

JAINJ'S PROCEDURE IN OVERCOMING HERESY IN THE STATE OF JOHOR

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ABSTRACT

The role of Jabatan Agama Islam Negeri Johor (JAINJ) is seen as very important in maintaining the faith and belief of Muslims in Johor. Muslims have an obligation to preserve the creed to avoid chaos, division, and fighting among Muslims simply because of differences in beliefs and beliefs. In fact, JAINJ's efforts to preserve the ideology and beliefs of the Johor Muslim community began in 1862 and continues until now. Accordingly, JAINJ's governance structure will always change based on suitability and specific situations. The focus of this study will be on the governance of JAINJ in dealing with the problem of heresy in this state. The governance of JAINJ under the Syariah Belief Unit in dealing with the issue of heresy and unaccepted teachings in the state of Johor will be examined in depth in this study. This study will identify the types of heresy that are most often spread in the state of Johor, besides to discover the successfulness of JAINJ in overcoming the heresy. The interview method was used to obtain information about the work done by JAINJ officers. However, this study also focuses on document analysis to get answers to the outlined objectives. According to the findings, JAINJ plays an important role in dealing with the spread of heresy in Johor and it has a systematic management system to combat the problem of heresy.

Keywords: JAINJ; Governance; Achievement; Overcoming; Heresy; Johor

INTRODUCTION

The position of Islam in the Federal Constitution is significant because it is closely related to the beliefs of the majority of Malaysia's Muslim community (Nazri & Buang 2018). Islam is the official religion in all Malaysian states, according to the state constitution except for Penang, Melaka, Sabah, and Sarawak. The Federal Constitution makes no provision for these four states to make Islam the official religion of the state (Federal Constitution, Articles 2-3). Article 11 of the Federal Constitution allows all Malaysians the freedom to profess any teachings, but this article does not apply to Muslims as indicated by Article 11 (4), which prohibits the spread of any religion or ideology contrary to Islamic teachings among Malaysia's Muslim community. This means that non-Muslims are not permitted to spread their religion among Muslims, while Muslims are permitted to do so. According to Harding, this provision is included to ensure societal stability (Harding 2002). Provisions relating to Islam state unequivocally that Islam is the Federation's religion and holds a special position in comparison to other religions.

The administrative power over Muslim affairs is vested in the ruling state's king. As a result, legislative powers closely related to Islamic legal affairs are scrutinised by the State Legislature. The legislative power includes the ability to draught specific laws governing the

affairs of the state's Muslim community, but these laws must not conflict with Federal law (Ibrahim 1996). Each state has enacted its own Islamic-related legislation. Selangor was one of the first states to enact the Islamic Law Enactment in 1952, and other states quickly followed suit. The law provides for the general administration of Islamic law, whether in the public or private sphere. Article 12 established the Johor Islamic Religious Department to manage Islamic religious affairs, with the initial responsibility of assisting and advising the Sultan on matters pertaining to Islamic teachings in the state of Johor (Ibrahim 1996).

Article 12 also clarifies that the Federal and State governments have the authority to spend money on the administration of Islam and its laws. This demonstrates that Islam has been exaggerated in comparison to other religions, despite the fact that the constitution guarantees the right to freedom of religion and allows the use of public funds for religious purposes. As a result, using public funds to manage Islamic institutions such as state Islamic religious departments, state Islamic religious departments, and Syariah Courts, as well as the post of mufti are consistent with this (Federal Constitution 2008). JAINJ is the body in charge of managing the administration of Islamic matters in the state of Johor, including curbing any form of religion or ideology that is contrary to Islam with the assistance of government bodies and non-governmental organisations

In terms of fiqh, Malaysian belief in Ahl Sunnah Wal Jamaah sect, which refers to the Syafie school and it is became Malaysia's official sect. The history of Shariah law and Islamic administration has established the Syafie school of thought as the foundation for issuing fatwas. This is related to the efforts of young people influenced by the Middle East reform movement launched by Sheikh Muhammad Abduh and Sayyid Rashid Rida. The role of local scholars with the cooperation of the government further strengthens the position of this sect from the legal aspect (Abu Bakar 1994). The emergence of theological trends that are contrary to the teachings of Ahl Sunnah Wal Jamaah such as Shia, Al-Arqam and anti-hadith groups prompted Malaysian scholars to act decisively by supporting restrictions through the gazetting of fatwas that curb the activities of these groups with arrests a forerunner of that ideology under the Internal Security Act (Zaki 2010).

The response to this heresy was strengthened by the issuance of fatwas in all states declaring that the teachings of Ahl Sunnah Wal Jamaah are the main belief of all states and that any form of ideology to the contrary is against Islamic law. Any form of spreading ideology that differs from Ahl Sunnah Wal Jamaah's teachings is completely wrong and violates religious boundaries. This fatwa clearly demonstrates Sunniism as the official sect in Malaysia, as well as the seriousness of the Malaysian government, with the cooperation of leaders, in preventing the spread of anti-Sunni influence (Ibrahim 1996).

METHODOLOGY

This research uses qualitative methods to answer the objectives and problem statements. To collect study data, researchers used in-depth interview methods and document analysis. The interviewees were representatives of the Johor Islamic Religious Department, who were in charge of monitoring and addressing the issue of heresy in the state of Johor.

