

INCULCATING ISLAMIC KNOWLEDGE TRADITION AMONG THE MALAYS: MALAYSIAN EXPERIENCE

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Abstract

Islamic education in Malaysia is continually progressing as informal institution in its initial period of Islamization. Islamic knowledge tradition has been developed gradually from traditional approach to a modern approach. However, the traditional approach to Islamic knowledge tradition is still preserved until today along with the formal educational system and approaches after the Islamic Resurgence in 1970. The emergence of Islamic Resurgence in 1970s has revitalized the Malay Muslims outlooks and awareness on the objective of religion in their life, particularly instilling in the Malays to restudy Islam as the comprehensive way of life. This paper aims to analyze the development of Islamic knowledge tradition amongst the Malay Muslim in Malaysia. This paper also discusses the transformation process in the study of Islam in the urban settings of Kuala Lumpur and Selangor as centers of the Islamic Resurgence. The mixed methods approach was applied to explore and analyze the development of Islamic knowledge tradition which has been practiced in the Malay society. The official records, interviews and literatures were used to study the dynamic development of Islamic educational tradition in Malaysia, particularly in Selangor and Kuala Lumpur from the period of 1970 to 2016. A total of 734 respondents involved in the study which represented the ratio of 2: 4: 4 respectively for the upper-middle, the middle-middle and the low-income classes of the Malay. Questionnaires were distributed using combination of stratified, random and cluster sampling at Kuala Lumpur and nine districts of Selangor. The findings showed the Malay Muslims experiences in inculcating Islamic knowledge tradition and values from informal to formal educational system with a dynamic approach to understand the content of Islamic teaching.

Keywords: Islam, knowledge tradition, the Malays, education.

1 INTRODUCTION

Islamic education in Malaysia is continually progressing as informal institution in its initial period of Islamization. Islamic knowledge tradition has been developed gradually, from traditional approach to a modern approach and from informal to a formal system which has transformed progressively in term of technique of learning and delivery. Even though secular educational system has been introduced during the British colonial period and after the independence, but the traditional approach to Islamic knowledge tradition and system is still preserved until today along with the formal educational system and approaches after the Islamic Resurgence in 1970.

The emergence of Islamic Resurgence in 1970s has revitalized the Malay Muslims outlooks and awareness on the objective of religion in their life, particularly instilling in the Malays to restudy Islam as the comprehensive way of life. Thus, it is important to study Islamic knowledge tradition among the Malay Muslims in Malaysia from historical perspective and its continuation to the current practice in the existing educational system. The uniqueness of this Islamic knowledge tradition and system and its relevance in the modern educational system should be studied for the survival and surveillance of the Malays and Muslim civilization in Malaysia.

2 OBJECTIVES

This paper aims to analyze the development of Islamic knowledge tradition amongst the Malay Muslims in Malaysia. This paper also discusses the transformation process in the study of Islam in the urban settings of Kuala Lumpur and Selangor as centers of the Islamic Resurgence. To achieve the objectives above, a combination of qualitative and quantitative approaches was applied as to triangulate various sources of information which fits to the nature of the study.

3 METHODOLOGY

The mixed methods approach was applied to explore and analyze the development of Islamic knowledge tradition which has been practiced in the Malay society. The official records, interviews and literatures were used to study the dynamic development of Islamic educational tradition in Malaysia, particularly in Selangor and Kuala Lumpur from the period of 1970 to 2016.

This study takes a combination of the occupational approach and household income to define the social class. Household income range according to social class is determined by referring to Economic Planning Unit and Department of Statistics - Household Income Survey 2009 which is reported in the Tenth Malaysia Plan 2011-2015 (The Tenth Malaysia Plan 2011-2015, pp. 149-150). Three categories of social income classes in the Malay in Selangor and Kuala Lumpur are the low-income who earns the monthly households' incomes below than RM 2,300, the middle class with the middle income or the middle-middle income class who earns between RM 2,301 to RM 5,599, and the middle class with the high income or the upper-middle income who earns between RM 5,600 and above than RM 10,000. Underpinning this, middle class then refers to professionals, technical, administrative, managerial workers, clerical and service sector who earn minimum household incomes between RM 2,300 to RM 10,000 and above per month. The low-income class however, is workers of rural sectors in agriculture, livestock, forestry, fisheries and hunting as well as working class in service and production sectors with the mean monthly household income of less than RM 2,300.00.

A total of 734 respondents involved in the study which represented the ratio of 2: 4: 4 respectively for the upper-middle, the middle-middle and the low-income classes. Questionnaires were distributed using combination of stratified, random and cluster sampling at Kuala Lumpur and nine districts of Selangor.

3.1.1 Data Analysis

Interviews had been tape recorded, transcribed and analyzed. The researcher carried out themes or dimensions from interview transcripts, content analysis of official records and documents, and observations field notes. The themes and dimensions created were analyzed in descriptive and chronological order. This would help the researcher to construct variables in developing the instrument of the questionnaires. In the quantitative phase, researcher managed the data using Statistical Analysis Software (PASW) program. Kruskal-Wallis and Mann-Whitney U test were used to store, categorize, retrieve and compare the quantitative data to mine statistical findings from the raw data. About 734 sets of received questionnaires were analyzed by mean, percentage and correlation using descriptive analysis.

4 RESULTS AND DISCUSSIONS

4.1 The Development of Knowledge Tradition among the Malays before Colonialization

Islamisation is an instrumental historical episode which has undeniably transformed the Malays' character, behaviour and lifestyles corresponding to the Islamic principle and way of life. As mentioned by G. E von Grunebaum that the conversion of the Arabs to Islam starting in the seventh century also intended to transform the Arabs culture in particular Islam. The transformation of the Malay into Islamic culture and way of life is proven gave significant impacts on the Malays because Islam emphasizes not only the correct belief, but also the right conduct (Mohd. Taib Osman, 1980, p. 1). Among a noticeable change that Islam offers to the Malays is that it transforms them from animism to Hinduism or Buddhism and from the belief in supernatural forces, and then turns to be devout believers. After professing the Islamic creed 'both with the tongue and with the heart', the Malays change their act to be gradually more profound in terms of insight, knowledge and practices according to the principle of Islam (van Nieuwenhuijze, C.A.O. 1958, p. 39; Yegar, Moshe. 1979, pp. 16-19).

Islam has also transformed the Malays from native style of thinking to the scientific and divine thinking, through nurturing knowledge seeking behaviour and traditions. Through these educational traditions, Islam has been delivered to the Malays in this region either in the formal or informal institutions. The evident on the highest respect towards practicing the religious knowledge tradition in the royal palace is verified when *Sejarah Melayu* mentions that Maulana Abu Bakar has brought a theology-sufism book which was written by his Sufis teacher Abu Ishaq, entitled *Durr al-Manzūm* to Sultan Mansur Shah (1459-14477) at the Malacca Sultanate Palace. The sultan then asked him to bring this book to the palace of Pasai to get a comprehensive explanation related to the exegesis of its content before it was returned to the Sultan of Malacca to better understand on its meaning. This book was then elaborated by the Pasai's Muslim scholar Tuan Permataman. *Sejarah Melayu* has also mentioned on the problem related to the science of Islamic theology (*ilmu kalām*) faced by the Malacca Sultanate which then referred to Muslim scholars in Pasai. This problem was well answered by Makhdam Mua and Tun Hassan of Pasai (Ismail Hamid, 1985, p. 177).

