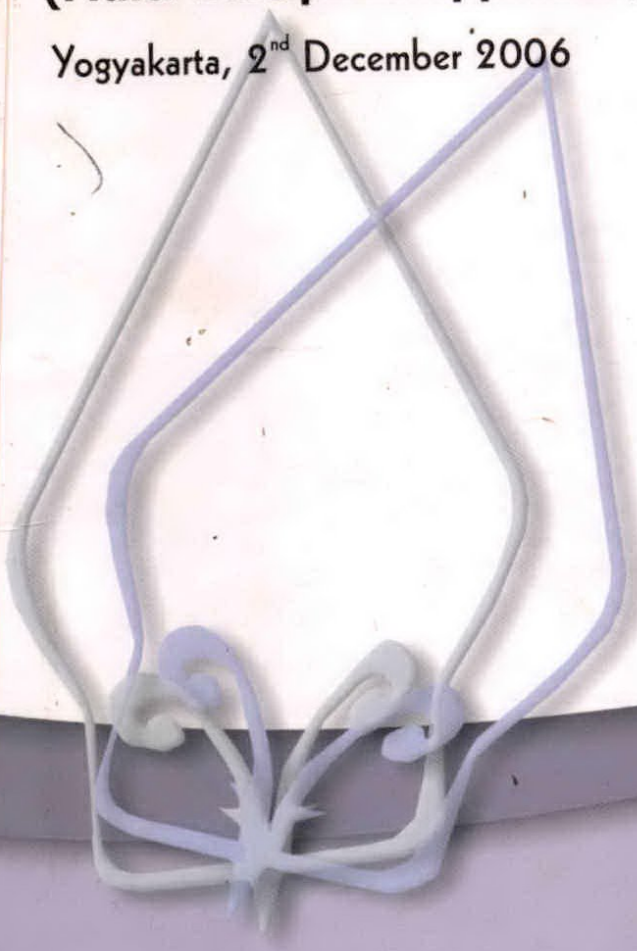


Proceeding

International Joint Seminar

**Muslim Countries and Development :
Achievements, Constraints and Alternative Solutions
(Multi-Discipline Approach)**

Yogyakarta, 2nd December 2006



Organized by:



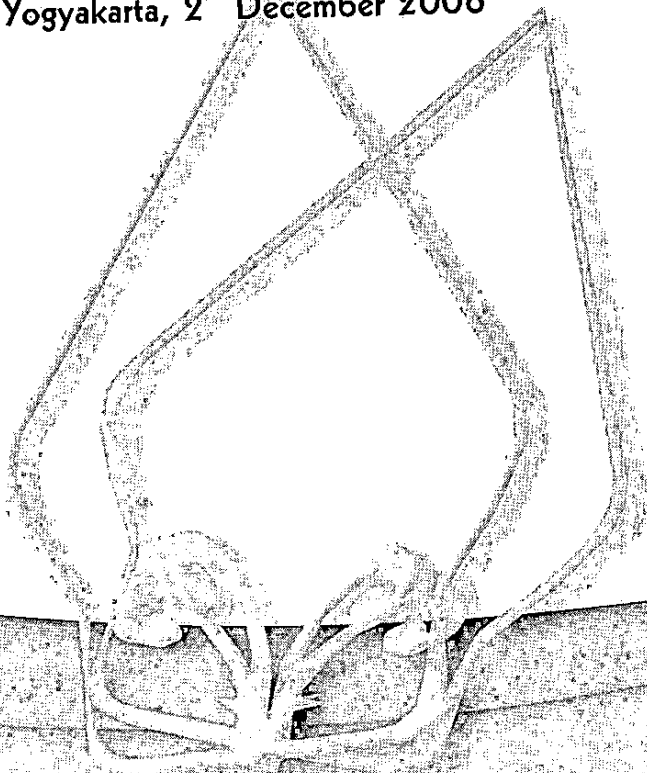
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Universitas
Muhammadiyah
Yogyakarta



International
Islamic
University
Malaysia



Education and
Cultural Attache
Embassy of The Republic
Indonesia in Malaysia

**MESSAGE FROM THE RECTOR OF
UNIVERSITAS MUHAMMADIYAH YOGYAKARTA (UMY)**

Assalamu'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT, Lord of the world. Peace and blessings on Muhammad SAW, His Servants and Messenger.

First of all, as the rector of Universitas Muhammadiyah Yogyakarta (UMY), I would like to welcome to the honourable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers, postgraduate students of International Islamic University Malaysia (IIUM), and all participants in this joint seminar.

Academic cooperation between UMY and IIUM started several years ago. The cooperation between us is based on a solid foundation; both us are Islamic universities having same missions to develop Islamic society, to prepare future generations of Islamic intellectuals, and to cultivate Islamic civilization. In fact, improving academic quality and strengthening our position as the producers of knowledge and wisdom will offer a meaningful contribution to the development of Islamic civilization. This responsibility is particularly significant especially with the emergence of the information and knowledge society where value adding is mainly generated by the production and the dissemination of knowledge.

Today's joint seminar signifies our attempts to shoulder this responsibility. I am confident to say that this joint program will be a giant step for both of us to open other pathways of cooperation. I am also convinced that through strengthening our collaboration we can learn from each other and continue learning, as far as I am concerned, is a valuable ingredient to develop our universities.

I sincerely wish you good luck and success in joining this program

Wassalamu'alaikum Wr, Wb.

Dr. Khoiruddin Bashori

Rector, UMY

**MESSAGE FROM THE RECTOR OF
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)**

Assalamu'alaikum warahmatullahi wabarakatuh

In the name of Allah, the most Gracious and the most Merciful. Peace and blessings be upon our Prophet Muhammad (S.A.W).

First and foremost, I felt honoured, on behalf of the university to be warmly welcomed and to be given the opportunity to work hand in hand, organizing a respectable conference. Indeed, this is a great achievement towards a warmer bilateral tie between the International Islamic University Malaysia (IIUM) and Universitas Muhammadiyah Yogyakarta (UMY) after the MoU Phase.

I would also like to express my heartfelt thanks to Centre for Postgraduate Studies (CPS), Postgraduate Students Society (PGSS), contributors, paper presenters, participants and our Indonesian counterpart for making this program a prestigious event of the year.

This educational and cultural visit is not only an avenue to foster good relationship between organizations and individuals and to learn as much from one another but a step forward in promoting quality graduates who practices their ability outdoor and master his or her studies through first hand experience. The Islamic platform inculcated throughout the educational system namely the Islamization of knowledge, both theoretical and practical, will add value to our graduates. This comprehensive excellent we strived for must always be encouraged through conferences, seminars and intellectual-based activities in line with our lullaby: The journey of a thousand miles begin by a single step, the vision of centuries ahead must start from now.

