

The Integration of Knowledge in Islamic Secondary Religious Schools in Malaysia:
Translating Theory into Practice

By

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Dedication

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Abstract

This study brings to light the importance of Islamic education to Malay Muslims' socio-cultural, political and economic development. It also analyses the socio-economic and political pathway Islamic education has taken since the 1970s, and how that has been intertwined with Malay Muslim progress in light of national goals for secular development. This study investigated the continuing efforts to integrate secular and religious sciences in Islamic secondary religious schools in Malaysia. It explored the differences that exist among the three stakeholders: the Ministry of Education, the scholars of education, and the teachers in understanding and practicing an integrated Islamic education in classroom teaching. This study also looks at teachers' conceptions of the dualism and integration of knowledge and the vague understanding of these important concepts that is prevalent in Islamic secondary religious schools.

This study brings to light the problems faced by Muslim teachers at Islamic secondary religious schools on how to integrate religious and secular sciences in their classroom teaching. It also exposes the misconceptions about the integration of knowledge among teachers when religious and secular sciences are taught as parallel but separate subjects, even though this is conceived of as an integrated curriculum. Another misconception that is prevalent among teachers is that the mere incorporation of moral values into secular sciences is deemed as a model of the integration of knowledge.

This study also shows the lack of communication between Islamic scholars and the Ministry of Education (MOE) in developing and implementing an integrated Islamic education based on the Quranic framework. The lack of clarity and cohesion between these two stakeholders in defining and translating the integration of knowledge into pragmatic solutions in

classroom teaching has led to a disorganized approach to the training of teachers in this specialized field. As a result, the MOE has not been able to successfully formulate a pragmatic training program to empower teachers to integrate religious and secular sciences in classroom teaching.

For the integration of knowledge to happen more successfully in Islamic secondary religious schools in Malaysia, the MOE, with the support of religious scholars and other educators, should allow for more targeted and relevant inquiry and representation from teachers on how best to teach the integration of knowledge in Islamic secondary religious schools. Teachers' role is crucial in highlighting the contextual approach and in introducing the integration of knowledge based on their own cognitive frameworks. The implications of this study are that the MOE, scholars and teachers working in cohesion would likely lead to greater clarity regarding the integration of knowledge and the successful development of a holistic educational model.

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Acronyms

ABIM	<i>Angkatan Belia Islam Malaysia</i> (Muslim Youth Movement Malaysia)
AHDR	Arab Human Development Report
BPI	<i>Bahagian Pendidikan Islam</i> (Religious Education Division)
EFA	Education for All
EMIS	Education Management Information System
FDI	Foreign Direct Investments
GDP	Gross Domestic Product
GNIpc	Gross National Income per capita
IEA	International Association for the Evaluation of Educational Achievement
IUM	International Islamic University of Malaysia
IKIM	<i>Institut Kefahaman Islam Malaysia</i> (Institute of Islamic Understanding Malaysia)
IMF	International Monetary Fund
ISUM	Islamic Science University of Malaysia
JAIM	<i>Jabatan Agama Islam Melaka</i> (State Religious Department of Melaka)
KBSM	<i>Kurikulum Bersepadu Sekolah Menengah</i> (Integrated Curriculum for the Secondary School)
KSSM	<i>Kurikulum Standard Sekolah Menengah</i> (Standard Curriculum for Secondary Schools)
LADAP	<i>Latihan Dalam Perkhidmatan</i> (in-service training)
MCA	Malayan Chinese Association
MDG	Millennium Development Goals
MIC	Malaysian Indian Congress

MOE	Ministry of Education, Malaysia
MOHE	Ministry of Higher Education, Malaysia
MQA	Malaysian Qualification Agency
NDP	New Development Policy
NEP	National Economic Plan
NGOs	Non-Governmental Organizations
NVP	National Vision Policy 2020
OECD	Organization for Economic Cooperation and Development
OIC	Organization of Islamic Cooperation
PAS	<i>Parti Islam Se Malaysia</i> (Pan-Malaysian Islamic Party)
PHEIs	Private Higher-Education Institutions
PISA	Program for International Student Achievement
SABK	<i>Sekolah Agama Bantuan Kerajaan</i> (Government-aided Religious School)
SAN	<i>Sekolah Agama Negeri</i> (State Islamic Schools)
SAR	<i>Sekolah Agama Rakyat</i> (People's Religious Schools)
SBPI	<i>Sekolah Berasrama Penuh Integrasi</i> (Boarding School for Integrated Stream)
SMAN	<i>Sekolah Menengah Agama Negeri</i> (State Secondary Religious Schools)
SMAP	<i>Sekolah Menengah Agama Persekutuan</i> (Federal Secondary Religious Schools)
SMAR	<i>Sekolah Menengah Agama Rakyat</i> (People's Religious Secondary School)
SMAS	<i>Sekolah Menengah Agama Swasta</i> (Private Secondary Religious Schools)
SMKA	<i>Sekolah Menengah Kebangsaan Agama</i> (National Islamic Secondary Religious School)

SMP	<i>Sekolah Menengah Agama Persekutuan</i> (Federal Secondary Religious Schools)
SMU	<i>Sijil Menengah Ugama</i> (Middle School Religious Certificate)
STAM	<i>Sijil Tinggi Agama Malaysia</i> (Malaysia Higher Religious Certificate)
TIMSS	Trends in International Mathematics and Science Study
UMNO	United Malay National Organization
UN	United Nations
UNESCO	United Nations Education, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
WEF	World Economic Forum
WTO	World Trade Organization

CHAPTER 1. INTRODUCTION TO THE STUDY

Prologue

This is a study that is very close to my heart. I remember the time when I questioned my own commitment in teaching, especially at the time I began my career as a lecturer at two private colleges in Melaka, and after that as a teacher at two secondary schools, one in Kuala Lumpur and the other in Melaka. After more than 12 years of teaching, I became a lecturer at the Malay Women Teachers' Training College in Melaka in the hope to better myself as a Muslim educator inspired by noble educational ideals. I have always asked myself whether I have been successful as a teacher and an educator, and unfortunately the answer has always been less than favorable. This study is long overdue as it addresses my own flawed belief that anything with the label "Islam" or "Islamic" must be good and wholesome for Muslims, and anything that comes from the West needs to be carefully scrutinized and "de-Westernized." My almost 4.5 years at the University of Wisconsin, Madison, have helped me to better shape my perspectives which allows me to write freely about the integration of knowledge in Muslim education with a critical self-awareness of my own identity and thoughts as a Muslim woman based on the Quranic framework.

This newfound clarity has disclosed to me my own biases toward the subject of my study, especially by insights gleaned from teachers on what is truly happening inside Islamic secondary religious schools and the real problems in implementing an integrated Islamic education. This study argues that the problematic handling of the integration of knowledge for the past 37 years (since 1977) has been not due to Western interference or due to the pressures from globalization, but rather due to Muslims' own inability to grasp the fundamental principles in the Quran and to translate them into universal educational goals and aspirations. This would not augur well for

many Muslims, especially in Malaysia. However, being a product of an integrated education myself, and having experienced the best of both educations (Western and Islamic knowledge), these influences compel me to write this dissertation with a broader outlook.

This study examines the perceptions of Malaysian teachers at Islamic secondary religious schools about the idea of the integration of knowledge and the problems faced by Muslim teachers to teach an integrated approach at Islamic secondary religious schools. It brings to light the dilemmas faced by teachers in fulfilling their teaching and religious obligations in finding a balance between secular pursuits and religious development of their students. This study captures how Malaysia, a secular state with a multi-racial and a multi-religious population, faces an inevitable task of grappling with providing a good Islamic education to its Muslim population in pursuit of its national aspiration of achieving Vision 2020.

Vision 2020 aspires to make Malaysia a globally recognized economy by enhancing the human capital in a knowledge-based economy. In the Malaysian context, this aspiration translates into the national agenda of developing all Malaysian citizens, especially in uplifting the Malay Muslims to develop both their intellectual and spiritual capacity to compete and lay claim to a larger share in Malaysia's economic growth while at the same time appeasing political opponents dissatisfied with government's commitment to Islam in the public space.

This study begins by giving the background of the importance of Islamic education to Malay socio-cultural identity and the Malay struggle in terms of political and economic development. It also shows how Islam is implicated in the Malaysian ethnic and political landscape and intertwined with Malay progress as enshrined in the Federal Constitution of Malaysia, even as the country aspires to thrive as a globalized modern society open to diversity.

This study highlights the lack of progress in Islamic education, especially in keeping up with the Federal Government's policies of achieving Vision 2020 to become a developed nation by the year 2020. This study also shows how the government realized that the lack of vision and anti-government influence in these Islamic secondary religious schools would be detrimental to Malay Muslim unity, and took quick measures to absorb or adopt these schools into the Federal education system. This study shows how the Ministry of Education (MOE) has continued its efforts to ensure education in Islamic secondary religious schools is at par with national secular schools. This was to enhance Islamic secondary religious schools to have broader career paths for their students by introducing secular subjects being taught parallel to religious subjects. This was to produce students not only religiously sound but academically strong too. This study also shows the political conflict with a major Islamic political party that led to this move by the ruling United Malay National Organization (UMNO) -led government in order to garner support from Malay Muslim constituents.

