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CABARAN PENGAJIAN ISLAM DALAM ERA REVOLUSI INDUSTRI 4.0

25-26 September 2019

25-26 Muharram 1441H

Kolej Universiti Islam

Pahang Sultan Ahmad Shah

(KUIPSAS)



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41. Tahap Pengetahuan Guru-Guru Pendidikan Islam Terhadap Penggunaan Teknologi Mudah Alih Dalam Pengajaran Pendidikan Islam Sekolah Rendah 431
Hasmadi Bin Hassan
Sylviano Bin Abu Bakar
42. *Wahdah Al-Wujud* Dalam Konteks Akidah Dan Tasawwuf Di Malaysia 439
Ahmad Najaa Mokhtar
Muhammad Khairi
Hamidi Ismail
Yuseri Ahmad
Ahmad Alaa Mokhtar
43. Integrating The Principle Of Maqāsid Al-Sharī'ah And Sport In The Context Of Muslim Participation: A Critical Appraisal 449
Abdul Sham Ahmad
Haizuran Mohd Jani
Baidruel Hairiel Abd Rahim
Nurazzura Mohamad Diah
44. Reflecting The Prospects Of The Diffusion Innovations In The Context Of Muslim Society: From Antiquity To The Age Of Industry 461
Faizul Mohd Noh
Mohd Khairie Ahmad
Baidruel Hairiel Abd Rahim
45. The Mediating Role Of Intrapreneurship On Knowledge Acquisition, Knowledge Protection And Private Higher Education Institutions' Performance 473
Muhammad Hafiz Yaakub
Zainal Abidin Mohamed
46. الاستثمار الأجنبي شروطه وضماناته: دراسة فقهية 490
الدكتور سعد المغازي عبدالمعطي محمود
47. استعمال الكحول والمخدرات في الغذاء والدواء: دراسة فقهية 511
الدكتور سعد المغازي عبدالمعطي محمود
48. أهمية العمل التطوعي في تنمية القيم النفسية والتربوية لدى الطالب الجامعي في عصر الثورة الصناعية الرابعة 531
الدكتور بعلي مصطفى
الدكتورة بونويقة نصيرة
49. تحديات التربية الإسلامية في عصر الثورة الصناعية الرابعة 544
الأستاذ الدكتور ماجد بن عبدالله الحازمي

INTEGRATING THE PRINCIPLE OF *MAQĀṢID AL-SHARĪ'AH* AND SPORT IN THE CONTEXT OF MUSLIM PARTICIPATION: A CRITICAL APPRAISAL

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Abstract

Muslim participation in sports activities is undoubtedly inevitable. In every segment of human life, sport is considered as a tool for bringing people together; as a mechanism to educate people, especially in educational institutions and as a platform for the socializing process. From the medical perspective, sports activities could promote physical and psychological wellness too. However, the sport has been tailored by the regulations that most of the time, hindered for Muslim from participating. Similar to another form of culture, the sport has experienced secularisation which is a fundamental principle of westernization that has significant influence of Muslim sports participation especially in the era of Fourth Industrial Revolution (IR 4.0). Therefore, the application of *Maqāṣid al-Sharī'ah* in sport is substantial to every practicing Muslim as it has yet to be passably researched. This paper aims to elucidate the role of *Maqāṣid al-Sharī'ah* in the context of sport and Muslim participation. It also discerns challenges facing by practicing Muslim while participating in sports. To obtain meaningful information for this paper, we gathered materials from secondary data, especially from peer-review

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articles and selected monographs. The content analysis has been conducted to see variations of opinions relating to the issues. The study suggested that Muslim researchers have abandoned sport-related studies and religion. The paper also revealed that the scope of *Maqāṣid al-Sharī'ah* is hugely exclusive. Also, practicing Muslim participation in today's sport is facing new challenges which require methodical discussion and interpretation from experts. In essence, in lieu of solely contribute to the development of new knowledge, this articles has a practical contribution to related authorities in sports and education, particularly in the Muslim majority populated countries.