The conversion of the Malays to Islam has brought this community near to the Middle East, in particular Hijāz, the place that is located two holy cities of Makkah and Madinah. The Malays travel to Makkah to conduct *hajj* and to continue their studies. The Malays' travel to Makkah for these purposes is the most vital and earliest human movement in history before colonialization and this has also contributed to the continuation of the Malays' relationship with the Middle East (Roff, William R., 1985, pp. 79-80).

The history of Islamic education in Malaysia can be traced as early as 13th century when Islam first came to this region. Islamic education can be divided into four stages: first, placed at teachers' houses; second, placed at mosques, suraus and madrasahs; third, placed at religious institutions called '*pondok*' (hut); fourth placed at religious institutions called '*madrasah*'. At the early stage it was carried out in a very informal approach which it suitable to the environment at that time. Pondok institution and madrasah emerged especially in Kelantan, Kedah, Perak until the present day (Che Noraini Hashim & Hasan Langgulung, 2008, p. 8; Mohd Roslan Mohd Nor, 2012, p. 1239).

Among the greatest contributions of Islam are to transmute this region as a centre of Islamic cultural and studies, besides the *Haramayn* or Makkah and Madinah being acknowledged as places of the learning for the Malays (Azyumardi Azra, 2004). Most of the Malay Muslim kingdoms have emerged as a centre of Malay Civilisation and Excellency as well as a meeting point for Malay intellectuals and the *ulama*'. From Samudera-Pasai (1280-1444), to Malacca (1400-1511), and then Brunei (1425), Aceh (1511-1650), Demak (1478-1568), Johor-Riau (1650-1800), Patani (1800-1900) are evidents of Islamic supremacy which constituted Islam in the Malay politics and state legacy (Mahayudin Hj. Yahaya, 2013, pp. 19-20; Jamie, Mohd Mahadee, Nidzam Sulaiman *et.al.*, 2005, p. 74). Apart from the Malay political structure and social hierarchy, is the existence relationship between the ruler and the *rakyat* - being governed. Sultan is placed at the highest position in the political hierarchy with his supreme (*daulat*) power as a symbol of Malay dignity and legacy (Faisal @Ahmad Faisal bin Abdul Hamid, Hamidah binti Jalani, 2010, pp. 118-119).

The *da'wah* activities have been carried out extensively as initiated by the royal court and the Malay rulers, and then followed by the masses, a form of official or formal propagation of Islam. From preaching and educational activities, Islam has successfully changed Muslim communities' attitudes and conceptions of religion, culture and knowledge. Transformation of the Malays' attitude towards knowledge has been recorded by al-Attas as the following, "If their first (kings and princes) rapt contemplation of love, fool, imaginary fable, but now they turned to actively organised the writing and interpretation of knowledge and the philosophy of history and *tasawur* Islam (or the Islamic worldview)" (Syed Muhammad Naquib Al Attas,

1999, p. 12; Abdullah Ishak, 1992, p. 101). The effect of religious feelings and love of knowledge clearly reflected in the soul of the Malay rulers of Malacca. The kings have shown their respect for knowledge, Muslim scholars and books as well as important days in Islamic calendar reflected a deep sense of religious consciousness through religious education that has existed at that time. Sultan Muhammad Shah for example, showed his enthusiasm in glorifying the fasting month of Ramadan, especially on the 27th night, when he performed *Tarāwīh* prayers at the mosque together with the *rakyat*, as recorded by Shellabear (1948) in his writing, *Sejarah Melayu or the Malay Annals*.

“If in the month of *Ramadan*, the night twenty-seven, when during the day carry the carpets to the mosque, Temenggong led the elephant. So gentlemen, and all regalia and drums all paraded before the mosque; at night the king went to the mosque, as is customary feast, prayer *tarawikh*”.

The Malay historical legend, *Sejarah Melayu* has also reported on Sultan Mahmud himself was a disciple of the Maulana Yusuf. He studied Fiqh on the chapter of *Muā'malāt* (Islamic transaction)(Raffles MS No. 18, 1938, pp. 82-157). This passionate attitude towards knowledge was reported by Shellabear (1948; Abdullah Ishak, 1992, p. 102) as follow:

“After coming out of Maulana Yusuf’s door, the Sultan said to the gatekeepers: “Tell *Maulānā* that the poor Mahmud comes”. Then Maulana Yusuf said, “If the poor Mahmud comes, please open the door; the poor as ought to venture a poor home”. Sultan Mahmud then has been brought sitting up to his house. Sultan Mahmud then started studying with Maulana Yusuf on the subject of *muā'malāt*”.

The development of *tasawwuf* (is apparent in the Malay Archipelago through various efforts of *sufi* scholars. The study of *tasawwuf* and its science is not only thriving among people, but also eminent among princes and rulers. Among the stream of *Tasawwuf* brought from Middle East to the Malay Archipelago in particular, to Aceh are, like *Tariqat Nasyabandiyah*, *Qadariyah*, *Satariyah* and others. The emergence of these sufism groups also leads to the rise of prominent figures in this field in the Malay Archipelago, led by Hamzah Fansuri, Shamsuddin al-Sumatrani, Nuruddin al-Raniri, Abdul Rauf al-Fansuri Singkel, Sheikh Ibrahim al-Shami, Sheikh al-Jailani and others. Due to their stature in defense of faith and their movement; their knowledge is recognised as a scholar of piety and good character that becomes an exemplary or a role model for the Malay society (Azyumardi Azra, 2004, pp. 53-54; Abdullah Ishak, 1992, p. 119).

The Malay language has been upgraded as a language of the Muslims with the use of Arabic terms that ultimately spark a revolution of *Jawi* characters created by the wisdom of local genius to serve the purpose of teaching and knowledge of Islam in the Malay language. As a result of the extensive call to Islam, *Jawi* letters have been introduced containing a modified Arabic script with several additional letters well-matched to Malay language and pronunciations. The development and widened use of *Jawi* lead to the dynamic of Malay language and has been able to replace other local languages as an influential *lingua franca* in the Malay World. The earlier and clear use of *Jawi* in the knowledge transfer process of religious sciences, especially, sciences of Islam have been found in the book of *'Aqā'id al-Nasafī* (Syed Muhammad Naquib al-Attas, 1988, p. 5). The book illustrates fundamental belief and faith of Islamic teaching, becomes a source of reference in Aceh and the Malay World since the late 16th Century (Mohammad Redzuan Othman, 2005, pp. 14-15).

Writing books and manuscript in various fields of Islamic knowledge, such as, *Fiqh*, *Tasawwuf*, *Tafsir*, philosophy, *'ilm al-Kalām*; literature and language are rapidly increasing in the Malay Archipelago through the role of *ulama'* who uses *Jawi* writing as a medium of conveying Islamic teaching. Works of literatures such as *Hikayat Muhammad Hanafiah*, *Hikayat Amir Hamzah*, *Hikayat Iskandar Zulkarnain*, *Hikayat Nabi Yusuf*, and *Hikayat Nabi Musa* and others which use Islamic characters and figures clearly describe the influence of Islam in the Malay mind and literatures (Winstedt, 1958, p. 80; Ismail Hamid, 1987, p. 109).

