to the child, Panti also support families to take care of their own children, thus reducing the reliance on institutional care.

Model 2: Muhammadiyah Charity (Zakat) for the Poor

As mentioned earlier, Muhammadiyah as an Islamic organization in Indonesia was founded in 1912 by KH Ahmad Dahlan in the city of Yogyakarta as a reformist socio-

religious movement based on his genuine interpretations on Al-Ma'un, one of the surah (chapters) in the Qur'an (Nashir, 2010).

In the level of Jogjakarta area/province (*wilayah*) of Muhammadiyah organization, the institution of zakat does not exist, neither is it found in the level of residence or district (*kabupaten/daerah*). This research was conducted in the level of sub-district (*kecamatan/cabang*) which is really an operational institution for implementing zakat in the province of Jogjakarta, namely BAPELURZAM (*Badan Pelaksana Urusan Zakat Muhammadiyah*: The operational body of zakat affair of Muhammadiyah). However, the implementation of zakat in this province could be drawn from the level of district, sub-district, and even at the lowest level (*kelurahan/ranting*). Therefore, our research is in Kabupaten Sleman (*Pimpinan Daerah Muhammadiyah Sleman*), Kecamatan Gamping (BAPELURZAM and Pimpinan Cabang Muhammadiyah Gamping), BAPELURZAM Kauman, and Kelurahan Nogotirto (the operational coordinator of ranting Nogotirto).

Zakat Institution in the Province of Yogyakarta

In an ideal concept of Muhammadiyah organization, there is LAZIS (*Lembaga Amil Zakat, Infaq, dan Shadaqah*: The operational institution for zakat, spending, and charity/voluntary spending for the national level (*Pimpinan Pusat Muhammadiyah*), while for the lower level (province) there is *Lembaga Amil Zakat* (LAZ). BAPELURZAM as an operational institution in Muhammadiyah exists in the level of *kabupaten* and *kecamatan* which comprises of the operational coordinators in the level of *ranting/kelurahan* facing directly *muzakkî* (the one/group who is able to pay zakat) and *mustahiq* (the one/group who has the right to accept zakat).

BAPELURZAM Gamping is well known as the best zakat institution for Muhammadiyah in the province of Jogjakarta. Hence, the result of our research focused mainly on this sub-district. This institution started from a small zakat institution in *kelurahan* Nogotirto. Its committee had plans to develop in a larger area, in *kecamatan* Gamping. In 1998, they did a comparative study in Weleri, Kendal (Central Java) popular as the best district for Muhammadiyah in zakat implementation which was built in 1979.

Zakat: Concept and Implementation

The research we did focused on the main elements of the concept of zakat. These included the definition and the concept of haul, nishâb, percentage, *muzakkî* and

mustahiq. BAPELURZAM Gamping and Kendal apply the same concept and operations of the zakat.

Quoting some verses of the Qur'an (al-Baqarah: 277, 43; al-Taubah: 35, 103) and also some hadith (primarily the five pillars of Islam from al-Bukhârî and Muslim), they believe that zakat is the third of five pillars of Islam and is an obligation/compulsory for every Muslim. Therefore, it is called *kufir/murtad* (out from Islam) for those who refuse to pay zakat. It is different from *infaq*, *shadaqah*, *hibbah* (present/gift), and *waqaf*.

The concept of zakat held by BAPELURZAM is called "zakat amwâl" (the zakat of treasure). All the treasures we have could be a source of zakat (*zakatable*), not only *sectoral* treasures like gold-silver, animal and agricultural products, trades and the like but also properties such as houses, cars, motorcycles, furniture, unproductive lands, and so forth. They argue that the sectoral zakat is the cause of the failure in the implementation of zakat. Zakat is paid every year (yearly haul), not every harvest time for agricultural products, for instances, with the percentage 2.5%. While *nishâb* is also quite different from the conventional one, since it is also the most probable cause of zakat failure. *Nishâb* is the remnant after subtracting one's treasures from one's total debt. Someone would not reach a *nishâb*, if one's remnant is zero.

Muzakkî is a Muslim or the leader of a family who has means (*aghniyâ*) in the common sense of a society or who has a number of remnants (*nishâb*). Whereas *mustahiq* is the eight groups (*ashnâf*) like stated in the Qur'an at-Taubah:60 which are grouped into two large groups: *dlu'afâ'* (the oppressed) and *sabilillah* (those who are in the path of God). There is an amount of allocation from collected zakat which is for an organization.

In its implementation, paying zakat is based on the awareness of every *muzakkî*. The *muzakkî* or the *mustahiq* refer to all people who exist in one area, regardless of their affiliation such as Muhammadiyah, Nahdatul Ulama (NU), or Persatuan Islam (PERSIS). Every year, the socialization of zakat is around the month of Ramadhan and the distribution is in Syawal. The *muzakkî* offers to BAPELURZAM some *mustahiq* known to them, and after that this body will distribute to these *mustahiq* based on the decision made by BAPELURZAM officials, the leader of PCM (*pimpinan cabang*), and the religious figures of a society. 15% out of collected zakat is for BAPELURZAM and it would be distributed to Daerah (District) (10%), Wilayah (Province) (3%), and Pusat (Central) (2%). The remaining zakat (85%) is circulated to *mustahiq* which could be in a productive form such as loans or consumptive form equivalent to a sum of money.

Model 3: Muhammadiyah In Disaster Relief

The Muhammadiyah Disaster Management Center (MDMC) started in 2007 under the name "Center for Disaster Management" which was later confirmed as the institution in charge of coordinating the resources of Muhammadiyah in disaster prevention activities and recognized by the Muhammadiyah Board post congress in 2010. MDMC engaged in disaster management activities in accordance with the definition of disaster management activities in Mitigation and Preparedness, Emergency Response and Rehabilitation. MDMC adopted the voluntary codes of conduct for humanitarian and humanitarian charter applicable internationally; developing a disaster risk reduction mission aligned with the Hygo Framework for Action and developed a base level of preparedness in communities, schools and hospitals as bases Muhammadiyah movement since a100 years ago. MDMC engaged in disaster activities in the entire territory of the Republic of Indonesia, according to region Persyarikatan Muhammadiyah legal entity in its operations in developing MDMC Muhammadiyah Regional Board level (provincial) and MDMC Muhammadiyah Regional level (District).

CASE 2: DOMPET DHUAFA (WALLET OF THE POOR) FOUNDATION

Dompot Dhuafa means the Wallet of the Poor. It was founded by a group of young journalists who worked in Republika, a big daily newspaper in Indonesia. These young journalists were very anxious about poverty issues in Indonesia. Four journalists, by the name of Parni Hadi, Haidar Bagir, S.Sinansari Ecip, and Eri Sudewo joined together to form a Board and established a new institution called Dompot Dhuafa Republika. They donate funds from their salaries to help poor people. As journalists, they spread what they do in the local newspaper. The first news that reported on Dompot Dhuafa's community empowerment and development program was published on July 2, 1993. The readers responded to the programs by donating funds to the newspaper and offered support for voluntary jobs. Since then, Dompot Dhuafa has helped, empowered, and developed poor and marginalized communities in Indonesia. Dompot Dhuafa's ideas, activities, programs have spread all over the Indonesian archipelago. Currently, Dompot Dhuafa's ideas and activities have spread abroad to many countries, such as the Peoples Republic of China (Dompot Dhuafa Hongkong), Australia (Dompot Dhuafa Australia),

Japan (Dompot Dhuafa Japan), and the United States of America (DD USA). Dompot Dhuafa also does fund raising and deliver funding from Zakat, Infak, Sadakoh and Wakaf for various humanitarian programs such as emergency and disaster, economic, health, and education aid for poor communities.

CASE 3: PSYCHO-SPIRITUAL THERAPY FOR DRUG ABUSER CASE – PONDOK PESANTREN INABAH SURYALAYA

Pondok Pesantren Suryalaya, is an Islamic educational institution established on September 5th, 1905 by Mubarak Shaikh Abdullah bin Haji Nor Muhammad, who died in 1956 at the age of 120 years. This institution is located at Tasikmalaya, about 90 km from Bandung; the capital city of West Java province. In addition to education, Pondok Pesantren Suryalaya also carries out its core function and role in promoting goodness and preventing evil (“*amar ma'ruf nahi munkar*”) through community services. *Pondok Inabah* is part of the Pondok Pesantren Suryalaya that serves as a rehabilitation center for drugs users. At Pondok Pesantren Suryalaya, the addicted persons are placed in a special center for rehabilitation before being allowed to follow formal class at the institution (Nasution, 1990).

The Inabah rehabilitation center uses Islamic and psychosocial approach through repentance and worship activities such as remembrance and prayer following QadiriyaNaqshabandiyah Sufism method for those suffering from drug addiction. The focus of treatment and rehabilitation is the soul. The method believes that a positive and guided behavior results from a clean and pure soul. Therefore, Inabah’s main objectives are in accordance with the objectives of Qadiriya Naqshabandiyah Sufism (Emo Kastama, 1990), which are: *Taqarrub* is closeness to Allah, for Allah is nearer to each individual, *Mardātilah* is to achieve a lifestyle blessed by Allah. This way leads to quality and positive attitude such as asceticism, gentle, forgiving and love, and *Mahabbah* and *ma'rifah*. *Mahabbah* is a sense of love and obedience to Allah SWT. On the other hand, *ma`rifah* means to know or recognize.

At Inabah Rehabilitation Centre, *zikir* (remembering and chanting the greatness of Allah) is considered as one of the methods used in the drug rehabilitation process. *Zikir* is not

just spoken, but also instill strong confidence in people's heart, good behavior and practices. It is practiced at all times after the completion of a number of prayers for at least 165 times. It is believed that *taqarrub* (closeness) and *mahabbah* (sense of love and obedience) to Allah through *zikir* are indeed important to combat the passions and temptations of Satan that leads to drug addiction.

In helping drug abusers, delinquent youth, and people with mental illness, PRI uses Islamic teachings and are highly influenced by some methods coming from Islamic sufism, especially Tarekat Qadariyah Naqsyabandiyah. The underlying principle; people with mental and behavioral problems has its roots in their disobedience of God's will and commands. Methods used in rehabilitation include Bathing, Prayers, Dzikir (Islamic chant/spellings from the Qur'an scripture recited loudly and repeatedly), and Mental guidance. Since its emergence, PRI has successfully relieved thousands of drug abusers, delinquents and people with mental disorders.

CASE 4: EDUCATION FOR DROP-OUT-CHILDREN IN MOSQUE BY MASTER DEPOK

Sekolah Masjid Terminal (shortened to Sekolah MASTER) is an alternative and free school for street children, street vendors, and drop-out children from poor parents living in and around bus station in Depok town, West Java. The name Masjid Terminal was initially chosen as it referred to the location of their activities, that was on the terrace of a small mosque (in Bahasa Indonesia: *masjid*) situated right beside a bus station (in Bahasa: *terminal*). In 2003, the small mosque was renovated and became a bigger mosque to cater for the increasing number of students. In 2011, the foundation was given some containers from a national mining company for use as school and teacher rooms.

The MASTER school is under a foundation, namely YABIM (Yayasan Bina Insan Mandiri), established in 2000 and started operating as the center for community learning (*Pusat Kegiatan Belajar Mengajar Masyarakat --PKBM*) in 2002. This school is built on *waqaf* land donated by affluent Muslims for religious or community purpose. The central figure of this school or foundation is an ustadz. His name is Mr. Nurrohim who is also the head of the MASTER school. According to Subandono (2011), the emergence of this school started from the founder's concern with the existence of children living and

spending most of their time on the street and public facilities. Most of them were abandoned, homeless, street singers, and street vendors that were school drop-outs.

MASTER conducts education in some levels starting from pre-school education; equalized educational packages (*Paket Penyetaraan A, B, C*) for elementary school to senior high school; open junior high school and senior high school; business school; and art school. The number of MASTER school can reach thousands. Some researchers quote data from this school that there were about 1200 students, exactly 1147 in the year 2010 (Subandono, 2011; Tamba, 2012). In addition to education, the foundation also provides shelter, social service, health care, economic empowerment amongst other services.

Besides some teachers and staffs coming partly from the MASTER alumni, there are also official teachers from the local government, volunteers from social/education activists and university students. Funding and resources for the operation of these services are mostly from social support in the form of donation, *waqaf*, *infaq*, and *shadaqah*. Additionally, support also come from some agencies that are concerned with education such as the local government, economic activities conducted by the foundation, BAZNAS (the national body for collecting zakat), and corporate social responsibility (Subandono, 2011; Tamba, 2012).

Subandono (2011) insists that there are three important principles employed by the head of MASTER school, these are dedication (*pengabdian*), sincerity (*keikhlasan*), and thankfulness (*keberkahan*). Although it is not explicitly stated by Subandono, it appears that these three principles are enlightened by Islamic teachings. Related to the principle of *pengabdian*, the head said that “we have to grow (the belief) that this life is a dedication, and everything will go back to us” (Subandono, 2011, p. 79). Related to *keikhlasan*, he also stated “...about our being, we have to raise an understanding that there is no useless sacrifice if we sincerely do something” (p. 80). Moreover, the school head believed that “...this is a *jihad* (holy war) field for them. The *jihadis* to eradicate ignorance and poverty” (p.81). While, *keberkahan* was raised in relation to the management of MASTER school that “...when we have positive thinking, we do good deeds and, if God will, the goodness will be amplified” (p.82).

PICTURE OF “SOCIAL WORK” ACTIVITIES IN INDONESIA DONE BY MUSLIMS LEADERS AND THEIR FOLLOWERS.

Indonesia is a country where the majority of its population is Muslims, however it is not an Islamic country neither is it secular. With the basis of there being only one God, this developing country has rich Islamic traditions represented by faith-based organizations or pious individuals providing “social work” activities. They vary from charity efforts, poverty reduction, empowerment, to social services for the needy persons. Like the emergence of social work in the West, in Indonesia such activities are conducted by people of religion, such as Muslims leaders (*kyai*), Islamic teachers (*ustadz*), and their followers. Those good practices might be generated by motivation and having coherence with Islamic values and beliefs. For example, zakat (almsgiving) is the third pillar, out of five, in Islam that has double aspects: Islamic worship (*ibadah*) and social obligation. Those who have the means should give annually from 2,5% to 10% of their accumulated resources to the poor. This practice is one of social welfare activities in Indonesia contributing to the support of social justice and economic distribution although with charitable nuance. Another example is drawn from the fact that people with mental illness or problems in life tend to go to their spiritual leaders for assistance rather than go to psychiatrists or institutions providing social services.

Indonesia like other developing countries imports social work principles from the West in the decades from 1960s to 1970s. Since then, the professionalization of social work that is still practiced today, consequently, may eliminate religious or spiritual aspects in practice. However, there is now an increasing awareness among some experts and practitioners to integrate this element into social work.

Reason and Motivation Priests/Uztad, Mosques and Institutions

Based on the interview with five participants from different backgrounds such as; one mosque activist, two women activist from a religious organization, and a couple who owned an orphanage and school. Various common themes explaining why they are doing charity or social activities are identified. It is surprising to note that the reasons they gave

go beyond the normative reason and which also included the government's role in providing welfare for its citizens.

For Muslims leaders and their followers, there are various motivations in conducting "social work" activities. Most of them are motivated to serve the needy persons because of Islamic teachings that one Muslims has to help another, especially those who are in need and weak. Religious motivation is also common among them and that they do righteous deeds for the sake of God or *lillahita'ala* (in Arabic terms) with the purpose of earning rewards from God. Besides these, professional motivation, such as humanity and sense of altruism, might also be there. Indeed, there are various verses in the Qur'an and prophetic tradition (Hadith) which underlined the obligation that Muslims have in this matter. One of the most cited Quranic verses by the participant are the 7 verses on *Surah Al Ma'un* (the small kindness).

Have you seen him who belies the rewards and punishments (of the Hereafter?) (1) He it is who drives away the orphan (2) and does not urge giving away the food to the poor (3) Then woe to the praying ones (4) who are careless of their Prayer (5) who do good to be seen (6) and withhold small kindnesses (from the people)(7)(Al Maududi, Tafhim al-Qur'an, <http://englishtafsir.com/Quran/107/index.htm>

The literal mention of the words orphan and the poor in the above verses has put these two groups in the heart of Muslims social work and therefore, establishing orphanage is a very common activity of most Islamic organizations in Indonesia. The clear message of the Quran concerning the obligation to help the weak and the poor is understood and interpreted by some participants with the awareness that doing good deed is inherent and part of *ibadah* (ritual or worship). A participant said :

I am a Muslim and -- as the word Islam suggests-- I must submit my life – live or death to Allah. These (social activities) is my sholat, my prayer

This expression show the Islamic rituals and worship, for the participants, include both the divine component and the social component. The former is often defined as the relationship between Muslims and their God – commonly known in Arabic term as *Hablu min allah*, while the latter is the relationship between Muslims and other fellow

human being – *Hablu min Annas*. The belief of the close connection between worldly and non-worldly aspect of Islamic teaching as shown above has indeed become one of the main reasons for Muslims to conduct their social and philanthropic activities.

Another Islamic sources cited by participants is a prophetic tradition which state that “The best Muslim are those that bring most benefit to the rest of mankind.” (Daraqutni) The general understanding of the participants regarding this hadith is that being a good Muslim, even a good human being require one to live unselfishly by helping others. The word “help” is understood by participants as not limited to giving money or other materials to the needy only. On the contrary, most of the participants say that because they do not personally have much to give — materially speaking — , they spend their time by being active in the mosque or joining social organization which enable them to help others.

I am not rich, nor smart. But I want to be a good human being, a good Muslim who provides benefit to others. So I join this organization; spending my time to run its various social activities. I have been doing it for 20 years now and I play various roles; I used to be responsible for the many programs, I started by organizing weekly gathering for the elder people, then I manage all the organizations’ orphanages and now as the leader of a social division I do everything. Doing these make me feel good before I go to bed at night.

