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FAMILIARITY AND MAKING CAREERS WITH FIVE PILLARS' INSTITUTIONS

Ali Musa Harahap^{1*}
Yusof Ismail²

¹University of Darussalam Gontor

²International Islamic University Malaysia

*Corresponding author (Email: alimusa@unida.gontor.ac.id)

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Abstract: There are institutions related to the five pillars of Islam in Indonesia, such as Badan Amil Zakat Nasional (Baznas), Badan Pengelola Keuangan Haji (BPKH), and Kantor Urusan Agama (KUA) that Muslim graduates of higher learning may identify suitable careers with the institutions. The paper aims to assess the familiarity of students of an Islamic university in Indonesia with select Islamic institutions in Indonesia related to the five pillars of Islam, and discover the extent to which they would identify suitable careers with those institutions. The study obtained feedback from 41 undergraduate students of the university by administering a special purpose instrument that contains open-ended and scaled questions. The data were analysed using content analysis and descriptive statistics. Results of the exploratory study reveal the level of familiarity of Muslim students with the religious institutions, and their potentials to make a career with and help develop the institutions. The results show that the students would like to work with the religious institutions, and those who said they desire not to work clarified that it is due to their preference to apply their knowledge and skills in other institutions.

Keywords: Five pillars of Islam, Career, Hajj, Muslim, Student, Zakat

INTRODUCTION

Diverse employment opportunities for university graduates are not only confined to the public and private sectors, but also religious institutions. Students should respond to the expectations of the religious institutions by equipping themselves with relevant knowledge and skills. While each student has the freedom to choose his career path, working with religious institutions may be a desired option. A special case would be students from religious universities who have a variety of factors to consider when deciding on a career path. Financial rewards or salaries, professional training, and professional recognition are all among the factors that have an impact on their decisions (Rahayu, 2003).

Religious institutions play an important role in society. Their existence maintains the values and norms prevailing in society and according to the rules of the Qur'an and Sunnah. These institutions would welcome dedicated and competent personnel to help them achieve their objectives. This study is carried out to identify the perceptions of students from University of Darussalam Gontor, Indonesia in considering a career with religious institutions.

LITERATURE REVIEW

Five Pillars of Islam

The first pillar, the Shahada, requires the Muslim to declare that there is only one true God who deserves to be worshiped, i.e., Allah SWT; second pillar, establish prayers (salat), third pillar, pay zakat, fourth pillar, fast (saum) in the month of Ramadan and fifth pillar, perform the Hajj to Baitullah at Mecca A-Haram. These five pillars of religion must be practiced by every Muslim (Fitriastuti, 2014; Muslim, 2017; Tsalitsah, 2020). This pattern of worship is very specific vertical as it shows the relationship between a Muslim and Allah (Abidin, 2012; Al-Tantawi, 1994; Abdalati, 1999).

The first pillar is a testimony of faith, i.e., "Reciting the two components of the Shahada" (Quran 3:18), belief in the oneness of Allah SWT and acknowledging the Prophet Muhammad SAW as His Messenger. Al-Qur'an confirms that there is no other gods besides Allah SWT Who created the heavens and the earth and their contents (Quran 25: 2). This declaration of faith is known as the Kalima Shahada (declaration of testimony), and the confession to Allah, known as Tawhid. The first pillar is the primary differentiator between a Muslim and non-Muslim. With this confession, the Muslim makes a religious commitment to himself first and then to community he lives (Asni, 2017; Hidayat, 2017; Kristiansen & Sheikh, 2012).

The second pillar of Islam is "performing the five daily prayers" (Quran 2: 238; 7: 170; 20:14). This pillar disciplines the Muslim to renew consciously his relationship with Allah. Prayers have been arranged between two sun rises during 24-hour cycles (Quran 4: 103). This pillar embodies several functions: the psychodynamic element of the ritual, routine meditation delivering a sense of calm, hope, contentment and positive emotions all of which are considered as forming a sense of coherence (Nazish & Kalra, 2018; Sayeed & Prakash, 2013; Ghous, 2016).

Carrying out the obligation of giving "Zakat" (or, literally alms giving) constitutes the third pillar of Islam. combines both spiritual and material giving among deserving Muslims. The third pillar encourages the distribution of wealth and thus helps reduce economic imbalances in society (Hayati & Caniago, 2011; Saputro & Sidiq, 2020; Wahyuni, 2016).

Fasting (saum) is required of every Muslim to enhance self-control (Quran 2: 183) and be empathic towards the have nots. During the fasting month, a Muslim performs abstinence from eating and drinking within a certain period of time (from before the sunrise to sunset). By adhering to this pillar of Islam, Muslims are once again required to be disciplined and maintain a healthy life optimization (Trepanowsky & Bloomer, 2010; Fauziah, 2021).