This development has increased the Malay vocabulary predominantly the Arabic words that deeply influences the Malay language. Arabic-loanwords are used mainly in the Islamic religious domain, and in everyday speech, especially among the more educated Malays (Yegar, Moshe., 1979, p. 14). The widespread use of the Malay language in the knowledge transfer process among the Malay speakers also contributed to progress it as an intellectual language and *lingua franca* to more than 100 million people in South East Asia. The Malay-Indonesia language has been regarded as Islamic language, the second major language which is spoken in the Muslim world (Syed Muhammad Naquib al-Attas, 1972, pp. 41-42). Through the work of literatures and knowledge in various fields of Islamic sciences, it has raised the interest of Malay society to deepen knowledge on Islam. Besides the above, Islam has influenced the Malays in other areas of architecture, social and economic life.

All the above evidences suggest that the practice and appreciation of Islamic knowledge traditions has gained special attention from the Malay rulers and this “top-down” nature on the practice of Islamic seeking behavior has been trailed by the chiefs and ordinary people.

4.2 Islamic Education Tradition in the Malay Society: From Islah to Islamic Resurgence

The influence of the Middle East contributes to a significant impact of the emergence of the Islah Movement in the early 20th Century and Islamic Resurgence of 1970s. Steered by Syeikh Mohamad Tahir Jalaluddin, Haji Abbas Mohd. Taha and Sayyid Sheikh Ahmad al-Hadi who was influenced by Muhammad Abduh and Rashid Rida’s school of thoughts, the *Kaum Muda* of the Islah (reform) Movement started to criticise traditional practices and Islamic institutions which inherited the pre-Islamic cultures (*jahiliyyāh*) (Abdullah Jaafar, in Kim, Khoo Kay., & Jazamuddin, 1980, pp. 7-8). Beside establishing the publication of newspapers and periodicals magazines, the reformists of this movement also established the *madrasah* as medium to deliver their reform ideology.

The reformists also expended their educational approach by establishing Egyptian model of *madrasah* to disseminate their school of thought. The history of *madrasah* education which offered both modern and religious subjects began with the establishment of Madrasah al-Iqbal al-Islamiyah, Singapore under the patronage of Raja Ali Kelana Riau. Madrasah al-Iqbal offered both modern subjects, such as mathematics, geography, Malay and English, Arabic and religious studies as well. To ensure that the *madrasah* used Egyptian model of education, an Egypt ‘Uthman Effendi Raf’at was elected as its head master. This type of educational system was regarded to be an exemplary model of Arabic school which then contributed to the foundation of other *madrasah* in Malaya. Madrasah al-Hadi, which was located at Banda Kaba, Malacca, and Madrasah al-Mashoor in Penang, as both were founded by Sayyid Sheikh Ahmad al-Hadi respectively in 1908 and 1917 with the objective to provide modern religious education to the Malays. Under his leadership, Madrasah al-Mashoor succeeded to emerge as a centre for Islamic education and a foundation to produce the Malays with a good spirit of religious educational consciousness and reformation (Rahim Osman, in Khoo Kay Kim, et al. 1980, pp. 75-85; Adibah Sulaiman @Mohamad, ‘2011, pp. 212-215).

The Islah Movement did not make significant changes of the Malay’s political structure nor give any negative effect to the British as the movement mainly concerned the internal revolution to purify religious practices and understanding of the Muslims in accordance to the Quran and Sunnah (Smith, Wilfred Cantwell., 1957). For the reformists, the weaknesses of the Malay Muslims was believed to have been contributed by their Islamic practices, mixed with additional (*bid’ah*) and superstitions (*khurafāt*) (*Al-Imam*, 1 June 1908, pp. 390, 374), their ignorance of the true principle in Islamic teaching and their strong reliance on the other ethnic efforts in economic which then led to their backwardness. According to the reformists, colonialization and the role of religious institution which were under the patronage of the Sultan had contributed to the backwardness of the Muslims (*Al-Imam*, 17 September 1906, p. 75). Thus, that made the movement’s scope of struggle strongly relevant during its time. Their main objective was to preserve the Muslims’ faith, concerned with Islamic practices, but did not cover much on social, even less politically and economically (Roff, William R., 1967, p. 57; Abdul Aziz Mat Ton1972/73, pp. 30, 29-40; Abdullah Jaafar, p. 32; Mohammad Redzuan Othman, 2015, pp. 31-32).

In contrast to the Islah Movement which grew in the early 20th Century and was stirred by those who were directly related to Egypt, the Resurgence of Islam in 1970s was being moved by the local university students. Though it did not directly come from the Middle East, in particular Egypt, the resurgence was being inspired by the ideals and the works of the Egyptian figures of *Ikhwān al-Muslimūn*, such as Hassan al-Banna, Sayyid Qutb, Muhammad Qutb, Khurshid Ahmad and many others. The ideals of the resurgence stress on the development of Muslims’ lifestyle based on the worldview that Islam is the comprehensive way of life and criticises Western values and modern ideology, in comparison to the subject matters in the Islah Movement which give more concentration to correct the Malays’ religious practices and purify their rituals from deviations and superstitions (Siddiq Fadzil, 2012, p. 18).

The Islamic Resurgence and the Islah Movement share similar ideas on the importance of knowledge and the role of education as mechanism to upgrade Muslims’ social status despite contemporary challenges. For the reformist of the Islah Movement they use *madrasah* to disseminate their thought and ideology. The Islamic Resurgence which began in the early 1970s too manages to utilise educational institution to promote Islamic consciousness. Realising to the current needs and circumstances, the establishment of the private educational institutions is needed as a model to deliver the comprehensive message of Islam in the holistic manner, besides an adjustment made to the existing education system. The front-runners and also teachers of these private schools were former university students who were actively involved in Muslim students’ associations in campuses. Some students of these schools succeeded to pursue their study in the local

university, dominated the campus leadership and pioneered in the Islamic physical appearance with the *hijāb* or veil culture which has now become a trendy Muslim women fashion in the urban areas (Mohammad Redzuan Othman, 2015, p. 38).

Islamisation of knowledge which emphasises on a new concept of the intergrated education system has contributed to the existence of a systematic intergrated education institution pioneered by ABIM with the establishment of the first pre-school education TASKI (known as *Taman Asuhan Kanak-Kanak Islam*) in 1979, Islamic Primary School (SRI - *Sekolah Rendah Islam*) in 1988, Islamic Secondary School (SMI-*Sekolah Menengah Islam*) in 1988 (Mahyuddin Ashaari, 2004, pp. 1, 15-16, *Risalah*, December 1987, p. 6). The introduction of Islamic education then became the national education policy when the National Education Philosophy was implemented in 1987 as a result of ABIM activists' effort to bring ABIM's philosophy in education at the mainstream level (Mohammad Redzuan Othman, 2015, p. 38).