Doing charitable works and other good deeds aiming at assisting others particularly the weak is also closely connected to the Muslim belief of the life hereafter, the *akhirah*. As such, participants view these works as investment for future life or preparation they need to have for eternal life in the Hereafter. One of the participants said:

When you plan to go to the US or other destinations, for a week, a month or a year you must prepare a lot of things: money, bags of clothes, even food. And here we are talking about travelling to the next life, to eternity. Because you know living in this world is just temporary, remember in Javanese we have the proverb “life is just passing by to sip water”. So it makes sense if we simply bring an empty bag? Even if I do all these works for my entire life, I do not know if it’s going to be enough!

Another participant, an Ustadz in a mosque share a similar view.

I was involved in social activities ya because this is my savings in the hereafter. Life is very short...if we do not help our brothers who are less fortunate than we are then who will? I admit that it not easy to do, most of the time I have to sacrifice my own affairs

It interesting to note that this afterlife investment, from the participants' perspectives, does include social investment; if one is helping others, others will help him or her when she or he needs help. Such a perspective comes from the Muslim belief that God is the ultimate source of help, although this help comes through the environment. Therefore, a Muslim would seek help from God and perceives any help from someone as coming from God.

Ustadz NR, one of the participants said: "I believe that the person who assists a brother at times of difficulty then Allah will assist him in his time of need." Ustadz AH who works in drug addiction shared the same view:

Dealing with clients who are drug addicts is not easy. Sometime it's a matter of life and death. I have a strong belief that those who were involved in drug use were just temporarily lost, and it is my duty to help straighten out their life. I believe if we plant kindness we are going to harvest kindness

The above narratives demonstrate that normative considerations namely fulfilling the command of religion and obeying the word of God is paramount reason for Muslim in doing social and charitable works. This other worldly perspective is common for any believers including Islam and the fact that Islamic doctrines convey numerous messages for protecting and helping the weak is – as history has shown – has been and continue to be significant for social work practices across the cultures. As has been discussed in the earlier part of this chapter, until now many social service institutions ranging from orphanages, schools, institution for people with disabilities and seniors, financial institution, and hospitals are run by social and religious organization; only a limited number are run by government agencies.

Supporting Government Programs

It is important to note that in term of social services; the participants believe that the mosques and social-religious organizations play a role in establishing what might be called as welfare pluralism. Most of the participants are very skeptical that the government would be able to establish a broad welfare service for its citizens. In their view government policies and programs reach a very limited number of people. Based on this very reason, many participants believe that the contribution of the community is highly needed. Lisa and Heru, who established a free school for the orphanage state that education system has marginalized many children;

All children are genius in their own way. The key is opportunity. Unfortunately our government cannot give that. They don't care about providing education, especially for the poor. All the so called good school are so expensive! How can afford that? let alone those kids (the orphan in their care. They are lucky enough when they have food in their stomach. That why we determine to build this schools, and you know what, even then government is not supportive at all. Do you know? When we try to get license for this school from Dinas (the Department of Education) they charge us with millions of rupiah! I told the staff there: do you think we have money to pay you? Me and my family literally need to fast so we have enough money to build the schools and now you are going to make us pay for the job that you are supposed to do? I forget about getting the license to start this service and carried on teaching these kids.

The view of the participants regarding the role of their institutions is not without ground. Until recently, religious organizations continue to be the significant providers of education, health and social services. There are more schools, hospitals, orphanage and social service institutions managed by religious organization compared to those run by governments.

Providing Role Model

Women in this study shared equal belief that doing good deeds is one of the ways to teach their kids good values, and therefore doing social and charitable works will make them role models for their kids. According to these women, children learn many positive

values by watching their parents help others. One participant, by the name Maya, mentioned that social activities for her family have become a family activity and therefore all members of the family which include their children are involved. In her view, working with less fortunate people has built her children's sense of empathy and made them enjoy charity work without being told by either herself or her husband. Lisa stated a similar view; for her the hard work that her family has to endure in caring and educating hundreds of orphans on a daily basis has taught her children to give more appreciation to people's work instead of their material possession. Furthermore, these activities have helped her family develop a strong bond.

I think watching me and my husband struggle with work every single day to get enough money to ensure that our children in the orphanage have something to eat and the teachers in the school are paid, has made our own children learn fast that we also need their support and sacrifice. So as soon as our children are old enough to handle more responsibility we are able to work as a team and this has created a very strong bond within our family; I think much stronger than that of other families. My son had a hard time when he left home to continue his education in another city, because he knew that not only are we going to need more money for him, but also the fact that he could no longer help with our daily works.

Cultivation of these values in children might be one of the reasons why the social organization is commonly passed on through the family for many generations. Most of the participants in this study stated that they have been doing welfare activities since young as part of the family's functioning. The ability to teach these values to the children according to most of the participants is important and therefore it serves as a good reason to continue their charitable work. The demands of the modern world such as heavy school schedule influence of the internet and other gadgets -- in the participant view -- a difficult challenge for any parents who want to cultivate important values like caring for others, understanding the hard work. Closer monitoring and constant exposure of children to good deeds, in the participants' view, is a very effective medium to teach the children.

Psychological Satisfaction

Another point underlined by most of the participants is that helping others is a psychologically satisfying work. Watching the transformation of the person they helped and understanding the influence that they have contributed in changing a person's life is, for the participants an endless source of happiness as well as strength to continue their work. Hasan, an *ustazd* in a Mosque says:

Every time I see my work or words inspire other people to wake up and not give up their heavy responsibilities gives me strength. Doing social activities, as you know, is not always easy. As human beings we also have our own problems or limitation, not to mention other commitments, work and money that we need to spend. Yet, I cannot help feeling that when I know that my work changes someone, and see them able to continue with their life, my own problems vanish in the air. I become addicted to helping others.

What should be emphasized is that the psychological satisfaction mentioned above cannot be separated from the religious world view of the participants. Some participants stated that helping other should be seen as bringing people closer to God. As such, they felt like they are opening the door to heaven.

To sum up, the various themes discussed above showed that the reasons for Muslim to do charitable and social work activities are not limited to "religious" or normative reasons of doing religious duties or obligation. Instead, the participants also highlighted other more "worldly" and practical reasons related to themselves or to the family. As such it may safe to conclude that while religion serve as the fundamental reason for people to do charitable and social works, this religious motive is also grounded and connected to the reality of their life. In other words, by doing these works a person is aiming not only to be a good Muslim but also a good human being. The connection with the daily reality of peoples' life; the existence of the worldly and other worldly could be seen as a guarantee that people will continue to do good work. It is not only a religious calling but also a call for humanitarian support. In summary, the important keywords of motivation in social work activities include:

- 1) *Balasan pahala (Reward from Allah)*

- 2) *Tabungan akhirat (Investment for future life; the hereafter)*
- 3) *Hidup ini singkat (Life is short)*
- 4) *Berkorban (Sacrifice)*
- 5) *Ibadah (Worship)*
- 6) *Kebaikan (Kindness)*
- 7) *Meluruskan kesesatan (Correcting one's mistake)*
- 8) *Pengabdian (Commitment and Dedication)*

CONCLUSION

Indonesia is a country with the basis of there being only one God. The majority population are Muslims. Muslims in this country have rich Islamic traditions and practices represented in faith-based organizations or institutions. Many faith-based institutions and people of religion, conduct “social work” activities for the needy. They can be Mosques, religious movement organizations, Islamic foundations, priests (Kyai or Ustadz), Islamic teachers/leaders, or their followers. The services they deliver are commonly initiated by experiences and steered by their self or local wisdoms. Many actors are stimulated by religious motivation. Some others are because of humanitarian and professional reasons since they may have experienced professional social work from the West. The “social work” activities carried out are diverse and range from charity efforts, poverty reduction, microfinance, social services, rehabilitation, community development, to empowerment. These activities are mostly financed from *zakat*; *infaq* (spending); and *shadaqah* (charity, voluntary spending/alms). Amongst those in the academic circles, there is increasing awareness to explore Indonesian Islamic traditions, beliefs, and faiths to enrich their social work practices which are still dominated by Western theories and practices. Islamic organizations organized social welfare activities based on Islamic value and philosophy within Al-Quran and Hadist to empower *ummah* especially poor people. Individuals (Kyiai/Ustad, Teacher/Activist) involved in social welfare activities base their work on intrinsic motivation. For Muslims, Islam is more than a religion; it provides a comprehensive framework for life. Professional social workers should respect the different levels of religiosity, religious practice and traditions within the Muslim community.

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Malaysia

Muslim “Social Work” Activities in Malaysia

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The objective of this research is to look at the Muslim social work services in Malaysia. The general objective of the study is to know and record what mosques, Islamic religious institutions and *ustaz* (religious officer) are doing in the field of “social work” objectively and empirically as much as possible. The report will be organized into several headings. The report will start with a brief profile of Malaysia highlighting main demographics such as the social and economy status and the educational system. It will be followed by an overview on the relationship of Islam and social work. Following that, an overview of the roles of mosques and *ustaz* will be discussed. Finally, the research methodology, findings and discussion will conclude the report.

Brief Overview of Malaysia

Malaysia is a country that is rich in natural resources, with a population of about 30.6 million as of 1st January 2015 and total land area of 329,847 km². Malaysia is a multi-ethnic and multi-religious country with a size of 330, 434 sq. km (Japan – 377, 900 sq. km). The population comprise of mainly three ethnic groups - Malay and indigenous people (66.1%), Chinese (25.2%) and Indians (7.5%). The Malays are Muslims, while the Chinese are predominantly Buddhists or Confucians, and the majority of Indians are Hindus and with a small minority being Muslims and Christians. Each ethnic group remains faithful to their respective religion and cultural beliefs, which play a dominant role in their life.

In terms of its population age, Malaysia is relatively a country with young people, as opposed to an aging society. The number of births were greater than the number of deaths in 2014, hence, the increased of about 1.58% in population (Country Meters, 2015). The country has enjoyed sustained economic progress since the 1970s, with the economy growing at an average of 7.3% in the period of 1985-95. However, with the current global economic uncertainties of low gas and commodity prices, the growth rate is expected for 2016 of around 4.5%.

With a gross domestic product (GDP) per capita of USD7,04.14 in 2014, Malaysia is a medium income country. Between 1960 and 2014 the average GDP per capita was USD3,357.16, with the maximum value being reached in 2014 of USD7304.14 and the lowest was reached in 1960 of USD986.48 (Trading Economics, 2015a). Consequently, there has been a significant reduction in poverty and hardcore poor from 1970 to 2014 in Malaysia with figures of 52.4% and 0.6% respectively (Chi, 2015). The incidence of poverty over 44 years had decreased by 51%. This was achieved by inclusive poverty eradication measures that had the aims of immediate improvements in welfare as well as ensuring sustainability by developing income earning opportunities. Despite this, rural poverty is three times more than the urban areas; the greatest differences are in east coast states and East Malaysia (Ng & Ratnam, 2012).

The number of employed people in June 2015 was 13,838,000 compared to that of 13,763,000 in May 2015. The increase in employment was due to the goods and service tax (GST) implementation by the Malaysian government. The implementation of the GST increased the burden and spending, which resulted in more housewives opting to work to help cover their expenditures. Besides, the implementation of the GST also provided more jobs opportunities to the people as the Royal Customs department of Malaysia hired more recruits to support the entire GST system, while the private sector also employed more staff to handle the GST system which required monthly audits and account declarations to the customs department. Between 1985 and 2015 the average amount of employed people was 11,565,770, with the maximum number reached in June 2015 of 13,838,000 and the lowest reached in December 1985 of 5,624,600. Currently, the unemployment rate hovers around 3.2%. In March 1999 saw the highest unemployment rate of 4.5%, the effect of the Asian economic crisis which saw small businesses closing down and a freeze on the recruitment in the public sector. Conversely, the lowest employment rate of 2.7% was in 2012 (Trading Economics, 2015b).

The New Economic Model (NEP) that was implemented in 2010 and aimed at achieving a high income status for Malaysians by 2020 has notably served the country to earn multiple economic successes. Today, the private sector in the country has largely flourished. The expansion was primarily in industries and public services, while substantial changes were also observed in the quality of life of the people.

Malaysia's public healthcare is highly subsidized by the government and provides a strong healthcare infrastructure, thus, making accessible to 95% of the country's

residents. The Ministry of Health (MOH) provides free health services to civil servants, pensioners and the needy. The healthcare structure has experienced a two decades of rapid changes with its independence in 1957. With these constant reforms, healthcare in Malaysia can be seen as achieving universal coverage.

With regards to education in Malaysia, the education system is heavily influenced by the British system because of colonization that began around 1824. Today, the education system in Malaysia has changed and differs from the original British education system. Being a multiracial country, different arrangements have been made in order to cater for the needs of certain groups of students. Because of this, different types of primary and secondary schools have been set up throughout the nation. Although there are many private schools, most schools in Malaysia are funded by the government; some are fully funded, while others are partially funded. While formal education starts at the age of seven, most parents have been sending their children to kindergarten at a much earlier age. Children will spend six years at primary or elementary school before proceeding to secondary level. Most will spend another 5 years at the secondary level before they further their studies at the tertiary level or opt for employment. Some students enter the sixth form (equivalence to the A level of United Kingdom) before they attempt entrance to universities and colleges. Thus, Malaysian children spend an average of 11–12 years of primary and secondary education.

In those formative years, more than 5,000,000 Malaysian school children spend more than one-third of the day in school. Studies have shown that the school environment definitely plays an important role in the socialization of these children (Moore-Polanco & Raghavan, 2006). While the majority of children have turned out to be productive citizens and have come out of the school system unscathed, many others have had negative experiences that have affected their future. Invariably, all school systems in the world have had their fair share of bullies, dropouts, and other antisocial behaviors. Malaysia's schools are not exempted from this.

Whilst these economic developments have been overwhelmingly positive, Malaysia faced many socio-economic challenges. Pockets of poverty still exist and rapid urbanization has widened the income inequality gap among people (Frost & Sullivan, 2013; World Bank, 2014). Apart from rising cost of living; issues such as income inequality, the aging of the population, drug addiction, and migrant workers, are other challenges faced by Malaysia.

Islam and Social Work

With problems confronting society, the profession of social work is very much relevant and much needed to contribute in finding solutions. Social work profession deals with individual living in a society filled with multiple challenges. Social functioning can be described as the creation of those conditions within the society and the development of those capacities within the individual that increase the probability of a more satisfying way of life for the members of that society. For its applicability and effectiveness, it is heavily dependent upon the social organization and cultural ethos, including faith and religion. Given this, Islam which is a way of life (ad deen) certainly has an important impact on “social work” practices by the religious entities and individuals.

Islamic tradition is determined by mainly three sources: (a) the Holy Qur’an, (b) Sunnah (sayings and practice of Prophet Muhammad), and (c) Ijtihad (interpretation of pious scholars). From an Islamic perspective, the world is a collection of multifarious but interconnected realities which have and continue to come into existence. While reality manifests racial groupings, caste grades, or social classes, Islam admonishes those classifications. Islam forbids discrimination on the basis of color, caste, creed or position. The concept of *ummah* (community) permeates all Islamic rituals, customs and community living. All people have been created alike, and irrespective of their lineage, they stand equal in the sight of God - based on equity and justice. The concept of “justice” is an inseparable part of social work values. In Islam, this concept comes up repeatedly and forcefully - “When you judge between people, you should judge with a sense of justice” (Qur’an, 4:58). That justice is the bedrock on which social order and civil society rests is unequivocally reiterated in the Qur’an, “Believers! Adhere to justice and bear witness before Allah, even though it be against yourselves, your parents or your relatives” (Qur’an, 4:135). Assuredly, these concepts have influenced not only social work values but also jurisprudence globally (Khan, 2008).

For the believer who has a strong *iman* (faith) in turn brings several social obligations. Prophet Muhammad (peace and blessing be upon him) said, “He who sleeps satiated while his neighbor goes hungry is not dear to Allah.” Given this perspective, the act of servicing humankind is another major concept and theme in the Qur’an and *Sunnah*,

especially to those in need. Below are more evidence from the Qur'an and *Sunnah* encouraging helping one another.

The Qur'an contains numerous passages encouraging care for the well-being of people with a low socio-economic status and of people in need. Among others, this can be seen in the following verses: "And they give food, out of their love for Him (Allah), to the needy, and the orphan, and the captive, saying to them, 'We feed you only for the sake of Allah;' we have no intention of receiving either a return from you or thanks" (Quran: 76/8-9)⁸. In another verse the Qur'an states, "Righteousness is not merely that you turn your faces to the East and the West; but righteousness is that one believes in Allah and the Last Day and the angels and the Book and the Prophets, and gives wealth, despite his love for it, to relatives, and to orphans, the helpless, the wayfarer, and to those who ask, and spends in freeing slaves and observes the *salat* (prayers) and pays *zakat* and the act of those who fulfill their covenant when they enter into a covenant, and of course those who are patient in hardship and suffering and when in battle! Those are the ones who are truthful, and those are the God-fearing" (Quran, 2/ 177). Yet in another verse the Qur'an states, "Oh you who believe, give of the good things from your earnings and from which we have produced out of the earth for you. And do not pick out the bad things to give, although you would not accept it yourself without turning a blind eye on it. And know that Allah is Rich, and Worthy of all praise" (Quran, 2:267).

The services provided were not only of a material nature, as the Prophet Muhammad would also comfort his companions during hardship by advising them to stay patient in their misery. He preached asceticism and promised the people transcendent rewards from God (Johari, 2015). Moreover, the Prophet Muhammad personally visited the sick and asked about the general well-being of the people. These activities resonates well with motivation in counseling, which is one of most distinctive tasks of a social worker or social pedagogue (Johari, 2015).