My utmost support is with you always. Looking forward to a fruitful meeting.

Ma'assalamah

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Syed Arabi Iddid

Rector, IIUM

**MESSAGE FROM EDUCATION AND CULTURAL ATTACHE
EMBASSY OF THE REPUBLIC OF INDONESIA
KUALA LUMPUR**

Assalamu 'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT. This is the moment where implementation of MoU between Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University Malaysia (IIUM) comes in the form of action by organizing this Joint Seminar. The efforts of both sides to implement the MoU are highly appreciated, especially, in the context of which both universities effort to enhance the quality of education.

Substantially, I believe that this Joint Seminar will bring many benefits. In term of the development of knowledge, it is a means for developing academic quality, for exchanging of information on academic development, as well as for constructing intellectual atmosphere at both universities. In term of international relations, both universities have taken part in increasing close relationship between Malaysia and Indonesia. RUM and UNY as well are using 'soft power' to increase bilateral relations among citizens which brings a lot of benefits for both nations.

Therefore, I hope that both RUM and UMY can make use of this program as a 'kick-off' for other programs in the future, especially in using UMY's vast networks with other Muhammadiyah Universities in various cities in Indonesia as well as IIUM's network. The support of IIUM for UMY also means a progress for IIUM and UMY. I hope such joint program will continue in future for betterment of both Indonesia and Malaysia. Embassy of the Republic of Indonesia in Kuala Lumpur will always support these efforts.

To our honorable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers and students of IIUM, I warmly welcome you to Yogyakarta. I hope you enjoy your stay in the cultural city of Yogyakarta.

Finally, as the Attache of Education and Cultural, Embassy of the Republic of Indonesia, Kuala Lumpur, I sincerely wish you good luck *and a successful program with unforgettable memories.*

*Wabillahit Taufiq Wal Hidayah
Wassalamu 'alaikum warahmatullahi wabarakatuh.*

M.Imran Hanafi

Education and Cultural Attache, Embassy of the Republic of Indonesia

MESSAGE FROM DEAN CENTRE FOR POSTGRADUATE STUDIES

Assalamu'alaikum warahmatullahi wabarakatuh

Praise be to Allah. May the peace and blessings of Allah be on the last prophet and messenger, our master Muhammad and on his household and companions. It is a great privilege for me to foreword this message to this wonderful event that is jointly organized by the Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University (IIUM).

First and foremost I would like to record my special gratitude to management of Universitas Muhammadiyah Yogyakarta for their co-operation.

In order to obtain comprehensive excellence, the Centre for Postgraduate studies has always facilitates postgraduate students of the university to achieve the highest quality in their academic work. This seminar is one of the many programs that Centre for postgraduate studies has to ensure quality graduates.

I would therefore like to thank all the participants and programme coordinators who have worked hard to realize this event.

May Allah SWT shower His blessing upon us.

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Wan Rafei Abdul Rahman
Dean, Centre For Postgraduate Studies

**MESSAGE FROM THE ACTIVE
PRESIDENT OF POSTGRADUATE STUDENTS'**

Assalamu'alaikum warahmatullahi wabarakatuh

On behalf of Postgraduate Students' Society (PGSS), my gratitude and appreciation to our beloved Dean of Studies, the Embassy of Indonesia in Kuala Lumpur, Muhammadiyah Yogyakarta and the organizing committee of IIUM and the Universitas Muhammadiyah Yogyakarta for their huge success. Postgraduate Students' Society (PGSS) under the supervision of the Center for Postgraduate Studies (CPG) is pleased to host this event.

As I strongly believe that the initial stages of unity are the key to building the new generation, who will represent the future more, such programs, not only achieve the mission of our universities but to achieve the global mission and vision. Therefore, I believe today, we have to have understanding and then only we can appreciate our diverse cultures. We should acknowledge the different strengths and weaknesses through knowledge in this age of information. I am sure this joint seminar will initiate unity among the future generations along with integrating them.

Thank you,

Mohd Nabi Habibi

Active President Postgraduate Students' Society (PGSS)

MESSAGE FROM PROGRAM DIRECTOR

Assalamu'alaikum warahmatullahi wabarakatuh.

Praise be to Allah. May the peace and blessings of Allah be on the last Prophet and Messenger, our master Muhammad and on his household and companions.

Honestly speaking, we are pleased to be trusted by Postgraduate Students' Society (PGSS) and Centre for Postgraduate Studies (CPS) to organize the programme named Educational and Cultural Visit to Yogyakarta, Indonesia. For this, We express our gratitude to the management of both PGSS and CPS. This programme is of immense value. It has the potentials to promote intellectual endeavor, develop leadership capabilities and enrich cross-cultural understandings. We sincerely believe and hope that program of this kind will be organized in a regular fashion in future.

It is a great privilege for us to play twofold role in organizing this event: *as a host* and *as guest*. In fact, this is a fascinating experience to manage this event. Since our inception here, we have found meaningful interaction of students in an interweaving of cultures into complicated, yet beautiful, embroidery of social fabric. We are proud to say that this dearly loved university has produced graduates of high quality, who are distinct from those of the local universities.

Finally, we wish to express our special thanks to Bapak M.Imran Hanafi, Education and Cultural Attache of Indonesian Embassy, Bapak Herdaus, S.H., Assistant of Immigration Attache of Indonesian Embassy, Bapak Tharian Taharuddin for their immensely valuable assistance and co-operation in making this program a success. I sincerely appreciate all local committees at Yogyakarta, the colleagues and program coordinators and committee members who worked diligently to materialize this event. We wish to pass on good wishes to the PGSS for their valuable efforts it expended for this event.

May Allah s.w.t shower His blessing upon us.