This study acknowledges though there has been transformation taking place in Islamic education, especially in Islamic secondary religious schools, they still face an uphill task in integrating and relating both religious and secular sciences. Such schools must address the major challenges brought by secular educational developments that continue to evolve, develop and progress rapidly in changing global trends, especially in education, technology and market-driven economies. It also exposes the two distinct systems of education being taught in parallel, yet will analyze how they differ in philosophy and values at Islamic secondary religious schools. It exposes the flawed understanding that the integration of knowledge means merely incorporating moral values into secular sciences, especially in understanding science and technology as a model of the integration of knowledge.

This study analyses the fundamental issues relating to the relevance of Islamic education and how far teachers from these Islamic secondary religious schools respond to the challenges of modernity and progress while preserving the Islamic culture and values enshrined in the Quran and Hadith in their classroom teaching. This study presents the importance of an integrated Islamic education, and argues that such integration must be given the priority it is sorely missing as it not only deals with academic or skill mastery, but rightly addresses the human factors that make up an excellent and productive human being, especially in enhancing spirituality and ethical considerations as a key solution to contemporary challenges.

This study looks at the understanding of teachers in these Islamic secondary religious schools in acknowledging and understanding the gravity of the problem of dualism in knowledge in Muslim education and their understanding of remedying this problem with an integrated Islamic education. It exposes the problems faced by most teachers in teaching an integrated Islamic education from a pragmatic standpoint due to the lack of information and training on the integration of knowledge. It also shows there was a lack of support from the MOE and from religious scholars in terms of clear training on the integration of knowledge in empowering teachers to integrate religious and secular sciences in classroom teaching.

This study also looks at the policy processes that have shaped Islamic education in Malaysia, in which a certain level of disorganization has delayed real progress to reconstruct the Islamic educational framework based on the Islamic *weltanschauung* or worldview. The findings of the research show miscommunication between the three stakeholders (the MOE, Islamic scholars and teachers) on how to work coherently in planning and developing an integrated Islamic education in addressing the dualism of knowledge. This study brings to light the lack of clarity and cohesion between these two stakeholders (scholars and the MOE) in defining and

translating the integration of knowledge into a workable solution for teachers in their daily teaching of religious and secular sciences.

This study highlights the findings of interviews conducted with scholars, heads of religious departments at the Federal and State level, and teachers at Islamic secondary religious schools on efforts to integrate Islamic education. The findings seem to show that these efforts and outcomes have not reached the desired level, especially through formal channels. This study shows that teachers' commitments are relatively high to practice an integrated approach though not having an adequate support system. Many of these teachers put in their own initiatives to learn from informal sources rather than wait for any formal policy changes. It exposes serious flaws in information flow from scholars to MOE, and from MOE to teachers on understanding and implementing the integration of knowledge in schools. As a result, all three stakeholders seem to have differing understanding of an integrated Islamic education. This has made it almost impossible to find a workable solution that could easily translate into policies at the Federal level, and bring more clarity to develop teaching modules at the secondary school level.

Finally, this study reaffirms there cannot be a rigid hierarchical order in developing an integrated Islamic education and continues to reiterate the importance of teachers being included in developing an integrated Islamic education. It emphasizes that for any chance of having a truly integrated Islamic education, all three stakeholders must play a significant role in theoretically, conceptually and pragmatically defining what constitutes an integrated Islamic education. Therefore, to renew Malaysia's efforts to transform Islamic secondary religious schools could be successful if the priority is given to focus on the essential aspects of an integrated Islamic education and how it can be used as an empowerment of teachers in understanding and accepting their significant role in realizing such intellectual integration for Muslims.

Introduction

Western Europe and North America have been the frontrunners in the process of modernization and social change since the seventeenth century. This has led to an overt inclination toward Western types of education, social, economic and political systems being introduced in non-Western countries, especially in developing and underdeveloped countries as a universal benchmark based on its tremendous progress in material pursuits and technological advancements (Eisenstadt, 1966). Generally, education has always been construed as the acquisition of knowledge and skills to prepare students to enter the job market, whether locally or abroad. This has become more intense with the advent of globalization and the free-market economy, which justifies the purpose of education as being to ensure and safeguard one's position in a highly competitive global capitalist business environment controlled by corporations and governments. Ask any parent, teacher or student, and you'll find the answer always centers on job security and high-paying jobs to secure a good future, and to position oneself favorably in society's social hierarchy. As a result, education has contributed to conflicts through the relations of dominance and subordination, which often reproduces the unequal relations of power within society (Apple, 2006).

On a brighter outlook, education has also become the most effective method of changing the attitudes of the younger generation and thus leading them to accept and initiate social change in their lives and the lives of others. Though Eastern and Western educators agree that the aim of education must lead to a holistic development of the individual which include the individual's ultimate convictions regarding human nature and destiny, and the individual's relation to society, the interpretations vary from the secularists and religious worldviews which have led to conflicts until the present day (Husain & Ashraf, 1979). As a result, this study raises questions about the

many negative and alarming outcomes of two of the most openly discussed and debated education systems in the world: Western secular education and Islamic education, in light of the challenges of globalization and modernity.

In Western modern secular education, the fast emerging integrated international economic structure based on the free market and capitalism in the era of globalization, has made education as a reflection of dominance and subordination between individuals, communities, and nations. What schools do and who benefits from them are compelling questions that still continue to be addressed in understanding education and its impact on creating the different hierarchy of power and position in society (Apple & Weis, 1983). The dilemma in Western modern secular education could be summed up with the understanding that “education is a business and should be treated no differently than any other business” (Apple, 2006). Higher education institutions in the West have long emphasized job preparation and professional training in pursuit of material gains, rather than the cultivation of intelligence and moral values (Veblen, 1957, pp. 143-144). The twentieth century’s moral and intellectual agnosticism was attributed to John Dewey’s pragmatist educational philosophy, which according to Dewey’s critics left the modern Western world devoid of moral authority. Alexander Meiklejohn criticized pragmatism for deifying the scientific method, the very dogmatic approach rejected in religious beliefs (Nelson, 2001, pp. 234-235).

The continuous concern for what constitutes a good education has led to many critical educational studies, especially in the West. Western scholars began to see the problems of secular education in creating intense competitiveness where it envisions students as merely “human capital” who need to be equipped with the required skills and dispositions to compete efficiently and competently in the job market (Bowles & Gintis, 1976). Western secular

education seemed to breed structures of dominance in schools that continue outside of schools and into their adulthood. Western scholars have acknowledged that schools and secular education's curriculum, pedagogy and evaluation facilitate, promote and advocate cultural domination and economic domination among the student population (Bernstein, 1977; Bourdieu & Passeron, 1990; Young, 1971). Western secular education continues to search for the elusive educational model that will remedy this problem of social class segregation based on education that has created inequities, oppression, privilege, and suffering.

Islamic education on the other hand seemed to champion and boast of uplifting the moral values and ethics by emphasizing on fundamental religious subjects such as theology (*aqida*), morality (*akhlaq*), and devotional practice and rituals (*ibada*), but sorely downplayed the importance of modernity and global competitiveness especially in the field of education, technology and economic development. As a result, Islamic education curricula continue to emphasize blind recitation of the Quran rather than understanding its universal principles, followed by the learning of Hadith and *Shariah* (Islamic law) through *taqlid* (blind acceptance based on past generations' interpretations), which on many occasions has not been suitable for contemporary developments (Nair, 1997, p. 158). The curricula of Islamic education were bogged down by the overwhelming practice of *taqlid* and rigidity by traditional Muslim scholars who had alienated themselves from contemporary educational needs and developments (Saqeb, 2000). This led to orthodox Islamic teachings that condone controversial ideologies and practices such as *jihad* (holy war), *shahid* (martyrdom), *ta'sub* (blind loyalty), *takfir* (excommunication) and *hudud* (Islamic laws on corporal punishment governing theft, alcohol consumption, illicit sex, and apostasy) (Hefner, 2009, p. 107). The dilemma in Islamic education was aptly described by Sardar (1979) who argued that the real reason for the deterioration of Islamic education was

the inability to translate Islam and its spiritual, philosophical, and political ideas into a practical and operational educational system that adapts to contemporary changes and development. Al-Attas (1985) stated that the present educational dilemma of Muslims is caused by confusion in knowledge, which has created the condition for the loss of *adab* within the Muslim community leading to the rise of false leaders in all fields.

