

“SEJAHTERA FROM ISLAMIC PERSPECTIVE”

Talk given online by M.Kamal Hassan at TIDE programme in IIUM on 6rd July 2021.

1.Introduction:

Muslim communities throughout the Malay-Indonesian world prefer a life of *Selamat dan Sejahtera* (with peace, safety, wellbeing and prosperity) for the present as well as for the future generations. Muslims in Southeast Asia, in our humble opinion, could represent in the near future a good model of the *sejahtera* paradigm of wholesome and holistic human and national development, which is inclusive of peaceful inter-religious coexistence and the Malaysian vision of “Shared Prosperity”, in the context of plurality of cultures, religions and political systems in ASEAN.

2.The definition of *Sejahtera*

2.1. The word *sejahtera* is defined by *Kamus Dewan* of Malaysia as: *aman dan makmur* [peace and prosperity], *senang dan tenteram* [ease, happy, and tranquil], *terpelihara drpd bencana* [protected from disaster or anything untoward] (*kesusahan, gangguan, dll* [difficulties, disturbance, etc.]).

menjadikan sejahtera [make something *sejahtera*], *mengamankan* [making something peaceful], *menyelamatkan* [making something safe]. Accessed June 1, 2020)

2.2. The *Kamus Besar Bahasa Indonesia* defines *sejahtera* as follows: *aman sentosa dan makmur* [peace, tranquility and prosperous]; *selamat (terlepas dari segala macam gangguan)* [safe and secure (freed from all forms of disturbance)];

kesejahteraan: hal atau keadaan sejahtera; keamanan, keselamatan, ketenteraman [wellbeing: a condition or state of wellbeing; peaceful, safe and tranquil condition] (<https://kbbi.we.id/sejahtera>. Accessed on June 1,2020)

2.3. According to an Indonesia writer, Ririn Agustina:

Sejahtera [wellbeing] in my opinion is a process of social existence which is safe, tranquil, peaceful, just and prosperous. As a general terminology, *sejahtera* points to a condition that is good, a human condition in which the people are in a state of prosperity, good health dan tranquility. In economics, *sejahtera* is linked with material gain. (<https://www.kompasiana.com/agustinar/59a625cc2350df1e3d4c1172/sejahtera>. Accessed on June 1, 2020)

2.4. In Indonesia, the concept of ‘welfare state’ is known as *Negara Kesejahteraan*. According to another Indonesian writer:

The Welfare State theory is a theory that is in harmony with the basic policy of the Indonesian State whereby the government guarantees the actualisation of the people’s welfare (*kesejahteraan rakyat*) based on the four pillars -- a) Democracy, b) Rule of Law, c) The Human Rights Protection), d) *Social Justice and Absence of Discrimination*. (<https://www.suara.com/yoursay/2020/05/13/143239/teori-negara-kesejahteraan-di-indonesia-dalam-penanganan-covid-19>. Accessed on June 4, 2020; cf. <https://kumparan.com/bathara-kresno/konsep-welfare-state-theory-maksimalkan-peran-pemerintah>. Accessed on June 4, 2020

3.The Evolution of the Malay Concept of SEJAHTERA:

3.1.Pre-islamic *Sejahtera*: animistic, indigenistic,nativistic Hinduistic, syncretist, other-worldly, polytheistic, pantheistic.

3.2. Colonial *Sejahtera*: Deislamized, secularised, Westernised. Thisworldly.

3.3 Nationalist *Sejahtera*: decolonised but this-worldly oriented. Subsumed under Developmentalist ideology (Indonesian conceptualisation of *Sejahtera* with nation-building) with Western-oriented models. Some nationalists may have feudalist, traditionalist and secularist orientations.

4. Definition given by Tan Sri Prof. Emeritus Dr Dzulkifli Abdul Razak, Rector of IIUM:

Prof. Dzulkifli has clarified that the comprehensive scope and force of the social implications of the concept of *sejahtera* can be fully appreciated only when we understand its 10 intertwined dimensions:

The embodiment of *sejahtera* goes beyond the conventional three Ps of Planet, People and Prosperity. Instead *sejahtera* has at least 10 dimensions that could be summed up by the acronym SPICES: spiritual, physical, intellectual, cultural, cognitive, emotional, ecological, environmental, economics, and societal as a platform for holistic learning and living (Dzulkifli Abdul Razak 2015).

The meaning of *sejahtera* as explained by him is as follows:

Sejahtera in the Malay language is not easily rendered into other languages because of its comprehensive and multi-layered meaning and nuances. It underscores that indigenous knowledge and wisdom have had their own context of uniqueness and strength that is relevant to the local community over the years.

Although it is often cursorily translated as “wellbeing” or even “prosperity”, its inherent meaning is much deeper than that. In fact, it is “beyond prosperity and wellbeing”. It is human-centric in that it spans the macrocosmic-microcosmic nexus. The earlier because it relates humans to the external environment — nature, fellow beings, including other species. And microcosmic because it embraces the “self” and the inner (esoteric) dimensions, including spiritual consciousness, and the Creator (Dzulkifli Abdul Razak 2019).