The fifth pillar of Islam is Hajj (pilgrimage). It is obligatory only for those who are able financially and physically to do it once in a lifetime (Qur'an 3:97; 22:27). During the Hajj, Muslims will make regular contact with each other in Masjid al-Haram (the grand masjid – mosque - near Ka'bah), Mount of 'Arafah and in the lodging area. This spiritual journey encourages Muslims to share experiences and knowledge with each other (Zulfa, 2015; Gatrad & Sheikh, 2005).

Career Choices and Religious Institutions

Student career choices are influenced by many factors. Identifying these will help one relate the extent to which students may want to work with related organizations. According to Theresa

(2015), factors that can influence career can be divided into social and institutional influences, all of which may positively or negatively influence career choices. Individuals' internal and external perceptions are influenced by social forces. Social factors include gender stereotyping, role models, peers, the media, and parents. The institutional support accessible, such as teachers as well as access to technology, are examples of structural effects.

It is crucial to understand how students create preferences for one profession over another when it comes to choosing a career as well as how these preferences are carried out. Parents, instructors, and teachers should be aware of the major factors that affect a person's familiarity or career growth. Understanding oneself and the job prospects available in one's community can be beneficial. Individuals are able to make positive changes in their careers. This then demonstrates the importance of self-awareness and occupational knowledge in making a reasonably correct and adequate occupational decision in terms of career choice (Parsons, 1909; Makinde & Kayode, 1987).

Working and making a career from an Islamic perspective is not only about fulfillment of the necessities of a person's life, which includes clothing, food, and shelter; moreover, it is also an act of worship, i.e., one's servitude to Allah. For young people, most of the times deciding on a career path is critical and sometimes difficult (Gottfredson; 2005), however, with proper religious guidance this may turn out to be otherwise. Basic religious guidance such as pupil assessment which includes counseling, selection, follow-up, testing, and evaluation will guide them in continuing their studies or working out their religiously associated career plan (Oladele, 2000). Students' perceptions also shape their religious dedication to work with religious institutions. Piety may be a reason for Muslim students to find a dedicated work with religious institution. This attribute arises out of the relationships of the individual with friends, educational institutions, mosques, media, books, and magazines (Al-Jwarnah, 2010; Al-Hawamleh, 2013).

METHODOLOGY

This study created a questionnaire to collect data to achieve the research objective. The instrument that used Indonesian comprises six questions: three are related to the respondent's background, and the other three are related to the research objective. The background question comprises name, degree program and semester. The questions assess level of understanding of the five pillars of Islam (Question 4), familiarity with the organizations related to the five pillars (Question 5) and their interest to work in the related organizations (Question 6). The background questions provide close-ended answers, whereas the questionnaire applies the Likert-like answer continuum for the scale questions. The scale used for Question 4 is: 1 Understood very well 2 Understood 3 Did not understand. The scale used for Question 5 is: 1 = Highest 2 = Average 3 = Lowest. The answer choice for Question 6 is dichotomous (Yes or No), i.e., whether the respondent wishes to work with the 5-pillar related organization.

The sample in this study comprised female students from different departments of the University of Darussalam Gontor, Indonesia. The questionnaire was administered using Google Form on 41 students during the 2020/2021 academic year. After the results of the original survey administration were produced, the authors contacted some respondents to obtain their explanation for working or not working the 5-pillar related organizations.

FINDINGS

All of the respondents are female. The majority of the respondents (73.1%) study Business Management (34.1%), Islamic Education (14.6%), followed by Humanities (12.2%) and Nutrition Science (12.2%). First and second year students (semesters 4 and 6) constitute 80.5% of the respondents.

Table 1. Frequency and Percentage Related Institutions and The Five Pillars

Gender	Frequency		Percent	
Perempuan (Female)	41		100.0	
Degree program				
Farmasi (Pharmacy)	3		7.3	
Humaniora (Humanities)	5		12.2	
Ilmu Gizi (Nutrition Science)	5		12.2	
Ilmu Qur'an Dan Tafsir (Quran and Tafsir)	3		7.3	
Menejemen Bisnis (Business Management)	14		34.1	
Pendidikan Agama Islam (Islamic Education)	6		14.6	
Pendidikan Bahasa Arab (Arabic Education)	2		4.9	
Teknik Informatika (Information Technology)	3		7.3	
Total	41		100.0	
Semester				
2	16		39.0	
4	17		41.5	
6	5		12.2	
8	3		7.3	
Total	41		100.0	
In-depth understanding of Pillars of Islam	Frequency		Percent	
Understand well (see the results below)	13		31.7	
Understand	28		68.3	
Total	41		100.0	
In-depth understanding of religious institutions	Frequency		Percent	
Very understand	5		12.2	
Understand	25		61.0	
Do not understand	11		26.8	
Total	41		100.0	
Desire to work with religious institutions	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	36	87.8	87.8	87.8
No	5	12.2	12.2	100.0
Total	41	100.0	100.0	

The respondents said they comprehend (68.3%) well the Five Pillars, whereas the remaining (31.7%) claimed to have a very good understanding of the five pillars of Islam. In contrast, a slightly lower percentage (61.0%) says they have in-depth understanding of the 5-pillar institutions. However, 26.8% of the respondents do not know about the religious institutions. This gives a hint to some explanation why 12.2% of the respondents do not want to consider working with the religious institutions.