Keywords: *Maqāṣid al-Sharī'ah*, Sport, Muslim participation, content analysis

Abstrak

Penyertaan komuniti Muslim dalam aktiviti kesukanan tidak pasti dapat dielakkan. Dalam setiap kehidupan manusia, sukan dianggap sebagai alat untuk menyatukan umat manusia bersama-sama; sebagai satu mekanisme untuk mendidik orang ramai, terutamanya di institusi pendidikan dan sebagai platform untuk proses sosialisasi. Dari perspektif perubatan, aktiviti sukan juga dapat meningkatkan kesihatan fizikal dan psikologi. Walau bagaimanapun, sukan ini telah direka oleh peraturan-peraturan yang kebanyakannya menghalang proses untuk orang-orang Muslim daripada menyertainya. Serupa dengan entity-entiti lain dalam budaya, sukan telah mengalami proses sekularisasi yang merupakan salah satu prinsip asas proses membaratkan (westernization) yang mempunyai pengaruh yang besar dalam penyertaan sukan dalam kalangan orang-orang Muslim terutamanya pada era Revolusi Perindustrian keempat (IR 4.0). Oleh itu, penggunaan konsep *Maqāṣid al-Sharī'ah* dalam sukan adalah besar sehingga setiap Muslim mengamalkan kerana ia masih belum dapat secara tuntas dikaji. Kertas ini bertujuan untuk menjelaskan peranan *Maqāṣid al-Sharī'ah* dalam konteks sukan dan penglibatan Muslim. Ia juga menyingkap cabaran-cabaran yang dihadapi oleh mengamalkan Islam ketika terlibat dalam sukan. Untuk mendapatkan maklumat penting bagi kertas ini, kami mengumpulkan bahan-bahan daripada data sekunder, terutama daripada artikel dan monograf terpilih. Analisis kandungan telah dijalankan untuk melihat perbezaan pendapat mengenai isu-isu tersebut. Kajian ini mencadangkan bahawa penyelidik Muslim telah mengabaikan pengajian berkaitan sukan dan agama. Penulisan ini juga mendedahkan bahawa skop *Maqāṣid al-Sharī'ah* adalah sangat eksklusif. Selain itu, pengamalan cara hidup Islam dalam konteks sukan hari berdepan cabaran-cabaran baru yang memerlukan perbincangan analitikal dan tafsiran daripada pakar-pakar. Pada dasarnya, artikel ini dilihat memberi sumbangan yang praktikal kepada pihak berkuasa yang berkaitan sukan dan pendidikan, terutamanya di negara-negara majoriti penduduknya adalah Muslim.

Kata kunci: Maqāṣid al-Sharī'ah , sukan, penglibatan Islam, analisis kandungan

INTRODUCTION

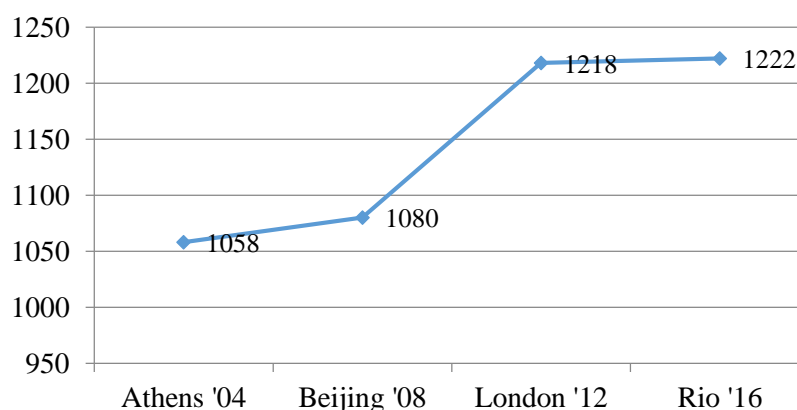
The importance of sport in human existence has evolved and budged throughout many centuries. It is considered as a part of fundamental human right (ONGs as cited in Abd Rahim, Mohamad Diah & Aman, 2018, pp. 143 - 144). During the ancient time, sports activities have been solely the tool to portray a physical attribute and strength among

people from different places and civilization (MacAuley, 1994; Scambler, 2005; Kyle, 1983). Therefore, in respect of sport, as a yearly ritual, the war that occurred between them have stopped regarding the activities. Nowadays, the system of sport has become more complex as sport has become multi-dimensional (Coakley, 2017). Thus, the role of sports has changed from solely physical to a significantly socialized programme that benefits not only an individual but also those around them. Therefore, it is substantial for us to understand the sports system that generally is implemented around the world that is, sports for all, and sports for the elite.