5. Islamicised *Sejahtera*:

Tauhidised, decolonised, dewesternised, redefined from the Qur’anic worldview:

a new value-added and Islamicised meaning which, in my view, can be translated as: **“A State of Holistic and Integrated Wellbeing Consisting of Success, Happiness, Security and Balance in this World and in the Hereafter”**

4.1. To achieve *Hasanah fi'd-Dunya n Hasanah fi'l-Akhirah*.

Rabbanā ātinā fi'd-dunyā ḥasanah, wa fi'l-ākhirati ḥasanah wa qinā`adhāba'n-nār" (Q. *al-Baqarah* 2: 201) which means, "O our Sustainer-Master, bestow upon us goodness-wellbeing in this world and goodness-wellbeing in the Hereafter and protect us from the torment of the Fire".

and *al-Hayah al-Tayyibah* () as opposed to *Ma`ishah Danka* ()

4.2. The final goal is *Al-Falah* vs *Al-Khusran*.

"There is not in the Language of the Arabs any word more comprehensive in its Significations of what is Good In The Present Life and In The Final State than *Al-Falāḥ*" (Lane's *Lexicon* 1863: 2439).

Al-FALĀḤ has three major connotations:

4.2. a. Prosperity, success, the attainment, or acquisition, of that which one desires or seeks, or of that whereby one becomes in a happy and good state;

4.2. b. Safety or security;

4.2. c. Continuance or permanence, in a good or prosperous state; in the enjoyment of ease, comfort, or the blessings of life; and endurance, lastingness, duration of goodness.

***Al-falāḥ* is of two kinds: *dunyawī* (this-worldly) and *ukhrawī* (other-worldly). As for the *dunyawī*, it refers to attainment of a happy state which worldly life makes it pleasant, such as permanence, wealth, fame, while the *ukhrawī al-falāḥ* constitutes conditions such as permanence without annihilation, wealth without poverty, fame without ignominy, knowledge without ignorance (al-Rāghib al-**

5.What are the characteristics of *Mufliḥūn* and *Khāsirūn* and how can we acquire the characteristic of *Mufliḥūn* while protecting ourselves from the virus of *al-Khusrān*. ?

- البقرة أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥)
- آل عمران (١٠٤) وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
- الأعراف (٨) فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٨)
- الأعراف (١٥٧) وَاتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (١٥٧)
- التوبة وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٨٨)
- المؤمنون (١٠٢) فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٠٢)
- النور أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥١)
- الروم ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٣٨)
- لقمان أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥)
- المجادلة أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ (٢٢)
- الحشر وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٩)
- التغابن وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٦)

وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٨٩) البقرة

لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٣) آل عمران

اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (٢٠٠) آل عمران

(المائدة) إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (٣٥)

(المائدة) رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠)

(المائدة) فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ (١٠٠)

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ (الأنعام) الظَّالِمُونَ (٢١)

فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (الأنعام) ١٣٥

(الأعراف) فَادْكُرُوا آيَاتِ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ (٦٩)

(الأنفال) فَانْتَبِهُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (٤٥)

(يونس) إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ (١٧)

(يونس) قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ (٦٩)

وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ (٥٢) العنكبوت

(الزمر) وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ (٦٣)

- المجادلة أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (١٩)
 - المنافقون وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (٩)
 - البقرة وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ (٢٧)
 - البقرة فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ (٦٤)
 - آل عمران وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْآلِ الْخَاسِرِينَ (٨٥)
 - آل عمران إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (١٤٩)
 - النساء وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا (١١٩)
- قَدْ أَفْلَحَ الْمُؤْمِنُونَ^١

(23:1) The believers have indeed attained true success:^١

[“Believers”, who have attained true success, are those who have accepted the message of Muhammad (peace be upon him), and have acknowledged him as their guide and followed the way of life taught by him. Mawdudi’s commentary]

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ^٢

(23:2) those who,^٢ in their Prayers, humble themselves;^٣

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ^٣

(23:3) who avoid whatever is vain and frivolous;⁴

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ^٤

(23:4) who observe Zakah;⁵

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ^٥

(23:5) who strictly guard their private parts⁶

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ^٦

(23:6) save from their wives, or those whom their right hands possess;
for with regard to them they are free from blame "

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ^٧

(23:7) As for those who seek beyond that, they are transgressors"⁷

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ^٨

(23:8) who are true to their trusts and their covenants,⁸

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ^٩

(23:9) and who guard their Prayers.⁹

أُولَٰئِكَ هُمُ الْوَارِثُونَ^{١٠}

(23:10) Such are the inheritors

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ^{١٠}

(23:11) that shall inherit Paradise;¹⁰ and in it they shall abide for ever

6. Need to understand the obstacles in our path to Kesajahteraan Hakiki, and the deceptions, delusions and seductions of worldly life, Satanic strategies and dictates of our own carnal self (*al-nafs al-ammārah*). Dont disturb the *Mīzān* the Balance.

7.The civilisational mission and role of IIUM and the Staff in it to be *Muflihuun*. Not Khasirun, *Insan Sejahtera Hakiki* bukan *Insan Sangsara /Derita Hakiki*

END