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RESEARCH ARTICLE

FATWA COORDINATION IN MALAYSIA: A LITERATURE REVIEW

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Abstract

Fatwa coordination in Malaysia are non-ending issues due to certain factors whereas debated by many scholars. The issues of non-coordination or inconsistency of fatwa between the State Fatwa Committee and the Muzakarah Committee of the National Council for Islamic Religious Affairs in Malaysia discussed by many reviewers as well as its impact on the community and the fatwa institution itself. Hence, this article aims to highlight past research related to the issue of fatwa coordination in Malaysia. The approach adopted is the method content analysis of past studies. The analysis of this literature uses thematic method approach in understanding selected articles based on random systems and the use of keywords in relation to fatwa coordination. Synthesis analysis carried out has resulted in six (6) themes consisting of factors of inconsistency, impact of inconsistency, importance of coordination, resolution of inconsistencies, minimization of inconsistency and the role of the Muzakarah Committee as the national fatwa institution. Thematic reviews give the advantages of the structured aspects of the discussion to the studies carried out by past surveyors.

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Introduction:-

Fatwa Coordination

The coordination of fatwas is an issue that attracts many scholars, whether academic or non-academic. According to Ahmad Hidayat Buang (2006), issues related to fatwa coordination were discussed by many reviewers such as Othman Ishak, Sidi Ahmad Abdullah, M.B Hooker, Mahmud Saedon Othman, Ahmad Ibrahim, Abdul Munir Yaacob and Mohd Daud Bakar.

The findings of qualitative synthesis carried out by the author on articles related to fatwas and fatwa coordination, have basically produced six (6) themes namely the factors of inconsistency, the effect of the inconsistency, the importance of coordination, the resolution of the inconsistency, the aspect of minimizing the inconsistency and the role of the Muzakarah Committee of the National Council for Islamic Religious Affairs in Malaysia. The author will review the articles base on thematic approach in understanding the issues.

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Factors Affecting Fatwa Inconsistency in Malaysia

According to Mohd. Mohadis Yasin (2007), Zaini Nasohah, Hayatullah Laluddin et al. (2012), Zulfaqar Mamat, Mohd Nasran Mohamad et al. (2013), Mohamed Azam Mohamed Adil (2015) and Muhammad Ikhlas Rosele, Luqman Hj Abdullah et al. (2017), there are seven (7) factors that contribute to the non-fatwa in Malaysia. These factors are the application of separate legislations, the muzakarah authority of the National Fatwa Committee (MJFK), the unbalanced composition of MJFK Committee Members, application of different fatwa methodologies, different academic backgrounds, local urfs and the acceptance of MJFK fatwas as follows:

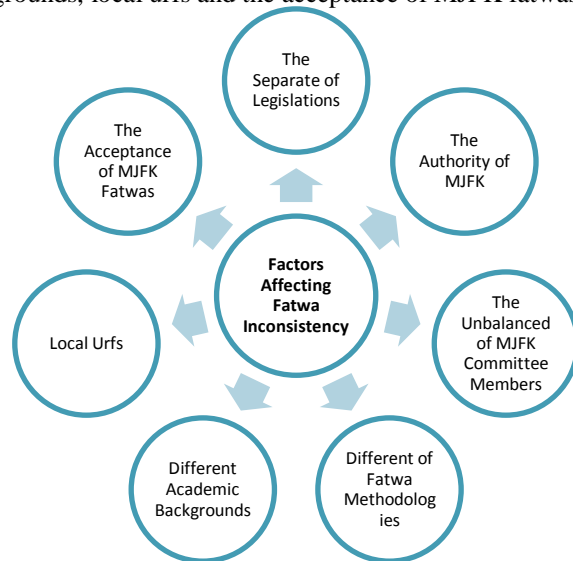


Figure 1.1:- Fatwa Inconsistency Factors.