The ‘Sport for all’ and ‘Sport for the elite’ (Khoo, 2005; Aman, 2015) are ubiquitously celebrated worldwide apart from respective national leisure policies, which also include the non-sports activities (Aman, 2015). The concept of ‘Sport for all’ is associated with leisure, play, game, and physical activities that provide health benefits. The programme aims to embrace participating in sports apart from enhancing the health of citizens (Cousineau, 1998). Whereas, the notion of ‘sport for the elite’ refers to the participation (of athletes) in an exclusive and much structured as well as competitive in nature. Since sports activities have been the agenda for all nations, Muslim participation in such activities is inevitable. In schools, sports activities have been manifested in the curriculum of physical education as well as sports science. Sports activities in schools to have benefited those who have interest in competing with others and thus widen the opportunity to those who participate to gain merit in pursuing higher education, at least in the context of Malaysia (Abd Rahim & Mohamad Diah, 2019). The privilege of participating in a sports programme is also offered to people with disabilities as they also employ similar sports system.

In reality, the Muslim majority of populated countries have participated immensely in many sports programs globally. Although their participation does not reflect the involvement of Muslim (some of the athletes of Muslim majority populated countries are non-Muslim), their engagement in global sports is substantial and evolved throughout the years, and is making a high impact to their countries. The number of athletes from the Muslim majority populated countries who participated in the Olympic Games is indicated in Table 1:

Table 1: OIC nations athletes competing in Olympics (2004-2016)



Note: Data of Athletes (Muslim majority populated countries) from Olympic (2019)

In this paper, due to the nature of the modern sport, which has secularised and liberalised, a proper guideline should be proposed by looking at the relevant verses of the *al-Qur’ān*, *Hadith*, and as the jurists. It aims at clarifying the role of *Maqāsid al-Sharī’ah* in the context of sport and Muslim participation. It also examines potential

challenges facing by practicing Muslim while participating in sports. Hence, we have articulated two research questions as a guideline for this paper:

Research Question 1 (RQ1): What is the role of *Maqāṣid al-Sharī'ah* in the sporting context of the Muslim participants?

Research Question 2 (RQ2): How do the Muslim participants adapt the potential challenges of participating in a sport while embracing *Maqāṣid al-Sharī'ah*?

LITERATURE REVIEW

The discourse of Sport: The wisdom from the *al-Qur'ān*, and *Hadith*

The *al-Qur'ān* and *Hadith* have been given to humanity as a source of guidance in every aspect of life. Although the manifestation of sport is not indicated in the *al-Qur'ān*, Muslim should use their intellectual faculty in deriving the wisdom of *al-Qur'ān* and *Hadith* in the sporting context. First of all, in the *al-Qur'ān*, if sports activities are associated with physical activities, the ibadah such as prayer, fasting, and performing hajj should be regarded as having sporting elements. These practices of ibadah are the form of worship that obligatory to human (al-Matroudi, 2004) and fit the purpose of the creation of man (and Djin) in this universe (*al-Qur'ān*, *Aḍ-Ḍāriyāt* 51:56). Secondly, the wellness of the physical body is assured through participation in sports activities. By having an excellent physical shape, a human can overcome the threat from their surrounding (8:60). Thirdly, the creation of human being is unique as we have been awarded intellectual, physical, spiritual and emotional competencies, which are vital in the practise of sport (*al-Qur'ān*, *At-Tīn* 95:4, *Al-Hijr* 15:29, *As-Sajdah* 32:9). Finally, it is possible to meet people of different races and nationalities through sport. In the case of Olympic sport and other mega sports events around the world, we could witness the participation of Muslim participants along with other athletes. Their involvements are embracing the wisdom of *al-Qur'ān*, as stated in *Al-Hujurat* 49:13. These *Qur'ānic* ayah has been supported by the *hadith* that urges Muslim to be physically active (Muslim, *Sahih Muslim*, *Hadith* no. 2664). Therefore, few sports such as foot racing, wrestling, archery, spear play, horseback riding, and hunting are recommended to Muslim, based on the prophetic Sirah (al-Qaradawi, 1999).