Wassalam,

Nasrullah

Programme Director

Todi Kurniawan

Co-Programme Director

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Prevention of HIV/AIDS in Malaysia in The Light of *Qur'anic* Solutions: The Role of Irk Students of International Islamic University Malaysia

Asmawati Muhamad*, Israr Ahmad Khan
Kulliyah of Islamic Revealed Knowledge and Human Sciences,
International Islamic University Malaysia, Jalan Gombak

Abstract

*The entire world is now suffering from so many fatal problems. One of the most such serious problems is HIV/AIDS. It is not only a very serious medical phenomenon but it is also a grievous problem from ethical perspective. According to Professor Dr. Adeeba Kamarulzaman, the Malaysian AIDS Council (MAC) president, between 1986 and June 2005, a total of 62,597 men were infected with HIV and 9,106 men were diagnosed as AIDS patients in Malaysia. Most of the HIV-positive men are young adults aged between 20 to 29 years. Women, on the other hand, 4,841 were HIV-positive and 938 were living with AIDS. For the worldwide occurrence, it was estimated that there were 1,600 new HIV infections per day, which corresponds to 10 infections per minute. Prof. Dr. Mohd. Kamal Hassan, in one of his speeches said, "Religious authorities and community leaders must be the catalyst to transform the response to HIV/AIDS. We can no longer deny the fact that HIV/AIDS is a growing problem in Muslim communities. Religious leaders, therefore, have the moral duty to be proactive and not remain as spectators." This paper will suggest and explain Qur'anic alternative solutions to be implemented, i.e. the importance of instilling faith and performing prayer, abstinence from shameful deeds, cleanliness of both physical and spiritual dimensions, and use of *layyibÉt*. These measures may curb the spread of HIV/AIDS. The paper will highlight that the measures that are being adopted by Malaysian or world AIDS organizations may not be sufficient to control the problem.*

Keywords: HIV/AIDS; *Qur'anic* Solutions; Islamic Perspective; Student's Role; Prevention; Religious Leaders.

Introduction

The *Qur'Én* contains the messages of Allah to mankind. It is the message from God to man and therefore of utmost importance to us. In one of its messages it says: 'O mankind! There hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a guidance and mercy'.¹ Thus, the *Qur'Én* serves as a source of solutions for his problems whatsoever. The *Qur'Én* likewise can help man contain the devastating global ailment in this age, i.e. HIV/AIDS. Primary prevention in HIV/AIDS means proactive steps to reduce or eliminate the undesirable condition in unaffected populations. In this paper, the researcher proposes to mobilize the role of IRK students in HIV/AIDS prevention programme through implementing their theoretical knowledge in Islamic studies into practical actions based on *Qur'Énic* instructions.

AIDS (Acquired Immune Deficiency Syndrome) was first reported in the June 5, 1981, edition of Morbidity and Mortality Weekly Report, a publication of the Centers for Disease Control (CDC), United States.² More widespread medical attention developed somewhat later. Malaysia is one of the many developing nations, which faces the HIV/AIDS problem. The first four cases in this country were discovered in 1986. According to the Ministry of Health, until the end of 2002, HIV (Human Immunodeficiency Virus) has infected some 51,200 people and over 5600 people have already died. Surprisingly most of the people infected with HIV/AIDS caused by intravenous (IV) drug user are Muslims.³

Currently, the rise in HIV cases in Malaysia is alarming. The statistics show that the number of intravenous drug addicts infected with HIV is growing, and previous efforts at prevention, raising awareness and rehabilitation have not been "very effective". Even so, during the Second International Muslim Leaders' Consultation on HIV/AIDS in Kuala Lumpur, 19-23 May 2003, Datuk Hj. Mohammad Shahir Hj. Abdullah, the Director of Malaysian Islamic Development Department (JAKIM) said there was still lack of awareness about HIV/AIDS issue in the Muslim community, organizations, institutions and religious personnel. Therefore, their involvement to prevent and control this problem seems to be very limited and unsatisfactory.⁴

Unfortunately, despite the promises and claims made in the Second International Muslim Leaders' Consultation on HIV/AIDS, three years ago, the practical role of religious leaders in addressing the HIV/AIDS problem is still very poor. There seems to be certain reasons behind this indifference. Pertaining to the responsibilities of religious personnel in curbing the spread of HIV/AIDS in Malaysia, the researcher seeks to highlight IRK students as the agents of change. It is hoped that HIV/AIDS prevention and control measures, in the light of *Qur'Ēnic* instructions will address the issue from a different perspective.

Prof. Dr. Mohd. Kamal Hassan, in one of his speeches said, "*Religious authorities and community leaders must be the catalyst to transform the response to HIV/AIDS. We can no longer deny the fact that HIV/AIDS is a growing problem in Muslim communities. Religious leaders, therefore, have the moral duty to be proactive and not remain as spectators.*"⁵ IRK students may take the initiative in playing their part in curbing the problem of HIV/AIDS, the seriousness of which has been highlighted by Prof. Dr. Mohd. Kamal Hassan.

This paper will present the findings of data analysis on the role of IRK students in HIV/AIDS prevention. For the first section, this paper discusses briefly about HIV/AIDS prevention measures which have been implemented by Ministry of Health and Malaysian AIDS Council (MAC) in Malaysia. This is followed by the findings of data analysis based on the survey conducted among sample of the study.

Definition and Understanding of HIV/AIDS Transmission

Mystery and questions of microbes that severely attacked immune systems of homosexual men in USA 1981 found the key answer of its name, when *Science* magazine published an article about HIV in 1983. This virus that causes AIDS was discovered almost simultaneously by Luc Montagnier of the Pasteur Institute in Paris, and Robert Gallo from the National Institute of Health in the United States.⁶ HIV stands for human

immunodeficiency virus. Organism human immunodeficiency virus (HIV) is either type 1 (HIV-1) or type 2 (HIV-2).⁷ HIV-1 is widely spread throughout the world, while HIV-2 which is less common and less harmful version is largely restricted to West Africa. It belongs to a type of virus called retrovirus. The presence of antibodies to HIV in the blood is a sign of someone gets HIV infection. These antibodies do not destroy the virus, unless serve as markers of infection.⁸

AIDS, a scared disease for many people is an acronym of Acquired Immune Deficiency Syndrome. It was first discovered by medical doctors from United States in 1981, prior to the identification of its virus, HIV itself. To be specific, the first case was found in San Francisco which is popular with the gay community live there. A group of male patients who were young homosexual men found to have unusual infections that usually happened to person with immunodeficiency and old individuals. These patients got infected with *Pneumocystis carinii* pneumonia (PCP), a lung infection, some of them had Kaposi's sarcoma, a dreadfully rare skin tumor, and also other rarely encountered opportunistic infections.⁹

Since the earlier cases of these symptoms were diagnosed among homosexual men, this illness was referred as GRID – gay related immune deficiency. Later on, it was widely spread in public as 'gay plague' for it was relatively associated with this population of homosexual males.¹⁰ However, as the number of HIV/AIDS cases increased and the patients come from other populations also like drug addicts, women and children, it was acknowledged that AIDS can be transmitted from one person to another via its specific transmission routes. Experts in this area of studies have explained that anyone can be at risk of HIV infection or affection, based on certain risk factors. Nevertheless, persons who seemed to be at high risk of HIV infection are homosexual partners, people who involved in promiscuous heterosexual or free sex relationship, injecting drug users, persons who received blood or blood products prior to 1985, and infants born to HIV-infected mothers.¹¹