Article 74(2) and item 1. State List, Ninth Schedule, Federal Constitution which provides for state jurisdiction in matters involving Islamic religion and Islamic law'. This provision clarifies that matters pertaining to religious matters are subject to the jurisdiction of the State Islamic Religious Council. Indirectly, the provision also clarifies the application of different legal systems according to the respective state enactments in the issuance and enforcement procedures of fatwas, where religion is the exclusive right of a state. Based on this situation, it is one of the factors of fatwa inconsistency in Malaysia (Hasnan Kasan 2006, Azman bin Ab Rahman 2011, Luqman Hj. Abdullah and Muhammad Ikhlas Rosele 2016). The authors view the difference that exists in each process of issuing fatwas in states is one of the factors that influence the inconsistency of fatwas today in line with the findings of past reviewers. (Mohd Mohadis Yasin 2007, Zaini Nasohah, Hayatullah Laluddin et al. 2012, Mohamed Azam Mohd Adil 2015,).

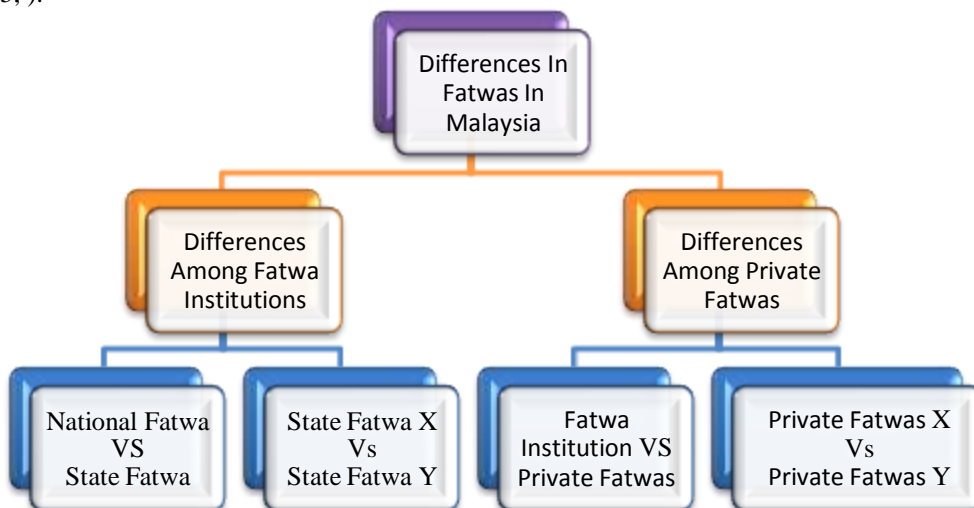


Figure 1.2:- Classification of Fatwa Differences

Source: (Muhammad Ikhlas Rosele, Luqman Hj Abdullah et al. 2017).

The adoption of these different laws has resulted in differences in fatwas in Malaysia as illustrated in Figure 1.2, where there are two (2) different types of fatwas, namely the difference of fatwas that exist between the fatwa institution and the difference of fatwas that exist between the private fatwa itself. (Muhammad Ikhlas Rosele, Luqman Hj Abdullah et al. 2017). This difference is directly presenting the conflict to the community.

The existence of state fatwa committees accompanied by legal provisions specific to religious affairs and Shariah law gives states exclusive authority in any religious affairs in their respective states. This situation also limits the jurisdiction of the National Fatwa Committee or also currently known as Muzakarah Committee of The National Council For Islamic Religious Affairs In Malaysia. Previously, the existence of the National Fatwa Committee was to consider, decide and issue fatwas on any matter referred to by the Council of Rulers or the State Islamic Religious Council or a council member with the purpose of providing advice or recommendations as stipulated in article 14 of muzakarah regulations (Zaini Nasohah 2005). This is reinforced by the current practice that any fatwas decided by the National Muzakarah Committee will be brought to the State Fatwa Committee for discussion and refinement etc. This includes fatwas discussed can be amended, not gazetted, agreed with amendments, agreed without amendment and the like (Ahmad Hidayat Buang 2004, Azman Ab.Rahman 2011, Isa Ansori 2017). This proves that the authority of the National Muzakarah Committee is limited and is one of the factors of the inconsistency of fatwas in Malaysia.