To address this confusion of knowledge in Islamic education, the First World Conference on Muslim Education was held in Saudi Arabia in 1977. This conference was attended by more than three hundred Muslim scholars and educators from around the globe, and they identified the issue of the dualism of knowledge plaguing Muslim education, and also put forward serious recommendations to remedy this. This was followed by five more world conferences on Muslim education held in Pakistan (1980), Bangladesh (1981), Indonesia (1982), Egypt (1987) and South Africa (1996), which led to an increase of Islamic institutions globally, but which arguably lacked adequate substance. This was because there were major setbacks to the implementations of the recommendations of the conferences. These setbacks were due to the disorganized approach of Muslim countries and their lack of political-will creating non-performance and delays at the implementation stages of the recommendations, even the most crucial recommendations (Saqeb, 2000). These gaps were evident from the Arab Human Development Report (AHDR) on its assessments of Muslim education and development in the Arab world in 2002, twenty-five years after the First World Conference on Muslim Education.

The Arab Human Development Report (AHDR) of 2002 painted a bleak future for the Arab world if they continued their present trend of neglecting development in the new globalized world. The AHDR identified the three major deficits of utmost importance that needed to be addressed to ensure a renaissance of the Arab world in coming to terms with modernization:

namely the lack of political freedom, the total disregard of the empowerment of women, and the scarcity of educational opportunities. This lackadaisical attitude and approach towards the urgency and application of knowledge towards nation building showed in some grave statistics where the AHDR stated that 65 million of adult Arabs were illiterate, and two-thirds of them were women. It also showed the huge gap in application of information technology (IT) as only 0.6% of the population used the Internet and only 1.2% had a personal computer. It also showed the deplorable attitude in investment in education where it was below the world average of 0.5% of Gross National Product (GNP) and in pale comparison to Israel's spending of 2.35% and Japan investing 2.9% of their GNPs in research and development (UNDP: The Arab Human Development Report 2002, p.65). The AHDR recommended that in order for the Arab world to bridge the significant knowledge gap, it had to take radical reforms in its educational policy in the area of acquisition, absorption and communication where a drastic attitudinal change, where greater commitment and respect for science, technology, and contemporary innovations would be supported by a free flow of information. The AHDR listed educational reforms, which emphasized that "education should integrate the Arabs into the age in which they live, an age governed by the exactness of science- its causality, rigor and method" (UNDP: The Arab Human Development Report 2002, p.55).

It was obvious that the AHDR 2002 was not followed through based on the findings of the Arab Human Development Report (AHDR) of 2003 which highlighted the deficit in knowledge in terms of scientific progress and the alarming state of non-performance by Muslim students in the international arena. The AHDR concluded that the prevalent ideologies, societal structures and values had inhibited critical thinking and the free flow of ideas that was once their knowledge-rich heritage (UNDP: Arab Human Development Report, 2003). The dire state of

Muslim education and development continued to be reported by the Arab Human Development Reports of 2004 and 2005 which highlighted the severe constitutional, legal, political and social flaws and constraints on freedom and good governance that inhibited intellectual, political and social development among the Arab nations and their continuous struggle with issues of freedom and gender equality which further alienated them from world participation and stifled the development of educational reforms.

Seven years after the AHDR (2002), the findings of the Arab Human Development Report (AHDR) of 2009 continued to highlight the dire state of the Arab world on issues such as poverty, unemployment, gender equality and empowerment of women, and quality education that showed apathy toward people-centered development policies that were a threat to human security, freedom and livelihood. The AHDR 2009 brought to light the fact that issues of past reports dating back to 2002 had not been properly addressed nor resolved. The importance of good governance, transparency and accountability have not been achieved or even seriously addressed which led to the curtailing of freedom and development. The report highlighted how the Arab World's political systems and governments were oppressive and continued to practice despotism, which curtailed the freedom and rights of the people.

The inadequacy of Islamic education had serious consequences for the Muslim world. This continued path of apathy, especially in the neglect of Muslim education contributed to the 2010-2011 voices of dissent in the Arab world (who are predominantly Muslims) that erupted into what was called the Arab Spring or Arab Awakening which began on December 18, 2010 in Tunisia spread to Algeria (December 28, 2010), Lebanon (January 12, 2011), Jordan (January 14, 2011), Mauritania (January 17, 2011), Sudan (January 17, 2011), Saudi Arabia (January 21, 2011), Egypt (January 25, 2011), Yemen (February 3, 2011), Iraq (February 10, 2011), Bahrain

(February 14, 2011), Libya (February 17, 2011), Kuwait (February 18, 2011), Morocco (February 20, 2011), Western Sahara (February 26, 2011) and Syria (March 15, 2011). This put forth a new challenge to education and development, especially in the Muslim world. Three major issues that sparked the Arab uprising were dictatorship (absolute monarchy), human rights violations and government corruption, which was attributed to unfair wealth concentration among autocrats in power, insufficient transparency of wealth distribution, the huge gap between the rich and the middle class, poverty, unemployment, and gender discrimination.

In summary the Arab Human Development Reports (AHDR) exposed the fallacy of traditional approaches to Islamic education and its inability to bring political and economic stability to the Muslim world. The reports were an indication of the failure of Islamic education to bring reforms to Muslims as envisioned at the World Conference on Muslim Education in 1977. The AHDRs highlighted how the Muslim world's narrow interpretation of Islamic principles and education (*taqlid*) failed to address the advance of modernity, industrialization and scientific advancement. The AHDRs also gave the impression that Islamic education was helpless to stop the widespread of abuse of power by despotic rulers and their *ulamas*. The growing feeling of apathy to Islamic education, values and cultures among Muslim youth could be attributed to their feeling of betrayal and frustration by despotic rulers, unemployment, poverty and the loss of freedom.

It is rather appalling that with all the AHDRs' findings and recommendations, there is nothing much being done in response to the problems. There continue to be barriers that clearly resist any significant developments to appease youth unrest. Goldstone (2011) explains the reason for the lack of remedial measures is the inherent power of these regimes to silence the unrest by keeping the masses depoliticized, unorganized, disconnected and passive through the

combination of surveillance, media control and intimidation. What continues to downplay the concerns in the AHDR and the Arab Spring is the inability to prioritize political maturity and reforms that give a sense of self-belonging, self-expression and the importance of quality of life to the mass of the population, rather than giving top priority to physical sustenance and safety. Unfortunately, these regimes still control election outcomes by paying off the population with subsidies for key goods like food, gasoline and electricity at the expense of real freedom and democracy.

Neither Western secular education nor traditional Islamic education have been successful on their own in producing a holistic education system that supports human development in socio-economic and ethical terms. The First World Conference on Muslim Education in 1977 highlighted the crisis in Muslim education:

“The existing conditions in present-day educational institutions in most Muslim countries do not truly reflect the Islamic ideal; and these institutions do not play their rightful role in the education of the younger generation in Islamic faith, thought and conduct; and there exists at present a regrettable dichotomy in education in the Muslim world; one system namely, religious education being completely divorced from the secular sciences, and secular education being equally divorced from religion, although such compartmentalization was contrary to the true Islamic concept of education and made it impossible for the products of either system to represent Islam as a comprehensive and integrated vision of life” (Wasiullah, 1981).

As a result, this raises questions about the many problematic outcomes of two of the most openly discussed and debated education systems in the world: Western secular education and traditional Islamic education, in light of the challenges of globalization and modernity. On the one hand, Western secular education places an exaggerated emphasis on reason and rationality that breeds individualism and skepticism which generally discards faith and spirituality. Though at times secular education does not directly challenge religious beliefs, it often relegates religious education to a supplementary and unimportant role (Husain & Ashraf, 1979). On the other hand,

Islamic education can promote parochialism and petty traditionalism that leads to sectarianism, civil strife and national conflicts. The emphasis of teaching and adherence to bygone ages, decisions and rulings on laws and conventions of past historic times, and obsolete thoughts and ideas have positioned Muslims at the verge of cultural and intellectual extinction, and even isolation from the rest of the world (Sardar, Inayatullah & Boxwell, 2003, p. 108). The negative outcomes of Islamic education and Western secular education would add significant pressure to the Muslim world to find a “middle path” in creating an education system based on Islamic principles while maintaining its competitiveness and viability in a global and modern society. This seemed to be an arduous task and often attracted great attention out of sheer political expediency (Wasiullah, 1981), especially in the case of Islamic education reforms in a multiracial, multicultural and multi-religious society like Malaysia.

The era of globalization and modernization and its far reaching implications for economic and political development led to most Muslim and Muslim-majority countries being compelled to accept secular education to conform to a globalized education system, and Malaysia is no exception. Malaysia became a member state in the United Nations on September 17, 1963 and has been a World Trade Organization (WTO) member since January 1, 1995. It supports the United Nation’s (UN) conviction that nations who are “knowledge affluent” would have the power to bring change and progress in creating a democratic model of government that enhances socio-economic development, which would be the key in eliminating poverty, disease and ignorance. Malaysia’s modern education system has principally been driven by the changing demands of national development, especially the cultivation of human capital to enhance economic growth. The Malaysian economy’s shift from an agro-based to a rapid technology-based economy driven by industrialization was spurred by foreign direct investments (FDIs)

supported by transnational corporations (TNCs). The World Bank cited Malaysia as the third largest recipient of FDIs among the top ten developing countries in 1991 (Ghosh, 1998) and this continued to intensify during the tenure of the former Prime Minister of Malaysia, Dr. Mahathir Mohamad (1981-2003) who in 1991 launched Vision 2020, the national aspiration to transform Malaysia into an industrialized nation by the year 2020.