The Existence of Heresy in Malaysia

Heresy is a sort of ideology or information that is taught secretly or extensively and deviates from the correct path, according to the Kamus Dewan (Kamus Dewan 2007). According to the Islamic Religious Council, heresy is defined as a form of knowledge that is incorrect or opposed to the Islamic religion and is introduced by Muslims or non-Muslims who claim that the teachings, they provide are derived from the root of Islam itself. The philosophy or information introduced, on the other hand, is utterly at odds with the text of the Qur'an and Sunnah, as well as the Islamic principles and norms that lead to apostasy or expulsion from Islam (Bahagian Hal Ehwal Islam 2016)

Apostasy can be caused by a variety of situations, and one of the causes that can harm Muslims' religion is the heretical beliefs. In terms of religion, disseminating heresy with the objective of intentionally causing division and introducing an ideology with the intent of challenging Islamic teachings is wrong (Abd Majid 2004). Since the beginning of time, Malaysia has had various religious beliefs. Most of the pioneers of heresy in Malaysia are Malays and Muslims. They brought the ideologies from Middle Eastern, Indonesian, and Indo-Pakistani. The first heretical sects in Malaysia were the teachings of Qadiani and Ahmadiyah. It is a deviation from the philosophy of Ahl Sunnah Wal Jamaah. It began to spread in the 19th century (Zaki 1996). Then there are the teachings of Ahmad Matahari in Kampung Seronok, Bayan Lepas, where he pioneered the teachings of Taslim. By the year 2000, one hundred and twenty-seven thousand beliefs had been identified as deviating from the principles of Ahl Sunnah Wal Jamaah and had been declared heretical by the National Council's Fatwa (Farahwahidah 2001).

Types of Heresy in Malaysia

The problem of non-Muslim ideology emerging in Johor is not new. The location of the state of Johor, which borders Singapore, puts it in a zone that requires constant vigilance from the government. This is because Johor is used as a hub for the dissemination of religious beliefs and teachings before they are spread throughout Malaysia. Johor is a state in southern Malaysia that is adjacent to the neighbouring states, and this proximity is a factor in the spread of heresy in the country (Hanif 2021). Therefore, this issue should not be taken lightly and must be fought on a continuous basis, because these heretical teachings will affect the Muslim community's thoughts and beliefs, and will undoubtedly have a significant impact, such as the flaws in Muslim faith, despite the fact that faith is the foundation that unites the thoughts and lives of Muslims throughout the world. There are three forms of ideology in Johor, first, the spread of religions other than Islam, such Christianity. Second, the ideology of sects such as Shia and Hizbu -Tahrir and the third is the heresy founded by certain individuals.

The Spread of Non-Islamic Religion

According to the director general of JAKIM, several organisations are registered as legislative bodies in Malaysia, such as the Interfaith Commission (IFC) or the Interfaith Commission, the Malay Christian Association, and the Malay Apostate Organization. The foundation of the association may raise alarm and anxiety among Malaysia's Muslim community, it will undoubtedly threaten Malaysia's religious harmony. To confront the issue of the propagation of anti-Islamic ideology, Tan Sri Dato' Haji Othman Mustapha believes that JAKIM and the

Islamic Religious Departments in each state must strengthen their organisation to ensure that this ideology does not spread extensively among the muslim community (Said Ibrahim 1988)

The spread of non-Muslim religions in the state of Johor was spearheaded by a movement led by Malays under the Malay Christian Organization of Singapore. This movement is actively attempting to Christianize Malays, particularly young people in the state of Johor. According to Abdul Rahman Mahadi (2013), this movement is widespread in Johor, and their activities are difficult to detect because they always come and go from Singapore to Johor without raising any suspicion. Additionally, the meetings are held openly, instead of in churches, closed halls, or suspicious places, in order to avoid suspicion among the authorities and the public (Perak Hari Ini 2014).

According to Ann Wan Seng, the Representative of the Malaysian Chinese Muslim Association (MACMA), the spread of Christianity was accomplished through the distribution of pamphlets at Johor Bahru universities. Their target audience consists of young people who are highly educated, looking for work, and dealing with life's stresses (Abdul Rahim Sabri 2011). Religious conversion among Malays is a major issue in Malaysia. The Malays have been known as a religious since the reign of the Malay Sultanate of Melaka. Even during the colonial rule of the Portuguese, Dutch, and British, no Malay converted to Christianity or another religion. Malays are willing to wage jihad against colonialists purely to keep Islam polluted. The issue of religious conversion among Malays is extremely sensitive (Ismail 2018).

School of Thought Against Ahl-Sunnah Wal-Jamaah

There are several forms of ideology that are seen as opposing the ideology of Ahl Sunnah Wa Jamaah, the main sect in the state of Johor, such as Hizbu-Tahrir. According to a statement by Johor State Police Chief, Ayob Khan Mydin Pitchay, published in Malaysiakini on 18 October 2020, the police will collaborate with JAINJ to address the teachings of Hizbu-Tahrir in Johor by conducting crackdowns. Hizbu-Tahrir, also known as the Liberation Party, is a Palestinian international political organisation founded in 1953 by Sheikh Taqiyuddin al-Nabhani. Around 1990, this movement began to spread widely in Malaysia. Their goal is to restore the Islamic caliphate or Islamic state in Malaysia. This organisation can be found all over the world, with forty countries having this Hizbu-Tahrir organisation (Hizbu -Tahrir 2020).