Researchers found that the incubation period of HIV to full-blown AIDS ranges from 1 to 18 years with a mean of 10 years. During this "asymptomatic decade", the infected individual may feel perfectly healthy, have no symptoms whatsoever, and yet still carry the HIV in his or her immune system. With such a slow development of this infection to become apparent, chances of spreading this virus without realizing it, is relatively higher. Thus, the epidemic will last about 100 years and over if an effective intervention is not instituted. On the other hand, in prenatal infection, the incubation period is often shorter than 12 months. The disease developed much quickly in a child that is why most of children died before they reach age of 15 years.¹²

To date, there is no proven medication to cure AIDS, or a single treatment that could remove HIV from the human body or reverse the damage done by HIV to the immune system. Moreover scientists efforts on finding an effective vaccine to prevent new infections still on laboratory test and investigations. At present, the available medical treatment for HIV/AIDS concerns on three aspects; attacking the virus itself, strengthening the immune system, and controlling AIDS-related cancers and opportunistic infections. In fact, these three types of treatment have achieved major improvement since the beginning of the epidemic. Thus, the lives of HIV/AIDS patients in developed nations particularly can be prolong and their health quality improved. Besides, vertical infection that is from mother to child can be reduced as well.¹³

Regarding Webber's point of view, the Western countries particularly Europe has been demonstrating a worrying pattern in HIV infection rate. Despite the availability of antiretroviral (ARV) therapy, the cases keep on increasing. He concluded that the advantage of ARV therapy has been prolonging the life of HIV-positive people, while at the same time has negative effect to increase the risk of HIV transmission to others. He also argued that the availability of treatment has been reducing the fear of infection and consequently westerners feel safe to practice "more risky behavior".¹⁴

In short, HIV can spread in public silently since it is transmitted to ones body without pain, being dormant for some time until it will gradually defeated human immune system and comes to its fatal stage, i.e. AIDS. It has been survived for more than two decades and keeps on making progress if awareness among public to address this phenomenon still mild. It is crucial need to prevent HIV/AIDS by offering solutions to its primer transmission routes namely promiscuous sex, homosexual practice and injecting drugs among drugs addicts. These behavioral problems are mainly associated with young people, who get influenced by negative values from secular norms. Thus, religious and moral teachings should be the focal contents to be imparted in AIDS awareness and educational programme. To make this approach successfully delivered to public, collective efforts from all parties especially mobilizing the role of university students who are majoring in Islamic studies would be much practical.

HIV/AIDS Prevention Measures in Malaysia

Malaysia is one of the Southeast Asian countries which have been affected by this global plague in mid 80s. The first case of HIV/AIDS was detected on December 1986. After two decades of HIV/AIDS attacking this country, WHO/UNAIDS has classified Malaysia as a country with a concentrated HIV epidemic.¹⁵ This classification is based on the HIV prevalence in this country that has been less than one per cent among the general population, but consistently higher than five per cent among injecting drug users (IDUs) over the past ten years.¹⁶ It means that the HIV/AIDS problem affects certain population group aggressively; on the contrary people in public still did not affected thoroughly. Nevertheless, the annual reported cases of HIV infection had increased from year by year. This can be seen from the statistics which indicates the reported cases rose steeply from 778 in 1990, to 4,198 in 1995 and 6,978 in 2002. However, in 2003 and 2004 the number of reported new infection has reduced to 6,756 and 6,427 respectively.¹⁷ According to Professor Dr. Adeeba Kamarulzaman, the Malaysian AIDS Council (MAC) president, statistics disclose that between 1986 and June 2005, a total of 62,597 men were infected with HIV and 9,106 men were diagnosed as AIDS patients. Most of HIV positive men are young adults aged between 20 to 29 years who were mostly associated with injecting drugs and sharing needles. HIV-positive women on the other hand reached 4,841 people, while another 938 women were living with AIDS. During the same period, 7,091 men and 582 women died of AIDS.¹⁸ In 2002 it was estimated that there were 19 new HIV infections per day throughout the country.¹⁹

Due to the international alert on HIV/AIDS burst in early 80s, Ministry of Health Malaysia took immediate action to monitor the HIV/AIDS occurrence and condition in this country by forming the National AIDS Task Force in 1985, lead by the Director General of Health. This body was given a set of tasks to regulate national policies

strategies, programmes, activities and coordinating the AIDS Prevention and Control Programme. However, in 1993, this National Task Force was taken over by two executive bodies, namely National Coordinating Committee on AIDS chaired by Secretary General of Health and Technical Committee on AIDS chaired by Director General of Health. During that same year, Cabinet has directed the Health Ministry to form the AIDS/STD Section in its department as to strengthen the prevention and control of HIV/AIDS in Malaysia. Meanwhile, at state level the government established State Coordinating Committee on AIDS, under the supervision of State Secretary, which was designed to monitor the implementation and coordination of AIDS Prevention and Control programmes work systematically and efficiently.²⁰ Besides, in 1992 the Ministry of Health also initiated to form the Malaysian AIDS Council (MAC) which is formerly known as Malaysian Council of NGOs on AIDS serves as an umbrella organization for the operation and coordination of NGOs that concern to the HIV/AIDS related work in liaison with the government policy.²¹

Focusing to the prevention steps and measures that have been implemented by Malaysian government in this two decades struggle, the researcher mainly gathers the information from the manual book of the HIV/AIDS Prevention and Control Programme in Malaysia 2004, which is prepared by experts from AIDS/STD Section, Ministry of Health in Putrajaya. Under this department, the HIV/AIDS prevention and control programme in Malaysia is geared to attain the following objectives:²²

- 1) To prevent HIV/AIDS transmission and to control its spread
- 2) To minimize the morbidity and suffering associated with the infection,
- 3) To mobilize the government and NGOs' resources in the fight against HIV/AIDS, and
- 4) To promote and enhance international collaboration and cooperation.

The above objectives are managed to be implemented into practical actions based on the following strategic planning:²³

- 1) Provision of information education and communication on HIV/AIDS,
- 2) Promotion of healthy lifestyle practices,
- 3) Early detection of HIV infection,
- 4) Harm reduction for the vulnerable and at risk groups,
- 5) Monitoring the situation through HIV surveillance and epidemiological measures, and
- 6) Provision of appropriate medical/health services and supportive care at institutional and community level.