Globalization and economic development led to the utmost importance of creating an education system that is modern and sustainable in addressing contemporary issues and challenges in order to compete and to access new opportunities in all aspect of development and progress. This became the priority of the nation in creating a new Malaysian society that projects itself as:

“A psychologically liberated, secure and developed Malaysian society with faith and confidence in itself, justifiably proud of what it has accomplished, robust enough to face all manner of adversity... a society that is innovative and forward-looking, one that is not only a consumer of technology but also a contributor to the scientific and technological civilization of the future” (Mahathir cited in Bajunid, 2008, p. 250).

The Malaysian government led by the United Malay National Organization (UMNO) invested a significant amount into the development of its educational system to further boost the development of human capital. This is evident in 2011 where the Malaysian government spending on national education accounted for 16% of its annual budget or 3.8% of its Gross Domestic Product (GDP). This gives Malaysia a good standing internationally as it was the highest in East Asia. This also led to a further boost in international recognition especially with the West as Malaysia continues to show high student enrolments in primary schools and secondary schools at 96% and 91% respectively (Malaysia Education Blueprint 2013-2025).

Malaysia as a developing nation acknowledges the significance of Malay Muslim progress as an integral part of Malaysia’s broader educational and economic development

envisioned in Vision 2020. For Malay Muslims, any kind of development and progress must not be at the expense of Islamic values and traditions and at the same time a developed Malaysia should not have a weak and backward Malay Muslim society in terms of political, economic and social status. This strong attachment to Islam is due to the fact that the Malay identity is synonymous with Islam. The Malaysian Federal Constitution under Article 160(2) defines “Malay” as the prime indigenous group domiciled in Malaysia, which habitually speaks the Malay language, adheres to Malay customs, and professes to be a Muslim (Abdul & Farid, 2009). In Malaysia, this means Islam defines the Malay cultural identity and without Islam, Malays lose their ethnic and cultural identity.

The Government led by the United Malay National Organization (UMNO) also acknowledges the challenge for Islamic education to produce Muslims who are knowledgeable, skilled and motivated in embracing global educational and economic aspirations guided by a strong understanding of Islamic values and practice. Islamic education must assert itself as a significant mainstream educational model and a major contributor to human capital, values and human dignity in Malaysia’s national aspiration as outlined in Vision 2020. Malaysia has taken steps to enhance Islamic education through the introduction of an integrated curriculum “which trains the sensibility of students in such a manner that in their attitude to life, their actions, decisions and approach to all kinds of knowledge, they are governed by the spiritual and deeply felt ethical values of Islam that bring about the spiritual, moral, and physical welfare of their families, their people, and mankind” (Husain & Ashraf, 1979, p. 1).

Malaysia continue to emphasize the significance of an integrated Islamic education that requires Muslim students to study both Islamic and Western secular disciplines, though they are taught separately and parallel to one another. This method of integration does not augur well for

Muslim students in Islamic secondary religious schools, as they are overwhelmed with at least eighteen subjects from both disciplines, in contrast to nine subjects by non-Muslim students.

This is inevitable, as Malaysia represents and upholds the character between a secular state and theocracy (Muzaffar, 1987; Nair, 1997), Malay Muslims are faced with intense educational and economic competition that compels them to seek reforms in Islamic education. Malaysia recognizes that Islamic education must undertake reforms to prepare Muslim students to address modernity that demands highly sophisticated knowledge-based economies and sophisticated technologies. Malaysia also has to deal with the growing concern that the national education agenda has compromised the status of Islamic education and its overall position in Muslim development and progress, which is detrimental in nation building.

Finally, this brings me to the title of my dissertation, "The Integration of Knowledge in Islamic Secondary Religious Schools in Malaysia: Translating Theory into Practice." This dissertation is based on quantitative and qualitative research into the implementation of an integrated concept of Islamic education as opposed to a dualist education system, in Islamic secondary religious schools in Melaka, Malaysia. This dissertation seeks to explore various ways in which Malaysian policymakers, educators, and religious philosophers have sought to foster the integration of religious and secular knowledge in secondary schools, inspired by the belief that such integration would be an ideal education for the development of holistic growth in Muslims. This dissertation seeks to bring to light the dynamics of change in Islamic secondary religious schools education in Malaysia. It explores to what extent these schools and teachers have addressed a modern and progressive Malaysia that follows a dualist education system based on the secular *weltanschauung* of the West. Furthermore, it looks at how they continue to stimulate growth, development, or change within these Islamic schools to ensure a creation of an Islamic

ethos and a balanced articulation of Islamic identity that embraces progress in Malay Muslim society.

Statement of the Problem

Malaysia's Vision 2020 aspiration to be a fully developed country by the year 2020 defines "developed" in its own mold that not only takes into account the economic development but also the social, and spiritual well-being of its nation. This comprehensive approach to development that embraced even the cultivation of social and spiritual values led to the formulation of the Malaysian National Education Philosophy in 1988 which proposed an integrated and holistic education system driven to achieve "development." The National Education Philosophy states:

"Education in Malaysia is an ongoing 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 harmonious, based on a firm belief in and devotion to God. Such an effort is designed is to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving a high level of personal well-being as well as able to contribute to the harmony and betterment of the society and the nation at large" (Faridah, 2008, p. xi).

This was followed up with the introduction of an integrated curriculum in Malaysian secondary schools, namely the Islamic Education Curriculum in the Integrated Curriculum for the Secondary Schools in 1989, and the implementation of the Integrated Islamic Education in Federal and State Islamic Religious Schools.

However, the manner of implementation of an integrated Islamic education curriculum in public secondary schools continued to downplay the importance of religious knowledge, illustrated for example in the fewer hours of teaching time allocated for such subjects in public secondary schools. The sidelining of religious education was justified in the national interest of promoting Malay Muslim competitiveness spurred by globalization as well as by inter-racial

competition, especially with the Chinese and the Indian communities. The national secondary schools apparently portrayed secular education as of greater importance than Islamic education. It was the former that helped deal with the challenges of globalization and modernization. Secular educational priorities were seen as key to transforming the country from a “developing country” to “developed country” status by 2020.

Malaysia continued to progress rapidly based on its exceptional success in embracing globalization (Peter, 2006). Malaysia’s education system created jobs and opportunities for development, but Malaysia’s open economy and a positive response to modernity also exposed Malaysia, especially its youth, to Western cultures and practices that have become major concerns to Muslim parents. They began to question the national education system’s failure to impart the moral values and ethics needed to address the drastic social changes taking place among Muslims that they perceived to have contributed to the increase in drug addiction, white-collar crime, and unethical behavior in modern Malaysian society (Monutty, 1989, p. 262).

Since the Malaysian government’s development goals seemed to favor secular education at the expense of Islamic education, the government knew its development plans for the country could not be seen as neglecting Muslims’ concerns, especially on morality and values. As a result, it turned its attention to Islamic religious schools, especially at the secondary level to implement an integrated Islamic education. The Government continues to contribute to Islamic education through its national policies to ensure reforms in Islamic secondary religious schools, especially in integrating religious and secular sciences in the curriculum. The demand for a modern and progressive Islamic education was inevitable, as it began to dawn on Malay Muslims that the message of globalization and modernity was crystal clear, either “adapt or perish” (Sardar, Inayatullah & Boxwell, 2003, p. 108).

This led to Malaysia's commitment at the level of policy to an integrated approach to Islamic education to enhance and widen the educational and job opportunities of Muslim students in these Islamic secondary religious schools. Malaysia adopted an integrated educational philosophy based on Al-Attas' model of education that emphasized the creation of a balanced individual that is spiritually and intellectually well-equipped to lead a God-conscious life and yet fully engaged in material pursuits and aspirations (Al-Attas, 1990, p. 6). As a result, Islamic secondary religious schools began to quickly implement a fully integrated educational system in accordance with Malay Muslim religious and national aspirations.

This "quick-fix" solution taken by the Malaysian government that claims to possess a fully integrated education system based on the Islamic *weltanschauung*, however, has caused confusion among educational administrators, teachers, students, as well as parents due to a lack of clarity on the concept of integration (Rahimah, 2008). As a result, the implementation of an integrated Islamic education curriculum in Islamic secondary religious schools continued to breed ambiguity as both secular and religious sciences continued to be taught separately though parallel to one another, which was the very "crisis" highlighted in the First World Conference on Muslim Education of 1977.