Sport and the wisdom of Islamic Jurists

As the Muslim way of life is governed by revelation, and logics, the determining factors of their actions are based on these three principles namely, (i) the lawful – *ḥalāl*, (ii) the prohibited – *ḥarām*, and (iii) the detestable – *makrūh* (al-Qaradawi, 1999, Maishnu, 2009, Marwat, Zai-ul-islam, Wassem & Khattak, 2014, Sanchooli, 2016). Al-Qaradawi (1999), in particular, noted 11 necessary regulations of *ḥalāl*, *ḥarām*, and *makrūh*. First, the permissibility of things - everything in principal is lawful unless stated clearly in the revelations either *al-Qur'ān* or *Hadith* (*al-Qur'ān*, *Al-Baqarah* 2:29, *Al-Jāthiyah* 45:13, *Luqmān* 31:20). Second, *ḥalāl* and *ḥarām* are Allāh's right – no other entities have the right to make things lawful or prohibited (*al-Qur'ān*, *Ash-Shuraa* 42:21, *At-Taubah* 9:31). Third, approving *ḥarām* and prohibiting *ḥalāl* is considered the act of shirk. Fourth, impurity and harmfulness – everything that made lawful and prohibited for various reasons (*al-Qur'ān*, *al-An'ām* 6:146, *An-Nisā* 4:160-161). Fifth, *ḥalāl* is sufficient, and *ḥarām* is insufficient (superfluous). Sixth, things favor to *ḥarām* is *ḥarām*. Seventh, misrepresenting *ḥarām* as *ḥalāl* is *ḥarām*. Eighth, good intentions never make *ḥarām* as *ḥalāl*. Ninth, avoiding doubtful things. Tenth, *ḥarām* applies to everyone. Eleventh, the needs edicts exemptions (*al-Qur'ān*, *Al-Baqarah* 2:173, 85, *Al-*

Mā'idah 5:6, *An-Nisā* 4:28). Hence, in the context of Muslim participation in sports activities, these principles should be observed.

***Maqāṣid al-Sharī'ah* and *Maṣlaḥah* about sport**

The plural term of *Maqāṣid* denotes principles, purposes, goals, ends, and objectives. In the milieu of this paper, we contextualise the understanding of objectives of the Islamic regulations in sports activities. Therefore, the dimensions of *Maqāṣid*, in general, should be explained before one can relate to the sports context.

There are plenty of theories related to *Maqāṣid* as they developed through the centuries. The classical approach of *Maqāṣid* is threefold: (i) *ḍarūrāt* - requirements, which is vital for human existence (ii) *hājiyāt* - needs, and (iii) *taḥsīniyyāt* - extras (Auda, 2007). In a more contemporary and practical model of *Maqāṣid*, it has been further elucidated to another three dimensions, namely; general, specific, and partial *Maqāṣids* (Auda, 2007). For *ḍarūrāt*, it has also been categorised into; faith, soul, wealth, mind, offspring, and honour (Auda, 2007, Al-Qaradawi, 1999). In sport, according to the classical model, the participation of Muslim can be associated with *ḍarūrāt* as sports activities promote physical wellness, which is a pre-requisite to obtaining good soul and mind. In the case of minority athletes of Refugee Team who competed in Olympic Rio 2016, the sport has proven to be the platform to re-install dignity and honour (Abd Rahim & Mohamad Diah, 2018). For professional Muslim athletes, sports is lucrative.

The ubiquitous and multidimensional phenomena of sports are inexorable. Therefore, sports served various *Maṣlaḥah* based on empirical research. It is evident that sport has been used to obtain physical, psychological, and social wellbeing (Van Bottenburg, 2002; Shephard, Kavanagh, Mertens, Qureshi, & Clark, 1995; MacDonald, Côté, Eys, & Deakin, 2011). Besides, sports activities have also promoted inclusion (Abd Rahim & Mohamad Diah, 2018; Kelly, 2015) and triggered an extraordinary impact on mental health (Edwards, 2015).

METHODOLOGY

For this paper, we employed a qualitative content analysis of secondary sources as this study is descriptive in nature. Therefore, we obtained meaningful information about Islam, *Maqāṣid al-Sharī'ah*, and sport by referring to *al-Qur'ān* commentary, related *ḥadīth*, and current research articles that adopted the principle of *Maqāṣid al-Sharī'ah* in their writing. Also, we have examined relevant information on similar reports from various databases, especially from the Scopus and Web of Science in attaining the primary thought of this discourse.

FINDINGS

The study reveals two substantial results that are; (i) sports study and religion are neglected area of research among Muslim scholars, and (ii) the scope of *Maqāṣid al-Sharī'ah* in research is exclusive.