Hizbu-Tahrir's ideology is seen as contradictory to the Syafie school, especially in terms of da'wah where the followers of this movement believe that by restoring the Islamic caliphate with a leader or caliph who is accepted by shura Muslims is considered a great da'wah. Hizbu-Tahrir ideology has also published pamphlets referring to the modern Islamic state as kufr and jihad against the democratic system. As a result, the Johor State Fatwa Council completely rejects this ideology, as well as the fact that it rejects the election of leaders and the sultan as the head of the state government (Nur Amanina 2020).

Despite the fact that they did not take up arms, this group must be stopped from spreading further. Apart from Johor, the fatwas of Selangor, Pahang, Sabah, Penang, and Kuala Lumpur clearly state Hizbu-Tahrir malfeasance, and other Islamic countries such as Russia, Tunisia, Bangladesh, Jordan, and Syria also label the ideology as deceptive and threatening national security (Nor Azura 2020). According to JAINJ, dakwah efforts can be implemented in a variety of areas, including faith, morality, and syariah, and are not always aimed at leadership. This movement is labelled as heretical for a variety of reasons, including its belief that human actions are unrelated to qada and qadar (Hanif 2021).

Tosrin Jarvanthi a Chairman of the Johor Islamic Religious Affairs Committee, reminded Hizbu-Tahrir or any other party to be cautious in making statements in order to avoid confusion and division in society. Following the Johor Government's assertion and maintaining the position that Hizbu Tahrir Malaysia (HTM) is an illegal organisation in addition to being declared to be in conflict with Islamic teachings (Yusuf 2020). According to the website of Hizbu-Tahrir (2020), this teaching was established in 1953 in Al Quds (Jerusalem) Palestine, and has expanded to all Arab countries in the Middle East. This teaching first appeared on university campuses in Indonesia in 1980, and it was later brought in and spread to Malaysia in the late 1990s.

According to Subsection 48 (6) of the State Islamic Religious Administration (Johor) Enactment 2003, the ideology of Hizbu-Tahrir was derived from the ideas of Sheikh Taqiyuddin al-Nabhani, the founder of Hizbu-Tahrir. One of the Hizbu-Tahrir teachings that contradict aqeedah is about qada and qadar, which are said to be based on Greek philosophy. While from the point of view of fiqh, the teachings of Hizbu -Tahrir state that anyone can perform ijihad and issue laws, men and women are free to shake hands, can flirt with foreign women and should watch pornographic films. Meanwhile, from a political perspective, they are obsessed with preserving the Islamic caliphate, in addition to declaring the modern Islamic state, including the democratic system that is practised, to be kufr. This teaching is seen as a threat to the country's harmony and security because it clearly contradicts to the teachings of Ahl Sunnah Wal Jamaah (Shubannah 2020).

Shia are no exception, and they are considered heretics for opposing Ahl Sunnah Wal Jamaah. Following the Iranian revolution in 1979, this sect began to spread in Malaysia. In Malaysia there are three groups of Shia that flourished, namely Shia Taiyibi Bohra (Dawwood Bohra), Shia Ismailiyyah Agha Khan and Shia Ja'fariyyah or Imamate Ithna Assyariyyah (Twelve Imams) Shia teachings deviate from the aspect of aqeedah in the following ways: Imam is infallible, Allah's knowledge changes based on an event that happens to humans, the reappearance of Imam Mahdi and a group of people who died to give justice, Saidina Ali's excessive praise, and more. While deviations from the shariah point of view such as rejecting the consensus of scholars, rejecting qiyas, legalising mut'ah marriage, and general deviations such as pilgrimage to the grave of Saidina Husin are rewarded with heaven, body torture in conjunction with 10 Muharram to mourn the death of Saidina Husin, in addition to believing that twelve Shia Imams are infallible (Kamaluddin 2014).

This sect differs from Ahl Sunnah Wa Jamaah in several ways, including the issue of qada 'and qadar, in which the Shia reject the Prophet Muhammad as the last prophet and believe that Saidina Ali is a figure who deserves to be the last prophet. The Shia also reject the prophet's companions, such as Abu Bakr and Umar (Kamaluddin 2014). Shia development is considered a threat to universal thought. In this regard, the Malaysian government decided to block Shia ideology in Malaysia based on a fatwa issued by the Special Muzakarah of the Fatwa Committee of the National Council for Islamic Religious Affairs on May 5, 1996.

JAINJ apprehended a Shia group on 9 September 2019 at a residence in Johor Bahru while conducting a special tahlil for Saidina Hussien bin Ali. According to JAINJ, if no immediate action is taken, Shia's influence will be strong, despite the fact that some non-governmental organisations oppose JAINJ's action (Tuah 2019). According to Tan Sri Khalid Abu Bakar, former Inspector-General of Police, the entry of Shia influence in Malaysia will lead to clashes between Shia and Sunnis, which could pose a threat to the country. In this

regard, Shia ideology in Malaysia must be stifled in order to avoid major conflicts in the future (Anabella Lee 2018).