To ensure those strategic planning works, various programmes and steps has been governed by particular groups and executive committees appointed. From the early years of establishing these strategic planning to the present time, there has 17 action plans work by the authorities' in-charge. As it was discussed earlier, the first step taken by the government to organize its work on HIV/AIDS issue is establishing National Policy Making Body, namely the National AIDS Task Force. In 1988, the Strategic Plan and the Plan of Action for the Prevention and Control of HIV/AIDS was developed with the cooperation from various relevant Ministries, Departments, and Non Governmental Organizations (NGOs). From that time to the new Strategic Plan (work plan for 2005 to 2009) has undergo some amendments and revision in 2002 and 2004.²⁴

The other earlier steps which have been implemented are screening programme of blood and blood products since 1986; and surveillance of HIV/AIDS programme in 1988. The surveillance activities include the mandatory notification of HIV/AIDS cases (HIV infection, AIDS, and deaths), voluntary HIV screening at Drug Rehabilitation Centers, prisons, and other rehabilitation centres, voluntary HIV screening of TB, voluntary HIV screening of pregnant mothers at government antenatal clinics, mandatory confidential HIV screening of donated blood, and mandatory confidential HIV screening of foreign workers. This surveillance also conducting special studies and surveys on focused groups like commercial sex workers, STD patients, youths, injecting drug users, long distance lorry drivers, fishermen, factory workers, etc. The other aspects of surveillance project are consensus project on HIV epidemiology in Malaysia, sentinel surveillance of antenatal women, TB and STD patients, and behavioral surveillance of HIV/AIDS among 'high risk groups' involving commercial sex workers and injecting drug users.²⁵

Besides gathering data on statistics form for monitoring, the Ministry of Health concentrating its efforts on health education and promotional awareness campaigns on HIV/AIDS and STI (Sexually Transmitted Infection). The activities include media campaigns, specific programmes for youths, inmates of correctional institutions, forums, seminars, and HIV counseling courses. The notable one is a nation wide campaign on HIV/AIDS with the theme "Prevent AIDS Now" launched in 1991. In addition, at that year also the government formed the Inter-ministerial Committee on AIDS chaired by Minister of Health that responsible to the Cabinet on all HIV/AIDS matters.

Realizing the importance of disseminating knowledge and instilling awareness to the young generations, the government launched a specific HIV programmed known as PROSTAR (*Program Sihat Tanpa AIDS untuk Remaja/ Healthy Youths without AIDS Programme*) in 1996. This special programmed was designed for Malaysian youths to conduct activities on matters related to the prevention and control of HIV/AIDS among their peer groups. This programme seems to be effective in encouraging youngsters to get involved in personal development activities that promote to practice a healthy lifestyle. Its significant concept has been adopted by other ASEAN countries like Brunei and Indonesia.²⁶

For the treatment aspect, the Ministry of Health keeps on improving the hospital services especially accessibility to Anti Retroviral (ARV) treatment of HIV/AIDS patients. The cost of drugs has been negotiated at affordable price, and for some categories of patients like children, patient infected through contaminated blood or blood products, pregnant women diagnosed during antenatal screening, government servants and health staff infected through occupational exposure are eligible for free treatment of ARV.²⁷

At latter stage, Ministry of Health empowered its collaboration with national and international agencies including NGOs. The remarkable one is Pre Marital HIV Screening program pioneered by the Johor state on November 2001, under the authority State of Religious Department of Johor in collaboration with the State Health Department. It was made compulsory for Muslim couples as to ensure them realized their health status particularly if the partner found as HIV-positive, an appropriate medical and religious counseling will be given.²⁸

Another distinguished project initiated in 2003 was specially designed for Islamic religious leaders to take actions on HIV/AIDS issues. This program jointly organized by

JAKIM, EPU (Economy Planning Unit), MAC, and UNDP. It was meant to create a module on HIV and Islam for Islamic leaders use in their approach. The summit of this collaboration was the Second International Muslim Leaders' Consultation on HIV/AIDS, an international conference workshop being held in Kuala Lumpur.²⁹

Tan See Hoe in his master's thesis finds that not only medical professionals have responsibility to take charge of this problem but individuals from other disciplines such as psychologist, social workers and counselors are in need of their expertise to assist PLWHAs³⁰ and generate community awareness to shoulder the HIV/AIDS prevention.³¹ Mimi Iznita as well recommends the government to take special effort for establishing proper and effective approach in providing spiritual guidance and social support to HIV/AIDS people in this country. She asserts that studies on the religion and religious leaders' role upon the recovery of HIV/AIDS patients are most vital to carry out because religion has been proven as an important and effective way of treatment.³² Thus, solutions from a grass root to this phenomenon can be derived from *Qur'Énic* instructions which address human matters in clear perspective and practical approach.

***Qur'anic* Solutions: The Role of IRK Students of IIUM**

Islam comes to this universe to bestow with the truth and right direction from God as guidance for all human kinds. The *Qur'Én* and *sunnah* provide a complete instructions to all the matters of mankind in this universe and hereafter. Therefore, in every single problem or question about life affairs we should find solutions and answers through explanations of wisdom in *Qur'Énic ÉyÉt* and *sunnah*. This sub-section will discuss about the role of IRK students associated with *Qur'Énic* instructions to curb the spread of HIV/AIDS that rooted in risky behaviour such as adultery, prostitution, homosexual, drug abuse and the like which are forbidden by Allah.

The researcher highlights the selected *ÉyÉt* from the *Qur'Én* concerning with instilling faith and performing prayer, abstinence from shameful deeds, cleanliness of both physical and spiritual, aspect of proper attire, and 'use of *ĪyyibÉt*' because there have relation with spiritual, psychological, biological and behavioural aspects that can change individual's attitude towards sexual practice and the use of substance. Thus, the researcher aims at discovering the values and teachings of these *Qur'Énic ÉyÉt* that related with behavioural and spiritual effects in preventing individuals from indulging in immoral activities that being the major modes of HIV/AIDS transmission like free sex, prostitution, homosexual, and taking or injecting drugs among drugs addicts.

Prof. Malik Badri in his book asserts that to attain a real success of HIV/AIDS prevention we must develop a measure from Islamic roots. He proposes the Islamic conception of faith in God as the cornerstone of Islamic AIDS prevention programme. In this regard he suggests Muslim preachers to assist society prevent the spread of HIV infection by changing attitudes and sexual habits based on deeply-rooted beliefs.³³ As the *Qur'Én* says: "O ye who believe! Believe in God and His Messenger, and the scripture which He sent to those before (him). Any who denieth God, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray."³⁴ According to Sayyid QuĪb, in this verse Allah mentions clearly the articles of faith that Muslims should believe. He elucidates that Allah put in the picture Islamic *Éqidah* which encompasses

believe in Allah and His Messenger, as the source that ties Muslims' hearts with the God that creates them.³⁵