The third factor that leads to the inconsistency of fatwas is the different methodological approaches between the State Fatwa Committee and the National Muzakarah Committee in deciding a fatwa issue. For example, as in the case of Amanah Saham Bumiputera, Abdul Hadi (2014) found that the Selangor State Fatwa Committee uses the al-fiqh al-shakli-based¹ approach but the National Muzakarah Committee uses the Maqasidfiqh approach². Clearly, the differences in approaches used to cause results produced before 2017 are very conflicting with each other. Discussion on the application of different fatwa methodologies between states was also discussed by Luqman Hj Abdullah et al. (2017) which affects the production of different laws. Clearly, this situation causes confusion to the community and makes it difficult to coordinate fatwas in Malaysia.

Discussion by Alias Azhar (2017) in the context of istinbat law by recommending that more research be given in setting research guidelines so that a ruling issued is to meet the current needs of society today. This study summarizes the need for research into fatwa research to ensure that the rulings issued can address the issues of society today as recommended by Luqman Hj. Abdullah and Muhammad Ikhlas Rosele (2016) which emphasizes the coordination of methodology aspects, methods of determining and researching fatwas that lead to the standardization of legal decisions. This study indirectly demonstrates the need for an understanding among mujtahids today in making consideration of issuing fatwa rulings.

Specifically, Zulfaqar Mamat (2013) through his research on the management of the Muzakarah of the National Fatwa Committee and the State Fatwa Committee: An Analysis of The Similarities and Differences of Fatwas From 2000 to 2009 has classified fatwas into three categories as follows:

1. The fatwa is the same legal status and the fatwa sighth.
2. Fatwas have the same legal status but differ in fatwas.
3. Fatwas differ in legal status and certainly differ in fatwas.

Studies have shown that the aspects of the state's acceptance of fatwas decided by the National Muzakarah Committee can be divided into three (3) categories, namely fatwas with the same legal status but differing in fatwas and are the most widely available categories of fatwas in their studies. The fatwas differed from 21 fatwas or 18.26. The impact of this study can be seen from various aspects, including the state's level of adherence to fatwa decisions decided at the national level, difficulty in the efforts to coordinate fatwas, confusion to society and so on.

Al-Hakimi (1999) in Luqman Hj Abdullah et al. 2017 discussed the difference between fatwas as influenced by the change of times (taghayyur al-fatwa bi taghayyur al-zaman) in line with the changes in time, place and culture based on the local uruf practiced. The authors' observations on the reality of the fatwa situation in Malaysia found that the differences in fatwas because of the uruf concept were practiced as much as creating conflict for the community. The occurrence of this matter is due to the level of public understanding of the concept of fatwa itself. Differences

¹ A method based on formatting and the form of hukum.

² A method based on Shariah objective despite of *istinbat*

that exist if not handled in a good way, can have a huge impact on the lifestyle of society from various aspects of life such as economics, legislation, muamalat and soon.

Impact of Fatwa Inconsistency on Society and Fatwa Institutions

The impact of fatwa inconsistency can be divided into two i.e. causing confusion to the community (Mohd. Mohadis Yasin 2007, Zaini Nasohah, Hayatullah Laluddin et al. 2012, Zulfaqar Mamat, Mohd Nasran Mohamad et al. 2013, Mohamed Azam Mohamed Adil 2015, Ibrahim, Badruddin et al. 2016, Fathullah Al Haq Muhamad Asni 2017, Muhammad Ikhlas Rosele, Luqman Hj Abdullah et al. 2017) and undermine the authority of the fatwa institution itself. (Mohadis Yasin 2007, Muhammad Fathullah Al Haq Muhamad Asni and Jasni Sulong 2017, Muhammad Ikhlas Rosele, Luqman Hj Abdullah et al. 2017).