The teachings of Islam are to protect people from harm and mischief. These objectives must be achieved within the framework of justice and benevolent. Islam also attaches great value to a conscientious community living. There are numerous examples, one of which is the compulsory Friday congregational prayers in the mosque. This ritual apart, the Qur'an in verse 31:13, it ordains individuals and groups to shun vanity (in the land), to enjoin kindness towards others, and to eliminate inequity.

Islam recognizes that there would be many individuals who face numerous problems which they cannot overcome or circumvent unaided. They need to be helped by the knowledgeable and experienced persons. In spite of the concepts of equity and justice, a section of the population would remain under privileged or even marginalized. They deserve the attention and generosity of well-to-do and prosperous persons. The Qur'an (51:19) mentioned, "In their wealth, there is a share for those who ask for help and those who are under-privileged." All the believers are called upon to give away to the needy and indigent *khairat* (alms), *sadaqah* (charity), *fitrah* (thanksgiving alms towards the end of the Islamic month of Ramadan), and *zakat* (a religious tax). However, Islam lays down as who are eligible to receive *khairat*, *fitrah* and *zakat*. It also prescribes the purposes for which these doles can be or cannot be used. The Prophet is reported as saying, "If the giver would know how much *thawab* (goodness) is there in giving away, he would never refuse a beggar and, if the beggar would know how much bad or harm is there in begging, he would never stretch his hand for alms."

There are five pillars in Islam - *Shahadah* (testimony of faith), *Salat* (prayers), *Zakat* (self and property purification), *Sawm* (fasting) and *Hajj* (pilgrimage to Mecca). These five pillars are seen as spiritual structures to assist the Muslim to develop a good and moral existence. The pillars of Islamic faith and ritual practices have important implications for social work especially within the Muslim community (Al-Krenawi & Graham, 2000). There is striking similarity between the teachings of Islam and core social work values - upholding human dignity, social justice, helping the needy, and integrity. Additionally, the main principles of anti-oppressive social work are highly congruent with Islamic teachings ((Mullaly, 2002; Turner, Cheboud, Lopez, & Barise, 2002).

However, spirituality in Islam is significantly different from the dominant viewpoint in mainstream social work (Van Hook, Hugen, & Aguirra, 2001). Spirituality in Islam goes beyond being just another dimension of human needs. Islam provides guidance on meeting the spiritual, physical, cognitive, psychological and social needs (Barise, 2004). Thus, spirituality underlies all other dimensions of human needs that are interrelated. It is therefore important for the social workers to understand Islam as *ad-deen*, rather than just as a religion with rules and regulations.

Notwithstanding cultural differences and nuances, Muslims worldwide are bound by the teachings of Islam. What differ is the capacity and willingness of that society to dispense its duties. That capacity and willingness are influenced by two main variables – faith and

economy. More than 60% of Malaysia's population are Muslims, including the leaders. Those in authority are well aware of the Qur'anic injunctions to help those in need, and the economy strength of the country has afforded the assistance. Assistance comes from various institutions such as the religious departments, zakat institution, Islamic NGOs, and most importantly mosques.

Overview of Professional Social Work in Malaysia

Unlike some of its Western counterparts, the introduction of professional social work in Malaysia occurred after World War II when the Department of Social Welfare in Malaysia (DSWM) was established in the country in 1946 (Norani, 2012). Social work according to the Malaysian Association of Social Workers (MASW) is "domestically" defined as a profession directed by a body of knowledge, values and skills to facilitate optimal social functioning of individuals, families, groups and communities. The term "domestic" should not be taken literally because most if not all of the workers were trained in the West, hence, incorporating the body of knowledge (theories, concepts, code of ethics and philosophy) of the West. The profession would apply a bio-psycho-social approach during its facilitation - to restore the normal social functioning of the clients and enhance their problem-solving capacity and strengthen their resilience (DSWM, 2012). The profession is also interpreted as contributing for social change and development. Such contribution may include its support of social policy and legislation enactment, social services and other programs that respond to the needs of people (MASW, 2012).

Social work has been in practice for more than 60 years in Malaysia but not been seriously regulated, raising question of professional accountability, ethics and competency of social workers. Regulation will ensure trained social workers' recruitment, registration and license, and enhancement of their expertise. Regulation will also elevate Malaysian social work practice and education to global standards (DSWM, 2012). The DSWM, along with Ministry of Women, Family and Community Development (MWFCD), MASW and United Nations Children's Fund (UNICEF), has been promoting a new professionalism in social work with the competency based international practices. This initiative is aimed at enhancing social work interventions on increasingly complex social problems that could challenge Malaysia's goal of being a developed country by 2020 (DSW, 2012). To actualize this initiative, the MWFCD

presented the following several proposals to the Malaysian cabinet and they were approved in 2010:

- i) Establish National Competency Standards for Social Work Practice and Education;
- ii) Enact a Social Workers Act to implement the Competency Standards;
- iii) Establish a Social Work Council under the Act to regulate competency of social work practitioners and educators;
- iv) Offering standardized programs for social work education in institutions of higher learning;
- v) For the Public Service Department (PSD) to recruit qualified social workers into the public sector; and
- vi) Upgrade the Social Institute of Malaysia and establish other accredited training institutes to offer social work courses at certificate and diploma levels (DSW, 2012).

This initiative is tailored to address the declining capacity in the field of traditional informal care and to respond to a rapidly changing local society's various psychosocial issues. This initiative is perceived as a milestone in the history of Malaysian social work practice and education. It reflects the commitment of the Department and the Ministry, MASW, to the care, safety and protection of all citizens (DSWM, 2012). The initiative is also to bring the profession in line with the practices of the developed countries.

For many years in Malaysia, "social workers" have been working in different social settings with or without any formal education or college degrees (Fattahipour & Hatta, 1992). They could be Social Welfare Officers, Child Protection Officers, Probation Officers, Prisons Officers, Drug Rehabilitation Officers, Medical Social Workers, Social Work Trainers, independent Social Work Consultants, Social Work Lecturers, Researchers, and non-government welfare workers.

Presently, the DSWM is the largest agency that employs social work "professionals." The department considered some of them as social workers by token of them having a bachelor's degree in social work. However, only one third of more than 3,000 employees are trained and involved in social work practice. The others are either technical, support or professionals staff (DSWM, 2012). On the other hand, MASW has more than 160 members, but not all are social workers as defined by international professional standard.

Overview of Islamic “Social Work” Activities

During the Prophet Muhammad’s (peace be upon him) time, the mosque functions not only as a place of worship but as well as education and training centre, social activities, society development centre, information centre, judicial centre, communication centre, society interaction centre, treatment and emergency, rehabilitation centre and art centre. Since then, mosques and *musolla* (a small place for prayers) are still regarded as an important place for the Muslim community.

Islam is the official religion of Malaysia and there are government agencies which are tasked to look into the Islamic affairs in the nation. Among others there is the Department of Islamic Development Malaysia (JAKIM), as the main agency managing Islamic affairs at the Federal level, and the secretariat to the National Council for Islamic Affairs Malaysia. The administration of all the mosques is placed under the respective States’ Religious Offices. From the economic perspective, the mosque appears to act as a potential institution in addressing the economic crisis. The main source of the mosques’ fund is generated from the masses' contribution during the weekly Friday congregational prayer. Other sources of fund/income come from the institutional donation.

Mosques and Ustaz in Malaysia

The number of mosques is 6,321 & the total number of *ustaz* is more than 6000 in Malaysia. Mosques in Malaysia can be classified into six types: national mosques, state mosques, district mosques, institutional mosques, *qaryah* (small village/community) mosques and Friday mosques. Big mosques in Malaysia are not only used for worshipping, but also it provides other value added services and facilities such as Qur’anic recitation classes, hospital visit program, programs for single mothers, health programs, and funeral preparation programs. The mosque is also used as the place to collect charity and *waqaf* (endowment) in the form of assets such as land and buildings.

For the selection of the *imam* (cleric who leads the congregational prayer), the most important criteria is the ability to accurately recite the Qur’an and have knowledge in the fundamentals of Islamic jurisprudence. The candidates are usually appointed among the holders of a degree, diploma or high school diploma. Other officials of the mosques are *Imam Besar* (chief cleric), *khatib* (Friday sermon reader), *bilal* (caller to prayer) and *tok siak* (mosque keeper). Generally, a government appointed imam receives an allowance of

RM450 which is to be paid by JAKIM and RM200 per month which will be paid by the state government.

Objectives

The general objective of the study is to know and record what mosques, institutions and *ustaz* are actually doing in the “social work” field objectively and empirically as much as possible. The specific objectives are as follows:

1. To acquire information on what mosques, institutions and *ustaz* and general Muslims are actually doing in the “social work” field.
2. To explore reasons of *ustaz*, imams or Muslims for being involved in Islamic “social work” activities.

Methodology

Research Design

This exploratory research employs a mixed methods approach utilizing both quantitative and qualitative data collection. The qualitative approach (semi-structured interviews) was used to address the first and second research objectives. A simple survey questionnaire was employed among the imams in the northern Malaysian state of Kedah in the district of Kubang Pasu (see map) to identify demographic data and processes used in providing services to the community. Data were also collected through documentary studies. The population of Kedah has about 77% Muslims.



Sampling

This research study included two types of respondents based on the research methods used.

1. Qualitative method: Three respondents who represented three institutions was chosen to be studied i.e. Imam for the Mosque of Wilayah Persekutuan, *Zakat* officer from the Kubang Pasu Zakat Office, Chairperson of Nusrah Foundation (*Yayasan Nusrah*).
2. Quantitative method: There are 72 mosques in the Kubang Pasu District. However, only 20 imams of Kubang Pasu District mosques were involved in the study.

Research Tools

Data collection processes involved two stages. First, a semi-structured interview schedule was used to explore the Islamic “social work” activities and reasons for getting involved in those activities. Respondents were asked questions in regards to the target population and numbers of service receivers, daily activities and practices, the management (number of staff, budgetary information, idea, mission and principles), and reasons for being involved.

The data collection instrument for the quantitative study has two parts. Part A consists on demographic questions such as age, formal religious education, and working experience. Part B consists of 12 items on processes of providing services/interventions. The instrument was adapted based on the Islamic Social Work Practice Model proposed by Barise, 2005. The questionnaire has a five-point scale (ranging from 1=Never to 5=Most of the time). 20 imams who attended a monthly gathering were asked to answer a set of questionnaire to share their experiences and practices in providing services or interventions pertaining to marital matters to those needed.

Data Analysis

Descriptive analysis was used for the qualitative data. While for the quantitative data, the statistical software SPSS version 19 was used to analyze the data.

Research Findings

The research findings are divided into two sections. Section I describes the findings of the research question number one which is to acquire information on what mosques, institutions and *ustaz* and Muslims are actually doing in the “social work” field. It will begin with the purpose, target population and number of service receivers, daily activities and practices; while Section II describes the reasons why Muslims involved in these activities.

Section I: Case Examples of Islamic “Social Work” Activities

There are many welfare works in Islam that are similar to the contemporary social work. For the purpose of this study, there are four cases will be reported and discussed.

Case example 1: Wilayah Persekutuan Mosque. It is noteworthy to say that this mosque is not only used for worshiping, but also it provides other services such as Qur’anic recitation classes, hospital visit program, programs for single mothers, health programs, and funeral preparation programs. The mosque is also used as the place to collect charity and endowment in the forms of assets such as land and buildings. Other programs include raising funds for charity and social works, human capital development, and for treatment of sick patients.

Through its endowment (*waqf*) program, it offers health services to the poor through chain clinics known as An-Nur Waqaf Clinic and Hospital. In this program a medical team from different hospitals check the blood cholesterol, blood sugar level, blood pressure and some other check-ups. Presently, the medical expert also delivers talk about different common diseases and the role Islam has in mitigating health issues.

Wilayah Persekutuan mosque has arrangements for cooking class for the ladies who want to cook good and healthy food for their families. The mosque is also concern about the environment. It plays an effective role in protecting the ecological system by awareness and outreach programs.

Morals are heavily emphasized in Islam. Prophet Muhammad (peace be upon him) recommended to visit the sick, feed the hungry and release the captive. Hence, Wilayah Persekutuan mosque's community conducted regular visits to hospitals around Kuala Lumpur and Klang Valley. During the visits, gifts were distributed to both Muslim and non-Muslim patients.

Another communal program is the *iftar* (breaking of the fast during sunset in the fasting month of Ramadan), for it is considered as a form worship. Everyday there is a big arrangement of *iftar* program. Finally, there is a service for burial. As a form of respect and due to gender rules, the washing and shrouding are normally done within an enclosed space by the respective gender.

Case example 2: Kubang Pasu Zakat Collection Office. Among the most prominent welfare works in Islam is the *zakat* collection. *Zakat* is defined as giving a certain amount from a specific wealth (minimum of 2.5%) for the benefit of those who are entitled as stipulated in the Quran. All Muslims that meet the criteria of paying the *zakat* are obligated to pay. Islam also emphasized the believers to provide assistance to others when the need arise. Such command, almost similar to the tasks perform in the field of social work, is clearly stated in the Qur'an (2:177), "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous."

In Malaysia, the *zakat* collection center is an organization that administers the collection and manages zakat distribution to qualified and registered recipients. Every state has its own zakat collection office. As for the purpose of this study, a case example of the Kubang Pasu Zakat Collection Office (which is situated in the northern state of Malaysia) is discussed.

Kubang Pasu is one of the 12 districts in the State of Kedah and the third largest with a land size of 94,596 hectare. The district is divided into two federal/parliamentary constituencies and four state constituencies; and the district consists of 18 *mukims* with a total of 71 *kariahs* (parishes). It is estimated that the population of Kubang Pasu District is 186,265 people with 89,709 males and 96,557 females. Eighty percent of the district's population is Muslims while 20% belongs to other faiths and religions.

The Kubang Pasu Zakat Office (KPZO) is one of the twelve *zakat* offices in the state which is managed by the Kedah State Department of *Zakat*. The office is headed by a *Zakat* Officer and aided by several clerks with religious background. Their main tasks are to find as many qualified recipients (*asnaf*) as possible and screen all *zakat* applications. If the applicant is qualified to receive zakat as prescribed by the law, then the office will determine and provide the best form of assistance. The provided assistance can be in other forms than just financial assistance, such as in material forms or services. There are four main types of assistance programs that the KPZO offers; the Monthly Financial Assistance for the Hardcore Poor, the Monthly Food Assistance for the hardcore poor, Monthly Food Assistance for the Elderly in the Elderly Care Centers and the Assistance for the Construction of Elderly Care Center. Other forms of assistances are also available according to the needs and requirements of the applicants for example the Primary School Assistance Program in which the KPZO will provide qualified applicants with uniforms, books and learning accessories.

The *Zakat* Office (ZO) works closely with the *imams* in every mosque in the Kubang Pasu district. All of the *imams* have been appointed as the *amil* (*zakat* collectors for the ZO) and are given responsibility to identify those in needs among the *qaryah* (community). The *imams* play a vital role here since they are the next person, after family members, whom the members of *qaryah* turn to ask for help and assistance should the need arise.

The only source of fund of the Kedah State Department of *Zakat* is received from the Muslim community in the state. Every eligible Muslim is compulsory to commit to two types of *zakat* payment. The first is the *Zakat al Fitr* or *Zakat Fitriah* which is obligatory alms paid by the head of the household on behalf of all family members. This *zakat* is payable during the month Ramadan and the ending period is before the start of *Eid al Fitri* congregational prayer on the first day of the month of the Islamic month of Syawal. The rate of *Zakat Fitriah* in the State of Kedah is RM7.00 per person in a household. In order to maximize the collection of *Zakat Fitriah* payment, KPZO has set up payment counters in public places such as in shopping complexes, or individuals can make payment to the *amil*s appointed by the organization. In 2015, 351 individuals were appointed as *amil*s in 74 mosques in the Kubang Pasu District. Payment could also be made through short message system (sms) according to the Secretary of the Kedah State Zakat Committee, Dato' Syeikh Ghazali Yaacob.

The second type of *zakat* is the *Zakat al Mal* which is compulsory to be paid on accumulated wealth over a year based on whatever amount of wealth or property in the possession of an individual. This entails savings, gold and silver jewelry, stocks, produce, cash, livestock, agricultural produce, among others. The minimum individuals' saving payable for *zakat*, after any form of deduction i.e. tax or fee, is RM10,000 with the rate of 2.5% over a period of one year. If the minimum condition is not met then the individual is not required to pay the *zakat*. The minimum weight of gold/silver jewelry payable for *zakat* is 85g times the current market value of gold times the *zakat* rate of 2.5% over a period of one year. The KPZO also provides the assistance to calculate the amount of *zakat* to be paid. The *Zakat al Mal* payment can be made at their office, specially appointed *amil*s and monthly wages deductions. The specially appointed *amil*s are those who are trained to conduct complex *Zakat al Mal* calculations. Only 10 people who were specially appointed as the property *amil*s in the Kubang Pasu District in the year 2015 and MADA (Muda Agricultural Development Agency) is the only agency appointed as the rice *amil*s for the collection of *zakat* payment on the rice storage and production. Government officers can make the *zakat* payment through wages deduction by filling in the application form which can be downloaded from the State of Kedah Department of *Zakat* website.

The Kubang Pasu Zakat Office has stated that the largest source of *zakat* collection comes from the *zakat* on income and wages. However, the *zakat* officer said that the district of

Kubang Pasu holds the largest collection of *zakat* on paddy/rice in the Kedah State as it has the largest rice fields in the state and that many Muslims rice producers paid their *zakat* (see Table 1).