The greatest impact which contributes to the success of the Islamic Resurgence in Malaysia compared to the Islah Movement is its success to interpret Islam as the comprehensive way of life, and then to transform it into a practical solution of life within the public spheres and through the state's national agenda. The impacts are extensive in changing the Malays individually and socially. With the admission of Anwar Ibrahim into UMNO in 1982 he turned the resurgence ideas into the government agenda. He also assisted Dr. Mahathir Mohammad, the Fourth Prime Minister of Malaysia to project pro-Islamic policy or Islamisation programme which began with the Inculcation of Islamic Values Policy that was initially announced in the 1982 UMNO Annual Assembly and followed by the establishment of many Islamic institutions (Mohd Rumaizuddin Ghazali, 2011, p. 89).

4.2.1 *Usrah in the Early Period of Islamic Resurgence*

In 1971, the New Economic Policy (NEP) was launched which led to sizeable numbers of Malay youths and students receiving scholarship to further their education up to the tertiary level, both in national and overseas institutions of higher learning (Registrar's Office, University of Malaya, 1973, 1971, p. 67; Raghavan, R., 1975, pp. 145-146; Hussin Mutalib, pp. 27-28.). The role of these educated Malay youths is important for the reason that their learning in these universities has also led to an increase in their commitment to Islam. The religious resurgence began in the personal life and then only manifested itself in the political life (Zainah Anwar, 1987, p. 9.). The university students who worked for the Islamic consciousness consisted mainly of youths educated in Malay and English Western orientation. In Malaysia, the undergraduates and graduates of local universities whose knowledge of Islam was rudimentary in comparison to the religious educated group, generally possessed a fair understanding of Islam as a *dīn* or system of life. To overcome this lack of knowledge, they read widely in Islamic subjects, regularly attended a small group discussion called *usrah* which is conducted by their *ustaz* or mentor in the Islamic courses (Mohammad Abu Bakar, 1981, pp. 1040-1059).

The Malay student leaders began to study Islam seriously. Under the leadership of Anwar Ibrahim, the books of prominent figures of Islamic Resurgence from Egypt and sub-continent have been discussed in an *usrah*. Writings of Hassan al-Banna, Sayyid Qutb, Abul A'la al-Maududi have taken place as spiritual religious inspirations and sources to understand Islamic teaching in its complete form. These books have been translated from English or Arabic to Malay and the writings have been cyclostyled and disseminated all over campus (Zainah Anwar, 1987, p. 13).

One of the major contributors who has instilled in students the source of idea to this religious consciousness in the initial stage of the resurgence is the role played by Syed Muhammad Naguib al-Attas, a Professor and later Dean of Faculty of Arts, Universiti Kebangsaan Malaysia (UKM) (*Universiti Kebangsaan Malaysia 2nd Annual Report 1971-1972*, 1972, p. 24). He has identified himself with the Islamic group and its cause. He has been referred by the Malay students, holding lengthy and deep discussions with students on Islam in his lecture room, office and at home. Islam has been regarded as a force of change in all aspects and a source of modernism and modernisation. With this new consciousness came in understanding of the comprehensiveness of Islam as the way of life (*ad-dīn*), a persuasive appeal that has inspired the students (Zainah Anwar, 1987, p. 13).

The slogan of "Islam is the way of life" has been extensively used and inspired *da'wah* organisations and preachers to convey the message of Islam (Zainah Anwar, 1987, pp. 14-15). This new approach in studying Islam with its holistic emphasis on Islam as a system of life has brought a new dimension to the Malay worldview on their faith. Political dimension of Islam has been recognised whereby the installation of *syar'ah* has been discussed in many publications replacing western concept of modernization (Mohammad Abu Bakar, 1981, p. 1044). The western un-Islamic function such as Halloween parties, balls, ragging of freshies during the orientation period were officially dismantled and have been switched to congregational prayers,

talks and forums on Islam. Western style of attire for female like skirt was turned to wearing headscarves (Zainah Anwar, 1987, p. 34).

The increasing number of Malay Muslims has transformed themselves from naïve to committed learners. There are remarkable impetuses in the study of Islam. Many individual Muslims were keen to comprehend Islamic teaching and returned to study Quran and Hadith for guidance and towards the perceived efficacy of Islam as a result of the spread of *da'wah* activity. Many of English-educated youths in particular have become entangled in some form of Islamic learning process. English version of the *tafsir* or exegesis of the Quran written by A. Yusuf Ali, Abu Ala Maududi and Mohammed Marmaduke Pickthall become the most popular basic reference texts for the Malay youths (Mohammad Abu Bakar, 1981, p. 1044).

As a result of intensified modernisation, westernisation and industrialisation where Islamic Resurgence has taken place, it has caused certain segments of the urban-based Malay middle class to seriously consider issues arising in rapid economic growth and the state-building, and subsequently formulate responses to them by restudy to Islamic teachings and philosophy (Sharifah Zaleha Syed Hassan, 2001, p. 78).

4.2.2 Islamic Education Institution in Malaysia

The importance of Islamic education in the mainstream education system has been highlighted after the independence of Malaya 1957. Education for the Muslims at that time was divided three categories: traditional *pondok* and madrasah, Malay vernacular schools, and the English schools. The last two categories offer secular education secular education with nothing on religion being taught, while the *pondok* and madrasah offer only religious knowledge and Arabic and not much on modern knowledge. Then, in 1970, the government gradually improved both the Malay vernacular and the English schools, which is, the second and third category, into the mainstream national schools and left the religious schools on its own

as private community institutions with various curricula to prepare students for al-Azhar University in Egypt and other universities in the Middle East (Rosnani Hashim, 2014, pp. 1-2).

With a limited authority in Islamic affairs whereby this matter should be placed under the sultans of the Malay states, the federal government has instructed that the Islamic education must be taught in school which consisted of fifteen Muslim students. Education Ministry also gave financial assistance to the Public Islamic Religious Schools (*Sekolah Agama Rakyat*) through its special scheme. More than half million ringgit had been credited every year to benefit more than half million students in these religious schools (*UMNO: 20 Tahun*, 1966, p. 23).

Earlier than that, a formal Islamic education at a tertiary level in Malaysia has been introduced in 1955 with the establishment of Kolej Islam Malaya (Islamic College Malaya) in Selangor (Saad, I., (ed) 1982). The college was then managed by the Malaysian Ministry of Education in 1971 (Hamid, A.T. and F.A. Azzam, 2003). Graduates of this college at that time had the opportunity to further their studies at the Faculty of Islamic Studies, Malaysian National University (UKM), which then follow by the development of the Islamic Studies in the Middle East, in particular Al-Azhar University, Egypt (Mohd Roslan Mohd Nor et.al., 2012, p. 1242).

As stated in its initial plan to expand Islamic education, Malaysian National Council for Islamic Affairs has also decided to establish School of Quranic Memorisation (*Ma'had Tahfiz al-Qurān Wa al-Qirāat*) and The Board of Islamic Learning Moderator and Education (LEPAI), Islamic Teaching College (*Maktab Perguruan Islam - MPI*) and Sarawak Islamic Secondary School (*JAKIM 35 Tahun: Sambutan 35 Tahun (1968-2003)* JAKIM, 2003, pp. 23-24).

