DEVELOPING SOCIO TAQWA INDEX INDICATORS FOR KELANTAN STATE GOVERNMENT

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Abstract - The understanding of religion plays the main role in shaping a good society. As an Islamic country, Malaysia has entrusted the responsibility of every state governments to implement Islamic rules in the country. Thus, all the rules concerning religion were the responsibility of the state government in each country. As a result, the Kelantan state government is taking the opportunity given by the government to implement the Islamic administration in their country by introducing a new policy that is "developing with Islam". Thus, this study will help to identify the appropriate indicators and subindicators of the socio taqwa index in order to measure the relationship between religion and the country in order to know in what extent this policy has been implemented in the Kelantan States Government. Thus, the appropriate indicators and subindicators were chosen by the panel of experts from various field. In this study also, we apply the Fuzzy Delphi method in order to know the exact value of the indicators and subindicators chosen by the experts panel. Fuzzy Delphi Method was conducted in two stages that is FDM 1 was identifying the main indicators and the FDM 2 to determine the sub-indicators.

Keywords - Implementation, Index, Socio taqwa, Fuzzy Delphi Method

I. INTRODUCTION

Kelantan is a state located in eastcoast of Malaysia. The majority of citizens are Malay. Since 1990, when Nik Aziz Nik Mat was chosen as chief minister of Kelantan, the types of administration have also been changed. He had introduced a new policy in Kelantan which is developing with Islam. Thus, Kelantan government had changed a lot in administration, syariah, education, economy and sociocultural. For example in socio cultural. Kelantan was well known by the cultural activity like makyong, dikirbarat and wayangkulit and others. So the Kelantan state government had prohibited activity that are contradictory with the Islamic regulations. Such as tarianselapik and tarianasyik because Kelantan state government wants to brings the Kelantan society back to Islam and make Islam as a guidance of life[1]. In this research, the term of taqwa was used because the spirit and the meaning of life that we can get when we achievetaqwa. Other than that, who are searching and trying to get taqwameans being a true friend of Allah because all sorts of things that they do are because of Allah and gain for Allah's blessings [2]. Other than that, taqwawas choosen because the word of taqwa was mentioned by Allah in the Quran about 258 times. This shows how important it is to reach taqwa in human life. Because of Kelantan state government applying the developing with Islam policy, so this research aims todevelop socio taqwa index indicators in order to know the relationship between religion and Islam. The index measurement indicators can help the government to know the implication of the policy in the Kelantan state government whether it is alarming, moderate or low. An index or composite indicator actually is a useful tool to identifying trends and drawing attention to particular issues and through this the Kelantan states government can setting and improve the policy priorities and in benchmarking or monitoring performance [3]. Other than that, the number of CI's are increasing year by year because researcher start to relies the effectiveness of CI's in monitoring performance and other aspects such as human right, security, environment, economic, social aspects and others. The increasingly availability of information together with new global issues arising and the growing demand for transparency from key constituencies may have been propelling factors that explain such a rising trend [4]. In the context of this study, previously a few studies has been conducted in developing Index such as Developing an Index of Socio Economic Development Consistent with MaqasidSyariah. In this index, the indicators that are used are in Human Capital, Income and Social Maqasid. Other than that there is other index which is Introducing an Islamic Human Development Index (I-HDI) to measure Development in OIC countries. In this index, the indicators that are used are Faith Index, Life Index, Science Index, Family Social Index, Property Index, Freedom Index and Environment Index. ther than that, Socio Religious Harmony Index also another research that are measure by using indicators. The indicators are mutual respect, rights and freedom of practicing religious teachings, inter-religious social justice towards other religions, provocation, cohesiveness of the community, community engagement, appreciation, awareness on others' belief, non-violence, feeling safe and secured, religious tolerance, physical and non-physical socio-religious conflict, peaceful feeling, social trust, religious prejudice and stereotypes, co-existence, comfortable, socio-religious tension, religious discrimination,

dialogue and understanding, acknowledgement and shared values of neighborhood and friendship.

II. METHODOLOGY

Since the strengths and the weaknesses of composite indicators largely derived from the quality of the underlying variables [3], hence the selection of the indicators and the sub indicators is the most important step which is in this research the selection will using the Fuzzy Delphi Method (FDM). Kaufman and Gupta [5] who are introducing this method. Actually, the Fuzzy Delphi Method is the combination of fuzzy set theory and Delphi technique. The fuzzy Delphi Method [6]is an analytical method for decision making which incorporates fuzzy theory in the traditional Delphi Method. The Delphi Method is a decision making that involve a several times of questionnaire surveys to gain the opinion of expert panel on an issue being investigated.
The procedure for this phase is as the follows:

2.1 Step 1: Selection of Experts to develop the index indicators.

In this phase, a number of expert panel will choose based on their expertise. In Delphi Method, proper selection of experts is vital because it will effects the quality of the result of study[7]. Based on Adler and Ziglio [8], they had mention the guideline of expert panel for this method. There are four criteria. (1)Knowledge and experience with the issue under investigation, (2) Capacity and willingness to participate, (3) Sufficient time to participate in the study (4) Effective communication skills. The panel of experts consisted various stakeholder background that are religious officers, ministry, NGOs, educators. Thus, based on the criteria of expert listed above, the expert panel will select as shown in Table 1.