Among the earliest scholars to conduct research on the acceptance of fatwas among the community was Othman Ishak in 1981. The findings, have had a profound impact on the world of fatwa in Malaysia to this day. He found that the community and the courts and even the government themselves did not respect the fatwa issued because there was confusion as a result of the conflict of law issued by the fatwa institution at that time. The society does not make muftis as the main reference because they are said to not be in the community, but rather tend or be comfortable to refer to the ustaz/iman that surrounds them in solving the question of the ruling of life. Muftis are also labeled as secular and favor politically interested parties but difficult to approach and bureaucratic in addition to giving different views on an issue and it clearly confuses the community (Raihanah 2004). The authors opinion that this findings prove the issue of inconsistency and confusion to the community is the result of conflict or diversity of fatwa decisions decided and it is a long-standing issue that extends to 40 years. The findings from Othman Ishak (1981) also indirectly illustrates that the image and authority of the fatwa institutions are somewhat tainted by the conflicts that exist.

Meanwhile, a study by Raihanah Abdullah (2004) has proven that the issue of confusion and image of the affected fatwa institution has been greatly addressed by the parties concerned. The community's acceptance of fatwas was also improved in line with the current developments supported by the attitudes and knowledge of the community itself. Similarly, the writing by Zulfaqar Mamat (2014), also proved that the issue of confusion and image of fatwa institutions in Malaysia improved with cooperation, understanding and relationships built between the State Fatwa Committee and the National Muzakarah Committee as well as improvements for improvements implemented by the Secretariat of the National Muzakarah Committee or JAKIM.

Ahmad HidayatBuang (2016) also discussed the challenges that need to be implemented in the efforts of all parties to strengthen the authority of fatwa institutions. Among them, fatwas issued should be made public and explained to the public, parties who are directly involved in issuing fatwas should possess good skills and mastery from the point of diversity of languages, to bridge differences of opinion by obtaining opinions and suggestions from various parties especially those who are always with the community. Fatwa institutions need to be free of political image and so on.

Shelia Nu (2013) and Fathullah Asni (2020) discussed the confusion among financial industry players due to the non-compliance of Shariah law. The differences in the existing laws have had a significant impact on the development of the Islamic capital market. Similarly, the absence of legal consistency or consistency in bay al-dayn has had a significant impact on all parties involved such as financiers, investors and even the public are also confused about these sukuk transactions. Ulusoy and Ela (2017) in Fathullah Asni (2020) stated that the absence of relevant legal uniformity has slowed the development of the sukuk industry and damaged the image of the Islamic finance industry directly.

The Importance of Fatwa Coordination for Society and Country

Based on the analysis, there are two (2) importance of coordinating fatwas, namely the national interest and maslahah. The importance of maslahah is only discussed by Muhammad Fathullah Al-Haq (2017 and 2020) through four (4) different articles focused on the field of fatwa coordination and in 2020, he focused on the issue of maslahah in the context of managing fatwa coordination in bay'inah contracts in Malaysia.³

³Definition maslahah by Imam al-Ghazali: "Bring Benefits and Prevent harm".

It is important to coordinate fatwas in the national interest. This issue is among the subjects discussed by seven (7) past writers in discussing the importance of fatwa coordination. (Mohadis Yasin 2007, Zaini Nasohah, Hayatullah Laluddin et al. 2012, Zulfaqar Mamat, Mohd Nasran Mohamad et al. 2013, Mohd Nasran Mohamad and Zulfaqar Mamat 2015, Fathullah Al Haq Muhammad Asni and Jasni Sulong 2017).

The issue of national interest was also discussed by Mohd. Shahir Hj. Abdullah (1991) in Mohd Mohadis Yasin (2007) through his paper⁴ on Islamic Administrative Institutions in Malaysia. He has detailed on fatwas that have a national interest should have features related to policies, programs or activities related to the interests of the Federal Government, State Government or any ministry, department or agency. This detail is in line with the provisions of the State Islamic Religious Administration Bill (Federal Territories, Clause 39 (3)). He also pointed out that it is important to establish a commonality between fatwas issued by the State Fatwa Committee and the National Fawa Committee on issues involving the national interest as it can confuse society and distort the image and authority of fatwa institutions. The discussions and statements presented regarding the discrepancy are among the reasons why the fatwa committee membership is composed only of those of religious background and do not do the necessary ijithad by simply referring to the old books only. Based on the author's experience⁵, in line with current developments, this has been made improvements for improvement. Whereby, the membership of the National Fatwa Committee consists mainly of those in various areas such as muamalat, economics, law and others, cooperation with the relevant parties is made to strengthen the results of the research and thus produce a correct decision.