Serious attention to the role of Islam in the administration of the country has been given when Mahathir Mohammad took the position as prime minister. The International Islamic University, the Islamic Bank and Takaful Company and introducing the Islamic civilisation subject are some projects which have taken shape under him (Aziz Zariza Ahmad, 1997, p. 67). Through the government policy of institutionalisation of Islam in 1980s, the Islamisation of society has started to be enforced seriously by Mahathir with the implementation of Nurturing of Islamic Values Policy to inculcate the universal values of Islam in the government service. A further important effort in enhancing Islamic understanding was the founding of Malaysian Institute for Islamic Understanding (*Institut Kefahaman Islam Malaysia - IKIM*)(Yusof Othman, 2011, p. i).

There are increasing tendency of parents to send their children to religious school. The Federal and the State Government take initiative to increase the number of religious schools considering the high demand for this type of school. At national level, there are increasing in the number of students' enrolment at the Government Aided Religious Schools (GARS) from 52,640 students in 2011 to 61,818 students in 2013, similar to the students' enrolment in the religious schools which has increased from 38,161 students (2011)

to 39,283 students in 2013 (Table 2). The statistics have also shown that the number of students in the religious schools is bigger than the fully residential schools with 39,283 students in 2013. The data above have proven that the enrolment to enter the religious schools is competitive similar to the enrolment to the fully residential schools (SBP) under Ministry of Education.

Similar to the previous data, the enrolment of the students at the secondary level in private institution as well as in institutions under other government agencies have shown that there is a high demand from the public to send their children to the religious schools as described in Table 1 and Table 2. Private religious secondary schools including ABIM and IKRAM schools integrate religious and academics streams and are organised under its own educational department. Even though these institutions have their own curriculum, they still follow the main stream educational system. Table 2 showed that religious education at the secondary level has received warm positive responds in terms of students' enrolment from the Muslims in 2013, in contrast to special orientation offered by MARA Junior Science College (MJSC) and Royal Military College (RMC).

Table 1: Enrolment at MOE Secondary Level by Type of Schools (2011-2013)

Type of Schools	2011	2012	2013
Regular	2,104,273	2,087,689	2,100,737
Fully Residential	34,031	37,202	39,069
Religious	38,161	39,088	39,283
Technical	21,627	10,777	9,862
Vocational	31,213	38,756	31,055
Special Education	674	644	701
Special Model	11,761	11,709	11,868
Sports	931	850	1,028
Arts	602	533	535
Special Model (K9)	121	121	233
Government Aided Religious School (GARS)	52,640	53,855	61,818
Total	2,296,034	2,281,224	2,296,189

Source: Educational Planning and Research Division (EMIS), 31 January 2013, p.1-4; *Quick Facts 2013 Malaysia Educational Statistics*, p. 14.

Table 2: Enrolment at Secondary Level in Institutions Under Other Government Agencies 2013

Type of Schools	2013		
	Male	Female	Total
People Religious Secondary School (SMAR)	13,753	10,798	24,551
State Religious Secondary School (SMAN)	25,032	30,815	55,847
MARA Junior Science College (MJSC)	9,134	11,209	20,343
Royal Military College (RMC)	485	0	485
Total	48,404	52,822	101,226

Source: *Quick Facts 2013 Malaysia Educational Statistics*, p. 21.

The establishment of the religious schools also contributes to the higher tendency of Muslims to introduce the Quranic memorization curriculum at the secondary and tertiary level. According to an official report of JAKIM, Selangor has the highest number of *tahfiz* institutions with 66 institutes of *tahfiz* compared to other states, such as, Perak (22 institutes), Kedah (17 institutes) and Kelantan (10 institutes) in 2014 (Darul Quran, 2014). Abd Rahman Abd Ghani and colleagues have also reported that approximately 150 private *tahfiz* institutes were established in Selangor in 2012. About 107 private *tahfiz* institutes registered under the Association of Selangor Institute of *Tahfiz* Al-Quran (*Persatuan Institusi Tahfiz Selangor* - PITAS), whereas 24 institutes were registered with the Selangor State Religious Department (JAIS) (Abd Rahman Abd Ghani, et.al., 2012, pp. 241-161).

Table 3: *Tahfız* Institutions in Malaysia

States	Number of <i>Tahfız</i> Institutions	
	Recorded by JAKIM	Recorded by Council of <i>Huffāz</i> Malaysia
Selangor	66	42
Terengganu	4	2
Kuala Lumpur	3	4
Johor	9	17
Kedah	17	6
Kelantan	10	9
Malacca	8	1
Negeri Sembilan	2	1
Pahang	8	8
Perak	22	2
Perlis	3	2
Pulau Pinang	9	1
Sabah	5	1
Sarawak	1	0
Total	167	96

Source: Darul Quran, Jabatan Kemajuan Islam Malaysia, Kuala Kubu Bharu, Selangor Darul Ehsan, 2014.

The *tahfız* or memorisation of the Quran curriculum or known as the *Ulul al-Bāb Programme* has been introduced at three MARA Junior Science Colleges (MJSC) since 2008 at MJSC Kota Putra (Terengganu), Gemenchah (Negeri Sembilan) and Kepala Batas (Penang). *Ulul al-Bāb* programme is an integrated educational programme between the existing academic programmes (Natural Sciences) with religious studies stream, including the *Tahfız* Al-Quran. The original idea came from MARA Chairman, YB Dato' Seri Idris Jusoh who initiated to form the Quranic memorisation syllabus when he founded the first *Imtiaz* School in Terengganu in 1999. The programme aims at producing professionals, technocrats, entrepreneurs who have skills in the field of religious-based education of the Quran and al-Sunnah as the *Ulul al-Bāb* generation (*Berita Pendidik*, 2011, p. 4).

The *Ulul al-Bāb* model is now being introduced to the National Religious Secondary School (SMKA) and the Full Residential School (*Sekolah Berasrama Penuh* – SBP). Recently, three SMKA and three MRSM have implemented this model and will be expanded to other types of schools in the future. According to YB Dato' Seri Idris Jusoh, this model will be implemented in at least one SBP for each state of Malaysia (Idris Jusoh, '*Berita Harian*', 9 July 2014, p. 26). The former Deputy Prime Minister of Malaysia, who is also former Minister of Education, Tan Sri Muhyiddin Yassin, announced to outspread the *Ulul al-Bāb* tradition to the public higher learning institutions and University College of the Quran, Malaysia was proposed as a continuation of *tahfız* tradition which is growing in the country organised by the government and the private institutions (Sidek Baba, *Utusan Malaysia*, 18 July 2014).

4.2.3 The Philosophy of Islamic Education

Islamisation of knowledge which has been introduced by the state since 1980s expands the national Islamic education system. With the great contribution of the Muslim intellectuals, such as Ismail R. al-Faruqi of International Institute of Islamic Thought (IIIT of USA), Syed Muhammad Naquib al-Attas, Abdul Hamid A. AbuSulayman, and Ahmad Ibrahim of the International Islamic University of Malaysia (IIUM) and many more are attempts to Islamise various disciplines of knowledge. If not all disciplines are being Islamised through the introduction of KBSR and KBSM, the Philosophy of National Education and the Philosophy of Islamic Education with the initiative taken by the Ministry of Education, at least many of knowledge disciplines have been attached with the noble religious and universal values.

A comprehensive definition of Islamic education was composed at the First World Conference on Muslim Education in Makkah in 1977, the following words:

Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, his rational self, feelings and bodily senses. Education should cater therefore for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large (Che Noraini Hashim & Hasan Langgulung, 2008, p. 2).