Statement of Purpose

The purpose of this study is to examine the delivery system of an integrated Islamic education in Islamic secondary religious schools and how it is perceived and practiced by teachers. This study seeks to observe the understanding, planning and implementation of an integrated Islamic education in classroom teaching in Melaka. It will assess to what extent Islamic secondary religious schools and teachers have responded to an integrated Islamic education and how they have implemented integration to ensure a balanced articulation of an

Islamic ethos and secular pursuits in the wake of globalization and other aspects of contemporary development. This study addresses the crucial need to investigate and analyze the key aspects of the implementation and teaching of an integrated Islamic education, including teachers' knowledge and understandings of dualism of knowledge and the integration of knowledge. It also examines the techniques employed by teachers to enhance integration of religious and secular sciences. This dissertation also aims to identify the recurrent problems faced by these schools and teachers in implementing an integrated concept of Islamic education.

It also looks into the various conceptions and models of Islamic education, dualism of knowledge, and the integration of knowledge among Islamic scholars in Malaysia. It includes interviews with the heads departments of the religious units, both at the state and Ministry of Education level, and Muslim scholars. Interviews with the heads of religious department and Islamic scholars were held at their respective offices during working hours. This study selected numerous scholars by using a snowball-sampling method. Snowball sampling is a method of “obtaining knowledge of potential cases from people who know people who meet research interests” (Glesne, 1999, p.1629). Snowball sampling helped to facilitate in the identifying and selection of Muslim scholars presently residing in Malaysia, who have the local and international experience and have extensively taught and written about the Islamization of knowledge and Islamic education in international discourse relevant to this study. I also selected three heads of religious affairs from the Melaka state education department and the Ministry of Education based on their availability, convenience and representing some characteristics needed in my study (Creswell, 2005, p. 149).

Research Questions

I identified six research questions that are feasible, clear, significant and ethical to my respondents and which brought clarity to my research study (Fraenkel & Wallen, 1993). The overall scope of my research questions was to gather and document the following aspects of the integration of Islamic education in Islamic secondary religious schools in Melaka:

1. How do teachers understand the concept of dualism of knowledge in Muslim education? How do they understand the philosophical tension implicit in these choices?
2. How do teachers talk about the effects of dualism of knowledge on Islamic education in Malaysia, and how do they address it in their pedagogy and professional work?
3. How do teachers view the integration of knowledge in Islamic secondary religious schools? What has been successful or not in these efforts at integration, and why?
4. How do teachers integrate the theoretical and practical aspects of both religious and secular sciences in their respective areas of influence and responsibility?
5. What are the problems in an integrated curriculum faced by the Islamic secondary religious schools? Do teachers talk about these issues with their peers?
6. What are the initiatives taken by Islamic secondary religious schools to facilitate the integration of Islamic education, and to support outcomes aligned with those imagined by the Ministry of Education Malaysia in its National Education Philosophy?

The research questions aim to gauge the understanding and practice among the participants on the integration of both the knowledge (religious sciences and secular sciences) in Muslim education and to what extent Islamic religious schools have responded to an integrated Islamic education curriculum as opposed to dualism of knowledge. The research questions also aim to assess the participants' awareness and knowledge about the crisis of a dualist education

system in Muslim education, where religious sciences and secular sciences are being taught parallel yet contradicting one another in their philosophy of education. The research questions also guided the gathering of information and my efforts to identify the strengths and weaknesses of the integration process faced by these schools. Therefore, the exploration of these research questions provided valuable insights into the problems faced by Islamic secondary religious schools in Melaka in implementing an integrated approach to Islamic education, and also explored the approach taken by teachers, educational religious departments, and Islamic contemporary scholars to a pragmatic solution to the implementation of an integrated Islamic education.

Significance of Study

This study has the potential to provide significant insights for the future of Malay Muslim development, as religious and secular knowledge are both very important to ensure a holistic approach to educate and develop students in their future endeavors, especially in their marketability to compete locally and globally for education, career and economic advancement and in their need to retain Islamic values. This dissertation examines the interface between religious and secular sciences in Islamic secondary religious schools and how it aligns with Malaysia's national aspiration to be a fully industrialized nation by 2020.

This dissertation is also significant because of the increase in Malay Muslim students' enrolment from ages 13-19 years in Islamic secondary religious schools. In 2011, there were 29,238 students in National Religious Schools, and 49,162 students in Government-aided Religious Schools, which points up the crucial role of teachers in Islamic secondary religious schools in Melaka. These teachers are central to a successful implementation of an integrated Islamic education. This study also examines the adequacy of knowledge, skills and techniques of

these teachers in understanding and practicing the integrated approach to Islamic education in classroom teaching.

This study attempts to examine the planning and implementation of an integrated Islamic education at the Ministry of Education Malaysia based on Al-Attas' philosophy of education that addresses the aims and objectives of Muslim education. Al-Attas explains "worship" in Islam as not just outward act of religious faith, prayer and religious rituals (reciting the Quran, fasting etc.), but as a worldview that also incorporates all other acts of human endeavors such as knowledge related to human sustenance, universal justice and human rights that lead to a global brotherhood among all people and nations. There have been very few studies on an integrated Islamic education in Islamic secondary religious schools in Malaysia, especially in the evaluation of teachers in incorporating an integrated Islamic curriculum in classroom teachings. Therefore, this dissertation draws on past studies of Islamic education that provide the background and context for it, especially on issues related to the challenges of globalization, the advent of the dualism of knowledge in Muslim education, the role of Islamic education, curriculum development and the prospects of Islamic education in contemporary settings.

Notable studies include Adnan's (1995) thesis, "Islamic education: Subject matter" which examined Islamic education curriculum in the Integrated Curriculum for the Secondary School or *Kurikulum Bersepadu Sekolah Menengah* (KBSM) and highlighted the discrepancy between curriculum and practice in classrooms at the national public schools. Another important study is Rosnani's (1996) thesis, "Educational dualism in Malaysia: Implications for theory and practice" which focused on the theoretical and practical differences between secular and religious education and their historical development in Malaysia. Rosnani's work showed the theoretical aspects of the various efforts to reconcile religious and secular sciences and has contributed

greatly to the background of my study, especially in the area of dualism of knowledge in Muslim education in Malaysia. Mohd Kamal (1999) published a study on the integration of knowledge in higher education namely at the International Islamic University Malaysia (IIUM) that was very helpful as a working model for tertiary education teaching and practice. While its relevance was more towards higher education rather than secondary school education level, this study will draw on the many commonalities from Kamal's study. Finally, Ibrahim Hashim's (2006), "An integrated concept of Islamic education: A study on Islamic education in Muslim religious secondary schools in Selangor," emphasized the dynamics of change in religious sciences in Islamic education. He examined the teachings of religious sciences in the light of modern developments.

My study examines how teachers in Islamic secondary religious schools teach secular sciences using Islamic principles and methodology, and explores how teachers of religious sciences incorporate modern developments and innovations in the classroom. It analyzes the theoretical and practical understanding of teachers about the integration of knowledge and how that affects teaching and practice in the classroom. This study provides firsthand knowledge of the specific challenges faced by teachers and contributes to the understanding of issues pertaining to the planning and teaching of an integrated Islamic education from their various perspectives. It not only seeks to explore the articulated theoretical meaning of an integrated knowledge in Islamic education but also to study how teachers, heads of religious departments and religious scholars practice and embody it in their respective areas of influence and responsibility. This study also brings to light possible misconceptions and ambiguities in the integration of Islamic education as currently understood and practiced in Islamic secondary religious schools. This research is also beneficial to society, particularly for Muslims to gain a

more complete understanding of a pragmatic approach in acquiring religious and secular knowledge.

With Muslim scholars still debating what constitutes “integration” in Islamic education the proliferation of contested opinions has led to further ambiguity and has caused reluctance in teachers at Islamic secondary religious schools to take any particular direction in the integration of knowledge. This study will give me the opportunity to revisit the concept of an integrated Islamic education at Islamic secondary religious schools modeled upon the Islamic *weltanschauung*. This study will also provide an avenue for future research into seeking integrated Islamic education that educational stakeholders may hopefully find meaningful.

Limitations of Study

This dissertation was set in Islamic secondary religious schools in Melaka, Malaysia. I selected five (5) religious secondary from a total of eleven (11) religious secondary schools that are listed in the official website Education Management Information System (EMIS), Malaysia. Schools under the purview of the Federal Government (Ministry of Education) that were selected for the study included two from National Islamic Secondary Religious School or *Sekolah Menengah Kebangsaan Agama* (SMKA) and one from the Integrated School, which is the only integrated school in Melaka. Another two schools were from the Islamic Secondary Religious School under the purview of the State Religious Department of Melaka or *Jabatan Agama Islam Melaka* (JAIM). These schools were selected because they have a one hundred percent Muslim teacher and student population. I selected these schools also because of their strong credentials in the area of student enrolment, good academic standing and well-trained teaching staff. Within each of the schools, two teachers from religious sciences, and two other teachers from secular sciences were selected to participate in this research. Participants were not selected based on

gender and all participations were on a voluntary basis. A total of twenty teachers from five Islamic religious schools participated in classroom observations and semi-structured interviews.