Table 1
Collections of Zakat between Dec 2014 to Jan 2015 (as of Jan 8, 2015)

Zakat collection from	December 2014	January 2015	Total
Padi (Rice Harvest)	39,322.00	14,430.00	53,752.00
Business	79,861.75	5,120.00	84,981.75
Salary/Earnings/Income	458,876.20	46,458.00	505,334.00
Savings	127,353.60	14,026.00	141,379.00
Total	705,413.55	80,034.00	785,447.55

The *zakat* recipients or *asnaf* are those who fulfill the *syariah* descriptions and will be provided with *zakat* money or other form of assistance once the KPZO is satisfied with their actual conditions. According to the *syariah*, there are eight types of individuals listed as the *zakat* recipients. The members of the Consultative Committee on Islamic Law had issued a ruling on July 4, 1987, with respect to the definition of *Fakir*, *Miskin*, *Fisabilillah*, *Ibnu Sabil*, *Muallaf*, *Rikab*, *Gharim* and *Amil*:

- *Fakir* (The Needy) – A person who does not own any form of property or occupation or receive income from other sources which the amount does not fulfill 50 percent of the person’s daily needs and his/her dependents’ needs.
- *Miskin* (The Poor) – A person who has an occupation or owns some form of property but the person’s income does not sufficiently meet his/hers basic needs as well as to accommodate his/hers dependents
- *Amil* – Those who are appointed, whether individuals or organizations, to manage and administer the affairs of the *zakat*, including its collection and distribution.
- *Muallaf* – Newly converted Muslims
- *Al-Riqāb* – Liberated Slaves (not applicable in the modern times)

- *Al-Gharimin* – Those who owe money to meet the basic needs for the benefit of themselves, their families or dependents or the needs of community which requires urgent solutions (for example, the needs to fund the constructions of a mosque)
- *Ibn sabil* (Wayfarers) – Travelers who are cut off from their own resources
- *Fisabilillah* (Those in the path of Allah) – Muslims who are involved in activities to uphold, maintain, propagate the virtue and teaching of Islam

In terms of *zakat* distribution in Kubang Pasu District, the largest recipients were the poor individuals (95 people in 2014 and 97 in 2015) followed by the *fakirs* (56 in 2014 and 59 in 2015) (see Table 2).

Table 2
Types of Assistance and Number of Recipients
between Dec 2014 to Jan 2015 (as of Jan 8, 2015)

Types of Assistance	Dec 2014	Jan 2015
Financial (Fakir)	56	59
Food (Fakir)	39	41
Financial (Poor)	95	97
Food (Poor)	57	57
Financial (School students)	19	19
Financial (Treatment)	12	12
Financial (University Scholarship)	1	-
Financial (Build new house)	2	2
Financial (House renovation)	3	4
Total	484	291

Case example 3: Nusrah Foundation. Another case example of “social work” activities is the Nusrah Foundation. It was founded in early 2010 and registered as a private limited business entity. The founder, Dr. Nadiyah Eliyas, is a senior lecturer at one of the government universities in Malaysia with expertise in Islamic counseling. She states that the main reason the foundation was initiated was to help needy people. She successfully raised 1 million Ringgit Malaysia in paid-up capital. The major sources of fund were

from donations and contributions from family members, close relatives and influential close friends. The foundation employs a small team of professional staff who support the development, training and coordination of the Foundation. Members of the community are encouraged to assist Nusrah Foundation to meet its objective. Basically, other than the hired staff, there are two groups of contributors in the Foundation. The first group is the people who are financially well-off but are unable to commit their time and energy to do voluntary works, and most of them are professional. These are the monthly financial benefactors of the foundation while the second group consists of volunteers who actually provide their time and energy to execute all of the foundation's programs. These individuals only receive a small amount of allowance for their personal subsistence.

Nusrah Foundation has engaged in many social activities; among them are assisting single-mother to generate income, organizing training program for volunteers (Sahabat Irsyad – training program for trainers), organizing *qurban* (slaughtering of livestock like cows and lambs where the meat are distributed) activities in Cambodia and providing assistance and relief for flood victims. Assisting single mother to generate income has become the on-going activity of the foundation. The foundation provides consultation, training, technical support and financial capital to single mothers to undertake a small business activity. For example, they will first identify a list of single mothers. Then they conduct interviews to find out the interest of the participants in conducting a small business venture. Those who have interest in certain fields like sowing or baking but do not have the required skills will be sent for training. The classes are run by the foundation own instructors or in certain cases hires the respective instructors or experts. In some cases, participants who have skills in handy craft product were given a small amount of financial capital of not more than RM1000 to start off with the venture. The single-mother entrepreneurs will then have a choice of either selling the products on their own or require the foundation's assistance to market the goods.

Another mode of assistance is by project. For instance, the recent flood disaster in 2014 in the East Coast Malaysia had adversely affected the livelihood, destroyed the infrastructure and changed the community structure particularly in Kelantan. Thousands of people lost their homes in the aftermath of the worst flood disaster in the history of the nation. Nusrah Foundation had taken the initiatives to provide 80 basic living quarters which eventually were extended to form as permanent houses. Initially the organization funded the cost of the basic structure of the house which cost around RM3000 each for 40

households. The remaining units and the structure extensions were funded and obtained through donations and contributions from the public.

The foundation also provided food and necessity goods for the flood victims. It also had collaborated with the local leaders and community of the affected areas. The organization had trained volunteers among the residents in the vicinity to provide assistance to the victims. Relief centers were opened in schools and mosques. With the help of the community, the Foundation succeeded in distributing the relief in a timely manner.

Case example 4: Imams' practice of helping. Religious institutions such as the Islamic religious department and mosques play a vital role in offering service which involves aspects of spiritual, social, psychology, physical and cognitive to all Muslims. The duty to implement such service lies on individuals known as *ustaz* or *imam* who are appointed and recognized by the Islamic religious department. These individuals are professionally trained in Islamic law. Since they are equipped with knowledge of the religion, they are highly respected in the Muslim community. Most of the time they will lead the five times congregational and Friday prayers in mosques as *imam*.

According to Islamic Religious Administration Year 1962 Act, those who can be elected as mosque officer must be someone who:

- a. Age more than 21 years old
- b. Has good conducts and behavior
- c. Can read and write *Jawi* (Malay language with a lot of Arabic alphabets)
- d. Member of the *qaryah*
- e. Does not hold any position in any government agency
- f. Does not involve actively in politics
- g. Has adequate knowledge in Islamic law and excellent knowledge in the recitation of the Qur'an

The *ustaz* or *imam* is an appointed religious official to help implement the Islamic regulations and provide assistance to the Muslim community in religious matters as well as social issues if the need arise. They play an important role in the community especially in providing information and knowledge pertaining to marital matters. Consequently, a survey was conducted among the imams in the Kubang Pasu District to record their practices in providing services to the members of their *qaryah*. The questionnaire begins with the socio-demographic background of the respondents, followed by a description of their practices in delivering the service to the community.

Based on Table 3, the mean age of the respondents was 60.95 years (Range = 40 to 74 years) and nineteen respondents are married. The majority of respondents had formal religious education (n = 17) and have more than 10 years experiences as imams (n=14).

Table 3
Socio-demographic Profile

Respondent' information	
Age	Year of experience
41 – 50 years = 3	Less than 1 year = 2
51 – 60 years = 6	1- 5 year = 2
61 years and above = 11	6- 10 year = 7
(Min = 41 years; Max = 74 years)	11 – 15 year = 1
Mean = 60.95 years)	15 – 20 year = 4
	21 years and above = 2
	Not reported = 2
Marital Status	
Married = 19	
Widow = 1	
Formal Religion Education	
Yes = 17	
None = 3	

Barise (2005) proposed a model which integrates social work processes with his understanding of an Islamic worldview, concepts as well as conceptions of helping, problem solving, and change. The concepts selected for inclusion in the proposed model are awakening (*Qawmah*), consultation (*Istisharah*), contemplation (*Tafakkur*), guidance-seeking (*Istikharah*), goal and route vision (*Basirah*), willful decision (*'Azm*), putting trust in God (*Tawakkul*), engaging in good deeds (*'Amal*), self-evaluation (*Muhasabah*), self-monitoring (*Muraqabah*), and seeking God's assistance (*Isti'anah*). The questionnaire also includes questions to find out the frequency of the processes practiced by respondents (i.e. *imams*) in delivering services to the community. Higher mean indicates higher frequency of the processes used. Table 4 shows that the majority of respondents practiced the processes of helping starting from rapport building until self-monitoring. And most of the time, the respondents had asked their clients to put trust in God and seek God's help in solving their problems.

Table 4
Helping Processes Based on Islamic Concepts Practiced by Respondents

Processes in helping	Mean
Relationship building	3.95
Qawmah (awakening or becoming conscious)	3.65
Istisharah (data collection)	3.35
Tafakkur (thinking, contemplation or reflection)	3.15
Istikharah (guidance)	3.25
Basirah (Action Vision)	3.3
'Azm (wilful decision making)	3.2
Tawakkal (putting trust in God)	4.05
'Amal (Action)	3.4
Muhasabah (Evaluation)	3.4
Isti'aanah (help-seeking)	4.15
Muraqabah (self-monitoring)	3.9

Section II: Reason for Involvement in Social Services Activities

Twenty respondents (*imam*) from 20 mosques in Kubang Pasu district, Kedah were selected by convenience sampling method. They were asked the reasons for getting involved in Islamic social work activities. Based on their responses, there are two main themes found. The reasons are:

1. Responsibility (*amanah*)

Humans are God's caliph. Not only as imam but as a Muslim, they have responsibilities towards Allah and fellow humans (including self, family, parents, community, environment and nation). As narrated by Abu Huraira: The Prophet said, "Charity is obligatory everyday on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded charity. A good word, and every step one takes to offer the compulsory congregational *salat* (prayer), is regarded as charity; and guiding somebody on the road is regarded as charity."

2. To fulfill the needs of the community

In the Islamic teachings, doing good deeds and helping others in needs are mandated. As narrated by An-Numan bin Bashir: The Prophet (SAW) said, “The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.’”

In the *sunnah* above, it is clearly showed that there are two groups; one who have gotten the seats in the upper part of the ships (who have all the privileges and benefits) and the other who stayed at the lower part of the vessel (who have limited or no resource at all). Therefore, it is the responsibility of the ones who have the benefits to help those in needs. If not, everyone will suffer a bad consequence if the privileged ignore the plight of the less unfortunate.

Discussion and Conclusion

Islam enjoins every Muslim, to some degree, to engage in some form of social services, especially those who are blessed with wealth and prosperity. The *zakat* as the third pillar of Islam ensures that Muslims remain faithful to Allah's command and show compassion towards other less fortunate Muslims. The payment of *zakat* does not only foster closer relationship between the rich and the poor but also signifies the practice of social welfare and services system in Islam.

The mosque functions not only as a place of worship but as well as education and training centre, social activities, society development centre, information centre, judicial centre, communication centre, society interaction centre, treatment and emergency, rehabilitation centre and art centre during the Prophet Muhammad's (peace be upon him) time. Since then, mosques and *musolla* are still regarded as an important place for the Muslim community. *Imams* and *ustaz* are appointed and recognized by the Islamic religious department. They have broad knowledge of the religion and are highly respected in the Muslim community. In delivering services to the community, *imams* and *ustaz* are

responsible to ensure that the welfare of the community is properly taken care of. Therefore, they are bound to certain values and practices as outlined by the *syariah*.

Professional social work knowledge and skills are developed according to the secular and Western worldview. However, the Islamic social justice is drawn directly from the Qur'an and traditions of the Prophet Muhammad (peace be upon him). The similarity of the two lies in the objective to facilitate optimal social functioning of individuals, families, groups and communities. The case examples stated in study are similar to macro social work (i.e. Nusrah Foundation and *Zakat* Collection Center) and micro social work (i.e. helping roles of an *ustaz/imam*) practices. Moreover, Islamic teachings and core professional social work share similar values including upholding human dignity, social justice, helping the needy, and integrity (Barise, 2005). Hence, these activities undertaken by the *zakat* institutions, *imams*, *ustaz*, Muslims, and mosques are to uphold justice and social welfare in the community. Through the examples of the Prophet, Islam demands good deeds which will eventually bring peace and harmony to all humans. In this context, Islamic teachings and professional social work objectives are similar.

However, the only difference between the mainstream social work and Islamic teachings (Barise, 2005) is that, in Islam after all the commitments and efforts given to assist the clients, both the service provider and client have to submit to the will of Allah. He is the ultimate source of help and that help may come in many forms (from other humans or circumstances). This can be seen in the helping processes practiced by the *imams*. Ultimately, the *imam* and *ustaz* will always remind the client that the former is just a means through which Allah gives aid of the problems. In the meantime, counsel of patience to client is emphasized while s/he waits for ease from problem (s).

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The Philippines

**Islamic Social Work Practice:
Narratives of Muslim Welfare Activities in Asia
The Philippine Experience**

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Introduction

The Republic of the Philippines is located in Southeastern Asia archipelago between the Philippine Sea and the South China Sea, east of Vietnam. It is made up of 7,107 islands. Main islands are Luzon, Visayas and Mindanao. The Country's population is approximately 100 million as 2014. In terms of religion, 80% of its population are Catholics, while Moslems account for 15% while the 5% are Christian denominations and Buddhists¹.

The Philippines is rich in natural resources. Its location on the Pacific Ring of Fire and close to the equator make the Philippines prone to earthquakes and typhoons, but also endows it with abundant natural resources and some of the world's greatest biodiversity. It is the third most disaster-prone country in the world (after Vanuatu and the Republic of Palau). The United Nations described the Philippine economy as resilient. Its economy has been growing despite challenges faced by the country such as tight fiscal constraints, food insecurity, poor governance and armed conflict².

The history of Islam can be traced back to the "Arab and Gujarati traders and missionaries who introduced Islam to the Philippines in the 14th century". Overtime, Islam became a dominant religion in the South. Even when Spain colonized the Philippines in the 16th century, and introduced Christianity, it did not succeed in "subduing the Muslims or converting them to Christianity (Angeles, 2013).

¹ <http://www.nationsonline.org/oneworld/philippines.htm>

² <http://www.un.org.ph/country-profile>

Today, Islam is still a minority religion in a country where the population is 80 percent Catholic. Most of the Muslims are found in the southern part of the country particularly the southern and western Mindanao, southern Palawan, and the Sulu Archipelago. There are about ten sub groups identified on the basis of language, where three of these groups made up the majority of the Muslims. They were the Maguindanaons of North Cotabato, Sultan Kudarat and Maguindanao provinces; the Maranaos of the two Lanao provinces; and the Tausugs of the Jolo islands. The other smaller sub groups are the Samals, Badjaos of the Sulu Archipelago; Yakans of Zamboanga del Sur; Iranons or Ilanons and Sangirs of Southern Mindanao region; the Melabugnans of southern Palawan; and the Jama Mapuns of the tiny Cagayan Islands³.

Despite majority being confined to southern part of the country, there are now Muslim communities in every province. Mosques have become part of the landscape in Christian areas. Islamic schools have been established in several regions, and the number of converts to Islam is rising. Aside from the earlier differences based on ethnicity, the Philippine ummah⁴ is now a more diverse community that includes Sunnis, Shias, Jami at Tablighis, and Ahmadiyyas, and a distinction between “born Muslims” and converts is maintained. It is then important to document these various activities in order to understand the context of the Social work practice among Muslim communities.

Purpose and Methodology

This descriptive and exploratory research focused on the Philippine experience of Islamic Social Work Practice. It aimed to describe the nature of Social Work activities in the country and also determine the motivations and reasons behind such acts. Specifically, the study sought to answer the following questions:

- (1) What are the voices and narratives of Muslim social workers, ustadz and development practitioners on Islamic Social work activities in the Philippines?

³ <http://www.muslimpopulation.com/asia/Philippines/Islam>

⁴ "Ummah" is a common Arabic word meaning "people group", or "nation." The term takes on a religious connotation in the Qur'an where God is said to have sent to each ummah its own messenger (CBN.com)

- (2) What are their motivations and reasons for doing such activities?
- (3) What are their suggestions to improve the Islamic Social work practice in the country.

To achieve the objectives of the study, in-depth interviews were conducted to social workers and development workers both from the government, non-government organizations, humanitarian response organizations, Ustadz and imams as well as Muslim community leaders in Mindanao. Data generated were analyzed using thematic analysis. Review of secondary data was also done and included in the discussion. Findings of the study are presented using cases describing the different Muslim activities in the country.

Results and Findings (Cases)

Basically, Muslim Social work activities are no different from the Social Work activities in general. Communities in the Autonomous Region of Muslim Mindanao enjoy the programs and services provided by the government of the Philippines. That means that poor communities also enjoy the conditional cash transfer program of the government. Educational assistance is provided to poor and deserving members of the population. Muslim communities (through their ustadz and leaders) put up Madrasah schools in partnership with the government. There are also feeding programs for children and livelihood programs for parents. In communities affected by war, relief and rehabilitation is being provided either by the government or non-government organizations in coordination with Muslim leaders.

Muslim Social Work activities in the Philippines are categorized into activities done by government agencies; activities done by non-government organizations and activities by ustadz and imams.

1 MUSLIM SOCIAL WORK ACTIVITIES BY THE GOVERNMENT

The Philippine government, through the Department of Social Welfare and Development (DSWD) ensures that the poor, vulnerable and the disadvantaged Filipinos are empowered for an improved quality of life. It implemented various programs and services across all sectors throughout the country, with the local government units as its

collaborators for social change and transformation. As such, various governmental social work interventions are felt by all Filipinos regardless of tribe and religion in the different parts of the country.

For Muslim communities, social workers from the government claimed that there's no distinction between Muslim and Christian social welfare activities. This must be because Philippines is predominantly a Christian country and while Islam is considered the second largest religion, it only comprised of about 15% of the Philippine population. The framework used therefore is the same in all areas of the country. Programs and services also are the same all in all government social welfare units. These programs may include capability building and training, care for the vulnerable sectors like children, older persons, women among others, conditional cash transfer (CCT) for poor families, sustainable livelihood and empowerment of communities through comprehensive and integrated delivery of social services. In what way then do Muslim social work activities implemented. The following themes describe how Islamic social work activities were implemented or carried out by government social workers and development workers.