Sports study and religion are neglected areas among Muslim scholars

For the past decades, there are a plethora of sport-related studies among Muslim scholarships. However, those in social studies and humanities (and theology) were somehow missing their radar from sports circle. The Western scholars, on the other hands, shown incredible interest in studying Muslim participation in sport, over the years and regularly used the term Islam and Muslim, interchangeably, in their research. Their seriousness is evident through series of studies conducted by Sfier (1985), Walseth and Fasting (2003), Dagkas and Benn (2006), Hamzeh and Oliver (2012), Ahmad (2011), and Benn and Psfister (2013). Thus, the attempt to study the content of Islamic teaching and sport isolated. Indeed, the present research of sports in relation to Muslim and sport are focusing on women and their status as minority in non-Muslim majority populated countries as indicated in the study piloted by Zaman (1997), Dagkas and Benn (2006), Hamzeh and Oliver (2012), Ahmad (2011), Dagkas, Benn, and Jawad (2011), Benn and Psfister (2013), Amara (2013), Walseth (2006, 2016). Additionally, there are also several studies conducted in Muslim majority context headed by Walseth and Fasting (2003) and Galimov (2016). Among Muslim scholars, there are attempts to study sports (and physical activities) from the view of Islamic teaching as indicated in studies conducted by Tomar (2018), Md Ismail (2018), Sanchooli (2016), Marwat, Zia-ul-islam, Waseem, and Khattak (2014), Mohd Nasir et al. (2016), Ibrahim (1982). These studies are taking into consideration the perspective from the revelation of *al-Qur'ān* and *Hadith*.

The scope of *Maqāṣid al-Sharī'ah* in research is exclusive

Apart from the trend in sport-related research in scholarships context, the finding also discovered that the subject of *Maqāṣid al-Sharī'ah* is exclusive and confined presently in few disciplines. In the field of economics and management, for instance, there are various studies that linked the importance of this field to *Maqāṣid al-Sharī'ah* as studied by Alam, Hassan, and Said (2015), Arsad, Ahmad, Fisol, Said and Haji Othman (2015), Esen (2015), Othman, Mohd Taha and Othman (2015), Rosly (2013), and Dusuki and Abozaid (2007).

Furthermore, the focus of *Maqāṣid al-Sharī'ah* has also been happening in the area of education and psychology through the research organised by Mohamad, Karim and Mat Ali (2017), Farooq and Ssekamanya (2018) and Sulayman (2014). There are also few studies of *Maqāṣid al-Sharī'ah* in the context of science and technology as initiated by Saifuddeen, Abd Rahman, Isa and Baharuddin (2013), Saifuddeen, Wei, Ibrahim and Khotib (2013), Amin et al. (2011).

In the area of law, legal researchers have connected the aspect of *Maqāṣid al-Sharī'ah* (Md Ismail, 2018; Shukor, 2017; Mohd Yusob, Salleh, Haron, Makhtar, M. Asari & Jamil, 2015) and sport (Md Ismail, 2018; Shukor 2017). Though those studies only concerned the aspects of the legal right of clothing attire in sport, it is much related to the element of *Maqāṣid al-Sharī'ah*.