Establishment Of Heresy by Certain Individuals

Some heretical teachings are founded on self-interest by certain individuals. JAINJ declared thirty-eight types of heretical teachings that are considered contrary to the Islamic faith between 1979 and 2017 (JAINJ website). This heresy was created by certain individuals for a different purpose, including a desire to profit in the wrong way, to expand influence, and to be powerful (Zaki 2015). There are three heretical teachings in the state of Johor that were created by famous and influential individuals, namely the teachings of YAYI, the teachings of Taslim, and the group of Imam Mahdi (Hanif 2021).

Faridah Jayus is the founder of YAYI's teachings, a Singaporean citizen who actively spreads her teachings in the state of Johor. Based on the teachings conveyed, the Johor State Factual Committee (JFNJ) ruled that the YAYI ideology was heretical. Believers in this teaching only need to pray once a day, and they do not have to move while praying, only standing upright. Prayers do not have to follow the qibla direction, and they must call out the name of Faridah Jayus during prayers. It is obvious that followers of this teaching worship Faridah Jayus. On the other hand, women's followers used submissive magic to entice their husbands to listen to them, and they were allowed to divorce their husbands if they prevented their wives from following the YAYI teachings movement (Muhammad Saufi Hasaan 2018).

Taslim teachings were founded by Syed Muhammad Syafie in Kampung Seronok Penang. He claimed to be a descendant of the Ahl-Bait and had traces of lineage from Sunan Kali Agong of Wali Songo (Saripan 1990). He is highly respected by the local community for possessing extraordinary abilities such as the ability to cure diseases and control the movement of the sun at will. He also claimed to be the successor of Rasulullah SAW, and the majority of the Malay community in Kampung Seronok believed and followed Taslim's teachings. Individuals who profess allegiance to Taslim's teachings must be willing to make sacrifices. They must pay zakat fitrah to their leader, as well as hand over their children and wives if the leader so requests (Saripan 1990). This teaching spread quickly, and by the end of the nineteenth century, it had successfully penetrated Johor and influenced the people of this state. In this regard, the Johor State Fatwa Council issued a statement declaring that Taslim's teachings are heretical and contradict the truth (Hanif 2021).

Mohd Nasir bin Ismail, a Kampuchean living in Kelantan, introduced and disseminated a teaching based on Imam Mahdi in the late 1980s. After his teachings were rejected in Kelantan, he brought them to Pahang (Osman & Zulkanain 2016). These teachings are considered heretical due to their contradictory thought. For example, Friday prayers are not obligatory for Muslims, followers do not need to perform dawn prayers but only need to recite the qunut prayer to complete solah, that congregational prayers are unnecessary, and they changed the word of syahadah by removing the name of Prophet Muhammad S.A.W and replacing it with Saidina Ali. Dissatisfied with the decision, the group took drastic action, attacking the Batu Pahat District Kadi Office and the Batu Pahat Subordinate Court. Imam Mahadi's group, which received community support in Tongkang Pechah, also used firearms to attack the Batu Pahat IPPD (Osman & Zulkanain 2016)

Strengthening The Laws State

JAINJ's role and responsibility in curbing the spread of heresy in the state of Johor is a major undertaking that necessitates the cooperation of all parties and the implementation of a systematic management system. JAINJ is an institution that has the Sultan's full support. According to Article 3 (2) of the constitution, the Yang Di Pertuan Agung and the Rulers are the religious leaders of Islam (Federal Constitution 2008). As the head of the religion of Islam, his power should be unlimited because Islam itself is complete and covers all areas of life. This given power is the trust of Allah S.W.T to the kings. This is as stated in the oath of Yang Di Pertuan Agung as stated in Schedule 4 of the Federal Constitution (Federal Constitution 2008). In this regard, all forms of laws or fatwas must be approved by the sultan who actually serves as the head of the Islamic religion in the state of Johor in accordance with the Johor State Government Constitution 1895.

The Cabinet has been written down, as according clause 28 of the Johor State Government Constitution of 1897. As a result, the Johor government's administrative structure underwent a major overhaul. The Department of Religion and Students (Ecclesiastical and Educational Department) YM is one of the new departments established. The appointment of Ungku Mohd Khalid bin Daeng Ibrahim as President of the Department of Religion and Students has been approved. When he is appointed as a Member of the Cabinet, the Department can be considered a ministry in terms of its status.

The Department of Religion and Students is a government agency with one of the most important executive positions. In this context, the Religious Office in Johor Bahru will supervise and manage all aspects of Islamic religious administration and management, with support from several Religious Office branches established in each district. Subordinate to the Islamic Religious Department, there are several other implementing agencies with specific areas of responsibility, such as the Mufti's Office, the Chief Kadi's Office, and the Inspector of Religious Affairs, who support the work of the Islamic Religious Department (JAINJ 2020) In a general context, the Mufti's Office has been designated as an agency responsible for issuing fatwas and resolving syarie law issues, whereas the Kadi's Office is in charge of handling matters pertaining to the Syariah Kadi Court, registering divorces, and consulting on and managing zakat collection. Furthermore, it has been determined that the Inspector of Religious Affairs serves as a monitor of all forms of travel and development of Islam in the state of Johor (JAINJ 2020).