Muslim rules, traditions and practices observed. Government workers observed Muslim rules, traditions and practices especially when working with Muslim communities. As shared by respondents, they strictly follow protocols in the office, which according to them have a touch of Islam. An example cited was the wearing of hijab⁵ particularly for predominantly Muslim communities. Observance of Muslim rules, traditions and practices can also be manifested even in infrastructure projects. As claimed by one respondent:

“There should be a separate structure for male and female toilets; position of toilet bowl should not be facing west as the west is the direction we faced when praying, thus sacred.” – Government Social worker, female

⁵ Hijab is a piece of cloth head covering worn by Muslim women.

The observance of Muslim's practices and rituals is also integrated even in the conduct of community enhancement activities like the family development seminars given to beneficiaries.

“There was a time that the topic we only discussed in the FDS is all about Islam – anything about Islam. Along with that, we had also allotted time for prayer. As I remember, it ran for like five consecutive months. We did that to observe and pay respect to the Ramadhan”. – government worker, female

SW anchored on Quranic Verses and Islamic Perspectives. When working with Muslim communities social workers used Islamic values to introduce their programs so that fellow Muslims can be connected and anchored in Islam. They found out that it is indeed necessary to link the programs to the Islamic perspective because people would not easily believe in their programs.

“I use Islamic values to introduce our programs in the manner that they are connected and anchored in Islam. I found out that it is indeed necessary to link the programs in our department to the Islamic perspective because people would not easily believe in our programs.” – Government Social worker, female

In responding to the welfare needs, social workers said that they must always take into consideration that in introducing programs, it should always be linked and associated with the Islamic perspective so that they will not have a hard time explaining and making the people believe in the programs they offered. Moreover, it was also emphasized that they should always be keen on the manner of the one who is introducing the program. It is important that the people would see and feel that the worker himself is sincere and believes in the program. It is because if the people would feel the worker's honesty and sincerity to his duty and to the program per se, they would believe him and the program, as well. But, if his words don't reflect his actions, people will of course doubt him.

An example cited by social workers was Gender and Development. In introducing gender, workers said that they need to explain that women have also the right to participate in the development. But it is not an easy task to instill it in a Muslim community especially to the men and husbands, without anchoring it to the Islamic perspective. The discussion

therefore, highlights the Gender in Islam and links it to the development. The concept that men and women should have equal participation in the social, political and economic development of the society is emphasized and that gender and rights does not come from us but it came from the Quran.

The Five Pillars of Islam as the core of belief and practice. The Islamic perspectives mentioned by respondents are anchored on the five pillars of Islam as follows:

1. Faith in Allah is proclaimed in daily repetition: there is no God but Allah and Mohammad is the prophet of Allah.
2. Prayer which takes five times daily and if possible at the mosque on midday Friday.
3. Giving alms to the needy (Zakat)
4. Fasting, from from sunrise to sunset during the month of Ramadan that celebrates the revelation of the Holly Qur'an to Muhammad.
5. Pilgrimage to Mecca, which should be done at least once in a lifetime to those who are able.

These pillars of practice are said to assist the person in striving toward self-improvement and community welfare in all aspects of life.

“With limited knowledge of social work in the Islamic perspective, what immediately comes to mind is two of the five Pillars of Islam, which are zakat and sadaqah. Zakat is tax in Islam, which is 2.5% of the net of earnings. Anybody who is poor is able to receive zakat by reciting a dua, can be given zakat, provided that they are pious, practicing Muslims. Examples of these are imams, old and unmarried women (with nobody to support them) orphans, and the like. It may not be as progressive as we would want in terms of social work intervention, but it gives preference to the poor and vulnerable. The second is sadaqah, which is basically a gift, and can be given depending on the giver's preference. Both can be in cash or in kind.” ---Bai Sitti. Government worker

2 MUSLIM SOCIAL WORK ACTIVITIES BY NON-GOVERNMENT ORGANIZATIONS AND HUMANITARIAN ORGANIZATIONS

Non-government and humanitarian organizations' activities are focused on community development support as well as emergency response. Community development initiatives may range from training and capability building activities, livelihood activities, technology transfer and in some instances infrastructure development among others. Humanitarian response on the other hand involved activities such as relief distribution, rehabilitation and infrastructure development.

Underscores the importance of participation, collaboration and coordination: Crucial in the development of sense of ownership of the development initiative in a community is to encourage participation of stakeholders,

“For me, in the technical side, we always involve the community in our projects. Because what we want, is for the community to have a sense of ownership. We want them to be accountable of the projects. Before we implement the project, we first conduct barangay assembly and ensure coordination with the barangay leaders. If they accept our project, then we could proceed to the next step. Another is, when we have projects, we always encourage “bayanihan⁶” As much as possible, we get our manpower from the community, per se. Some people also help by giving in-kind, like materials and supplies for the project”. --- NGO worker, male

Level of difficulty depends on the community: Humanitarian response' scope of support is so broad that at times workers encounter difficulty yet in some instances may also find it easy. This happens when the workers know the community and understand how they do things on their own. There are also communities that are difficult to mobilize.

“I don't have much difficulty in dealing with the people. It is easy for me to interact especially to the leaders, knowing that we're on the same pace – we have the same religion and practices. So, when I was in Maguindanao, it was easy for me especially in talking with the tribal leaders – we have easily set off the agreements.

⁶ Bayanihan is a Filipino term derived from the word bayan meaning town, nation, or community in general. "Bayanihan" literally means, "being a bayan," and is thus used to refer to a spirit of communal unity and cooperation

It was a lot easier for my part. There were some people in the areas who were very hard to mobilize. I'm not generalizing, but there were people I have encountered before, who would go on their way. There were times that it was hard to communicate with them because they are self-directed. "-- NGO worker, male

3 MUSLIM SOCIAL WORK ACTIVITIES BY USTADZ: THE TAWI-TAWI'S ISLAMIC ASSOCIATION FOR COMMUNITY TRANSFORMATION (ISLAMIC ACT)

Tawi-tawi's Islamic Association for Community Transformation (Islamic ACT) envisions “to provide socio-economic and educational services to the community through the practice of Islamic values and delivery of basic Muslim education by a group of empathetic ulama and skilled professionals so as to attain true peace, order, development and general welfare of the community.” As its mission, the The Tawi-Tawi Islamic ACT shall “serve as the means to unify religious sector and civil society towards transformation for peace, order, development and general welfare of the community.”⁷

According to its president, Ustadz Haidit Astarau, the Tawi-Tawi Islamic ACT currently caters to some major services and provides programs especially in peace advocacy, Islamic leadership and training. Basically it is focused on Islamic education. “We have connected some financial assistance to the “balikbayans,” the Filipino’s who have been [away] and back to Tawi-tawi. And also we conducted some training programs”.

Social welfare activities include providing social services in all the community for the welfare of the people. Every Muslim should make something to help those who are in need, especially the basic services like health, shelters and food. All these are done to alleviate poverty especially among the Muslim communities we have.

In Tawi-tawi, Islamic ACT initiated, training programs for students about Islamic leadership and management training. Then the organization has also made fieldwork programs like giving for the school children. Collaboration with some agencies and private individuals were in terms of giving donations like certain amount to the organization and these are used to provide for socio-religious services.

⁷ Islamic Leadership in the Changing Asean: Fostering Peace and Development, A Conference Proceedings, 2010 Manila

When asked about why they engaged in these activities, the good Ustadz mentioned that:

“It is a social and moral obligations to help those persons who are in need, whether they are Muslims or non-Muslims because our main objective is to seek salvation of our Lord Allah, to enter in divine paradise and some ways, to help the government in building the nation in a better way, so us to attend general welfare and sustainable peace”.

Ustadz Haidit also said that they lack financial resources as they seldom receive assistance from the Muslims but mostly have partnered with the Christian NGOs especially in the implementation of social and economic services, including education and health services.

“Most of us are not skilled in technical skills because most of our members studied with Muslim leaders. We are well verse in Islamic studies and Islamic laws but in terms of technical education, we lack these. We need the opportunity given or granted to deserving members so that they will apply for that technical job, especially conducted by the Technical Education and Skills Development Authority (TESDA)”.

Ustadz Haidi also pointed out that there is no difference between helping Muslims and the non-Muslims because in Islam we are allowed to extend mercy and kindness and also welfare services for all human beings and it is part of charitable services for Sadaqah.

“We receive a reward from our lord especially hereafter”.

Another term mentioned by Uztadz is Zakat, which is one of the five pillars in Islam or the basic foundation of Islam wherein every rich Muslims are ordered to give their share for every year a five percent of their net income to be distributed for the service of the poor. The distribution of the Zakat is between the donors adopted by certain organizations or agency. They make programs out of the beneficiaries, for example, how to distribute the Zakat to the poor. Some organizations do not give the money directly to the poor, but they provide livelihood programs and technical trainings on how to develop a certain skill in order to manage their own business. Cash is also acceptable, however it will turn out to be

like “isang kahig, isang tuka”⁸. The Ustadz stressed that “We need long-term program, we need to convert the monetary value into livelihood programs”.

Zakat is obligatory, compulsory upon the Muslim reach. While Sadaqah is open for all and distribution of Sadaqah is committed to the beneficiaries. While Sadaqah will be given even to the non-Muslims, to the Christians even to the rich people like for example as a form of gifts.

National overview

The Social Work profession in the Philippines traces its roots in Europe and United States. As such, it's heavily of Western influence. The Philippines being a predominantly Catholic and Christian country also shaped the nature of its Social work activities. Social Work has a scientific foundation derived from various disciplines of the Social Sciences and from the human service profession. It began from a Judeo-Christian teaching, a religious theology and later shifted to a quasi-scientific school of thought, (Pineda, 2000). Shifts continue to take place until today. While this is true, the country is also composed of diverse populations, as such it is also challenged to develop models of practice that are customized to the local context. There are initiatives at indigenization of Social work practice in the country. This paper will also hope to contribute to this initiative.

The Muslim Social Work activities in the Philippines include establishing formal social services with the support of the community at large to fulfill the needs of the needy, orphans, wayfarer and anyone who asks for help. Needs may include financial, marital counseling, educational support, relief and rehabilitation, housing among others. This can be short term or long term. Muslim areas are included in the government's programs and services through the Department of Social Welfare and Development (DSWD). There is also a national umbrella organization called the Islamic Da'wah Council of the Philippines (IDCP). It was established and registered under the Philippine Securities and Exchange Commission in 1982 by 9 member organizations. To date, IDCP has grown to a 72 member organizations all over the country. It has both welfare and education programs. Its welfare programs include Food aid distribution to displaced families, medical missions,

⁸ “isang kahig, isang tuka” is a Filipino euphemism used to describe the poor.

environmental preservation and protection, livelihood programs, water sanitation programs and micro-finance.⁹ Most of the Ustadz and Imams in the country are involved in setting up madrasah schools, while some are also into community development work.

In Mindanao where most of the Muslims reside, Social Work activities focused on developmental initiatives such as increasing literacy through education and providing livelihood support to different sectors in the area. In some instances, Social work activities are directed to support and assistance to communities which are affected by natural disasters such as storm, flooding, earthquake and fire or to communities affected by war. These activities are carried out by the government, non government organizations, private organizations and mosques.

Why do they do these activities?

Social Workers, development practitioners and even ustadz and imams may have varied approaches or implementation of Social work and social welfare activities in order to reach out to the poor and less fortunate members of the population but they share in their motivations and reasons for conducting such activities as follows:

1. Chance to help others. Doing social welfare and social work activities is seen by some workers and Ustadz as a chance to help others. There is self-fulfillment when they see changes and improvements in the lives of the people they work with. In the process they experienced tiredness but then when they see results in the community, and when they are appreciated they felt a sense of fulfillment.

“I am motivated because I am given the chance to help others”.

- Government worker, female

“That makes our job fulfilling, leaving the people in the area equipped with skills, and in the long run, they are still sustaining and developing the skills they acquired from our trainings and program”.

- NGO worker, male

⁹ <http://www.idcphalal.com/programs.html#welfarePrograms>

2. Good intentions get reward in return. It is a belief in Islam that when one extends help continuously, it will always come back to you and will get a reward from Allah. As one of the respondents mentioned

“I believe that as long as you have good intentions to help, you will always get a reward and of course, seeing the community that was once does not have a source of water, and now, they have one because of you, it’s a different feeling”.

3. It’s a responsibility. This is a common answer among government workers and ustadz. Responsibility serves as an inspiration to serve people, because serving people is also serving their God. It is living up to the way of Allah. As such, when they do their work, it is in fact a duty to help and satisfy the needs of their clients. And by helping and carrying out these duties and responsibilities here on Earth, they as well, satisfy their souls in the hereafter. As one of them mentioned

“We help and do our responsibilities because in Islam we will be questioned in the hereafter if our duties on earth were not carried out”.

4. Share your knowledge. Ustadz are usually graduates of Arabic. In Islam, whatever learning you have should be shared to others. Part of the teachings is that the parents are obliged to teach their children good manners and the importance of doing it. They were taught to do good because by doing so, it will be reciprocated and good things will happen to us, as well.
5. Social and Moral Obligations to help. In Muslim, it is a social and moral obligation to help those persons who are in need. Every Muslim should help those who are in need, especially the basic services like health, shelters and food.

“Whether they are Muslims or non-Muslims because our main objective is to seek salvation of our Lord Allah, to enter in divine paradise and some

ways, to help the government in building the nation in a better way so as to attain sustainable peace.”

6. Deprivation among most Muslim communities. One compelling reason to help is when one sees that many are deprived of their basic needs. This deprivation is vast that many Islamic communities are into this situation.

“We are motivated because there are many who are deprived. There are many needs concerning health that were not addressed. That’s what motivates us – their needs and current situation of their communities”.

–NGO worker, female

7. Prophet Mohammad and his suna. For some, their motivations come from prophet Mohammad himself whom they believe is the greatest and kindest man who lived on earth. He lived his life with pure intentions, goodness and absolute humility. Despite the troubles and difficulties, he had encountered, he remained kind and faithful.

“He is one of my motivations – and as much as I can, I follow his suna, the writings and teachings he had done” And of course, most importantly, my motivation is Allah. In the end, the motivation and the goal of all the Muslim men and women is to go to the paradise. And that’s my number one motivation as well”.

8. Zakat and Sadaqah. Zakat is tax in Islam, which is 2.5% of the net of earnings. Anybody who is poor are able to receive zakat by reciting a dua, or can be given zakat, provided that they are pious, practicing Muslims. Examples of these are imams, old and unmarried women (with nobody to support them) orphans, and the like. It may not be as progressive as we would want in terms of social work intervention, but it gives preference to the poor and vulnerable. The second is sadaqah, which is basically a gift, and can be given depending on the giver’s preference. Both can be in cash or in kind.

Challenges and Implications to Social Work

CHALLENGES

The implementation of Social work activities among Muslim communities is a challenging experience for the respondents of this study. Among the challenges and difficulties mentioned are described in the following themes:

1 Leadership matters: When the leader is cooperative and supportive to your project, there will be no problem in the implementation. If an issue or problems arise along the way, it can easily be resolved. However if the leader has no cooperation, that's where problem arise. Political dynamics also come into the picture since some government leaders would tend to support their allies.

2. Not everybody is willing to volunteer and share. In a community where poverty and marginalization characterise its people, it is difficult to encourage participation and instil volunteerism. People will in most cases prioritize activities where they will earn income rather than volunteer their services, as shared by one respondent:

“Some people are used to being paid for work done; will not volunteer if work is free.” –NGO worker, male

3. Apathy on the part of the community and people. Some of the poor and impoverished communities in the Philippines have experienced disappointments and frustrations at a slow pace of development in their localities that when a new program or developmental interventions are introduced to them they simply treat this with indifference. Others don't follow instructions thereby causing a problem or conflict thereafter.

IMPLICATIONS

Dr. Abdullah Barise, in his paper Social Work with Muslims: Insights from the Teachings of Islam wrote that multicultural sensitivity has been a value held by the social work profession for decades. The challenge to develop models of social work and integration of Spirituality is called for. Since Islam is grounded on the idea that all of life should be

oriented towards Allah, therefore social work practice with Muslim clients should respectfully incorporate the clients' beliefs and practices. In this case, familiarity with relevant passages in the Qur'an, as well as family and ethnic customs, would be helpful.

The need to anchor values and principles of social work in the Islamic perspective, as in the case of social justice in Islamic perspective necessitates a review of the current curriculum for Social Work Education. An understanding of the Islamic perspective should be integrated in the curriculum and taught to future Social workers.

Likewise for Social work practice, the importance of orienting and training service providers about the vision of Islamic welfare is called for. With this, whoever are the stakeholders of the programs, at least will know what exactly should be done. Another is to underscore the importance of stakeholders' analysis so that service providers will be able to determine the needs of every community, identify groups and entities that can be mobilized to address these needs.

There is also a need to enhance and empower the technical management to the Muslim organizations and strengthen networking advantages with other NGOs who provide social services to the Muslim communities. The services are limited because of budget constraint so services are also limited.

Finally, since it was evident that Islamic perspectives and Spirituality served as motivation and inspiration for Social work activities among Muslim communities, a further study that will inform Islamic integration and mainstream Social work and Spirituality maybe conducted.

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Appendices:

Islamic Social Work Practice: Narratives of Muslim Welfare Activities in Asia Philippine Experience

IN DEPTH INTERVIEW GUIDE

General Instruction

1. First, introduce yourself and the objectives of the study. Assure them of anonymity and confidentiality. Get their permission to proceed with the interview and their consent to record the proceedings.
2. Start by getting their profile--- name, age, sex, cs, religion and employment.
3. Start the interview:

Interview Guide:

1. Describe the Social work/social welfare activities in Islam?
 - 1.1. How do Muslim social workers, ustadz and development practitioners respond to welfare needs in the community;
 - 1.2. What are specific cases of these activities and practices? (Note: ask for examples and ask them to describe how they do it).
2. What do you think were their motivations and reasons for helping?
 - Where do the inspirations to help come?
 - What motivates them to help?
 - Why are they doing the help?
3. What benefits do the respondents get from helping?
4. What are challenges encountered by respondents in the helping process?
5. What are their suggestions to improve the Islamic Social Workers in the country?