Showing an interest to work with the religious institutions is not a good predictor of a person's understanding of the five pillars and their related organizations. More critical predictors are understanding of the five pillars and the related institutions ($\alpha = .509^{**}$ at $p=.001$) as shown in Table 2.

Table 2. Correlations Among Careers, Related Institutions and The Five Pillars

		Working with religious institutions	Knowledgeable about religious institutions	Understanding of Five Pillars
Would like to work with 5-pillar related institutions	Pearson Correlation	1	.156	-.066
	Sig. (2-tailed)		.331	.680
	N	41	41	41
Understood in depth about the 5-pillar related institutions	Pearson Correlation	.156	1	.509**
	Sig. (2-tailed)	.331		.001
	N	41	41	41
Understood in depth about the 5-pillar related institutions	Pearson Correlation	-.066	.509**	1
	Sig. (2-tailed)	.680	.001	
	N	41	41	41

**²⁸ Correlation is significant at the 0.01 level (2-tailed).

Cross-tabulation results between 'Would like to work with 5-pillar related institutions' (Mau bekerja di lembaga Rukun Islam) and 'Degree program' (Program Studi) produced insignificant results. The survey data did not satisfy the requirements of Chi-square test. In the sample, the majority of students (87.8%) expressed their interest to work with the religious institutions (Lembaga), which outnumbered those who did not (12.2%) desire to work with the institutions (Lembaga). See Table 3.

Table 3. Desire to Work with Religious Institutions * Degree Programs

		F	H	IG	IQ	MB	PA	PB	TI	Total
Yes	Count	3	4	4	3	13	6	2	1	36
	% of Total	7.3%	9.8%	9.8%	7.3%	31.7%	14.6%	4.9%	2.4%	87.8%
No	Count	0	1	1	0	1	0	0	2	5
	% of Total	0.0%	2.4%	2.4%	0.0%	2.4%	0.0%	0.0%	4.9%	12.2%
Total	Count	3	5	5	3	14	6	2	3	41
	% of Total	7.3%	12.2%	12.2%	7.3%	34.1%	14.6%	4.9%	7.3%	100.0%

Key: F = Farmasi H = Humaniora IG = Ilmu Gizi IQ = Ilmu Qur'an Dan Tafsir

MB = Manajemen Bisnis PA = Pendidikan Agama Islam PB = Pendidikan Bahasa Arab TI = Teknik Informatika

In order to discover the rationale of their choice to work with the religious institutions (Lembaga), a few students were approached to obtain an explanation about their motivation. The question posed to them was: “What might be your explanation for expressing your interest to work with religious institutions (Lembaga Rukun Islam)?” The study approached only the respondents who rated strongly agree and agree for either scale. Their rationale was depicted in Table 4.

Table 4. Post-Survey Explanation for Showing Interest to Work With The Religious Institutions

Kod	Degree program	Semester	Category
01	Manajemen	2	Helping others
02	Hubungan Internasional	4	Da’wah (propagating Islam)
03	Gizi	4	Trustworthy
04	Manajemen	8	Supporting the existence of the institutions
05	Farmasi	6	Studying further about the pillars and institutions

Students who desired not to work with the religious institutions also expressed their reasons, as depicted in Table 5.

Table 5. Post-survey explanation for not Showing Interest to Work with The Religious Institutions

Code	Degree program	Semester	Category
06	Gizi	2	Worried if she could not fulfill the amanah entrusted
07	Teknik informatika	4	Wishing to work in the area related to her competency
08	Manajemen Bisnis	2	Not yet prepared to work with religious institutions
09	Hubungan Internasional	8	Not yet prepared to work with religious institutions
10	Teknik informatika	2	Wishing to work in the area related to her competency

CONCLUSIONS AND RECOMMENDATIONS

Knowledge of human sciences could be integrated into the five pillars of Islam. And this may be possible by ensuring that university students pursuing different programs of studies are being conditioned for the task while they live in the university’s academic environment. Results of these study show that students would like to have careers with the religious institutions related to the five pillars of Islam. Those who said they did not desire to work with the religious institutions are partly due to their lack of knowledge and awareness of the amount of knowledge of the five pillars and the religious institutions that exist in the country. An implication of the study is the university need to provide remedial programs for such students so that the Muslim students enhance their knowledge about the significant foundations of their faith, i.e., the Five Pillars of Islam. This should be undertaken even though some of the students prefer to work with non-religious institutions.

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