The Johor State Fatwa Council and JAINJ have identified several important criteria that list the main characteristics of a heretical ideology or association that must be observed and detailed before declaring the ideology to deviate from Ahl Sunnah Wal Jamaah. JAINJ is quite firm in dealing with this matter, and if an ideology is taken lightly without a thorough investigation, it is feared that the ideology will spread like wildfire, destroying the community's faith. Because Johor shares a border with Singapore, it facilitates the spread of ideologies whose origins are unknown. JAINJ takes this matter seriously and is always vigilant and fighting for it. In this regard, JAINJ takes this matter seriously and is always vigilant in curbing the roots of ideology that are seen as posing a threat to the minds of people in the state of Johor and, if not addressed, can spread throughout Malaysia (Hanif 2021).

Only speakers accredited by JAINJ are permitted to speak or teach in the state of Johor, in accordance with the Islamic legislation of the state of Johor which states section 11 of the Johor State Criminal Offenses Enactment 1997, "Any person who teaches or professes to teach

any matter which in relation to Islam without a granted under section 96 of the Administration Act shall be guilty of an offense and shall on conviction be liable to a fine not exceeding five thousand ringgit or to imprisonment for a term not exceeding three years or to both (Zubaidah 2010).

The term "teaching" refers to giving public talks, tazkirah, or other related matters about Islam's religion. Anyone wishing to speak or teach in the state of Johor must submit an application, either individually or through the organisers. They are given the mandate to preach in the state of Johor if they are found to be free of ideologies that are contrary to the Ahl Sunnah Wa Jamaah. This is strongly emphasised by the Sultan of Johor, Sultan Ibrahim who emphasised the accreditation that a speaker must obtain in order to conduct dakwah or teaching sessions in the state. Preachers and speakers who do not obtain accreditation are considered to be deviating from Ahl Sunnah Wal Jamaah's teachings. As the protector of Islam in Johor, he felt obligated to ensure that there were no deviant elements in the state of Johor that caused slander, politics, or blasphemy, which could cause disabilities in society (Badrul Kamal Zakaria 2016).

Fatwa Issuance and Enforcement

The approaches taken by Islam in preserving religion is *Sadd al-Dharā'i'* as a control measure and care so that every action and our practice does not cause destruction and damage (mafsadah) (Wan Zulkifli 2019). This method needs to be absorbed and adopted in each country so that the Islamic administrative system of the country can be implemented smoothly and firmly without any disturbance and chaos by irresponsible parties. This method has been implemented in the Islamic religious administration system in Johor. Thereby, mufti and deputy mufti of Johor under the appointment of the Sultan of Johor are responsible for preserving Islam and determining the law on matters that violate Islamic law. The selected individuals consist of those who are qualified to hold the position. The members of the Syariah committee or better known as the Johor State Fatwa Lujnah are composed of the mufti who chairs the *lujnah* with a total of four members consisting of qualified candidates to issue fatwas. This appointment is for a set period of time and is not for the position of mufti (Kasan 2006). According to the state of Johor's Syariah law, anyone has the right to apply for a fatwa on an issue that occurs in the state if the issue is important for the benefit of the community in the state of Johor. The application should be submitted to the Lujnah Fatwa, which is chaired by the mufti, via the Secretary of the Council (Kasan 2006).

As a result, the mufti is responsible for determining whether or not the issue is important. If the issue is significant, a Lujnah Fatwa meeting must be held to discuss and resolve the matter before issuing a fatwa. If the matter has a clear text demonstrating the law, the chairman or Lujnah Fatwa must explain the text, and if the Lujnah Fatwa is not unanimous in the issue discussed, it must be extended to the Council. At that point, the Council will issue a fatwa based on the majority of its members' votes. The Council may issue and declare any fatwa or decision it has issued at any time. Any fatwa issued by the Majlis, either directly or through Lujnah Fatwa, or any decision made by His Majesty the Sultan on any question shall be published in the Government Gazette if ordered by the Sultan. As a result, the fatwa applies to all Muslims in the state of Johor (Kasan 2006).

JAINJ received a complaint about the spread of YAYI's heresy, whose founder was from Singapore and was referred to as a mother by her followers. The Johor Lujnah Fatwa

Committee has taken appropriate steps to address the issue, including reviewing available evidence and conducting witness investigations. The religious teachings of YAYI are in fact contrary to Islamic teachings because its followers are required to acknowledge their leader as God and she did promise paradise to all who do so. Followers of this religion can also perform Hajj without travelling to Mecca by visiting the House of God in Johor, which is the residence of the faith's chief founder. They are also not permitted to fast and are not required to pay zakat, but the money should be donated to the founder of this religion. The wife must prepare food laced with special 'mentera' ingredients in order to compel the husband to follow the teachings of YAYI, and if a couple continues to disobey, the adherents of this belief must divorce (Musfirah 2018).

Based on the findings of the investigation by Lujnah Fatwa, Johor issued a fatwa declaring that the teachings of the YAYI religion are heretical and contradict Islamic teachings. As a result, any form of YAYI religious medicine teaching, dissemination, or practise is prohibited and should be restricted in any way. However, the issue of YAYI teachings in Johor was successfully curbed (Badrul 2018). Wahhabi doctrines are forbidden, in contrast to Ahl Sunnah wal Jamaah principles. Things that the Prophet did not perform are considered heresy under Wahhabi doctrine. As a result, Wahhabi teachings are illegal in the state of Johor. Individuals who follow Wahhabi principles will face consequences. (JAINJ 2016).