Note: Please ask follow up questions if necessary...

Thailand

Social Work and Social Welfare in Thai Muslim Community

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Social Work and Social Welfare in Thai Muslim Community

Wanwadee Poonpoxin

Introduction

Thai Economic, Social and Political Conditions

The Kingdom of Thailand is situated in the Indo-Pacific Region, occupying a strategic position in the heart of ASEAN, covering about 513,115 square kilometers, with a population of about 66 million (National Statistical Office of Thailand, 2010). According to the National Economic and Social Development Board, for the third quarter of 2015, the country's overall Human Achievement Index (HAI) sees the highest rate of progress in human development, habitat, and environment, while education has the lowest score. These achievements are found mostly in Bangkok and its vicinity and least in the Southern region of the country. However, it is indicated that the Southern provinces of Yala, Pattani, and Narathiwat (where the majority of the population is Muslim) are least developed. This is partly due to the family and community condition and poor education development. With regard to the economic development in the same period, it was found that 38,330 (in thousands) were employed, while the unemployment rate was at 0.925. Those with primary education and lower constituted almost half of the labor force or 47.78%, while the labor force with university education registered only 15.46%. Meanwhile, despite a high level of the country's health development, there were still many patients under emergency care, for example, 60,138 cases with Dengue fever and 57,157 with Pneumonia. The GDP growth was at 2.9%, while the export growth was minus 4.7%. In summary, the key positive social movements captured in this quarter include household income surpluses and overall improvement in security of life and property. Additionally, the country has significantly demonstrated the significant advancement in tackling the child labor problem. Nevertheless, there were a reduction in employment in the agricultural sector, increasing alcohol consumption and road accident rates, as well as the urgent need to uplift the quality of education and learning in preparation for the life cycle development approach (Office of the National Economic and Social Development Board of Thailand, 2015). As far as the current political

situation is concerned, the country has been under the military rule of the National Council for Peace and Order since 2014.

Islam situation in the country

The Thai State is multi-religious with the implication that importance is not attached exclusively to any one religion. There should be separation between the State and religion (Niti Iaosiwong 2007). Yet, campaigns have been launched and demands made to make Buddhism the Thai national religion, as nearly all the population (93.58%) is Buddhist. Whatever the cause may be, it is the State's policy as set out in the year 2015 (draft) the Constitution of The Kingdom of Thailand that

Section 79. The State shall patronize and protect Buddhism, which the majority of Thais have followed for a long time, as well as other religions. It shall also promote good understanding and appreciation of one's own religion. It shall promote a good understanding and harmony among followers of all religions, including encouraging the application of religious principles to enhance moral values, spirituality and wisdom.

The number of Muslims in Thailand is 3,259,340 (4.94% of the total population). Most (77.92%) live in the Southern region, followed by Bangkok and provinces in the Central region (National Statistical Office of Thailand, 2010). However, focusing on the Southern region, Muslims constitute 28.63% of the population. Out of registered 3,722 mosques in the country, 3,158 (84.85%) are located in the Southern region, while the next highest number, 491 (13.19%), is found in Bangkok and provinces in the Central region. Overall, religion-related welfare provided by the State is through the Department of Religious Affairs, Ministry of Culture, while that at the local or community level also comes from Provincial Administrative Organizations under the Ministry of Interior. In addition, the Muslim organizational structure in the country is under the care of Sheikhu Islam Office. Sheikhu Islam is the highest and most important position for Thai Muslim, being the leader of all Islam-related activities designed to develop religious personnel, leaders, and strengthen the community with mosques acting as centers. In addition, there is the Central Islamic Council of Thailand, chaired by Sheikhu Islam. In provinces with Islam followers and with no less than three registered mosques, there is a provincial

Islamic Committee. At the moment there are 40 provincial Islamic Committees (Central Islamic Council of Thailand, 2011). With regard to the social dimension and perspectives of non-Muslim people, Muslims being the minority in the Thai society tend to be viewed as disadvantaged people who are marginalized according to the general definition of the term (Aree Jampaklay, Teeranong Sakulsri & Abdul-Aziz Prasith-hima 2012). In the researcher's view, however, those living in the central locality of the country do not feel or are treated as having cultural differences, leading to any marginalization. It can be confidently said that Muslims in other parts of the country are treated without any prejudice as well. Nevertheless, when talking about Muslims in the three Thai Southernmost provinces, mention is made or reason given to explain violent incidents that have been going on for a long time in ethnic, religious and other non-religious terms. For instance, "what happened reflects the rhetoric focusing on the significance of "others" in the area as far as the Thai State is concerned" (Decha Tangsifa 2008). "Religion" is not an important condition giving rise to conflicts and violence in the three Southern border provinces" (Rattiya Salaae 2008). "Religion" is significant in that it is used as a tool for ideological creation and struggle" (Rungrawee Chalermsoyphinyorat 2013). However, a Thai Muslim peace academic mentions that a potentially powerful approach to resolve conflicts and violence in the area is one driven by people in the Thai society who "have an imagination about their national community, open to the land and people, who have lived their life and are the product of different imaginations, and who cohabit with equal dignity" (Chaiwat Satha-anan 2008). Such statements can be the path of imagination that each of us should take and strive for, for the sake of peace and happiness of followers of every religion in the Southern region of Thailand.

Social Work in Thailand

Social work in Thailand has existed albeit informally since time immemorial through assistance provided by family members, community and society at large. Nobody can deny that besides activities carried out by a number of partner organizations the main center of assistance and solidarity is always based on religious institutions, be it monastery, mosque or church, guided by religious principles for livelihood. Social work in Thailand has constantly developed. In 1954 the Faculty of Social Administration, Thammasat University, was created, as the first educational institution in Thailand.

Subsequently, more educational institutes have followed suit, offering programs in social welfare and administration. More courses and programs have been developed ever since on a regular basis. An educational network, thus has come into being. A clear example of development work, testifying to professional achievement, is the creation of a law on social work profession in 2013. An organization was created to supervise the work of social work profession in the form of a professional council. In the same year, it was reported that there were altogether 1,506 Social Workers (Thailand Association of Social Workers, 2013) working in 77 provinces throughout the country under a number of ministries concerned with the quality of life of the people. Most, however, operate under the Ministry of Social Development and Human Security, followed by the Ministry of Public Health, Ministry of Justice, Bangkok Metropolitan Administration, and others respectively.

In view of the significance of all the above factors combined, especially in view of the social welfare dimension, consideration is taken to study Muslim social work in Thailand in the context of cultural and Islamic practices in conjunction with the Thai way of life. This study will look at the form of services provided and work undertaken by a number of organizations and Muslim community.

Objectives of the study

To study and learn about the experience of Muslim social work of various organizations in Thailand, including social welfare at the Thai Muslim community level.

Definition of terms

Thai Muslims refers to Islam followers who live in various parts of Thailand.

Thai social welfare and social work refer to services designed to protect, rehabilitate and treat every Thai citizen who may need it. This is the main duty of the State to ensure the accessibility of basic needs on an equitable basis without racial, religious and cultural discrimination. Examples include health-promoting services, right to health security provided by the State, and right to receive service provided by every public service agency.

Social welfare in Muslim groups refers to services regarding protection, rehabilitation, treatment and assistance divided into two dimensions: (1) Service providers are Muslims or followers of any other religion offering welfare service to Muslims in terms of social welfare principles, approaches or process; and (2) Service users are Muslims receiving service from Muslim providers.

Professional social work for Muslims refers to services regarding protection, rehabilitation, treatment and assistance by Muslim or non-Muslim providers to Muslim service users with awareness about religious identity, principles and practice of faith as well as their practical applications. For instance, Muslim faith does not allow for abortion. Social Workers need to come up with ways and means to solve such problems or conflicts in a way that harmonizes religious principles, social welfare practice, and medical ethics.

Scope of the study

The scope of the study includes examples and contents as given in the definition of terms above. In other words, it covers and focuses on Muslim and non-Muslim providers, while service users are Muslim. Those non-Muslim users are not touched upon in this paper but may be found in other social work manners. Its details are summarized in the table below:

Table 1:
Scope of Muslim social work under the study

Target groups		Service provider	
		Muslim	Non-Muslim
Service user	Muslim	Zakat (obligatory charity), Muslim community welfare for Muslims (form of welfare for Muslims only)	Public and private agencies in general
	Non-Muslim	Charity on a voluntary basis, Buddhist social work and other manners	

Preliminary agreement for the study

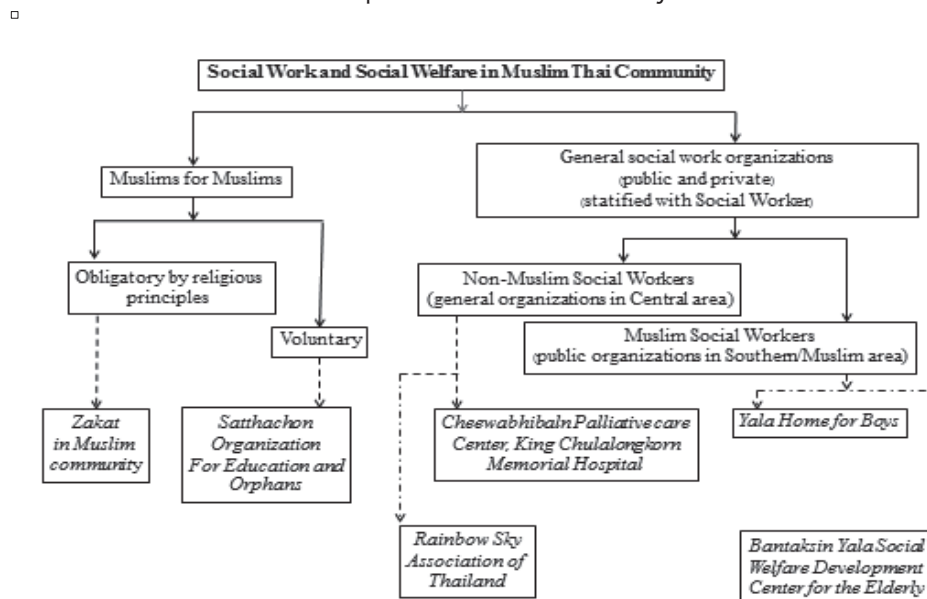
As the Muslim population in the Thai society constitutes only 4.94%, they are a minority. So, (1) Social work as practiced in the country beautifully reflects the strength of the Muslim communities that care for one another. Naturally, it is interesting to note how Muslims are treated when they use the service provided by general agencies in the country which may or may not take into account the Muslim dimension of the service users. In the Thai society, the type of welfare work undertaken by Muslims themselves does not cover all the basic necessities essential to the development of the quality of life. Such services come from the State which provides them equally to other religious groups. Therefore, it is necessary to also look at the information on social welfare and social work provided by other agencies, both public and private; (2) To meet the project requirements 4-5 cases are chosen for study and interview purposes. Attempts have been made to consider the following factors that reflect a clear picture of Muslim social work in Thailand: difference of informants from different social welfare organizations as well as those that provide different social welfare services, types of organizations, and service users of various age groups that have gone through some important life decisions, as well as services given to groups of people whose personality traits/behaviors are frowned upon by the faith. At any rate the chosen cases cover social welfare and social work of the Thai Muslim community as well; (3) With regard to Zakat, this paper does not particularly focus on the subject, as it is understood that a Muslim community, anywhere in the world, is obliged to follow according to the faith and common practice, although there may be some differences in the methodology, administration of Zakat, success, efficiency and effectiveness of the implementation; (4) The researcher has made use of myself being a “Muslim insider” in the understanding, interpretation and extrapolation of the findings through my own body of knowledge of Islam. It is equally important to understand that in the religious dimensions there are differences between the views on Muslim religiosity and Islamic religiosity.

Methodology adopted

The methodology includes interviews, participatory observations, study from websites, secondary documents from agencies concerned, and other academic documents, using an unstructured approach. The number of samples in the cases has been pre-set. The

researcher then interprets and attaches meanings to Muslim social work within the context of the Thai society. The samples cover types of differences in Muslim social work for Muslim service users in the context and the real situation of the Thai society, as illustrated in the following diagram:

Diagram 1:
Samples used in the study



Notes: The italicized sections are case study in this research

Findings:

The results divided into two main aspects according to the defining characteristic of the samples as follows: social work and social welfare by Muslims for Muslims; and general social work, the information as presented in the following:

Social Work and Social Welfare by Muslims for Muslims

(1) Welfare specially desired for the followers of the faith or obligatory social welfare according to the Islamic principles:

Case study 1: Zakat management by the Muslim Community of Darul Arbideen Mosque (Red Mosque), Nonthaburi province

There is a principle that “Zakat is for the poor, the needy, those who are employed to administer and collect it, and the new converts, and for those who are in bondage, and in debt, and service of the cause of Allah, and for the wayfarers, a duty ordained by Allah, and Allah is the All-knowing, the Wise”.

Zakat is to be paid to the eight groups of people and not anyone else. The first four groups are the recipients of Zakat without any condition, while the last four are bound by certain conditions. If they do not meet those conditions, their right to Zakat is forfeited.

The text: “(O Muhammad) you shall take from their wealth a portion for charity, in order to clean them thereby, and sanctify them..”

The Text: “Tell them that Allah sets Zakat above them by collecting their wealth and give it back to the poor people.”

The texts from Al-Qur’an and Al-Hadith above indicate the target of Zakat and its procedure. The group of people entitled to receive Zakat in the community under the jurisdiction of Darul Arbideen Mosque in the district of Bang Bua Thong, Nonthaburi province, consists of about 500 households divided into five zones according to the geography of the location. Each zone has two members of the mosque to take care of the affair, including Zakat consideration. This kind of food Zakat management has been in existence for ten years (as at the year 2015).

Zakat of food or Zakat al-Fitr is managed by the community in the following fashion: (1) Those wishing to receive Zakat shall indicate their intention by filling in the Zakat request forms of the mosque and submit them to the mosque committee members of the zones concerned who will collect and forward them to the central committee of the mosque; (2) The committee members representing the five zones submit their information and jointly consider who should have the right to Zakat. However, although eight groups of people are entitled to Zakat as set by the religion, this community gives priority to those who enter Islam in that particular year regardless of other factors, including economic status and others (every newcomer in that year will be given Zakat, but in the following years they will be considered just like any other group); (3) Every Muslim in the community is obliged to donate food before the Salat Eid. The mosque

sets a system whereby Zakat is given to the selected recipients before the Eid prayer (which begins at 10.00 a.m. on the Eid Day). Every recipient is advised to arrive before Eid prayer begins. If Zakat is paid after Eid prayer, it will be considered Makruh (i.e. not doing it is a good deed; doing it is not a bad deed). If it is given after the Eid day, it is considered Haram, i.e. such donation being forbidden and a bad deed; (4) The Zakat (rice) that every Muslim is obliged to donate for the entire mosque amounts to about 3,000 kgs. Payment to every eligible recipient is about 50-150 kgs per person as the case may be. Afterwards, it can be donated or sold to another person as the recipient is the rightful owner and can do whatever he likes with it for his own livelihood; And (5) the donated staple food is rice. In actual fact, it can be any kind of rice, including fragrant rice, long-grain Sao Hai rice, and special fragrant Ta Haeng rice. The donation of Zakat will be made to fit the kind of rice eaten by the recipient who has indicated his wish earlier.

The mosque's assessment after Zakat

For Zakat of food, most recipients are elderly people. So, in the community of this mosque 90% of the recipients will be the same each year, as they are helpless. (This is different from Zakat of wealth that the recipients may use to develop themselves into eventually becoming the givers). However, it does not matter whether the recipients are wealthy or poor; giving Zakat of food is compulsory for every Muslim and has nothing to do with the financial status. So, in every case donation must be made first, and the eligible recipients will receive it according to the practice of the mosque. This is different from Zakat of wealth which requires the property owner to pay in full.

Management of Zakat of wealth by the mosque

With regard to Zakat of wealth, payment by community members can be made to the recipients of their choice, while Zakat on crops can be given to the mosque for further action. It is the mosque's duty to oversee the payment, since many families are found to not pay this kind of Zakat. The Zakat under the mosque's care is looked after by the mosque committee and is kept at the central administration. It is used to cover the expenses of the activities for the mosque and those of Islamic schools.

Compensation for those who manage Zakat of food

Zakat of food is under the care of the mosque committee, two committee members looking after one zone (religiously known as “Amil”). Expenses will be paid to cover the management of data survey and collection, while the Amil will receive compensation in the form of donated material, i.e. rice. Each zone will be given 50 kgs (25 kgs for each committee member). The amount of rice is valued as the management cost or equivalent to the labor cost at market value.

Zakat of food and welfare of teachers in Islamic school

Not only is a Darul Arbideen Mosque a place of worship in the community, but it also has a religious school giving religious teachings to the community members. The mosque, school, and community are inseparable from one another. Teachers in the Islamic school receive compensation (an unsubstantial amount) from the Ministry of Culture as well as a wage or remuneration (again, an unsubstantial amount) from the mosque. Nevertheless, with regard to Zakat of food, the committee has included teachers of the mosque’s Islamic school in its assessment. On average, Zakat is paid to 2-3 teachers a year on the basis of the consideration of the mosque committee, bearing in mind the financial status or need of the teachers concerned in their ability to maintain their livelihood. The amount of rice paid is about 50 kgs per case per year.