The efforts of the National Muzakarah Committee Secretariat managed by JAKIM to coordinate fatwas in Malaysia can be seen through the preparation of Fatwa Issuance Guidelines (2017). Item 46 of this guideline has detailed special criteria relating to national issues in order to identify fatwas that need to be discussed and refined in the categories of fatwas of a national importance. The first three (3) criteria are the issues involving the interests of the country, the two issues related to Muslims as a whole and the third religious issue that occurs in a state that may occur in another state. The State Fatwa Committee should filter every issue raised if it has a listed feature, the best step is to bring the issue to discussion at the National Muzakarah Committee to be discussed and decided on for the well-being of all parties.

Mahamad Naser Disa (2011) saw the coordination of fatwas from the legal aspect. In his view, fatwas were a legal instrument that had existed since the reign of the Malay Sultanate. He also disputed some previous research proposals that suggested that a Mufti State Institution be created to coordinate the issue of fatwa differences as an understanding of the history of Malay sovereignty and the Federal principles practiced in the country as well as a suggestion that is intended to ulul amri sovereignty in Islamic affairs. This article also provides and describes the provisions of state legislation relating to fatwas, which conclude that existing provisions indeed support fatwa issuance efforts involving national interest or national interest in line with Ahmad Hidayat Buang's opinion (2012) that fatwas in Malaysia are quasi-legal because they are issued by authorities in the public interest. In the author's views, this well-written article supports any form of fatwa coordination so that the image of the fatwa institution can be preserved as best as possible.

The writings of Muhammad Fathullah al-Haq bin Muhammad Asni and Jasni bin Sulong (2017) ranged from "Inter-State Fatwa Coordination: Analysis of Practices and Methods of Standardization in Malaysia" and "The Standardization of Fatwas on Waqf Issues in Malaysia: An Early Highlight" discussing the issue of the standardization of fatwas in Malaysia. Both articles emphasize the importance of the standardization of fatwas in the interest of society based on the concept of maqasidsyariah which has been outlined. The MJFK secretariat based in the Department of Islamic Development Malaysia and the State Fatwa Committee should increase cooperation and take more proactive measures in ensuring that efforts to standardize fatwas can be implemented to strengthen and strengthen fatwa institutions. For example, the standardization of fatwas on waqf issues, it can give firmness and agreement in the matter by considering maslahah and mafsadah based on syariahmaqasid. Indirectly, it also needed to improve the socio-economic development of the community.

⁴Paperwork in the Part the Thing Affairs Islam (BAHIES), Department Prime Minister (JPM)

⁵An Officer in the Research Department of JAKIM - Responsible Provides Paper Research Fatwa Start 2014 To 2019

Resolution of Inconsistency Fatwa

There are 10 methods that proposed by past scholars to solve of fatwa inconsistency in Malaysia, it is by proposing to establish fatwa guidelines (Muhamad Miziazam Bin Yahya and Ahmad Wifaq bin Mokhtar 2018), formation the Mufti Department of the State (Mohd. Mohadis Yasin 2007), improvement of fatwa committee membership (Mohd. Mohadis Yasin 2007, Mohamed Azam Mohamed Adil 2015, MohdNasran Mohamad and ZulfaqrMamat 2015, Muhammad Fathullah Al Haq Muhamad Asni and JasniSulong 2017), improved fatwa management infrastructure, smart partnerships, or networks (Mohd. Mohadis Yasin 2007, Mohamed Azam Mohamed Adil 2015, Muhammad IkhlasRosele 2017), foreign fatwas as one of the references (Mohd. Mohadis Yasin 2007), formation of Mufti Negara position (Mohamed Azam Mohamed Adil 2015, Fathullah Al Haq Muhamad Asni 2017, Muhammad IkhlasRosele, LuqmanHj Abdullah et al. 2017), enhancement to the relevant legal provisions (Muhammad IkhlasRosele, LuqmanHj Abdullah et al. 2017), formation the Fatwa Coordination Centre (MohdNasran Mohamad and ZulfaqrMamat 2015) and formation the Fatwa Coordination Model (Muhamad Miziazam Bin Yahya and Ahmad Wifaq bin Mokhtar 2018). The solutions are described in Figure 1.3 below:

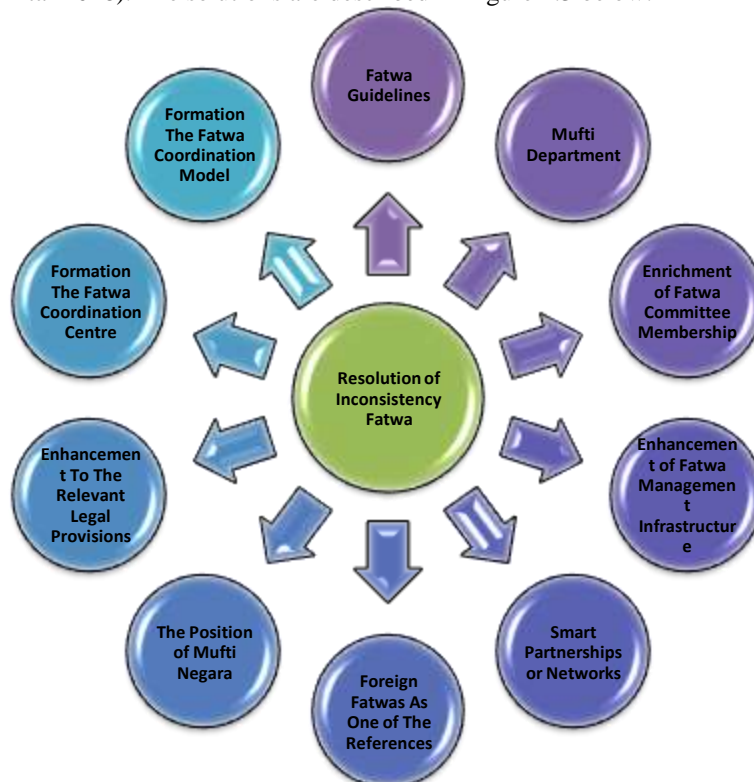


Figure 1.3:- Proposed Fatwa Inconsistency Settlement.

Fatwa Guidelines published by JAKIM (2017) are one of the efforts in harmonizing conflicts between fatwa institutions in Malaysia. Among the past reviewers who have discussed this guideline are Ahmad HidayatBuang (2012), ZulfaqrMamat (2013), Miziazam (2018). The requirement for the preparation of a guideline was initiated by Ahmad HidayatBuang (2012) through the presentation of his paper on Muzakarah by Experts: Guidelines and Standards for Issuing National Fatwas in 2012 organized by the World Fatwa Management and Research Institute (INFAD). He has clearly presented measures to be taken in establishing a standardized fatwa standard or guidelines for the use of state and national fatwa committees in the efforts of all parties to avoid conflicts in the national interest. In support of this effort, ZulfaqrMamat (2013) has proposed establishing these guidelines to standardise fatwas in Malaysia in his scientific studies.

The proposal to establish the Mufti's Department of State in addressing the issue of fatwa inconsistency was not approved on the grounds that the matter of fatwas was handled by JAKIM. Similarly, the proposal for the position of Mufti Negara was also not approved on the grounds that the Chairman of the National Fatwa Committee can accommodate existing duties (Ahmad HidayatBuang 2012). The position of Mufti Negara should be based on criteria i) have a broad background in Shariah and among the seniors. ii) The appointment of this office is based on a

rotation system certified by the Council of Rulers (MRR) and its jurisdiction does not take over the functions and powers of the State Mufti. iii) Fatwa issued by mufti negara is legally binding and must be complied with. iv) Only the Mufti of State has the authority to issue statements for controversial issues and so on. v) This position was in line with Turus III, while the State Mufti was graded as JUSA A (Mohamed Azam Mohamed Adil 2015). The explanation by Ahmad HidayatBuang (2012) is clear regarding the proposal of the Mufti's Department of State and the position of Mufti Negara as it relates to the provisions of state laws that have full authority over religious affairs in their respective states but this proposal can be considered as subtle as possible for the benefit of the ummah. This is not possible with developments for the sake of development in the institution of fatwa today.