This study included interviews with the heads of department from the religious units, two from the Melaka Education Department and one from the Ministry of Education. Their selection was based on their availability, convenience and other considerations pertinent to the study (Cresswell, 2005, p. 149). Seven Muslim scholars residing in Malaysia who have local and international experience and have extensively taught and written about the Islamization of knowledge and Islamic education in international discourse were also interviewed.

Research Methodology

This section explains how the fieldwork was done by laying out the research methodologies with particular attention given to research design, data collection process and data analysis.. This chapter also addresses how my own identity as a Muslim woman, my interpretation of Islam and my upbringing in a strong Malay cultural background from Malaysia influenced my decisions with regard to the research topic, the research design, participant selection, and the development of interview questions, but yet did not affect my neutral stand on the interpretation of the data and writing up of this research.

I used a mixed method approach using questionnaires, classroom observations and semi-structured interviews. I used the triangulation design, since it is the most common mixed method research (Creswell & Plano, 2007). My reason for using this design was “to obtain different but complementary data on the same topic” (Morse, 1991, p. 122) as it gave me a better understanding of the research study. The questionnaire provided information of the demographic background and a general understanding of an integrated knowledge among the teachers in the five Islamic religious schools in Melaka. According to Creswell (2005, p. 354) survey methods

were useful in evaluating certain programs, policies or system for future action. In this study, survey methods were used for seeking answers to the research questions, which focused on the perception of teachers on the integration of both religious and secular knowledge. Classroom observations yielded relevant information on the elements and implementation of integration in classroom teaching and activities. I used semi-structured interviews with selected teachers, heads of religious departments, and Muslim scholars specialized in contemporary Islamic knowledge, to yield a more detailed understanding of participants' experiences as well as, participants' pragmatic views on integration based on their experiences in their field of work (Creswell, 2005, p. 46).

Organization of Study

This study is divided into six chapters. Chapter one (1) is comprised of a Prologue, an introduction to the study, the statement of the key research problem, the statement of purpose, the research questions, the significance of the study, the limitations of the study, research methodology, and the overall organization of the study.

Chapter Two (2) explores the definition and purpose of Islamic education and its relation to a holistic approach to Muslim education. It also explains the issues of Islamic education, especially between modern secular education and traditional Islamic education. This chapter also explores the practice of dualism of knowledge that is claimed to have led to confusion and error in knowledge affecting the Muslim community globally. It looks at the recommendations from the First World Conference on Muslim education in 1977 that highlighted the need to integrate Islamic education with modern secular knowledge to overcome the crisis and to ensure Islamic education was relevant to modern development and challenges in the twenty first century. This chapter also looks at the various interpretations of an integrated Islamic education that continue

to be debated among Muslim scholars and educators. This chapter also explores the views of more contemporary Muslim scholars from the West and their interpretations of an integrated Islamic education model that could be indirectly challenging to the works of more traditional Muslim scholars like al-Attas and al-Faruqi by favoring more realistic and pragmatic reforms, especially to suit a Muslim minority living in a pluralistic Western society.

Chapter three (3) explores the nature and evolution of the Malaysian secular education system driven by the changing demands of national and global development especially in achieving Vision 2020, the national aspiration to be a modern and developed nation by 2020. This chapter explores Malaysia's education goals were principally driven to compete and partake in the massive advancement in global education and technology, especially in the field of scientific and technological advancements. It also explores the development of Islamic education and its role in Vision 2020. This chapter looks at political reality in Malaysia, which ties Malay development with Islam. It looks at the government's policies to develop Islamic education as a move to enhance Malay development and progress through a moderate and progressive understanding of Islam. This chapter explores Mahathir's philosophy to develop a modern and well-informed Malay Muslim society encouraged by a Malay-Islamic work ethic that would empower the indigenous Malays to a higher level of competitiveness locally and globally without compromising Islamic ethics and values. This chapter also explores the various actors involved at the Federal and state levels in developing Islamic education and Islamic religious schools.

Chapter four (4) describes the research methodology. This chapter explains how the respondents were selected and how the fieldwork was done by laying out the research methodologies with particular attention given to research design, data collection process and data

analysis. This chapter also explains issues of validity, reliability and ethical consideration in conducting fieldwork research.

Chapter five (5) presents the results obtained from questionnaires, classroom-observations and interviews. These results are presented through the use of tables and frequency to further clarify and substantiate the findings of the fieldwork research.

Chapter six (6) presents conclusions and recommendations based on the findings obtained from chapter five (5), and offers final reflections on the larger implications of this research study.

CHAPTER 2. THEORY AND CONCEPT OF ISLAMIC EDUCATION TOWARDS INTEGRATION OF KNOWLEDGE

What is Islamic Education?

Generally, any form of education is perceived as a process of instilling or imparting knowledge or skills progressively into a human being. The term “education” refers to methods and system that are put together for developing our rationality and reasoning faculties that influence our role as an individual and our relations with society at large. Education is also acknowledged as a basic human right as it is recognized as an integral part of human development based on the perception every individual is bestowed with potential and deserves every opportunity to develop it (Abuarqub, 2009). In our quest to instill knowledge we need to address the purpose of education. Without addressing the purpose, we will not be able to identify the essentiality of the individual or his/her individual existence and their inevitable roles in society. In Islam, acquiring knowledge is of paramount importance to a Muslim’s attitude toward his very existence as it positively draws him closer to God. Husain and Ashraf (1979, p. 38) state:

“Knowledge (*ilm*) divorced from faith is not only partial knowledge; it can even be described as a kind of new ignorance. The man who has lost his faith in God is not recognized by Islam as a man whose knowledge can be described as deep. Such a person, however extensive his acquaintance with books, has but acquired only fragmentary view of the universe.”

Al-Attas (1990) defines education as the progressive instilling into man “the recognition and acknowledgement of the proper place of things in the order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence.” Islamic education is viewed as an education to develop a person’s potentials in order to successfully fulfill his/her role as a servant (*‘abd*) and vicegerent (*khalifah*) of God in

undertaking the trust (*amanah*) of managing and maintaining prosperity on earth. As a result, Islamic education does not lead to any conflict between individual and societal aims and goals as it is designed to produce an individual who is God-conscious (*taqwa*) and aware of his relationship with God and his social relations and obligations with his fellow men (*hablum minan Nas*).

Islam emphasizes the essentiality of humankind as a vicegerent and the trust (*amanah*) to care and protect and maintain peace and prosperity on earth as a mark of indebtedness to God for his existence. This *amanah* does not give man the complete power or authority to utilize and benefit from nature but teaches him to preserve, expand and develop it fittingly as he is accountable for his actions:

“Did you then think that We had created you in jest, and that you would not be brought back to Us (for account)?” (Quran chapter 23, verse 115).

So, any form of education should begin with an understanding of man, his nature and his inner being. Al-Attas (1979) explains the Islamic concept of education is inseparable from the nature of a human being as a vicegerent of God:

“Man according to Islam is composed of soul and body, the soul rational and the body animal; he is at once spirit and matter . . . man possesses spiritual and rational organs of cognition such as the heart (*qalb*) and the intellect (*‘aql*) and faculties relating to physical, intellectual and spiritual vision, experience and consciousness . . . His most important gift is knowledge which pertains to spiritual as well as intelligible and tangible realities. Knowledge must guide him towards a high ultimate destiny in the Hereafter, which is determined by how he conducts himself in this world.”

How does Islamic education cater to the needs of such a complex human being? Does Islam have a comprehensive education system that looks into all the physical, social and spiritual dimensions of a human being? The majority of Muslim scholars have agreed that education from an Islamic perspective must address the soul, as the perfect man is one who educates himself to understand the nature of man and the psychology of the human soul where one cannot be

separated from the other. In Islam this is a priori to the aims of education that the soul is the seat of knowledge and the faculty interacting with it is the heart (Al-Attas, 1995; Rosenthal, 1970).

Al-Attas (1985) clarifies man is composed of his soul and inner being (*ruh, nafs, qalb, 'aqal*) and is need of two types of knowledge; revealed knowledge which refers to his spiritual faculties and senses, and acquired knowledge which fulfills his physical faculties and senses. Al-Attas further explains that man's intellect (*aqal*) is actually a spiritual substance that is a connecting link between the physical and spiritual domain exist in man that enables the understanding of spiritual reality and truth. So, in Islamic education, the concept of education must concern to this reality of man, and not just to his body and physical needs. It touches on the essence of man, i.e. the soul; and actualizes the potentials in man. The goal is to help train the soul to recognize its place within the order of things through its complete acknowledgement of love and submission to God that leads to true happiness. Al-Attas (1979) stated that the comprehensive and integrated approach to education in Islam strives to produce a good, well-rounded person aiming at the "balanced growth of the total personality . . . through training Man's spirit, intellect, rational self, feelings and bodily senses . . . such that faith is infused into the whole of his personality."