The National Educational Philosophy has been formulated in 1987 which states for "developing the potential of individuals in a holistic and integrated, knowledgeable, competent and possess high moral standards "(Raudlotul Firdaus Fatah Yasin, Mohd. Shah Jani. 2013, p. 13). It asserts that:

Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonic, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards and who are responsible and capable of achieving high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large.

The introduction of J-QAF in 2005 has strengthened and enhanced the Malay Muslim pupils in particular, with the Quranic recitation, Islamic studies and Arabic language. The progressive development of the private Islamic-oriented kindergartens or pre-schools, schools and colleges in Kuala Lumpur and Shah Alam or Klang Valley could also provide an alternative education to the government assisted-religious mainstream education.

4.3 Islamic Knowledge Tradition Among The Malays In Selangor and Kuala Lumpur

Islam encourages its adherents to practise knowledge seeking culture and behaviours, search for either the revealed or the acquired knowledge, as mentioned in the first verse revealed to the Prophet SAW, "Proclaim! (or Read!). In the name of thy Lord and Cherisher who created" (Surah al 'Alaq, 96:1) The Malay respondents have also shown their keenness to study Islam through many methods of learning as can be seen in Figure 1.

There are many ways used by the respondents to learn and understand Islam more deeply. Out of 734 respondents involved in the study, about 30.4 per cent (85) of the low-income, 31.8 per cent (104) of the middle-middle income and 23.6 per cent (30) of the upper-middle income classes use religious classes in *surau* and mosques to understand Islam more deeply. Most of the low-income earners claim that they understand Islam through parents' role in religious education with 27.5 per cent (77) agree with this method, compared to 13.5 per cent (44) of the middle-middle income and 12.6 per cent (16) of the upper-middle income classes also agree with this method to understand Islam.

As described in Figure 1, about 21.1 per cent (69) of the middle-middle income, 21.3 per cent (27) of the upper-middle income and 16.1 per cent (45) of the low-income classes understand Islam through reading of religious materials and electronic media. 22 per cent (28) of the upper-middle income, 17.7 per cent (58) of the middle-middle income and 9.6 per cent of the low-income (27) have claimed that they understand Islam through religious activities or association during studying in the local university.

A few respondents of the upper-middle income (8.7 per cent or 11), the middle-middle income (7.3 per cent or 24) and the low-income (2.1 per cent or 6) earners understand Islam through *usrah* and religious group when studying abroad. 10.2 per cent (13) of the upper-middle income, 8.3 per cent (27) of the middle-middle income and 3.6 per cent (10) of the low-income classes states that they understand Islam because they are graduates of Islamic studies. About 10.7 per cent (30) of the low-income class claim that they are not involved in studying Islam any more, in contrast to 1.6 per cent (2) of the upper-middle income and 0.3 per cent (1) of the middle-middle income classes who do not participate in the same learning process.

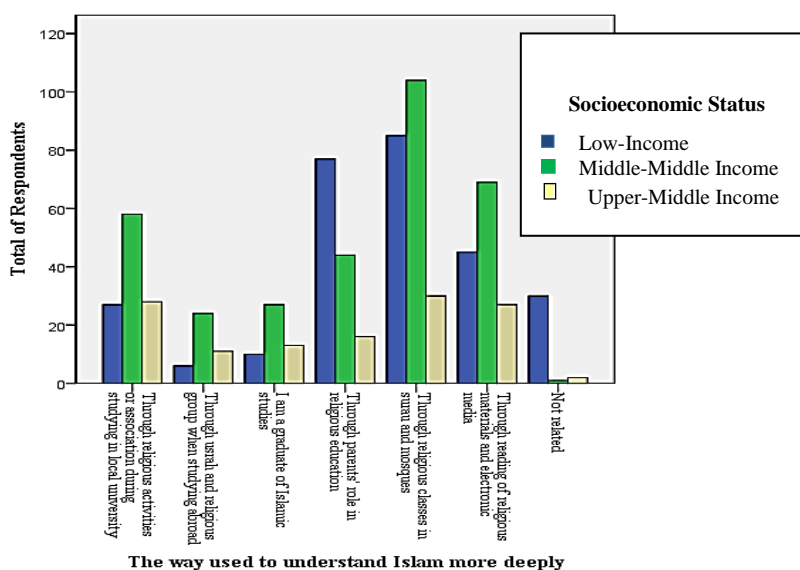


Figure 1: Method used by the Respondents to learn and understand Islam More Deeply

The above findings have shown that there are significant differences between the low-income and the middle-middle income and between the low-income and the upper-middle income classes in the way used to understand Islam, where the gap in the value of the mean rank between the groups is quite clear and the p value for all two Mann-Whitney U tests are $.001 < .05$ as stated in Table 4. There is no significant difference between the upper-middle and the middle-middle income classes in the way used to understand Islam as the two classes are close in the percentage of each way used to understand Islam and the p value is $> .05$.

Table 4: Mann-Whitney U Test between Difference Social Classes on the Way used to understand Islam More Deeply

Item	Groups	N	Mean Rank	Statistical Test	
The way used to understand Islam more deeply	Low-income (LI)	280	328.29	Mann-Whitney U Wilcoxon W	38977.500 92605.500
	Middle-middle income (MMI)	327	283.20	Z Asymp. Sig. (2-tailed)	-3.237 .001
	Low-income (LI)	280	217.31	Mann-Whitney U Wilcoxon W	14053.500 22181.500
	Upper-middle income (UMI)	127	174.66	Z Asymp. Sig. (2-tailed)	-3.465 .001
	Middle-middle income (MMI)	327	231.08	Mann-Whitney U Wilcoxon W	19593.000 27721.000
	Upper-middle income (UMI)	127	218.28	Z Asymp. Sig. (2-tailed)	-.956 .339

Besides using traditional method to study Islam, there are many ways that can be used to acquire knowledge relating to Islamic teaching. The Malay upper-middle and the middle-middle classes residing in Selangor and Kuala Lumpur has demonstrated their high tendency in the choice of *IKIM Radio*, *TV9*, *Astro Oasis* and *TV Hijrah* Islamic channels, compared to moderate tendency of the low-income towards these Islamic channels. 45.7 per cent (58) of the upper-middle income and 42.8 per cent (140) of the middle-middle income respondents always choose *IKIM Radio*, *TV9*, *Astro Oasis* and *TV Hijrah* channels, compared to only 26.4 per cent (74) of the low-income always choose the same channels. The two middle-income classes have also shown similar percentage in the second highest frequency (frequently level) towards the statement, but the low-income score highest in the moderate (sometimes) level of frequency. About 36.7 per cent (120) of the middle-middle income and 35.4 per cent (45) of the upper-middle income classes frequently choose *IKIM Radio*, *TV9*, *Astro Oasis*, and *TV Hijrah* as their preferable channels compare to 32.5 per cent or 91 respondents of the low-income class who frequently and sometimes choose these channels. Five and 3.6 per cent of the low-income class respectively, rarely and never choose these channels as their preferable television programmes.