Allah declared Himself as the God that should be worshipped by mankind, "Verily, I -alone- am God; there is no God but I; hence worship Me alone, and be constant in prayer to keep alive your consciousness of Me".³⁶ A leader from Jamiatul Ulama of Johannesburg in his speech on World AIDS day, 2004 stresses that prayer is a reinforcement of Islam's moral code that teaches the worshiper discipline and reminds him of Allah's supremacy. If performed with the intention to gain Allah's pleasure, it encourages better behaviour and develops willpower within Muslim to abstain from illicit sexual activity or behaviour, drugs and alcohol. Fornication is an evil act prohibited in the *Qur'Ēn*. The end of those who commit it is torment in the fire unless they turn in repentance from it.³⁷ Allah warns Muslim not to commit in this immoral conduct: "Nor come nigh to adultery; for it is a shameful (deed) and an evil opening the road (to other evils)."³⁸ And the *Qur'Ēn* affirms that: "Verily *solah* stops one from shameless and evil deeds".³⁹

A Muslim must perform a prayer for it is the "pillar of religion" and it has become the line which distinguishes between Muslim and non-Muslim. Indeed, the spiritual influence of prayer comes when a Muslim perform the prayer derived from humility and submission. It illuminates the heart, purifies the soul, and teaches the worshiper both the refinements of worship and his obligations to the divinity of the Great and Almighty God, for it is through prayer that the glory and majesty of God is implanted in his heart. The true prayer as well is the remedy for the ills which beset the heart and corrupt the soul.⁴⁰ This fact is strongly support by the survey conducted among HIV-positive patients in Malaysia by Mimi Iznita on the role of religion in coping behaviour with HIV. The results showed that religion or religious behaviour as the main factor that allows these patients to positively cope with their illness. Majority of the respondents that reported religion as being a main factor were HIV-positive patients from the drug rehabilitation centre, Rumah Pengasih which incorporates religion into its treatment plan for the drug addicts.⁴¹

To perform a prayer it has few conditions to be fulfilled. The first criteria that a Muslim need to do before praying is to observe his spiritual and physical cleanliness. The basis of worship as explained by Shaikh Muhammad Mahmud Al-Sawwaf is purifying the heart from the sort of uncleanness like doubt, polytheism, misgivings, deviation, hypocrisy, dissimulation, hatred, rancor, and envy. For the physical side, God asks a Muslim to clean the body and purifying it from filth, dirt, and defilement. In short, cleanliness to perform prayer includes the heart and body, garments, and the place where the prayer is to be performed.⁴² On the subject of body's purification, Al-Ghazali describes it comprises of abstersion, ablution, bath, and purification with the sand.⁴³

The importance of purification is indeed stressed by the Prophet: "Purification is the key to prayer."⁴⁴ In the verse that follows, Allah mentions about purification of mind and body: "O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, nor in a state of ceremonial impurity (except when traveling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For God doth blot out sins and forgive again and again."⁴⁵ According to

Muhammad Asad's explanation, man will have to answer before God for what he did during his life in this world. As regards the prohibition of attempting to pray "while in a state of drunkenness", some of the commentators assume that this ordinance represented the first stage of the total prohibition of intoxicants, and has been, consequently, "abrogated" by the promulgation of the law of total abstinence from all intoxicants (5:90). Moreover, the expression "while you are in a state of drunkenness (*sukĒrĒ*)" does not apply exclusively to alcoholic intoxication, since the term *sukr*, in its wider connotation, signifies any state of mental disequilibrium which prevents man from making full use of his intellectual faculties: that is to say, it can apply also to a temporary clouding of the intellect by drugs or giddiness or passion, as well as to the state metaphorically described as 'drunk with sleep' -in brief, to any condition in which normal judgment is confused or suspended. And because the *Qur'Ēn* insists throughout on consciousness as an indispensable element in every act of worship, prayer is permitted only when man is full possession of his mental faculties and "knows what he is saying". The second condition that to be observed by Muslim, he is not in a state of ceremonial impurity: after sexual intercourse. The term *junĒb* (rendered by Muhammad Asad as "in a state requiring total ablution") is derived from the word *janaba*, "he made [a thing] remote", and signifies one's "remoteness" from prayer because of immersion in sexual passion.⁴⁶

Therefore what is the justification to relate cleanliness with the HIV/AIDS prevention measure? Is there any consequence on health in this regard? The answer is yes, as the BBC News reports on a study conducted by French and South African researchers which was presented at the 3rd International AIDS Society Conference on HIV Pathogenesis and Treatment in Rio de Janeiro, male circumcision can reduce by about 65 percent the risk of men contracting HIV through sexual intercourse with women.⁴⁷ This fact is indeed acknowledged by Islam since long ago, as the Prophet asks his *ummah*:

Islam also provides guidelines to Muslims' dress code especially for women in order to protect them from misconduct in their personality and public relations in society. In this regard Allah says: "And say to the believing women that they should lower their gaze and guard their modesty, that they should not display their beauty and ornaments except what (must ordinarily) appear thereof, that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sisters' sons, or their women, or their slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex. And they should not strike their feet in order to draw attention to their hidden ornaments. And o ye believers! Turn ye all together towards God, that ye may attain bliss."⁴⁸ Muhammad Asad noted the word "decently" in this *Ēyah* reflects to the interpretation of the phrase *illĒ mĒ Āahara minhĒ* by several of the earliest Islamic Scholars, and particularly by al-Qiffal (quoted by RazĒ) as "that which a human being may openly show in accordance with prevailing custom (*al-ĒĒdah al-jĒriah*)". He says although the traditional exponents of Islamic law for centuries been inclined to restrict the definition of "what may [decently] be apparent" to a women's face, hands, and feet- and sometimes even less than that- we may safely assume that the meaning of the *illĒ mĒ Āahara minhĒ* is much wider, and that the deliberate vagueness of this phrase is meant to

allow for all the time bound changes that are necessary for man's oral and social growth. The pivotal clause in the above injunction is the demand, addressed in identical terms to men as well as to women, "to lower their gaze and be mindful of their chastity", and this determines the extent of what, at any given time, may legitimately- i.e., in consonance with the *Qur'anic* principles of social morality -be considered "decent" in a person's outward appearance.⁴⁹ This kind of protection is indeed to avoid Muslim women from being the victims of exploitation in their social life that is to be exposed in the so called cat-walk stage, billboards advertisement and so forth till the worst thing to be indulged in corruptive commercial business like guest relations officer or sex-workers that would become as a mobile hub for HIV transmission.