JAINJ Management and Administration in Dealing With Heresy

The Aqidah and Syariah Unit of JAINJ is in charge of resolving issues of heresy that have arisen in the state of Johor. This unit's major responsibility is to receive and respond to complaints of heresy in the state of Johor. Second, to instil in the community the teachings of the Ahli Sunnah Wal Jamaah faith. Third, to eradicate and prevent ideologies that contradict Ahli Sunnah Wal Jamaah's beliefs. Fourth, to prevent the spread of heresy and the proclamation of Christianity in the state of Johor. Fifth, implement faith and sharia-related courses, seminars, and forums (JAINJ 2020).

The Sultan of Johor must approve every action taken by this the Aqeedah Rehabilitation Center. The assistance provided by the Johor state monarchical institution allows this unit to carry out its duties and responsibilities in dealing with heresy in the state. The Sultan of Johor's determination to combat the spread of heresy and any form of act that could lead to flaws in Islam will be investigated immediately, and action will be taken if the act could affect the ideology of Ahl Sunnah Wal Jamaah. The Sultan of Johor is serious about any form of ideology that is thought to pollute the Islamic faith of the people of Johor. In this regard, any issue involving Islamic religious affairs must first obtain the sultan's approval. The sultan's role as the head of Islam is seen to succeed in upholding Islam's sovereignty in the state of Johor (Hanif 2021).

The Sultan of Johor has expressed concern about a marriage between a Johor woman named Illi Najwa and a Sikh hockey player from India. Before passing sentence on the woman, he has ordered that the matter be fully investigated. JAINJ is reminded to first verify the accuracy of the news before taking action, and JAINJ must work to protect the woman's faith. In fact, after establishing a household, he met with the woman to confirm the woman's religious position and beliefs (Shu 2021).

As the head of the Islamic religion in the state of Johor, the sultan's responsibility must help to ease the efforts to eradicate the spread of heresy in the state. In fact, he frequently stated

emphatically his responsibility for preserving Islam's position in accordance with Article 57 of the Johor Government Constitution 1895 and Article 3 of the federal constitution (Shu 2021). Some critical steps must be taken before determining whether a contagious teaching in the state of Johor is heretical or true. First, JAINJ will take action in response to public complaints about a suspect ideology. Table 1 shows the eight types of complaints that the Syariah Belief Unit frequently receives.

According to JAINJ statistics from 2010 to 2020, the complaint category showed that 138 cases of heresy complaints were the highest, followed by the religious conversion of 84 cases and beliefs contrary to the teachings of Ahl Sunnah Wal Jamaah with 45 cases. The heretical teachings that are often reported are the teachings of Ayah Pin, the teachings of Abu Bakar Bapu, the teachings of Bahai, the teachings of Qadyani, the teachings of Ayah Guru

Gunung, the teachings of Kabulani, the teachings of Asadullah, and the teachings of YAYI. Sects that are opposed to Ahl Sunnah Wal Jamaah, such as Shia, Hizbu-Tahrir, and Wahhabis. In the case of religious conversion, occurs due to marrying a couple of different religions and there are also those who lost their faith in Islam (Hanif 2021).

Table 1: Statistics of Complaints of Akidah & Syariah Unit Research Division

No	Complain/ Year	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	Total
1	Heresy	23	9	7	9	2	4	11	18	30	20	5	138
2	Sects	9	8	4	4	3	2	5	6	0	0	4	45
3	Association	0	0	0	0	0	7	1	2	0	2	0	12
4	Shamans Medicine	6	3	9	2	1	3	4	2	2	0	0	32
5	Martial Arts	0	3	3	1	0	0	1	2	0	1	0	11
6	Tareqat	1	3	1	4	0	0	0	0	1	2	0	11
7	Religious Conversion	10	15	9	7	3	2	11	7	6	13	1	84
8	Dakyah	0	0	0	0	0	0	0	3	1	2	0	6
TOTAL		49	41	33	27	9	18	33	40	40	40	10	340

Source: Bahagian Penyelidikan JAINJ

Over a ten years period, groups operating on shamam medicine received a total of 32 complaints. The most complaints were received in 2012, with nine cases, followed by six cases in 2010, three cases in 2011 and 2015, and two cases in 2013, 2017, 2018 and no cases in 2020. Usually, shamans conduct treatment sessions that are not in accordance with the syara' such as psychiatric surgery or the use of holy Quran verses by mixing the recitation of mentera. Some treatments also use 'mentera' and 'tangkal' to protect the patient, as well as plugs and incense during the treatment process. According to Islamic treatment methods, all of these characteristics are haram and have been fatwaed by JAINJ (Hanif 2021).

Interfaith movements or associations with a low number of reported cases. Typically, such movements are founded by individuals who preach on the basis of Islam. However, the essence brought does not adhere to Islamic teachings and deviates from the true faith. The 786 Movement and the Anti-Hadith Movement are two of them. Around 2015, this movement began to take effect, and the the Aqeedah Rehabilitation Center received seven complaints for the first time. However, this number is decreasing, with one complaint in 2016, two complaints in 2017, no complaints in 2018, no complaints in 2020, and two complaints in 2019.