Table1. Category of expert

Category of expert	Position
Religious Officers	Officer of Majlis Agama Islam danAdatIstiadat Kelantan, Officer JajahanPasirPuteh
Ministry	PusatKajianStrategik
NGOs	Activist of culture and art
Educators	Lecturers of several university, Prinsipal of Islamic School

2.2. Step 2: Determine Linguistic Scale

To evaluate the fuzziness among the experts' opinion, a linguistic scale is determined to get the respondent feedback. The linguistic scale is same as Likert scale with an additional of fuzzy numbers given to the scale of responses based on triangular fuzzy number. For every response, three fuzzy values were given to consider the fuzziness of the experts' opinion. The values are minimum value (m1), most plausible value (m2), and maximum value (m3). These linguistic scale in order to convert the linguistic variable into fuzzy numbers. The arrangement of the scale is in odd numbers (3,5 or 7point linguistic scale). 7 point linguistic scale is applied in this study. Then the result of the expert responses with the correspondent fuzzy number scales for each questionnaire then will inserted in an excel spreadsheet.

2.3 Step 3: Determine Threshold value 'd'

In this step, the differences between the experts' evaluation data and the average value for each item is calculate in order to identify the threshold value 'd'. The consensus level among expert will be determined by using the threshold d value. That's why it is very important. Based on Cheng and Lin [9], if the threshold value is less than or equal with 0.2, then all the experts are considered to have achieved a consensus.

2.4 Step 4: Calculate Defuzzification Value

The final step of the procedure of this phase is called the defuzzification process. Once the group consensus is achieved, the aggregate fuzzy evaluation is determined by adding all the fuzzy numbers for each item. Then the defuzzification will calculate. The calculation involving following formula:
Amax = 1/4 * (a1 + 2am + a2)
From this formula, the defuzzification of the variables will calculate. The variables that has the highest defuzzification value has the priority to be the first output variables and so on the other variables.

III. RESULTS AND DISCUSSION

3.1. Result of FDM 1

Based on the findings, the final list of indicators for sociotaqwa index are as shown in Table 2.

Table 2: List of ranked and prioritized

	Item	Fuzzy Values	Position
1	Islamic Practices	14.60	1
2	Administration	14.00	2
3	Islamic Culture	14.00	3
4	Economy	13.60	4
5	Society	13.60	5
6	Education	13.40	6
7	Cooperation	11.53	7

Based on the table above, the chosen indicators are more related to the application and implementation of the company. All these indicators are chosen because, according to the title of this research itself are focusing on the society. Socio means society and this means that this research will focus more on the application because it involves human practice. It is more practical and it is not the theory only. It is not just about the meaning of taqwa but about society itself. Apart from this, there has been a lot of previous research that evaluates the level of taqwa based on the practices themselves, for example in the research titled 'The Impact of Spirituality and Social Responsibility on Organizational Citizenship Behavior from The Islamic Perspective: Empirical Investigation of Malaysian Business" [10]. Based on this research, the proposed indicators are the Islamic Responsibilities (Belief,Ibadah, Zikrullah) or Islamic Spiritual Responsibilities (patience, emotional control, forgiveness, justice, integrity, truthfulness and etc.) chosen to evaluate the level oftaqwa that will affect the Organizational Citizenship Behavior. Then, the result had proof that to evaluate the level of taqwa more suitable based on the Islamic Spiritual Responsibilities instead of Islamic Spiritual only because a person who possesses high Islamic Spiritual, may not necessarily exhibit Organizational Citizenship Behavior Perspective if he does not possess good manners (generous behavior). So, this proves that the application and implementation are more important to know the level of taqwa in society

3.2 Result of FDM 2

	Sub Indicators	Defuzzification
A	ISLAMIC PRACTICES	
1.	Islamic Programed	13.4
2.	The concern of Islamic Cult	13.2
B	ISLAMIC CULTURE	
3.	The Culture of Morality	13.4
4.	The Art Culture	12.2
5.	Healthy Lifestyle	12.6
6.	Sustainable Environment	12.4
C	ECONOMY	
7.	Generate Income	11.4
8.	Charity	13.2
9.	Islamic Product	12.2
D	EDUCATION	
10.	Culture of Lifelong Learning	13
11.	Islamic Education	13
E	ADMINISTRATION	
12.	Integrity	13
13.	Choose Leader	13.2
F	COOPERATION	
14.	Social Practice	13.2
15.	Community Safety	13.2