Muslim also has guideline and protection for the food or substance taken. This can be observed in *Qur'anic* *ĒyĒt* that promote the use of *ĪyyibĒt*. Regarding the use of *ĪyyibĒt* Allah says in one verse: "They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure, and what ye have taught your trained hunting animals (to catch) in the manner directed to you by God, eat what they catch for you, but pronounce the name of God over it, and fear God, for God is swift in taking account. This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them..."⁵⁰ In his *tafsĒr*, Muhammad Asad explained about the lawful foods "the implication is firstly, that what has been forbidden does not belong to the category of "the good things of life" (*al-ĪyyibĒt*), and secondly that all that has not been expressly forbidden is allowed. It is to be noted that the *Qur'Ēn* forbids only those things or actions which are injurious to man physically, morally, and socially."⁵¹ This can be related to drugs problem in our society where initiatives against illegal drug dealing and drug use fail to provide lasting solutions. For instance, if addicts lacking the will to overcome addiction are treated in hospital, they still soon return to their former habits. In jail, members of drug networks continue to traffic in illegal drugs internationally. The only way to rescue a drug addiction is to instill him with strong willpower. Only the religion provides man with unshakeable willpower. Only fear of Allah and of torment in the Fire provides the sort of willpower no one and nothing can overcome. According to Harun Yahya, it is a Muslim's duty to spread the word and communicate the messages in the *Qur'Ēn*. He says that ones that had steadfast faith in Allah and hereafter, he would never dare to do anything of which he could not give account in the hereafter. For someone who has faith in Allah the approval of Allah is over and above everything else. Such a person avoids anything that will cause him to lose the approval of Allah. No matter what the circumstances, a person having fear of Allah never deviates from the *Qur'Ēn*. Having a profound sense that Allah sees and hears everything, he does not attempt to act against his conscience even when alone.⁵² Practicing the *Qur'anic* teachings is indeed can leave a very significant effects on physical and spiritual context that can inspire individuals to have positive mental attitude and clean personality which leads to healthy life style and right purpose as a vicegerent of Allah.

In this regard, the researcher believes that IRK students can be steered by the university authority to contribute efforts and shoulder responsibility of reaching out PLWHA in the mission of preparing these students to have exposure with the real phenomena in society outside the campus. They can be the agent of change and role model to young adults and teenagers that involve in social illnesses and support them to

live life based on religious teachings. For the adults that are elder than them, they can still approach them to convey Islamic teachings about mercy, love, care, respect and so forth that can make them feel worth and accepted by public. Thus, stigma and discrimination to PLWHA can be reduced among society. Besides, they can get direct contact and fresh ideas to find solutions of many problems faced by society. Overall, these students can apply their theoretical knowledge in Islamic studies and learn as well how to convey messages in *Qur'Ēn* and *Sunnah* to society in appropriate ways and approach. For instance, medical students who meet patients in every session of clinical practice, they can directly investigate the disease and observe the patient as well trains them to make accurate evaluation and sharp justification on understanding the subject of study. What is essential to ponder here is that, direct contact with the subject of the study help learning process to be more effective and constructive. Therefore, it is crucial for IRK students to be exposed in field-work study as well, as to give them opportunity to learn survey method, writing report and so forth that require practical skills of research methodology in human sciences discipline. Combination of theoretical knowledge and practical course in Islamic revealed knowledge syllabus definitely will enhance qualification and contribution expected from them.

For this purpose, the researcher puts forward IRK students' role to provide solutions in HIV/AIDS prevention. In a survey conducted among IRK students last year (Semester II, session 2005/2006), they have answered twelve items in questionnaire regarding to the role of IRK students in HIV/AIDS prevention. The researcher intended to see frequency and percentage of the sample the extent to which they agree or disagree with the items given. The findings reveal that overall more than 80 percent of these students out of 325 sample of the study agree with the suggested activities that concerning to their role in HIV/AIDS prevention.

Based on the figure 1, we can see that the highest percentage score is item number 7, which is 93.2 percent of the sample indicates that they agree to teach basic Islamic tenets to sex-workers, trans-sexual, homosexual, and drug addicts that get counseling and nursing care under Malaysian AIDS Council's (MAC)⁵³ affiliates. In addition, these students (92.3%) agree that they should take an opportunity to preach the religious teachings to PLWHA who have neglected their basic obligation as Muslims (item number 10). In this regard, IRK students can learn how to communicate *Qur'Ēnic* instructions on Muslim's obligatory duty, i.e., to perform five times prayer, fasting, alms giving, and pilgrimage to Mecca. IRK students also can impart *Qur'Ēnic* teachings on cleanliness both physical and spiritual aspects. To perform the prayer, Muslims must be clean from physical impurities like ejaculation of sperm, menstrual discharge, *wĒlĒdah* (after the delivery of baby) and *nĒfas* (blood from the womb after the birth of a baby). Thus, they must know about *ĪahĒrah* or purification and its components. In order to explain and teach them all this stuff, IRK students need to be well prepared to demonstrate the correct way of taking ablution for example. Simultaneously they can recite and explain the wisdom of related *Qur'anic ĒyĒt*.

They also by and large (92.6%) agree to participate in program, workshop or activity organized by MAC and its affiliates serve as facilitator to PLWHA (item number 8). It is also 92.6 percent or 301 students agree to response on HIV/AIDS issue in various aspects based on Islamic perspective by writing articles, sending email to their mailing list, chatting in the internet forum or having informal discussion with family and friends

(item number 3). The last item that get more than 90 percent of students who agree with the suggested role is item number two, namely to take charge in organizing conference, talk, dialogue, seminar, forum or workshop on HIV/AIDS issue in various aspects based on Islamic perspective. At this point, IRK students can combine public health messages with Islamic teachings. For instance, they can give Islamic guidelines on issue that always argued by Western regarding Muslim women face gender inequality in terms of sexual matter that related to the use of condom, or choice to refuse sex in certain cases. They can play their role to correct misunderstanding on religious issues about sexual conduct and clarify clearly the correct teachings from the *Qur'Ēn and Sunnah* in this matter.

This is followed by item number five that highlighted IRK students should assume role as peer-counselor for HIV/AIDS people which is 89.2 percent of the sample agree to equipped themselves with appropriate knowledge on it. These students (88.3%) also agree to take responsibility to support PLWHA with spiritual guidance by approaching them at drop-in centers, hospitals or rehabilitation centers (item number 11). In this regard, we can expect from them to impart Islamic principles of compassion and mercy into concrete actions. Prof. Dr. Mohd. Kamal Hassan viewed that the kind of religious education the public was exposed to might be one that over emphasized the legal aspect of Islam and neglected the spiritual dimension of the religion without any sound understanding of the psychological, cultural, social, economic and educational factors which influenced the formation of undesirable attitude and perception i.e., tended to be highly judgmental and unsympathetic, the rush to condemn or not to be associated with those affected by HIV/AIDS because of involving in prohibited acts such as consumption of alcoholic beverages as well as premarital, extramarital or homosexual relations or sexual relations with prostitutes. With such an orientation, he said, the scope for compassion, mercy, forgiveness, love and caring for the unfortunate victims of HIV/AIDS was almost non-existent. This will only create wider gap to guide them on the right path and we never can reach to their needs of support and helps.⁵⁴ Thus, IRK students that have experience to be sit together with PLWHA would learn how to approach them in positive attitude and with kind manners.