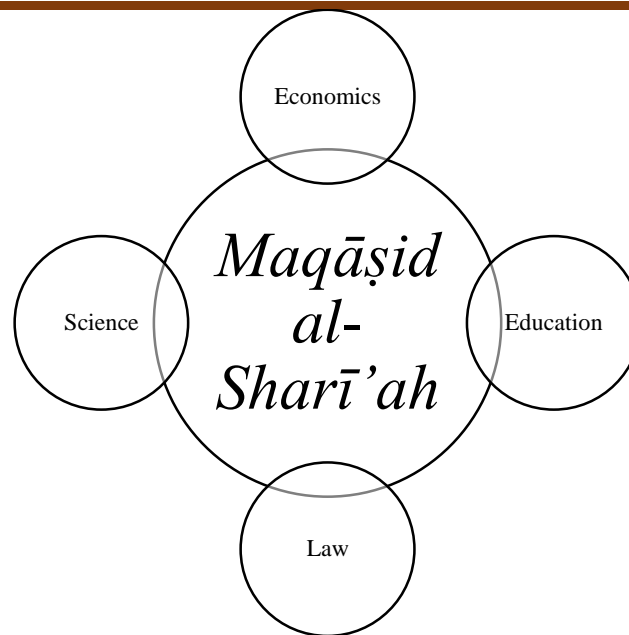


Figure 1 The current approach of *Maqāṣid al-Sharī'ah* in various research areas

DISCUSSION

It is vital to note that Muslim in the context of this paper is referred to the practising Muslim who observed their daily religious rituals and steadily embraced the sunnah of the Holy Prophet. At any level of participation in sport (either in sport for all or sport for the elite), the observation of *Maqāṣid al-Sharī'ah* is substantial, especially in the context of *ḥalāl*, *ḥarām* and *makrūh*. The consideration is not in the case of those Muslim who are living in the Muslim minority areas, where they might find it challenging to fulfil their sports need under the spirit of *Maqāṣid al-Sharī'ah*.

There is a need to further improve the scholarships in sport, especially concerning religion as Muslim viewed other life entities inseparable with faith. The participation of Muslim in the sports programme, as mentioned earlier, is inevitable, especially among school children. Secularisation has embedded in a sporting system and much to the contrary of the regulation of the Muslim Jurists. Therefore, sports regulation need to contextualise the needs of Islamic teachings. The involvement of Muslim in a few sensitive sports, especially gymnastics and swimming required more considerable modification of International standard rule if they wish to see more engagement of Muslim participants, especially women. Perhaps, the cultural barriers that prevent Muslim from participating in particular sport could be rectified through a series of academic advocacies and lectures organised by related stakeholders. Presently, the participation of Muslim athletes, especially women, for example, in some sports, are relatively low due to this issue.

There is also a significant need to address research related to sport and religion. To materialise this matter, all Muslim universities must allocate budget for research in this area. The area of sports nutrition and sports attire (fashion) should be given a priority alongside with the Islamic aspects of sports that focused from the area of *al-Qur'ān* and Sunnah, Usuluddin, as well as Fiqh and Usul-Fiqh. All these research are potentially contributed to the shariah compliance sports system in society. In fact, through the empowerment in the research culture of sport and religion, it can support the needs of Muslim who are culturally hindered from participating in sports.

Nowadays, to make it relevant, sport should be seen in line with the current Industrial Revolution (IR) 4.0 discourse. IR 4.0 has a significant effect on society, in particular, business and governance (Schwab, 2017). It also benefited those in visual and digital sectors (Posada et al., 2015; Charlie & Paitoon, 2017), and considered paramount for big data businesses (Lee, Kao & Yang, 2014) as well as manufacturing and engineering line (Drath & Horch, 2014; Sommer, 2015; Hermann, Pentek & Otto, 2016). In facing IR 4.0, it is an excellent opportunity to advocate sports product, which is shariah compliance. The sports attire which is Muslim-friendly can be a real investment throughout the OIC or Muslim majority populated countries around the world. It is possible to purchase those products through online as this is one of the IR 4.0 features as indicated by Schwab (2017):

The Fourth Industrial Revolution has the potential to raise global income levels and improve the quality of life for populations around the world. To date, those who have gained the most from it have been consumers able to afford and access the digital world; technology has made possible new products and services that increase the efficiency and pleasure of our personal lives. Ordering a cab, booking a flight, buying a product, making a payment, listening to music, watching a film, or playing a game-any of these can now be done remotely

(1)

CONCLUSION

In a nutshell, the principle of *Maqāṣid al-Sharī'ah* is substantial in all aspects of Muslim's life. It is due to the considerable evidence that sports could bring benefits to the wellbeing of its participants. It has been supported by the proof from revelation (*al-Qur'ān* and *Hadith*) as indicated in the early part of the paper. The study has, however, discovered how Muslim scholarships neglected the area of religion and sports as opposed to other sports-related research. It is also found that the codes of *Maqāṣid al-Sharī'ah* are essential and exclusive based on the principles of *ḥalāl*, *ḥarām* and *makrūh*, and further elaborated by 11 more sub-principles in guiding the Muslims in their daily activities. In a context of academia, however, the aspect of *Maqāṣid al-Sharī'ah* has been confined to the areas of economics and management, law, education, and science. It indeed has given more ample opportunities for future Muslim scholars to explore the field of religion and sport in the context of *al-Qur'ān* and *Hadith*.

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