In ten years, there were eleven cases of martial arts ideology, and there were no complaints for five years in 2010, 2014, 2015, 2018, and 2020. Tarekat ideology also recorded

eleven cases over a ten-year period. There were no cases reported from 2014 to 2017 or 2020. In 2010, there was one case, three cases in 2011, one case in 2012, and four cases in 2014. In 2018, there was one case, and in 2019, there were two. Qadiyani movement in particular recorded six cases of heresy in the form of propaganda over a ten-year period. The propaganda spread by this specific individual or group was first made public in 2017, three cases were reported, followed by one case in 2018, two cases in 2019, and no cases in 2020. JAINJ received 340 cases over a ten-year period. With a total of 49 complaints, the year 2010 had the highest number of complaints. Following 41 cases in 2011, there were 40 cases in three consecutive years, namely 2017, 2018, and 2019. In 2012, there were 33 cases, followed by 10 cases in 2020 and 9 cases in 2014.

Second, each complaint received will be followed by an investigation to confirm whether the spread of heresy is contrary to the teachings of Ahl Sunnah Wal Jamaah. To prevent the spread, JAINJ was tasked with conducting an investigation in collaboration with the police to monitor the spread of ideology as reported by the local community. The state government considers this a major threat to the sanctity of Ahl Sunnah Wal Jamaah in Johor (Noh 2020). The decrease in the number of complaints demonstrates JAINJ's effectiveness in dealing with the issue of heresy in the state of Johor. The total number of complaints over a ten-year period also has shown that JAINJ is capable of controlling every heretical teaching introduced into the state.

The Johor police's cooperation strengthens JAINJ's efforts to prevent the spread of heresy. The police will monitor ideologies declared heretical by the Johor State Fatwa Council. According to Ayob Khan, If the investigation reveals that the group or movement spreading the ideology is indeed heretical, the authorities will take a step by conducting raids and arrests on this group in order to prevent the spread of the teachings (Farid Noh 2020). With the help and support of the police, raids and arrests were carried out on fifty-four Shia who had gathered in a knowledge gathering (Tuah 2019). The arrested group will be led back to Islam's true teachings (Hanif 2021).

Dakwah effort is the fourth method. JAINJ considers this as an important method because the deviant group needs to be educated and introduced to the true teachings of Islam. The State Islamic Religious Department must be held accountable for restoring these heretics' faith by isolating them and providing continuous guidance with ample time for them to reflect on their wrongdoings. If offenders continue to decline and refuse to repent, they may be imprisoned while receiving faith restoration counselling. If the offender persists, the state government can decide what type of punishment to impose on the heretical group. JAKIM also permits all Religious Departments in each state to engage in any activities necessary to restore their deviant faith (Hanif 2021).

The fifth type of involvement is legal involvement, in which individuals or groups who are arrested must go through the prosecution process in accordance with the law established by the Johor State government. Other than being a useful lesson for the group, punishment should be imposed as a warning not to repeat the deviant act (Hanif 2021). The penalty imposed is determined by the type of offence committed. Offences involving cults or acts demonstrating undue respect for an individual are punishable by a fine not exceeding three-thousand-ringgit, imprisonment for a term not exceeding two years, or both, according to Syariah. Enactment of Criminal Offences in 1997 Section 3 of the State of Johor Illegal worship, false doctrine, dissemination of teachings other than Islam, ridiculing Islam, expressing ideology contrary to the teachings of Ahl Sunnah Wal Jamaah, or distributing pamphlets in the form of written

books, documents, or recordings are all punishable by a fine of up to three thousand ringgit or imprisonment for up to two years, or both (Zubaidah 2010).

The group or individual who is alleged to have to go through the sixth process of faith purification, which is seen as important to ensure that this group of offenders truly repent and return to the true nature of Islam, as well as that they do not commit the same offence again (Hanif 2021). The Faith Rehabilitation Center was established specifically to restore the faith of previously deviant followers of heretical teachings. Each former heretic in the state of Johor must follow a special module to restore their beliefs accordance to Ahl Sunnah Wal Jamaah (Hanif 2020).

According to Mohd Farid Ravi (2006), the method of dakwah, counselling, and pilgrimage of apostate groups must be implemented consistently in order to repair their deviant beliefs. Warnings and education are consistently very helpful in gradually restoring faith. Once an offender has repented and made *istitabah* or confession to repentance, the Akidah Rehabilitation Center must conduct regular monitoring to ensure that the deviant returns to Islamic teachings. The implementation of *istitabah* is the determination of the offender's status based on morality, religion, family, property, psychology, and others (Hanif 2021).

Measures To Strengthen the People's Faith in The State of Johor

According to Ibrahim (1988), educating the community needs to be done consistently so that the public is aware of teachings that are contrary to Islam's religion. The community is able to assess the false knowledge introduced by the heresy's founders using the knowledge and information obtained. Various pamphlets detailing all the heretical teachings found in the state of Johor have been issued to ensure information and knowledge that is contrary to Islam. One of the pamphlets issued were those titled Heresy of Action and Legal Provisions in the State of Johor, Hizbu-Tahrir ideology which is contrary to the *aqeedah* of Ahli Sunnah Wal Jamaah, Shia Deviation, Principles of Ahli Sunnah Wal Jamaah's *aqeedah*, and 10 series Exposing Shia Heresy (Mohd Farid Ravi 2006). These pamphlets were distributed throughout the state of Johor, including mosques and settlements that were vulnerable to the threat of heresy, as well as residents in high-risk areas (Hanif 2021).