On item number 12, 87.4 percent of the respondents agree that it is good if courses in IRK division integrated the field work assignments as to expose the students with real problems as well as to apply their theoretical knowledge in practical approach. This idea is strongly recommended by Prof. Dr. Mohd. Kamal Hassan as he suggested Kulliyyah of IRKHS authority to reform the curriculum in Department of Qur'Ēn and Sunnah Studies, Department of FĒqh and UsĒl al-FĒqh, and Department of Usuluddin and Comparative Religion, to have more programme that related to the application of problem solving in society. He strongly supports IRK students to be instructed in internship course that may expose them with field work tasks. For the beginning to introduce this course he suggests that it is offered in optional basis. He stresses that rather than criticizing on the things that happened in society, students should be individuals who are able to play role in positive ways and provide solutions or alternatives to the problems. In brief, he believes that through this kind of approach, IRK students can become agents of reform in society to impart religious knowledge as part of their contribution to PLWHA.⁵⁵

The percentage score is followed by item number one (86.1%) which suggests IRK students should join MAC and its affiliates to reach out PLWHA as an out-reach volunteer. Out-reach programme is indeed very important to get proper observation and direct meeting with the PLWHA. On item number four, 85.6 percent of respondents agree that IRK students should participate in HIV/AIDS awareness programme at Hospital Kuala Lumpur as a member of social group support. The following role suggested on item number six is about IRK students should not feel hesitated to be a buddy for HIV/AIDS individuals at rehabilitation centre or drop in centre. The percentage score for this item is 89.2 percent. The least percentage score (76.6%) in this part of questionnaire is item number nine. It suggests IRK students to convey messages of HIV/AIDS prevention through theater presentation. This activity seems to be like a stage show, but in some ways IRK students can take part also with appropriate approach and manner in theater presentation. It might be weird or difficult to perform, yet it is an attractive and interesting medium to convey the Islamic messages in creative ways and at the same time make it easier for audience grasp moral of the story.

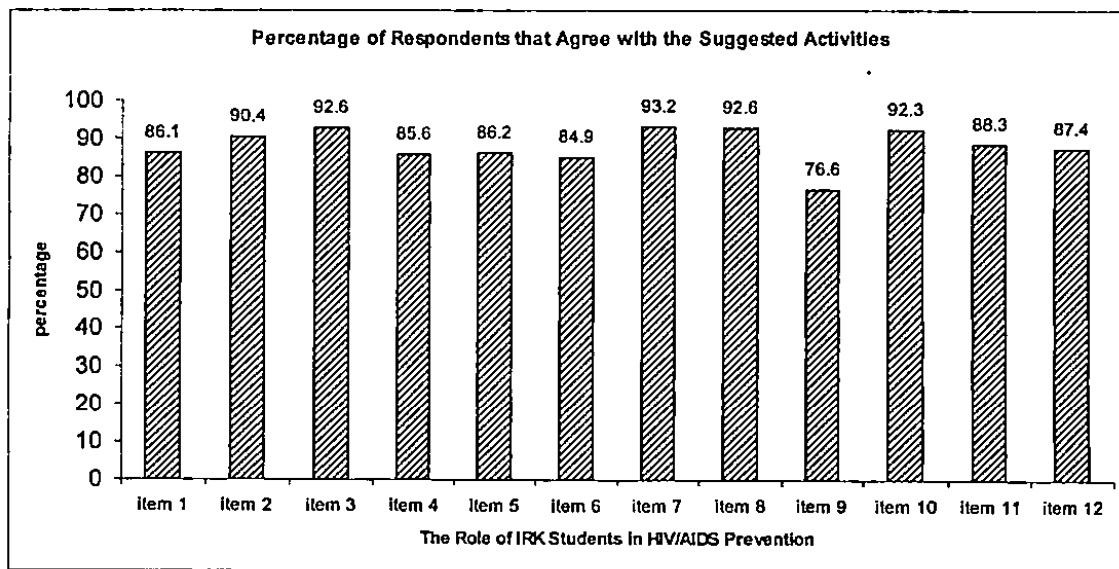


Figure 1: Percentage of Respondents that Agree with the Suggested Activities

Based on this brief discussion on IRK students' role in HIV/AIDS prevention, the researcher optimisms that mechanism and ways to proceed on its implementation are bright and promising with the support of the university authority. In fact, a group of researchers from Universiti Pertanian Malaysia has made suggestion in one seminar on 'The Role of Institution of Higher Learning on AIDS Prevention', to integrate knowledge and information about HIV/AIDS prevention in courses like health education, human sciences subjects, counseling etc. in formal and informal teaching. They also suggest universities to embark on research activities that based on prevention and treatment. The prevention aspect includes of finding vaccine, studying on techniques for counseling and guidance, and special programme on outreach. In terms of treatment, they suggested the

and centre for treatment. They believed that information and knowledge on HIV/AIDS can be delivered efficiently through classification of the targeted groups distinctively i.e., students, public (i.e., teacher, leader of the village [*tok penghulu*]), and professional individuals. In a nutshell, dissemination of information and realistic orientation can be expected if Institution of Higher Learning cooperates with the mass media to play role on organizing talk, forum, seminar, and workshop to the targeted groups with specific approach.⁵⁶ Indeed, support and efforts from university authority to form a proper channel in this regard can help IRK students to merge ahead on behalf of religious background individuals that contribute proactively in HIV/AIDS prevention programme in Malaysia.

Conclusion

As a conclusion, when people are reminded of Allah's verses and instructed in this important truth, such unscrupulous acts will be prevented. A person who has fear of Allah is someone who listens to his conscience and always act according to *Qur'Ēn* because the true believers always seek the pleasure of Allah and nothing else. It is hoped that implementation of *Qur'Ēnic* alternative solutions through the role of IRK students in various proactive activities that involving PLWHA helps to curb the spread of HIV/AIDS. This practical approach seems to the limelight advantages of the IRK students' role towards HIV/AIDS and PLWHA as well.

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- ⁵³ Malaysian AIDS Council (MAC) is the avenue for liaison between the government and NGOs in HIV/AIDS related work. Currently, MAC has more than 30 affiliates. Several of these organizations work among marginalized groups such as drug addicts, homosexuals, transsexuals, sex-workers, young people and women who are vulnerable to HIV infection. MAC office situated at No.12, The Boulevard Shop Office, Jalan 13/48A, Off Jalan Sentul, 51000 Kuala Lumpur.
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