Based on the table 2, showed the proposed sub-indicators for each indicator. The sub-indicators should reflect the indicators in order to know the level of taqwa in Kelantan society. For example, in the sub-indicators for administration. The sub-indicators are integrity and the chosen leader. In these indicators, to know the level of socio-taqwa, the researcher will thoroughly examine how the society choose leaders. Either they choose an Islamic leader, fair, responsible and others who will carry out their administration for years to come. If they are really careful about choosing a good leader based on the guidelines of Islam, then they are the taqwasociety because they know that choosing an Islamic leader is important to ensure that our religion will be preserved in the future.

Table 3: Selected Indicators And Sub Indicators For Socio Taqwa Index

No	Indicator	Sub-Indicator
1	Islamic Practice	Islamic Programed
		Islamic Worship
2	Islamic Culture	The culture of morality
		The Art culture
		Healthy lifestyle
		Sustainable Environment
3	Economy	Islamic Product
		Charity
4	Education	Lifelong learning culture
		Islamic education
5	Administration	Integrity
		Choosing leaders
6	Cooperation	Social Practice
		Community safety

Table 3 shows the final decision taken by the group of experts after the workshop. Once the four stages are completed, the indicators chosen by the group of experts are Islamic practice, administration, Islamic culture, economy, society, education and cooperation. Only 6 indicators are accepted. Islamic practice had the greatest defuzzification (Amax = 14.60). This indicator gets the highest defuzzification because of some aspects rather than others. First, as mentioned earlier, the Kelantan state government had a policy of Islamic development, namely Islam, which was applied at every levels. So, to produce a good society, understanding Islam in society is the most important thing. When society already understands, then they can apply Islam in daily life. This is why Islamic practice has been chosen as an indicator. Apart from this, based on Islamic practice, researchers can find out the level of taqwabased on the number of people who participate in Islamic programs such as Islamic discourses and others in the mosque. Other than that, in the indicators of Islamic culture, the researcher can know the level of taqwa by focusing on the sustainable environment, especially on the aspect of cleanliness. Either the society really aware of the clean environment or not because Islam has mentioned that cleanliness is half of the Iman. So, if they implement and care for their environment, they obey what Allah has mentioned. Then in economics indicator. This indicator is chosen because the researcher can know the level oftaqwa by looking in their demand on Islamic product like the Islamic Bank, applying bribes or not and others. Allah does not seek to know whether they are rich or not because Allah did not judge people based on their wealth, but on the source of their income. Apart from this, the society that knows Islam will love to give charity because the sustenance that is given to them is not theirs but it belongs to Allah. All kinds of things on this world belong to Allah. So, the sustenance must share with others. Besides, in education indicators, the level of taqwa we can know is based on the demand for education in Kelantan society. Either society prefers Islamic education or not. In addition, Allah mentioned in the hadith that "gain knowledge from the cradle to the grave". Based on this word, Allah tries to show that peoplemust acquire knowledge until death, because the knowledge of Allah is infinite.Then, in the indicators of administration, the researcher can know the level oftaqwa by examining how the company chooses leaders. The chosenleaders will determine the fate of the future generation, whether they can still live in the Islamic environment or not. Thetaqwasociety should have knowledge about choosing the leader because based on the previous story. A good leader like Sultan Muhammad Al-Fateh can be a good leader and can lead an Islamic country to success.

Then the last point is cooperation. This indicator'sdefuzzification is the weakest among the other indicators. The level of taqwa in this indicators

can be measured in social practice.For example, the encouragement of the society in the society event such as Corporate Social Responsibilities (CSR). This indicator was rejected by the expert panel because this indicator was already applying in the previous indicators which is in economic under charity sub indicators. The concept of sharing that applying by the society showing that they have taqwa because Islam teach the society to ease the others burden because one kindness paid off by another ten kindness. That is why, Islam really encourage the society to be kind to others. Instead of helping others, Allah will help the kindness people also.

CONCLUSIONS

This paper presented the findings of selected indicators and sub-indicators of socio taqwa index by the expert panel through Fuzzy Delphi Method (FDM) in development of the index instrument. Expert had agreed upon the indicators that are essential and relevant to be included in the index instrument to measure the level of taqwa in the Kelantan society. As a conclusion, this study is not proposed the indicators and sub indicators for the index only but offered the improvement needed by the Kelantan State Government in order to improve their policy.

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