The way the community manages the Zakat system in the Thai society bears semblance to the case above. There is a mosque committee that supervises the management. The collection is made from the payers; eligible recipients are identified; and payment is sufficient for the recipients to maintain their livelihood. However, considering the types of Zakat, i.e. Zakat of food and Zakat of wealth, (1) the practice of Zakat of food is clear and comprehensive in that every Muslim is obliged to pay and that everyone actually does. (In the researcher’s understanding, this does not pose a heavy burden, and every Muslim is familiar with the payment. Based on the researcher’s own experience, Zakat of food is managed by each family leader in the latter part of the month of Ramadan. As the month of Ramadan is leaving, parents will buy rice, weigh their portion, and let their children weigh their own portion of rice as required (on average about 3 kgs per case). If any of the children is too young or is not in the condition to do so himself, the father will perform the task for him. The researcher understands that this scenario is what every Muslim is familiar with, for he must have done so on a regular basis. Such Zakat donation is attached to the end of the month of Ramadan and the celebration that every Muslim is awaiting. So, activities that happen at the same time or sometimes thereabout

are supposed to create awareness and generate knowledge about the practice); (2) With regard to another type of Zakat, Zakat of wealth, it must be admitted that the practice is not clear as far as the payment is concerned for each household. Nevertheless, the practice is tied to the faith in God. For a God-fearing and sin-averse Muslim, he will never neglect to do the charity. The presence of organizations and the committee in the event will help make sure that the payment of property is made to eligible groups of people more effectively than the case in which the payer personally considers who to receive.

Zakat is a unique kind of social welfare for the Thai Muslims. People outside the faith know of it, but they may not know about its management. For the researcher, the profound message of the Zakat is that in the Islamic teachings all the differences that are manifest in the world are distributed by God. Those who are the beneficiaries of good things are so at the expense of others. Therefore, Islam focuses on mutual importance whereby people should be treated equal. Resources should be distributed and shared. The objective of development is to ensure that everyone, including the receiver of benefits, should be a giver in the future. Interestingly, in the Thai Muslim society today, apart from efforts to manage the matter in a concrete manner, there have been attempts to legislate a law on the promotion of Zakat activities. Several Muslim scholars have voiced their disagreement and viewed the attempt as a disservice to the Zakat system in various dimensions, for Zakat is a religious obligatory practice. There is no need for the Thai State to legally enforce it.

(2) Voluntary social welfare foundation according to Islamic principles

Case study 2: Sathachon Foundation for Education and Orphans

This foundation originated from the orphans and the poor fund towards becoming a small association that volunteer operates in social work of Muslim society. It is a private charitable organization in social work which was established in the year 1994. The foundation was registered to the National Culture Committee in the year 1997. It is a charity foundation for education and orphans since that point until now, the foundation expected to establish as a public charity of Muslim organization for helping orphans and

widows in Thailand, cover education, promoting occupations, life skill training, mental development, fellow ideas, fellow decision, and encouragement in everyday life without discriminate any religious perspectives.

The aims of this foundation are (1) To encourage and support poor and orphans to reach educational opportunities; (2) To help and support general well-being to orphans and his/her family; (3) To encourage and career development to orphan's family; (4) To encourage and teach orphans the morality to develop orphan's and youth's mental health to be a moral people; (5) To operate or cooperate with other charity organizations to fulfill commonwealth; (6) To operate independently unrelated to any political concept in which main activities of foundation is to help orphans to have a chance to study, to develop orphan's life quality. Therefore, the foundation provides orphans the scholarship, and life skill training by helping orphan to self-survive. On the other hand, the foundation does visiting trip and support, encouragement, fellow problem-solving, and help with other life sustenance in some special occasions, such as religious day and patient visit. The foundation also creates other activities and projects, such as orphans field visit project, Muslim prisoner visit project, and other projects.

The foundation for education and orphans provides fruitful results by establishing "Baan Hatairak", it is an orphan shelter because the orphans trend to increase, they are warmth less cared by family. Moreover, most Muslim orphans are under the care of non-Muslim director, it is difficult for them to be trained Muslim paradigm in which leads to the establishment of orphans home in the year 2009. This shelter received land donated six acres, named as "Baan Hatairak", the meaning is in harmony with "home that every heart fulfilled by love, kindness, and generosity for orphans". On the other hand, the foundation established "Sathachon school", it is another symbol of foundation based on the thought that study is the starting point to develop human. Today, the inspirable school is on the construction process.

The aims of this orphans home are to (1) Provide relief and develop orphans by servicing them four factors, including educational dimension that cover general, vocational, and religious education based on their interest. Muslim orphans at the age of five to eighteen years old should receive relief which caused by social problem; and (2) Provide the family and society have contributed to the problems young children both religion dimension and other services.

Criteria for children: the foundation regulations for the orphans at Baan Hatairak have the following features: (1) Orphans who are Thai nationality, father died, and at the age of five to eighteen years old; (2) To provide equal opportunity for other religious belief orphans who accept Muslim care; (3) To provide one who faces with such problems—homeless, study institution inequity, and non-guardians orphans; (4) To provide one who can self-operate everyday life; (5) To provide disabled people who can help themselves and who are not connected with severe mental health; and (6) To provide only safe patient treated from the hospital. If the patient is infected disease, he/she would be certified by hospital that the disease is safe for others to stay with. For staying at Baan Hatairak, the orphans need to respect the internal discipline as other organizations, but one attractive discipline is that orphans can stay here because of Allah’s mercy, because orphans stay in this home behave themselves following Muslim discipline such as a Muslim praying conducted 5 times per day, study both general and religious education, and stay with many supporters.

The operation format of the foundation for education and orphans, including Baan Hatairak have reflected as: (1) The awareness of diversified Muslim way of life under other organizations/institutes in the country that rather pays less attention on deep Muslim way of life. Therefore, the operation in this foundation is to fulfill the weakness that lead Muslim youths to be what they should be; (2) The foundation is open to all religious-belief orphans, but for non-Muslim orphans need to follow the internal service discipline. Another part about “Baan Hatairak” needs other users to accept Muslim parenting. These services reflect the openness of this foundation as other organizations in the country that not mentioned the religion of the users; (3) Qualification for staying at Baan Hatairak is similar to attribute of other organizations. But they need to accept with the Muslim way of every life care which detailed in the aims of this home construction which reflect Muslim youth way of life provided by their parents and guardians. Moreover, another attractive attribute is orphan who loses his/her father (not mentioned about his/her mother) because in Muslim discipline, father is the main pillar of the family. He needs to take care everything in the family, such as taking responsibility on all members of the family. Thus, an orphan who has no father can reach the criteria in living at Baan Hatairak; and (4) The success and sustainability of this foundation resulted from the strength of stakeholders including committee, volunteers, networks, donators, orphans, and widows. On the other hand, one more achievement factor is commitment, generosity

to Muslim of stakeholders who need people to believe in the same religion have a chance to live under Muslim principles, have a chance to be taken care, and helping from other Muslims, following the statement “the same Muslim, the same person. If one suffers, one will be helped. Happiness and suffer need be shared with a Muslim man”. At the same point of view, Muslim never says no to help other people from different religion perspectives as well.

Social Work in general organizations for Muslim service users where Social Workers are non-Muslims and Muslims

(1) Social Workers are non-Muslims in Central region

Case study 3: Rainbow Sky Association of Thailand

Rainbow Sky Association of Thailand is the first gender-diversified, non-profit organization of Thailand that located in Bangkok. It was developed in the year 1999, named as the Rainbow Routes Association, Rainbow Sky Group, and Rainbow Sky Organization respectively. In 2003, it was registered with the Ministry of Culture under the new name “Rainbow Sky Association of Thailand” by the professional Social Worker, Mr. Kamolset Kanggerruar who was working at King Chulalongkorn Memorial Hospital. He was one of other founders and is currently a secretary of this association. This association was established following the high rate of broadly spread of HIV that caused by male homosexual, stigma, discrimination, and impairment in social perspective, including the needs for strengthening of multi- genders. The meaning of association’ name is originated from the global gender diversified symbol accompanying by the word “sky” in which means rainbow in the sky. This association has been supported grant and documentary by many organizations, both in-house and international level. On the other hand, the association runs health program related to male-transgender, and female-homosexual. Moreover, this association covers the right of multi-gender and establishment of the Rainbow Health Center for testing HIV and testing for sexually transmitted diseases for male-homosexual. The association also services to continuously cures and take care people under supported of organization for development between USA and in-house organizations. These days, the association consists of seven

offices and activity centers countrywide such as in Bangkok, Samuth Prakarn province, Patumthani province, Nonthaburi province, Choburi province, Udornthani province, and Songkla province. There are about 80 permanent staffs with over 1,000 volunteers working on this project.

The philosophy of the association is “love, understand, honor, and equity”. The primary roles are (1) To enhance knowledge creation, understanding, and accepting all diversified behavior of love; (2) To enhance right respecting and equity of human being under the constitution; (3) To enhance positive knowledge and understanding of person and family to homo-gender; (4) To protect dignity of humanity; (5) To enhance life quality and appropriate behavior; (6) To solve the problem which impact negatively on health, mind such as AIDS and mental pressure; (7) To enhance love harmonization in Thai society; and (8) To establish good model for homosexual community.

Hence, creating understanding and acceptance of diversified behavior of human love in some areas provide people some services, such as sexual health consultation, HIV/AIDS and sexually transmitted diseases, condom and lubricant services, referral service in which enable patient reach the consultation, HIV blood check service, test and cure sexually transmitted diseases with voluntary, searching center, academic report document, reference, thesis, journal, magazine, and other communication media related to multi-gender. Other association’s projects conducted in term of education life skills confronting HIV in male-homosexual. Field trip for educating sexual education and prevention of HIV in school, including the projects to enhance status and develop potential of female-homosexual love, transgender love, and male-homosexual love to decrease pressure of stigma, discrimination, and human rights violations from basic of sexual way and gender identity.

The operation of association that related to Muslim Social Worker, originated from some service users of this organization are Muslim, especially, in the Southern of Thailand and there is one Muslim volunteer who takes responsibility for establishing health activities. However, the role of the association is to enhance spirit, to establish the place in society, to provide right, health, including safe sexual for the members and service users of the association. Even though, the operation of this foundation in religious perspective provide interest issues and learning such as: (1) Association has no role and has no operation related to religious belief changes or basic principle of that religion in term of gender diversified; (2) One thing which association informs Muslim users to know and be

aware is “religious mistake is with him/her but when he/she has multi-gender the association is responsible for enhancing and prevent health problem”; and (3) The operation of association respect for Muslim community such as do field study with Muslim community in the Southern for establishing activities, the association communicates with area to talk with head of Muslim community or Imam to create common understanding. The operation of association is processed under religious condition and principles. Except, community way of life will be extract to perform in the operation too. In sum, the target and the operation of social work and welfare of foundation strength in term of respecting beliefs, faith and basic principles of each religion of service users.

Case study 4: Cheewabhibaln Palliative Care Center, King Chulalongkorn Memorial Hospital, Thai Red Cross Council

Chulalongkorn Memorial Hospital under the Thai Red Cross and the Medical Faculty, Chulalongkorn University, has a social welfare section with 32 Social Workers (as at November 2015), boasting the biggest number in Thailand, each working in a number of wards. Created three years ago, the Center is staffed with two Social Workers. Prior to 1999 social work came under the Committee Caring for Terminal Patients. Now, the center is an active operation front of Social Workers working with other multi-disciplinary teams providing services for terminal patients. For the current case study, the researcher had the opportunity to carry out participatory observation in the real situation and the work process of the multi-disciplinary teams.

In one of the researcher’s participatory observations of the work of the multidisciplinary team, a 65-year-old Muslim patient suffered from a brain problem and his condition deteriorated. The prognosis indicated that there was no chance for recovery. The patient was unconscious and was given an emergency treatment on November 9, 2015. With his relatives’ consent, endotracheal intubation was applied. In the afternoon of the same day, the relatives requested the Doctor to remove the tube so that they could take the patient back to spend his last moment of life at home. This was in line with the Islamic faith (Crabtree, Husain & Spalek, 2008) in that when a person is brain-dead and unconscious, it means that he/she has returned to God. Initially the care-taking team met to consider

the issue, as “removing the tracheal tube” was considered a murdering act, especially in view of the policy of the service unit that once intubation was applied, there would be no removal. As long as the patient remained in the hospital and his condition did not improve, he would not be allowed home intubated. The team together with the relatives discussed the option. The multidisciplinary team consisted of two physicians, a Nurse and a Social Worker, trying to come up with the best possible solution taking into account the religious dimension, medical ethics, and the patient’s condition if the tube was removed. For those relatives not in the room for discussion, the Doctors talked to them through a video-call.

A consideration that the multidisciplinary team brought to the attention of patient’s relatives was as follows. If the tube was removed and the patient died, they could take the body home. However, if with the tube removed he suffered great pain, the medical team would continue the treatment, such as giving medication, until he was in the condition to be taken back home. The relatives also need to consider if something happened to the patient on the way or at home how they would assist him. They finally came to an agreement that the respirator would not be removed and the patient would be oxygenated and allowed to breathe by himself. Ten minutes later the respirator stopped, while oxygenation was allowed to continue. The patient lay still, unable to breathe by himself, with blood pressure constantly lowering, until the oxygen level in the body came to rest. At that moment, the Doctors explained the situation and told the relatives that the patient had passed away peacefully.

Meanwhile, the Social Workers advised the relatives to read Al-Quran to the patient. In this ward, there is a Muslim Nurse who brought the sacred text to the relatives for the purpose. Another hospital Muslim worker from another section came to advise how to bring the body back home, prepared a death certificate, and helped the relatives coordinate for a van from the local Muslim area to bring the body home.

This study case illustrates a number of interesting angles and perspectives. (1) In this case of a Muslim patient, the final solution was a harmony of religious belief and medical ethics; (2) If it was a non-Muslim case with similar conditions, in all likelihood the request made would be similarly complied. Of course, cultural and religious activities would be different; (3) Although it was the wish of the relatives to have the tube removed, it must be borne in mind that what was important was not just the opinions of the relatives and health personnel, but the patient’s feeling and his suffering when the

tube was removed and what the relatives would do with the body if the worst came to the worst; (4) There is a lesson learned here. Even though the religious culture was important, the health personnel at the hospital at the tertiary level tried to learn and understand the delicate nature of the faith, and the Thai society has in place a law on the right to die and living will. In practice, especially in this case, medical principles and ethics were more important, but this does not mean that the religious dimension was ignored, since what was set by religion corresponds with the medical principles and reality. The pathological condition was the most important to the decision of the multidisciplinary team; (5) Can we call this approach a Muslim social work? If we consider only the religious dimension and practice, it can be thus called. However, if it is regarded as a work procedure with a religious belief introduced into the social work profession, it cannot be so called. However, in a country with Muslims as the minority population, such treatment of Non-Muslim Social Workers and health professionals could be considered the best they could do. We are able to live in the Thai society where our faith and belief are respected by the health service sector. What we need to pursue further is that in such a general organization what would happen to the service user if the Social Workers have little or no knowledge about Islam or if they are not sensitive to religious or cultural nuances. Even in the case of Muslim Social Workers, what would happen if they overlook all these sensitive points? Is it possible that the only solution would be that Muslim service users need to demand and protect their right to the observance of their faith?

(2) Social Workers are Muslims in the Southern region or where the majority of the population is Muslim

Case study 5: Yala Home for Boys

A home for boys in Yala province started its action in the year 1977 and in 1993, it was new named as “Baan Yala” intended boys who stay there feel warmth as their own homes without inferiority. Baan Yala is a service unit under Department of Social Development and Welfare, Ministry of Social Development and Human Security, aims at providing social work and developing child to be a healthy on physical, mental, emotion, society,

education, and occupation. This concept can enable boys to self-survive and society in the future.

The service users of this home are boys aged between six to eighteen years old who are appropriate to receive the relief. Selection criteria for this home are for (1) Orphans, homeless, being stray, being destitute, and divorced family; (2) Child without appropriate aliment; (3) Child with behavior problems or behavior that is not an appropriate age interval; (4) Child who induced, persuaded or used as a tool to conduct anti-rule of law behavior; and (5) Child who adopt by department of social development and welfare or other organizations for relief.

The home provides some services such as (1) Aliment service by providing residence, food, everyday way of life tool, drug and other facilities in appropriate with the empirical need. In the home, there are two housekeepers (one male and one female) in a building to educate and give closed-up warmth to children; (2) Curing service, there are Nurses in the home to check children health or when children are ill, Nurses will provide early cure before sending to the hospital; (3) Service education and special training courses, all children have equal opportunity to reach education from primary to higher education or special education that is appropriate with their talent and interest; (4) Service social work, when children are sent to the home they will be put to stay in any building then housekeeper will take care. This operation goes cooperatively with multi-disciplinary teams in caring children; (5) Service recreation and activities by exercising children, providing children the study trip to earn more experiences, providing children activity to gain knowledge and entertainment in special days or public holidays, providing children a chance to study about religions both Buddhism and Islam as well as to do religious activities every day; (6) Service children to find a job, children who finished compulsory courses and unable to continue their study will be sent to train in public vocational training units, including working with the private sector; and (7) Service follow up process, relief process to children in case of sending children to live in other social welfare units that unit will follow up children themselves. In case of sending children home, social work unit will follow up by home visit project.

In November 2015, there are 73 children used the services (30 Muslims) about half of the children are from poor families, from divorced families, from orphans, and abandoned children respectively.

The operation of the organizations that related to social work for Muslim service users, beyond this service to children is not different from other organizations in other provinces. Service related to the Muslim way of life results clearly in homes in the Southern region of Thailand that is under the main policy of Southern Border Provinces Administrative Center, which specialize on quality of life, religion, culture and vulnerable groups. This policy goes along with policy of Social Development and Welfare Department, and Muslim Social Workers that enable social work to be outstanding in the Muslim way of life dimension clearly. Social Workers try to help boys to earn their living as Muslim disciplines are such as compulsory course of Muslim study on Saturday and Sunday for boys by inviting a local religious teacher to teach, enhancing 5times praying per day, including praying on Friday at the closed mosque, Halal food, supporting yearly costume for celebrating religious special days such as Muslim New Year Days. Hence, Baan Yala has not only general activities, but also the home that respects the cultural differences of service users. To enhance and train youth in every religion to be able to earn their better living in the future.