In order to strengthen the management of fatwas in Malaysia, it is proposed that the secretariat representatives from JAKIM should be involved in meetings of the State Fatwa Committee to help explain and provide views and suggestions towards the coordination of a fatwa issue (Luqman Hj. Abdullah and Muhammad Ikhlas Rosele 2016). This proposal can improve the management of fatwa institutions to be more effective and enhance the image as well as increase public confidence in a fatwa decided. The involvement of these representatives can be considered representative of the fatwa institution at the national level as well as strengthening the relationship and enhancing cooperation between the central and state levels. Luqman Hj. Abdullah and Muhammad Ikhlas Rosele (2016), Mohd Kamel Mat Salleh, Mohd Al Adib Samuri et al. (2017) also proposed that legal aspects related to fatwas should be improved in improving the management of fatwa institutions in Malaysia. There is a need to be examined on the provisions of fatwa laws such as the explanation of the scope and content of fatwas (Ahmad HidayatBuang 2012) and the provisions of fatwa enforcement (Azman bin Ab Rahman 2011). This proposal is to see that the main function of issuing fatwas can be effectively implemented and can be utilized by the community.

Muhammad Miziizam (2018) in his article, presented a model of fatwa coordination for the purpose of coordinating fatwas between the National Fatwa Committee and the State Fatwa Committee using pahang's Shariah Law Consultative Committee (JPHSNP) as the subject of case study. The idea presented was that JAKIM as secretariat invited state representatives without involving the State Mufti such as JPHSNP 3 people to be briefed and explained the justification of a decision issued by JFK. With the understanding that exists because of the information provided, JPHSNP representatives will present the rationale of a legal decision issued by JFK to the members of the state meeting. The expected outcome is the understanding and agreement of state committee members on the fatwas decided by JFK. This model, if implemented properly, will achieve the goal of all parties to see the coordination of fatwas go well.

The idea of fatwa coordination theory was presented by Lokmanulhakim Hussain (2013) in a paper entitled "Fatwa Coordination in Malaysia: Reasonableness and Constraints" published as a monograph article by the World Fatwa Management and Research Institute (INFAD) of The Islamic Science University of Malaysia. He has put forward the theory of the coordination of fatwas by using the *حكم الحاكم يرفع الخلاف* method, which is 'The decision by the judge will eliminate disputes'. The selection of this theory is based on the debate on the pros and cons of coordinating fatwas in the context of requirements in Malaysia. The author refers to al-Qarafi in the book al-Furuq which touched on this method of "Disputes are fixed in the problems of ijthadiyyah before it is decided by judges". Where, this method indicates two things before it can be used which is the issue of ijthadiyyah and the two judges' decisions in choosing opinions in the question of ijthadiyyah will eliminate disagreements. In the situation in Malaysia, this method can be used as a basis towards the standardization of fatwas in accordance with the consideration of *masalah and mafsadah* something that becomes *khilaf* among the community. According to him, until now the theory has not been practiced at the national level, but at the state level it is practiced in deciding any rulings. Hence, he recommended that this method be practiced at the national level for the benefit of the community. This theory can revert to the traditional practice of Sunnah scholars, which is the existence of cooperation between the ruler and the scholars in the context of *al-fuqaha' wa al-umara' (al-sultan)* in line with the statement of Allah SWT in surah al-Nisa (59) which commands obedience to the ruler or *Ulu al-Amri* (Ahmad HidayatBuang 2016).

While writing by Fathullah al-Haq Muhammad Asni (2017) has used al-Syatibi's approach in solving the issue of fatwa coordination at the state level. Al-Syatibi is a figure who has a lot to say about *ijtihad* and connects with the concept of *maqasid Syariah* as one of the sources in deciding the law. The theory presented by al-Syatibi is needed to coordinate the difference between fatwas among *mujtahids* that negatively affect the community. The results found that the al-Syatibi approach has been adopted in the practice of state-level Islamic religious administration in Malaysia.