The study has shown that there are significant differences in the frequency between the low-income and the middle-middle income and between the low-income and the upper-middle income classes towards the

statement as the p value is $<.05$. The middle-middle and the upper-middle income classes, however demonstrated similar responses towards the statement as they have shown their high tendency in the choice of *IKIM Radio*, *TV9*, *Astro Oasis* and *TV Hijrah* channels. The p value in the Mann-Whitney U test between the two classes is $.660 > .05$. No significant differences the two groups of the middle-income towards the statement.

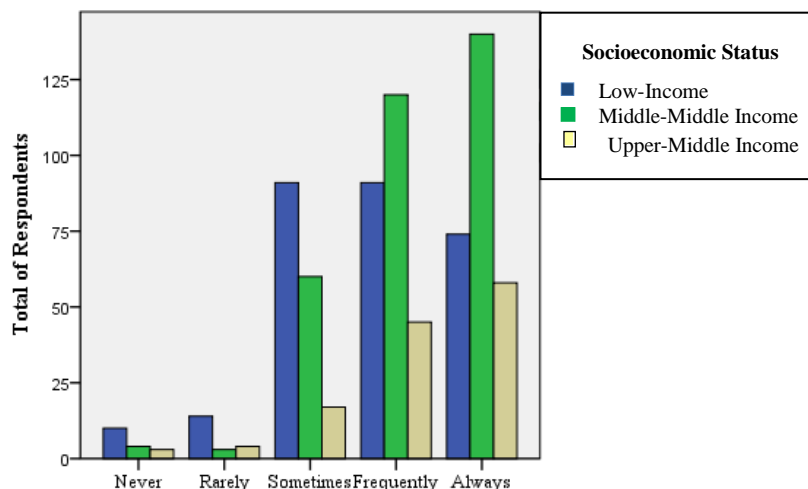


Figure 2: Respondents' Frequency on Choosing IKIM Radio, TV9, Astro Oasis and TV Hijrah Channels

Figure 3 illustrates the respondents' tendency to choose dramas and films with elements of advice, *da'wah* and education. About 84.7 per cent (277) of the middle-middle income and 79.5 per cent (101) of the upper-middle income classes prefer to watch dramas and films with elements of advice, *da'wah* and education, in contrast to only 66.1 per cent (185) of the low-income earners who choose such religious dramas and films. Conversely, 27.5 (77) of the low-income class sometimes select these type of dramas and films, in contrast to 14.7 per cent (48) of the middle-middle income and 15.7 per cent (20) of the upper-middle income classes who sometimes choose such dramas and films.

There are significant differences in the frequency of the low-income and the middle-middle income classes and between the low-income and the upper-middle income classes towards the statement. The values of the mean rank between the social classes above are quite far. The Mann-Whitney U test has verified significant differences between the two social income classes alternately, and the p value is $<.05$. The middle-middle and the upper-middle income classes however, are similar and close in the frequency towards the statement. The Mann-Whitney U test has verified not significant and the p value between the two social classes is $.170 > .05$. In other words, there is no significant difference between the middle-middle and the upper-middle income classes in the frequency towards choosing dramas and films with elements of advice, *da'wah* and education as the two middle income classes most likely to choose them.

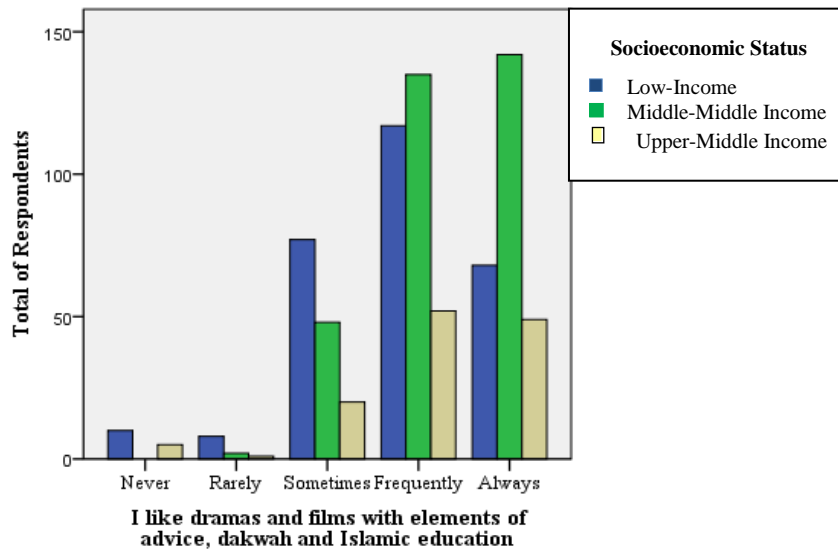


Figure 3: Respondents' Frequency on Preferring Dramas and Films which characterised with Elements of Advice, *Da'wah* and Islamic Education

The two middle income classes in the study have shown their high tendency to choose beneficial and religious forms of reading materials than the low-income class. About 73.2 per cent (93) of the upper-middle income and 69.1 per cent (226) of the middle-middle income classes prefer beneficial and religious forms of reading materials in contrast to only 42.9 per cent (120) of the low-income class who choose similar type of reading materials. About 26.4 per cent of the low-income earners have never chosen beneficial and religious reading materials and the other 13.4 per cent of the similar social class also rarely select such reading materials.

There are significant differences between the low-income and the middle-middle income classes and between the low-income and the upper-middle income classes in the frequency towards the choice of beneficial and religious forms of reading materials, as the p value in the Mann-Whitney U test is <.05. There is no significant difference between the middle-middle and the upper-middle income classes in the frequency towards the statement as the value of means rank between the two classes is quite close and the p value is >.05.

The finding above has been supported by the current trends in reading the religious materials reported by the mass media. The popular Malay newspapers, *Berita Harian* and *Sinar Harian* reported that a popular religious speaker and preacher, Ustaz Azhar Idrus won the "2013 *Berita Harian's* Popular Choice of Reader Award" which was presented at Kuala Lumpur Convention Centre (KLCC). The BH-Popular Choice of Reader Award is contested in conjunction with the Bookfest@Malaysia held in KLCC that started from 13 August 2013 (*Sinar Harian*, 6 August 2013, *Berita Harian*, 6 August 2013).

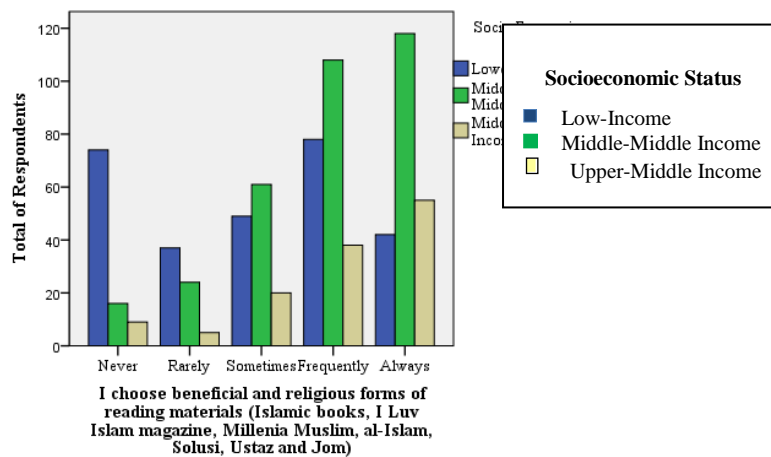


Figure 4: Respondents' Frequency on Choosing Beneficial and Religious Forms of Reading Materials

Amongst popular reading materials which can be subscribed or purchased is a magazine. Magazine is normally a periodical publication enclosing articles, stories and pictures of interest which can be subscribed and purchased based on public demand (<http://www.vocabulary.com/dictionary/magazine>). Most of the Malay middle-middle (59.3 per cent or 194) and the upper-middle income classes (58.3 per cent or 74) prefer to choose religious magazine as their main choice of magazine compared to low-income earners who choose health, family and entertainment magazines as their first choice.