Al-Attas (1990) argued that Islamic education in its true form acknowledges the true purpose of seeking knowledge is to inculcate goodness in man which means to produce a good man encompassing the spiritual and material life of man, who recognizes and acknowledges the reality of his existence and intellectualism in relation to God, as opposed to Western educational philosophy of producing a good citizen. Islamic education emphasizes on producing a good man, meaning one who upholds justice for the individual self but also in a general social sense, and

not just be an integral part of society in terms of the pragmatic sense of his usefulness to state and society.

Therefore, Islamic education is based on the conception that knowledge is an integrated reality on the essentiality and existentiality based on the conceptual relations of all the signs and symbols in the empirical world are in fact formed as an organic unity. Islamic education encourages the acquisition of knowledge as a religious duty and a lifelong pursuit and also this knowledge should be acted upon for the benefit of humanity in general and not limited to Muslims. Islamic education sees knowledge as “*Haqq*” meaning absolute truth that is objective and universal in nature (Al-Attas, 1980). Thus, Islamic education caters to a complete code of life that strives for a balanced, harmonious *weltanschauung* represented by the concept of *tawhid* (unity) which focuses on knowledge, reason and enquiry that leads to an ethical unity to both knowledge and practice to ensure human development, progress and spiritual enlightenment.

Islamic education ultimately leads man to real happiness that is spiritual and intellectual, mundane and eternal based on just actions and aims at the common good (Hassan, 2007). A fitting understanding to Islamic education is that “the philosophical objective of education from the lower to the higher levels should not be the emergence of the complete citizen, but the emergence of the complete man as the ultimate goal (Al-Attas in Wan Daud, 1998, p.130). A man who recognizes the order of things in the organic and schematic creation of God and is:

“...the one who sincerely conscious of his responsibilities towards the true God; who understands and fulfills his obligations to himself and others in his society with justice; who constantly strives to improve every aspect of himself towards perfection as a man of *adab (insan adabi)*” (Wan Daud, 1998).

Rosenthal (1970), defines the Arabic word for knowledge as *'ilm* and explained that it has a much wider connotation than its synonyms in English and other Western languages. Western perception of knowledge falls short of expressing all the aspects of *'ilm*. The definition of

knowledge in the West means information about something, divine or corporeal, while *'ilm* is a holistic term that encompasses theory, action and education. Rosenthal, highlighting the importance of this term in Islamic civilization and Muslim conduct, says that it gives them a distinctive shape and depth in meaning and practice. Halstead (2004) explained that in Islam there are three Arabic terms for education, each differing in connotation but embodying the various dimensions of the educational process as perceived by Islam. They are *ta'lim*, stemming from the root *'alima* (to know, to be aware, to perceive, to learn) relating to knowledge being sought or imparted through instruction and teaching. The second is *tarbiya*, coming from the root *raba* (to increase, grow, to rear) implying a state of spiritual and ethical nurturing in accordance with the will of Allah (God) and finally the term *taadib* comes from the root *aduba* (to be cultured, refined, well-mannered). These three words encompass the social dimensions of a person's development of sound intellect and social behavior.

Husain and Ashraf (1979) stated, "Islamic education is an education which trains the sensibility of pupils in such a manner that in their attitude to life, the actions, decisions and approach to all kinds of knowledge, they are governed by the spiritual and deeply felt ethical values of Islam. They are trained, and mentally so disciplined, that they want to acquire knowledge not merely to satisfy the intellectual curiosity or just for material worldly benefit, but to develop as rational, righteous being and to bring about the spiritual, moral and physical welfare of their families, their people and mankind." Rahman (1982) explained the aim of Islamic education is the actualization and perfection of all dimensions of the human being. Man is intended to act as the vicegerent of God (*khalifah* Allah) who, in order to fulfill this obligation, must submit himself completely to Allah. Wan Daud (1989) stated that Islamic philosophy of education has always maintained that religious sciences and empirical sciences were beneficial to

produce a balanced individual that seeks spiritual knowledge to guide in the acquisition of secular knowledge. Khan (1987) summarizes the aims of Islamic education is to develop the intellectual, moral and spiritual wellbeing of man.

All these scholars consistently defined Islamic education as providing the right direction for education to surge towards the development of a just society by inculcating in man the quality of goodness that fulfills his obligations towards God, his own self and to others. In Islamic education, knowledge is perceived as independent of faith, yet leads to true faith. Knowledge is acquired through active and dynamic learning using rational and philosophical enquiry (Najjar 2001; Martin et. al., 1997), which involves a consistent, continuous, intellectual interrogation of ideas. In traditional Islamic literature requires that knowledge is acquired through sound reasoning based on the faculty of intellect (*al-aql*), senses (*al-hawas*), true report (*al-khabar al-sadiq*) and intuition (*ilham*) (Al-Attas, 1988). Therefore, knowledge is that which is established in the mind where one knows for certain and understands clearly (Rosenthal, 1970).

Islamic education is to be formulated and organized to develop man, as a person instead of mere production of manpower needs of the state or society. This does not mean that Islamic education disregard the pragmatic needs of the individual, society and state, but rather emphasize the importance of ensuring spiritual quality of individuals as a strong indicator to the wellbeing of society and state. Islamic education supported by clear Islamic concepts and ethics provide the foundation for justice and tolerance in addressing the differing needs, problems and challenges faced by the diversity of society (Haneef & Furqani, 2009). Islamic education based on the fundamentals of Islam would be able to produce an individual with a unique quality and belief based on the Islamic idealism (Kurshid Ahmad in Hassan et. al., 2011).

Islamic education has always included a comprehensive integration of intellect, emotion, spirituality, intuition and imagination that would lead to further exploration of the higher human faculties. It seeks ways and means to produce a well balanced physical, emotional, spiritual and intellectual individual who not only could fulfill his role as a *khalifah* (vicegerent) of God on earth, but also to produce a balanced individual and community that strive for the acquisition of both worldly success and spiritual enlightenment. The Islamic philosophy of education encourages the human race to be productive and reflect on their thoughts and actions, as everything has its reciprocation from God.

Ilhaamie (2009) stated that productivity from an Islamic perspective is not limited to knowledge and skill to perform efficiently, but also includes *akhlaq* (good personality with good behavior). Muhammad Qutb in Sang (2004) reaffirms this human quality by stressing that education is to shape a holistic and balanced human. Wahid & Abdul Kader (2010) stated Islamic education would yield a balanced quality of character (patience and discipline) that will yield productivity on a sustainable basis. This clear perspective of Islamic education which integrates knowledge where education or acquisition of knowledge should not just seek for material and physical pursuits or religious dogmas, but Islamic education also seeks to provide an understanding of human endeavors in relation to the reality and practicality of religious and non-religious knowledge that best serves our purpose in contemporary times. Therefore, Islamic education will continue to be relevant in contemporary political, economic and social environment as opposed to the contrary belief that it has become outmoded and exhausted all its usefulness (Qutb, 1980).

Colonial Education in the Muslim World: The Challenge of Dualism of Knowledge

Colonialism through the establishment of mass secular schooling during the 17th to 19th centuries introduced to the Muslim world modernization in the form of rationalism, humanism, nation state, science and technology, and secularism which led to the marginalization of Islamic education (Thobani, 2007). The early advancement of Europe in the middle of seventeenth century motivated the Muslim elites and rulers such as the Ottoman caliphs/sultans, the khedives of Egypt and the Shahs of Iran to send their children to Europe for military and administrative training in order to prepare for Western colonial takeover. This was a good strategy on the part of these elites as they began to borrow from Western ideas, intuitions and practices, and institutionalizing them. These elites began to play a significant role in establishing Western-styled military and administrative training centers (Khalid, 1998). The military and training centers were limited and exclusive to developing the elites as they allow them to maintain their superior status and privileges as rulers and leaders, to have an advantage over competing neighboring Muslim countries, and to have good relationship with Western powers to avoid invasion. These elites were even preparing for the worst, that in the case of colonial invasion, their Western educational background would be accepted and they would be offered administrative positions that would be a huge advantage for them in ruling their respective countries after colonial rule (Menashri, 1992). These Muslim elites with all their efforts to strengthen their ties with Western powers by emulating the West could not halt the inevitable European territorial invasions experienced by the Muslim world that led to economic exploitation and political and cultural and educational takeover. It is interesting how these elites survived colonialism due to their Western education and training and became a major player in

the continuity of Western-styled education during the post-colonial period where the future and development of education was closely linked to becoming a modern developed nation.

The spreading of Western education system through schools, curricula, and teacher training led to a divide in Muslim education better known as educational dualism. Muslims were exposed to two education systems; one that continues the traditional *kuttabs* (Quran schools) and *madrasahs* where Islamic religious sciences are central to Muslim education, or, Western-style modern schools and universities where secular sciences and technology take precedent over Islamic sciences. Global and national economic and workforce needs led to Islamic education losing its appeal and value, and the urban elites moved forward in their agenda to further enhance the relevancy of a Western system of mass education that gradually led to the marginalization of traditional Islamic education and institutions (Hefner & Zaman, 2007). This dualism of education also created stratification of social class among Muslims that created social inequalities in the Muslim world. Even today, Muslims graduating from Western-styled modern schools are sought after for lucrative positions and high pay in almost all government and private sectors, but those graduating from traditional Islamic religious schools have limited opportunities and end up in traditional Islamic work environments that are usually low-paying jobs (Rahman, 2004).