Case study 6: Baan Taksin Yala Social Welfare Development Center for the Elderly

Taksin home for elderly care was officially opened in the year 1969 and in 2005, it was named “Baan Taksin Yala Social Welfare Development Center for the Elderly”. It is an organization stays under Elderly Department, Ministry of Social Development and Human Security. It take care elderly people in the Southern of Thailand. Moreover, it roles as a center for operation to support and standard development, including services development for elderly care both public and private sectors. It is expected to be the model for providing elderly welfare.

Character of service users is at least at the age of 60 and over. They have not chronic diseases, not disabled, stay alone, being poor, and able to care for themselves in their daily lives. The natures of service provides are (1) Providing social welfare for aging people as institutions, meaning that aging people are served emergency home for free and permanent home in the form of shelter which include aging nursing, social work service, psychological service, public health and medical service, occupational therapy, recreation service, religious service, and cremation or funeral service in every religion if the relatives cannot access with the funeral; (2) Information center for aging social welfare,

the unit provides newsletter for spreading information to outsiders; (3) Training and development center, unit set up meeting, seminar, and sharing knowledge activities to outsiders; (4) Learning center, it is set as academic learning center for community and other organizations. It is also used as demonstration center for student to take care aging people; (5) Community social welfare center operates to enhance quality of life for community. Local government cooperates for providing aging social welfare, including support operational grants; and (6) The center serves guidance, consultation to refer, in term of sending aging people to other organizations, the center communicates with the networks and stakeholders, such as hospital and other units.

Nowadays, this service center has 2 Muslim Social Workers (as at November 2015). It has 78 aging people, 5 people are Muslims. Beyond the organization role, according to the missions, it still provides other services in harmony with the need of Muslim users, such as Halal food, prayer room, return-transportation service on Friday for Muslims to pray at Muslim mosque, and servicing religious funeral for non-relative corpse and the cost of the funeral approximately 5,000 Baht, it is the responsibility of the organization to pay for the mosque for the burials according to the ritual.

Summary of Muslim social work in Thailand

Muslim social work in the Thai society may not feature prominently for professional practitioners, as Islam followers are the minority population. Yet, as citizens, they are no different from others, enjoying the same right to State welfare. The Thai culture of caring and harmonious living is also a contributing factor. Therefore, Muslims in Thailand (1) Enjoy the social welfare service no differently to the followers of other religions. What is more, the service providers learn to be more aware of cultural differences, especially Muslim culture. In addition; (2) The Muslim community has come together to care for one another both as required by the obligatory practice of the religion and as a voluntary gesture of assistance at individual and organizational levels including various foundations – all under the religious teachings. As a result, Thai Muslim social welfare and social work in general are beautiful and unique as far as the Thai identity is concerned. This constitutes religious spiritual welfare able to close the gap that may exist in the State welfare system, for it cannot always cater for the needs of every Thai citizen.

The Thai words used to express Muslim social work are “Sungkhom Songkrah Muslims”. The Thai expression for social welfare is “Sawasdikarn Sungkhom”. With regard to Zakat, it is also called Zakat or obligatory charity; in Thai it is called “Tan Paak bang khab”. Other voluntary charities that are not part of the religious requirement are called, in Thai, “Tan Arsaa”.

Rationale for following the practice of Muslim social welfare

The rationale for such social work practice or social work can be seen in two dimensions. (1) The religious dimension – Zakat (social welfare only for Islam followers) – is specified in the Al-Qur’an and Al-Hadith mentioned above. This is empirical evidence, forming the essence and one of the five pillars for every Islam follower all the world over to observe, under the religious principle that all Muslims are brothers and sisters who support and care for one another; (2) In the dimension of social work practitioners, importance is attached to Muslim culture. This applies to all social welfare organizations, both public and private. Proper respect is accorded by service providers to different cultural practice and belief, thanks in part to their professionalism and humanized approach. As a Thai Muslim, the researcher shares the same belief in the religious dimension above, with a feeling and desire to follow the religious teachings, as commanded by God, to appreciate the value of good deeds and the after-life beauty when returning to God.

However, with regard to Zakat welfare, the target group is confined only to Muslims. This may sound selfish, considering how charity is given to those of the same religion. However, the Muslim faith does not forbid charity to followers of other religions. It may take different forms, such as voluntary charity and general donation.

Recommendations for future research and application

A study using interview, participatory observation and secondary information of social welfare and assistance in the Thai Muslim community, as used in the current case study, reveals that there is still information remaining unclear in several dimensions. (1) The work of social work organizations exposes a number of dimensions sensitive to Islamic belief, including conflicts between belief and action of professional Social Workers. Examples include Muslim service users wanting to take an abortion, women undergoing

domestic violence, and violent incidents in the Southern region; (2) There are still other forms of social welfare undertaken by organizations by Muslims for Muslims, e.g. organizations caring for the elderly and voluntary organizations in Muslim communities in various parts of the country; (3) There are examples of how a successful community manages the Zakat of wealth; And (4) there are cases of non-Muslim Social Workers working with Muslim service users or working in the area where the majority of the population is Muslim. However, from the knowledge gained from the present study, issues to be undertaken in future studies include guidelines for the development for education program in social work in Islam, fieldwork for social work students, and development of courses in Muslim social work in education institutes of social work studies. At the moment, Thammasat University is the main and first institute offering social work programs in Thailand, but there is no course directly concerned with the subject matter. Of course, some existing courses mention Muslim matter but in a passing manner. This applies to other universities in the educational network. There are no clear-cut courses on Muslim social work. Only Prince of Songkla University, situated in the Southern region of the country, has a course entitled “Muslim way in social work” at the undergraduate level, but it is offered as an elective subject.

Study constraints

A number of constraints are found in the present study: (1) The number of prescribed examples is small. It cannot properly reflect Muslim social work in the Thai society with its diverse dimensions; (2) The researcher’s choice of examples is principally based on organizational diversity and difference of the target groups. Nevertheless, the choice takes into consideration the reality of the Muslim social work context in the Thai society. It does not concern itself exclusively with the Islamic dimension such as mosques, Imam, and Islamic teachers; (3) According to the samples used in the study that divided the general social work organizations into two aspects: non-Muslim and Muslim Social Workers. It is divided inappropriate because, in fact, service users could not choose the provider’s religion, while the providers could not choose the user’s religion as well. The researcher attends to present the goal and the development the social work for Muslims of Social Workers who are in different religions; and (4) Attempts are made to link the interpretation and analysis with various dimensions in the context of the Thai society, e.g.

medical ethics and health laws, as in practice this is something that Social Workers need to consider besides the religious principles of the service users, whether or not they or the service providers are Muslim.

Acknowledgement

The researcher wishes to take the opportunity to thank the following for their kind and good spirit: (1) Every Social Worker, Islamic teacher, Imam, and person concerned for providing information for the present study, as well as other official supporters, making the study possible, stimulating learning, and exchange of work experience in Muslim social work; especially (2) Japan College of Social Work; (3) Shukutoku University; and (4) Associate Professor Dr. Decha Sungkawan, Dean, and the Faculty of Social Administration. The Faculty is the researcher's second home providing space for my teaching career and social work, opportunity for further self-development in the dimension of Muslim social work with which the researcher always identifies myself, as is the case of the present study.

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Appendix

The terminology

Al-Qur'an refers to the sacred religious texts of Islam in the actual Arabic Speech of Allah, that Muslims generally recognize as authoritative and believe to be a revelation from God. The Al-Qur'an translations refer to "the meaning of the Qur'an" more than the actual sacred texts.

Al-Hadith refers to the collections of the reports claiming to quote what the prophet Muhammad said verbatim on any matter and regarded as important tools for understanding the Al-Qur'an and commentaries on it.

Amil refers to Zakat collector.

Baan refers to home or shelter.

Baan Hatairak refers to home that every heart fulfilled by love, kindness, and generosity for Orphans (the meaning of the word *Hatai* is the heart, *rak* is love).

Eid refers to Eid al-Fitr (Islamic Festival of Breaking of the Fast or festival after Ramadan month) and Eid al-Adha (Festival of the Sacrifice). Two major Eid is the most important festivals in the Muslim calendar.

Eid prayer refers to the special prayer offered in both Eid al-Fitr and Eid al-Adha.

Haram refers to sinful action that is forbidden to be done or forbidden by Islamic law.

Imam refers to a Muslim leader in the community and the leader for praying at the mosque.

Islamic teacher refers to Ustad or a Muslim who teaches about Islam religion, sometimes including Imam.

Makruh refers to not doing it is a good deed; doing it is not a bad deed.

Salat refers to Muslim prayer.

Sathachon school refers to the school, which was built by a collaboration of followers in Islam (the meaning of the word *Sattha* is those who follow the teachings of religion, *Chon* is the people).

Sheikhul Islam refers to the most senior Islamic spiritual leader, in Thailand is called in Thai words "Chula Ratchamontri".

Ta Haeng and Sao Hai rice refer to a kind of rice for donating Zakat of food, including fragrant rice and others, it will be made to fit the kind of rice eaten by the recipient who has indicated his wish earlier.

Taksin refers to the Southern region of Thailand.

The month of Ramadan refers to is the holy month as a month of fasting from dawn until sunset according to Islamic principles. It's not only the fasting but Muslims also try to do all of good deeds. The most important thing is, Al-Qur'an was revealed on the night of this month.

Appendix

Appendix A: Call for Papers

Appendix B: Paper writing Guideline for “Islamic Social Work
Practice: An Experience of Muslim Activities in
Asia”

Appendix A

Call for Papers Islamic Social Work Practice: An experience of Muslim activities in Asia (29 July 2015)

Social Work Research Institute Asian Center for Welfare in Society (ACWeIS)
Japan College of Social Work

Muslim *ustad* and mosques/institutions, have been engaged in various “social work” activities from its beginning. They have been serving for various physical and spiritual and social and economic sufferings of people—the poor, children, the elderly, people with disabilities, disaster and war victims, and many others.

We would like to know and record what they have been doing. Without understanding their achievement till today, they could neither improve their activities and practices nor even learn from others, e.g. from Western-rooted contemporary “professional social work,” while could copy them.

The aim of this research project is simple and preliminary. Please (1) describe a few or several “social work” cases, (2) put them in an overall picture of the country, and (3) explore the reason why *ustad* and mosques/institution do those works. More detailed “Guideline” will be sent to authors later.

The research project has been funded and implemented by ACWeIS, Japan College of Social Work, and the collaboration with other organizations including Asian Pacific Association for Social Work Education (APASWE) may be explored.

The coordinator is Ms. Kana Matsuo, the Research Fellow, Social Work Research Institute Asian Center for Welfare in Society, Japan College of Social Work.

[Depending on the results of the research, we may plan a workshop in Tokyo, Japan, and/or the second phase research in the following year.]

Research Schedule and Procedure

1. Application: Fill out the attached application (proposal) form and send it to Ms. Kana Matsuo (kwani215m@gmail.com). The deadline is August 10, 2015.
2. Acceptance: The independent proposal review committee will inform of the official acceptance by August 20, 2015.
3. Implementation of the research: August 25, 2015
4. Submission of paper: The deadline for the full paper (approximately 6,000-10,000 words (without counting Tables and Figures) in English) is January 31, 2016.
5. Publication: The all accepted full papers will be printed in hard copy for distribution in April 2016.
6. Honorarium: JPY50,000 will be paid after the acceptance of the final paper.

For more details or inquiries, please feel free to contact with Ms. Kana Matsuo, Coordinator, at kwani215m@gmail.com.

Application (Proposal) Form for
Muslim “Social Work” Activities in Asia

Social Work Research Institute Asian Center for Welfare in Society (ACWeIS)
Japan College of Social Work

Brief description of some cases of Muslim “social work” activities in your country:

Brief description of the overall picture of Muslim “social work” activities in your country:

<p>Why do you think they (priests/uztad, mosques and institutions) have been engaged in those activities? Disciplines, teachings, etc. (“hypotheses”):</p>
<p>Methodologies:</p>
<p>Name(s) of Researcher(s)/Final paper author(s):</p>

Applicant ‘s Name and title:

Affiliation (Name and Postal address):

Email address and Tel. No. for contact:

Signature

Date:

Appendix B

Paper writing **Guideline** for “Islamic Social Work Practice: An experience of Muslim activities in Asia”

Takashi Fujioka
Director and Professor
Social Work Research Institute Asian Center for Welfare in Society (ACWels)
Japan College of Social Work
25 August 2015

This guideline is suggestive. If there are any disagreeable, difficult-to-follow or inconvenient items, please do not hesitate to deviate from them. You may even improve this guideline to share with your research teammates in other countries. Just let us know. Our coordinator is Ms. Kana Matsuo. She can be reached at kwani215m@gmail.com

Purpose:

1. To know and record what Islamic Mosques and *ustad* are actually doing in the “social work” field,* objectively and empirically as much as possible,
2. to share the information with “colleagues” who are doing the same or similar activities in this region, Asia, and/or who are intellectually interested in the activities in this field, and
3. to build the foundation on which Islamic “social work”, its research, and its human network will develop and flourish.

* The poor, the aged and aging, children, people with disabilities, HIV/AIDS, natural and human-made disaster victims and all other people with economic, physical/mental, and spiritual sufferings.

This research mainly focuses on recording factual data of Islamic “ Social Work ” in your own countries.

Making a good/bad judgment on these activities which have been provided by Mosques and *ustad* in the history, as well as the "Western Professional Social Work", is not the purpose of this research, particularly in Section I ~ III (below).

Readers:

Assume readers of other countries than of your own although the research result is certainly the treasure among the latter, too.

Section Composition:

Your paper should be composed of three sections (Section I~III below), but can be of four or more (Section IV~ below).

Introduction:

Briefly describe (a) the present social and economic situation of your country, including the industrial composition, the percentage of students who study at the university level among their cohort, the educational system, etc. (b) the basic information on the Islamic community of your country, including numbers of Mosques, *ustad*, and followers, their educational background, organizational structure of the Islamic world, the relation with the government, etc. (c) the spread of “contemporary, West-rooted, professional social work” in your country, if any, and (d) any other data/information about your country and society.

Section I: Three or four or several cases

For each case, describe the following information as well as others objectively as much as possible:

The category of the “social work” field listed in the footnote with “*” in the item of “Purpose” above, the name of Mosque or agency, the central figure, the target population and numbers of “service receivers”, daily activities and practices, the management (number of staff, budgetary information, idea, mission and principles, etc.), the year and the special event of the initiation of the activities, and the relation with “contemporary, West-rooted professional social work” (if any).

Is the activities ones by a Mosque, Muslim *ustad*, or followers? Describe the cooperative relation in the activities among them and with someone else outside the Islamic community, if any.

Section II: National overview

Describe the total picture of Islamic “social work” activities (cf. the footnote with “*” in the item of “Purpose” above) in your country.

What do you call those “social work” activities by Mosques and Muslim *ustad* in your language in your country?

Position Section I cases in the total picture. For example, what proportion of the whole Mosques and/or *ustad* are engaged in the same or similar activities as Section I cases? Is there any disproportionate distribution geographically?

Refer briefly to same or similar activities as these Islamic “social work” carried out by other elements of the society such as government, NGOs and “contemporary West-rooted professional social work.”

Section III: Why do they do these activities?

Some Muslim *ustad* may:

(1) reason and justify their involvement in these activities from scriptures, such as *Hadith*, disciplines and teachings of Koran. → Record specific names of scriptures and words of disciplines and teachings which they cite.

(2) just say, “As I am a Muslim.” → Re-ask why they are engaged in these activities if they are Muslims.

(3) refer to some personal experiences in their life. → Record the story.

(4) raise other reasons. → Record the answer.

In case of (1) and (2), question whether majority of Mosques and Muslim *ustad* had been engaged in “social work” activities.

If not, question why only a small proportion of Mosques and Muslim *ustad* have been

engaged in these activities and over majority of them are not while Quranic scriptures, disciplines and teachings themselves instruct/request them to do so.

In case of (2) and (3), ask them what would be different if they were non-Muslims, that is, believers of other religions, humanists/philanthropists and simple persons of good-will.

Section VI~: Any others

You can, and are welcomed to, analysis and/or discuss the data/information above and beyond, if you want to do so. Your suggestion for the next step research based on the fruits of this present research would be also welcomed.

Research Methods:

You may adopt any methodologies—interview, observation, existing statistical data analysis, field research, library research, etc. However, please describe clearly the methodology which you used in your paper writing.

Format:

Language: English (preferably “British English”)

If you are more comfortable to have your English-written paper to be English-edited by a native English user, or if you prefer to write your paper in your own language and have it be translated into English, please consult us before you will do so. We may subsidize the partial cost for the English-editing or translation.

Length: Approximately, 12 words×40 lines/page. 10-20 pages (5,000-8,000 words) without counting Tables and Figures. You can add “materials” and/or “appendices” at the end of your paper if you want to do so.

Cover page: Include the following information: Country name, the title of the paper, author’s name(s), his/her/their title(s) and affiliation(s). Do not include these information at the top of the first body page of your paper.

Footnote: Put the bottom of each page. But the numbers should be in sequence in the whole paper. Don’t start with “1” on each page.

Reference: Put at the end of the paper but before “materials” and/or “appendices”.

Paginating: Put the number in the middle at the bottom of each page, including the cover page.

Margin: One (1) inch (2.54 cm) at the left, right, top and bottom (in case of A4 size).

Font: Century; 10.5 points

Deadline:

January 31, 2016 (strict, because of the fiscal year accounting rule in Japan)

If you have any inquiries, please feel free to contact to Professor Takashi Fujioka or Ms. Kana Matsuo.