Minimizing The Inconsistency Between Fatwas

Past scholars have discussed that with the various constraints on the coordination of fatwas in Malaysia, it is recommended to minimize the inconsistency of fatwas. Legal provisions that vary between states in Malaysia are among the main obstacles to coordinating fatwas. Therefore, it is recommended to minimize the existence of fatwa rulings that are not in harmony between state and state and between state and federal. If this can be done, it can reduce conflicts against the community and reduce the distance between fatwa decisions itself so as not to be too conflicted with each other. (Ahmad HidayatBuang 2012, MohdNasran Mohamad and ZulfaqarMamat 2015, Ibrahim, Badruddin et al. 2016, Muhammad IkhlasRosele, LuqmanHj Abdullah et al. 2017, Muhamad Miziazam Bin Yahya and Ahmad Wifaq bin Mokhtar 2018, Ahmad HidayatBuang 2012).

Based on the findings of MohdNasran Mohamad and ZulfaqarMamat (2015) as well as the experience of the author as the fatwa research officer, suggestions to minimize the inconsistency of fatwas can be successfully implemented. This is in line with the current developments and improvements made by JAKIM as JFK's secretariat with states such as updated fatwa administration management system, planning coordination meetings more frequently, the use of technology systems in warranting fatwa management work to the community, improving the knowledge and skills of research officers who provide fatwa papers and so on. These factors will slightly influence the current movement of fatwa coordination.

Muzakarah Committee Role of National Council for Islamic Religious Affairs In Malaysia

The Muzakarah Committee of the National Council for Islamic Religious Affairs in Malaysia or once known as the Muzakarah Fatwa Committee of the National Council (MJFK) is an authority body under the National Council for Islamic Religious Affairs (MKI) established in 1968. This committee is composed by all states in Malaysia which function as a national fatwa body in dealing with legal issues related to policies, policies, programs, or activities directly related to the federal government. At the same time, it serves as a national fatwa issuing institution that drafts, coordinates, and harmonizes fatwa decisions throughout the country (Mohd. Mohadis Yasin 2007, Saadan Man 2014). This muzakarah is managed faithfully by the Department of Islamic Development Malaysia (JAKIM).

Zulfaqar Mamat and Mohamad Nasran Mohamad (2013) conducted studies on fatwas decided at MJFK and state fatwa committees from 2000 to 2009 in identifying the similarities and differences of fatwas. The results of the study were successful in classifying fatwas into three categories namely the first fatwa with the same legal status and its fatwa status, the two fatwas with the same legal status but differing in legal status and sighth fatwas as well as discussing the role of MJFK, improvements that need to be made by the MJFK secretariat as well as more proactive and consistent efforts in ensuring coordination on national issues can be coordinated.

The Conclusion:-

The discussion on fatwa is a topic that continues and on from day to day. This is because the nature of the fatwa itself exists in line with the development of a society that constantly demands explanation for explanation from the religious point of view in surfing the ever-expanding life. There are stated fiqh method which means: "Thereis no denying the change of law due to the change oftime".

لا يُنكَّرُ تَغْيِيرُ الْأَحْكَامِ بِتَغْيِيرِ الْأَزْمَانِ

It is clear that the review article on fatwa topic has always come to the attention of the scholars because of the human need for religious explanation of the actions of horns in their lives. The factors that encourage inconsistency are also a growing element that certainly has a small or large impact on society itself even to fatwa institutions. The recommendations submitted by past reviewers are the result of observations and so on the issue of fatwas that can be considered in minimizing the inconsistency of fatwas in Malaysia.

The authors found that most past reviewers used qualitative methodologies in explaining fatwa issues as well as the use of interview instruments as their data collection methods. It was also found that the application of quantitative methodology lacked a place in the study conducted and this provides an opportunity for future reviewers to use the method in the question of fatwa coordination in Malaysia.

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