Friday sermons in every mosque throughout the state of Johor must use a specific text approved by the Sultan of Johor (Hafiz 2020). The text of the Johor state sermon emphasises nearly 66.3 percent of the text's content, which emphasises the aspect of faith. In fact, periodic reminders about heretical teachings found in the state of Johor will be the subject of sermons to warn Johor residents about the dangers of these heretical teachings. If the people of Johor do not care about the threat of heresy it can destroy Islamic institutions (Zakaria 2020).

Regardless of the country's situation in the face of the Covid-19 pandemic crisis, the method of delivery in providing knowledge and information of Ahli Sunnah Wal Jamaah teachings to the community can be activated through the distribution of information through cyberspace, television programmes, and so on. Furthermore, any deviant material should be banned and confiscated, and social media sites and videos shared about a movement should be investigated and monitored on an ongoing basis to prevent the spread of such ideology (Hanif 2021).

Bridged Ahl Sunnah Wal Jamaah was established by the state government in collaboration with JAINJ to strengthen the ideology among the people of the state. Tosrin Jarvanthi sees this bridged establishment as a bulwark that can prevent other heresies from

influencing people's minds. Bridged members are typically between the ages of 18 and 35, and they are trained in the method of da'wah based on the teachings and knowledge of the Ahl Sunnah Wal Jamaah. This move is seen as a positive step toward preserving the Muslim community's unity of faith and understanding in the state of Johor, as well as keeping it free of negative culture and threats brought from outside (Nurul Amanina 2020).

Istitabah is essential for reducing the symptoms of apostasy in Malaysian society. The proclamation of istitabah is a method of ensuring the return of the followers or founders of these heretical teachings to Islam. Sittah Annur, the founder of the Perjalanan Mimpi Yang Terakhir (PMYT) heresy, who has been accused of spreading teachings contrary to Ahl Sunnah Wal Jamaah, has expressed regret for spreading ideologies that can harm the Muslim community's faith. The declaration of repentance, or istitabah, was broadcast live on JAIS's official Facebook page. This repentance confession resulted in the founder of PMYT teachings pleading guilty to the act of conveying information contrary to Islam (Azma ML 2021).

A strong module should be used to save the faith of someone who has committed heresy, attempted apostasy, or apostasy. JAINJ is aware of this and is working on a special module that will be used to restore their distorted beliefs. Faith recovery is divided into four stages, screening, treatment and rehabilitation, strengthening, and support. This module is designed to rehabilitate offenders and to alleviate the symptoms of apostasy and misconduct.

This module was created by bringing together scholars and experts from various disciplines such as faith, fiqh, Sufism, psychology, syarie, and scientific counselling (Hanif 2021). JAINJ used the Selangor Islamic Religious Council (MAIS) as a guide in the production of modules because Selangor was one of the first states to produce complete modules. The effectiveness of this module is demonstrated by the fact that offenders of the faith respond positively to the module (Hanif 2021).

CONCLUSION

Sadd al-Dharā'i' is an approach that is considered necessary to ensure the purity of the Muslim faith can be preserved. This effort should always be improved according to the transition of time and era. The purpose is to preserve and protect the faith of Muslims so that they continue to obey Allah S.W.T without being easily influenced by heresy. Various new developments in ideology and way of life confronting Muslims today are seen to have posed a threat to Muslims' faith and morals, such as the ideology of liberalism and secularism, which glorifies unlimited individual freedom to violate Islamic law. Among the causes of this ideology are a loose way of thinking and the ability to understand basic Islamic beliefs, as well as the occurrence of the influence of fiqh or doctrine in incorrect thinking and acceptance. In fact, teachings that are clearly contrary to Islam are able to attract a large number of followers, not only because the community's level of thinking and social status is low, but also because the educated are not immune to stakeholders' deviation of beliefs and thoughts.

JAINJ's initiatives in the formation of thinking through the mechanism of religious education, whether in mosques, madrasahs, or schools, as an important defence of the Muslim community to filter out any streams that are right and wrong. As a result, action can be taken to restore the community's sensitivity to false teachings by strengthening the faith education system. This system should place an emphasis on beliefs while also teaching sound arguments and propositions based on religious principles. Network of cooperation between Islamic bodies

and organisations on a national and international scale, particularly in terms of information sharing, training, support, and expertise in addressing the global problems of Muslims.

Organizing muzakarah, seminars, and dialogue sessions with fellows, advisors, and experts to discuss philosophical issues in order to face the current faith's challenges. The sultan's role as head of state was instrumental in further strengthening JAINJ's with the assistance of the Johor state police. JAINJ's success in combating the spread of heresy in the state of Johor is due to the support of the palace institution of the state police department. Efforts to combat heresy will be difficult if the sultan and the police do not assist and support JAINJ's, because there is always opposition from certain groups or individuals who do not agree with JAINJ's. Without the support of the authorities, the smooth operation of JAINJ's will be difficult. As a recognised Islamic organisation, JAINJ must always ensure that its responsibility as an Islamic institution preserving the country is carried out properly in order to ensure that the threat of heresy in the state of Johor is controlled and eradicated from its roots.

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