Figure 5 showed that about 21.1 per cent (59) of the low-income earners do not read magazine, while 10.2 per cent (13) of the upper-middle income and 4 per cent (13) of the middle-middle income classes read English magazines. Therefore, there are significant differences between the low-income and the middle-middle income classes and between the low-income and the upper-middle income classes towards the choice of magazine. Table 5 illustrates that the p value in the differences between the two social classes is $.000 < .05$. There is no significant difference between the middle-middle income and the upper-middle income classes towards the statement as the two classes have shown their high tendency to read religious magazine.

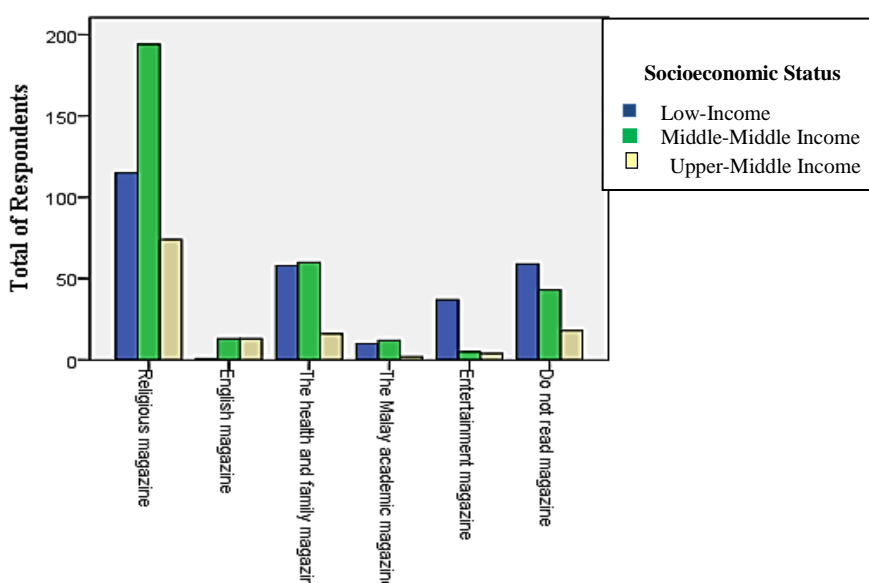


Figure 5: Respondents' Choice of Main Magazine

Table 5: Mann-Whitney U Test between Difference Social Classes on the Choice of Main Magazine

Item	Groups	N	Mean Rank	Statistical Test	
The Choice of Main Magazine	Low-income (LI)	280	341.47	Mann-Whitney U	35288.500
	Middle-middle income (MMI)	327	271.92	Wilcoxon W	88916.500
				Z	-5.266
				Asymp. Sig. (2-tailed)	.000
	Low-income (LI)	280	218.38	Mann-Whitney U	13753.500
	Upper-middle income (UMI)	127	172.30	Wilcoxon W	21881.500
			Z	-3.890	
			Asymp. Sig. (2-tailed)	.000	
	Middle-middle income (MMI)	327	227.55	Mann-Whitney U	20747.500
	Upper-middle income (UMI)	127	227.37	Wilcoxon W	28875.500
			Z	-.015	
			Asymp. Sig. (2-tailed)	.988	

The findings showed the Malay Muslims experiences in inculcating Islamic knowledge tradition and values from informal to formal educational system with a dynamic approach to understand the content of Islamic teaching. There are differences between the low-income and two groups of the middle classes which has found in method of studying Islam; choosing religious reading materials and the choice of main magazine.

Nowadays, Islam can be learned and studied through many ways and methods. Unlike fifty years ago

whereby the teaching of Islam was studied in the form of informal educational process and traditional method of opening the *kitab* by students in front of the teacher at *pondok* and *madrasah* was applied. However, Islam in the modern times is learned, spread and delivered through many ways and methods, such as attending seminars, conferences, *usrah*, *kuliyah* and religious classes at *madrasah* and mosque; reading books, magazines, newspaper, booklet and brochures; listening to cassettes, watching videotape, video, and television; open access to information which can be retrieved from the internet, *YouTube*, *Facebook*, *Instagram* and *WhatsApp*. Traditional method of delivering Islamic content such as, conducting the *kuliyah* by face to face with religious teacher, the establishment of *pondok* system has been continued with modern facilities and technology.

With the increasing number of reading materials including books and magazines, they also contribute to upsurge a number of the publishing house which published and marketed the religious reading materials. Some of these publishing houses are renowned in the religious publication industry: for instance, Hizbi, Dewan Bahasa dan Pustaka, Aman Press, Abdul Majid Press, Pustaka Salam, Pustaka Nasional, PTS Publications, Thinker's Library, University Malaya Press, International Islamic University Press, the National University Press, Must Read Sdn. Bhd., Telaga Biru Sdn. Bhd., Galeri Ilmu Sdn. Bhd., and many others (Ab. Aziz Mohd Zin et al., 2006, pp. 106-107).

To inculcate the Muslim awareness on Islamic teaching, many religious classes have been conducted by the mosque and *surau* and the local authority. With the support received from the local community, the television stations and electronic media, most of mosques and *surau* which are located at urban area of Selangor and Kuala Lumpur actively conduct daily religious *kuliah*, classes for children, adolescents and adults. Some of these urban mosques actively function as community hubs or one stop centres which provide social, health, education, training, recreation, religious, and welfare and accommodation services for Muslims. Some of the mosques have placed KAFA schools, kindergarten, nursery, health service centre, community hall, bazaar, cafeteria, hotels and accommodations for the local Muslims and travellers at the best and comfortable services.¹

5 CONCLUSION

Islamic knowledge tradition or Islamic seeking knowledge behaviour has been nurtured and inculcated in the Malay society since the coming of Islam. The development of Islamic education system which centred around the resident of the religious teacher, the palace of sultan, the mosque, *pondok (hut)* and *madrasah* indicated the significant progress of Islamic knowledge tradition in developing the religious intellectual and thoughts of the Malays. The spirit and endeavour to restudy Islam has been inculcated among the university study which then upsurge the era of the Islamic Resurgence in 1970s onwards. With the advancement of science and technology, many ways can be used to acquire Islamic knowledge either through electronic and digital media, or through conventional or virtual technology. Whatever tools that is used to deliver the message of Islam, the purpose of Islamic education in Islam is to enlighten the human soul and enriches the treasures of knowledge that helps someone to know Allāh SWT, the Creator of all humanbeing and universe.

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¹ The researcher's observation on the mosques and *surau* activities at Selangor and Kuala Lumpur from August 2012 to December 2014.

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