The Western-styled education exposed the irrelevance of traditional Islamic education to cater to educational needs that underpin global development and principles in acquiring knowledge, skills and technology that ensures development, competitiveness and sustainability of individuals and nations. This gap has made Islamic education the “battleground” for Muslim fundamentalists or traditionalists against Muslim modernists or reformists. The causes of colonialism and the Muslim world’s response can be read from these two opposite grids. The

traditionalists viewed colonialism as God's punishment for Muslims' impiety and as a sign of waywardness from authentic Islam, whereas, modernists claimed it was a result of Muslim educational and cultural failure to adopt and adapt to changing times.

The post-colonial era from the 1940s to 1970s witnessed three types of responses from Muslims to Western's secularism, modern schooling, and techno-social advancements rejection, adaptive and adoption, and thirdly complete acceptance. These responses created two factions; one promoting modern sciences and technology as an integral part of Muslim education, while the other isolating and limiting themselves to the role of custodians in preserving and safeguarding traditional learning and religious identity. On the one hand are the traditionalists who want to reinterpret Islam in order to revitalize the Muslim community from any form of infiltration caused by secular influence and to return to its ideal Islamic knowledge and practice by not accommodating new ideas or innovations, and on the other hand, there are the modernists with a reform agenda calling for the purification, reconstruction, and renewal of Islam to accommodate theological, educational, and scientific development in Muslim education in replace of the prevalent static, medieval religious worldview. Some of the more notable scholars who believed that there is a need to reconcile Islamic tradition with Western modernity and science were Jamal al-din Afghani (1838-1897), Muhammad Abduh (1849-1905), Rashid Rida (1865-1935) from the Middle East; also Syed Ahmad Khan (1817-1898), Muhammad Iqbal (1877-1938), and Fazlur Rahman (1919-1988) in British India (Zaidi, 2006). On the opposite end of the spectrum, was Abul Ala Mawdudi (1903-1979) in British India and Sayid Qutb (1906-1966) in Egypt who rejected Western modernity and knowledge as major threats to Muslims and Islamic civilization and they compared modern Muslim societies to the period of pre-Islamic *jahiliyah* or the period of Ignorance (Tibi, 1995).

The modernists argued vigorously on the compatibility of Islam with reason, science and technology and called for reforms to combine modern curricula and Islamic studies. Ahmad Khan stated, “Today, as in former days, we need a modern theology by which we either render futile the tenets of modern sciences or [show them to be] doubtful, or bring them into harmony with the doctrines of Islam” (Esposito, 2010, p. 92). This was followed decades later by Muhammad Iqbal in India who stated, “We need a new theology, a period similar to the Protestant Reformation; the lesson of Luther’s movement should not be lost” (Ibid). These modernists provided an “Islamic rationale for accepting modern ideas and institutions, whether scientific, technological, or political (constitutionalism and representative government)” (Esposito, 1992, p. 55).

Many of their reform efforts were hampered or even halted by authoritarian regimes and entrenched conservative Islamic establishments like the *madrasah* or Islamic higher learning institutions monopolized by jurists and the study of jurisprudence within the Islamic sciences. The *madrasas* were being developed into ‘guild colleges’ since education of the students are strictly in the hands of the profession itself, of ‘the guild, an association of jurists’ (Makdisi, 1997, p. 57). This means its curriculum is a matter of professionalism and monopolization, and of curtailment: ‘monopolizing the license to teach and restricting it to the field of legal studies’ (Makdisi, 1995, p. 148). As a result these modernists and reform initiatives faced formidable challenges, as they needed to repudiate the authority of conservative *ulamas* and to render their legal doctrines and interpretations as not binding on modern times. This restriction has both professors and students to lose the academic freedom to determine the content of education, especially the freedom to teach and to learn the subject of philosophy and *kalam* (the rationalistic theology of the Mu‘tazila) was resisted and not part of the curriculum (Meijer, 2006). Though

some may point that Makdisi's argument was for medieval and early modern institutions, but it has in some way or another been inherited into modern Islamic institutions until the present day.

Dodge (1961) refers to Al-Azhar University as the center of Islamic orthodoxy where reforms were feared. He went on to state the mindset of scholars whom he described were experienced in established beliefs and orthodoxy of Arabic grammar and rhetoric, Islamic theology and jurisprudence revolving around old authoritative works and subsequent clarification and commentary. Muhammad Abduh was critical of this rigidity of content and methods of education that dwelled on memorizing and assimilation he felt needed to be replaced with comprehension and insight. Abduh being a reformist of his time, wanted to merge modern, scientific and secular traditions with a new approach to study existing Islamic subjects based on original, primary classical texts such as the Quran, the Muqaddimah by Ibn Khaldun and the theological works of Mu'tazila which were deemed heretic and boycotted by Al-Azhar orthodox authorities, rather than the usual second hand commentaries and explanations. Abduh's reforms were rejected by the orthodox *shaykhs* (religious scholars) with these scathing remarks:

“What kind of a *shaykh* is this who speaks French, travels in European countries, reads European books and teaches the ideas of European philosophers?” (Tibawi, 1979. pp. 70-71).

As a result, in 1905, Muhammad Abduh was forced to stand down when Al-Sharbini, the rector of Al-Azhar condemned Abduh's progressive reforms:

“The aim of our forefathers in setting up al-Azhar was to establish a ‘house of God’ that is, a mosque wherein He would be worshipped....As for the worldly affairs and modern learning, they have nothing to do with al-Azhar....That man wanted to destroy the clear paths of religious instructions and to convert this great mosque into a school of philosophy and literature” (Rahman, 1982. p. 66).

Rahman (1979) argues that Islamic education declined because of the rejection of *ijtihad* that emphasized on reason and rational interpretations and applications of the Quran and *Sunnah* to a

global and contemporary setting. The closing of the gate of *ijtihad* meant the unquestioning acceptance of established *madhabs* (schools of law) and authorities where “all essential questions had been thoroughly discussed and finally settled, and a consensus gradually established itself to the effect that from that time onwards no one might be deemed to have the necessary qualifications for independent reasoning in law, and that all future activity would have to be confined to the explanation, application, and, at most, interpretation of the doctrine as it had been laid down once and for all by these schools” (Hallaq, 1984). The strong adherence to *taqlid* which emphasized a narrow and strict following of past decisions and judgments based on orthodoxy tradition led to the rejection of philosophical and rational sciences as incompatible to Islam. This is further deteriorated with the general Muslims’ own apathy and their feebleness in perceiving that challenging or acting against the *taqlid* system as a lost cause. This mindset rendered Islamic education under the sole ownership and responsibility of *ulama* and religious scholars regardless of its implications on modern sciences and developments (Kurzman, 2002).

This dualism of knowledge, one modern and secular, and the other religious had a detrimental effect on Muslim education which led to The First World Conference on Muslim Education held in 1977 that addressed the educational crisis facing the Muslim world. This dichotomy of knowledge which is alien to the Islamic educational philosophy where there is a clear separation of religious knowledge and secular sciences in Muslim education was deemed as an infiltration into the minds, the interior world of Muslims that leads to the corruption of knowledge (Al-Attas in Meijer, 2006). Al-Faruqi (1982) stated that Muslims are in the age of intellectual and social enslavement where its present educational system is based on Western concepts and supplied with textbooks, curricula and sciences that reflects on Western thought-pattern, culture and civilization. Muslims began to have a choice of either studying Islamic

disciplines or secular modern disciplines, and gradually the urban and more affluent Muslims began to opt for an education that would secure their future in seeking higher paying jobs and maintaining their social status in the community. This eventually led to the declining state of Islamic education and Islamic schools. This polarizing conflict of a dualism of knowledge; one secular and the other religious, being taught parallel but separate from one another due their contrasting ideology led to claims that non-religious sciences have denigrated and relegated religious or revealed knowledge resulting in growing religious skepticism, especially in urban Muslims.

The Malaise of the Muslim Community (*Ummah*) Past and Present

According to Abu Sulayman (1994), Muslim scholars generally agree that there is a crisis in knowledge in the Muslim world that has been a cause of “decadence and impotence” to the intellectual, social, spiritual and economic of the community (*umma*) due to their own fallacies. He listed the following issues plaguing the *umma*:

1. Their backwardness;
2. Their all-pervasive weakness and lethargy;
3. Their intellectual stagnation;
4. The absence of *ijtihad* (a fresh interpretation of the Quran and Hadith in contemporary settings)
5. The absence of cultural progress; and
6. The estrangement from the basic norms of Islamic civilization.

Though the *umma* still hold on to “time-honored principles and values” based on the Quran and Hadith but the reality is they have not been able make inroads into scientific, technological and economic advancement due to their inability to reconcile Islam with modern

developments. Their failure to provide an Islamic rationale in addressing these modern ideas, have left Muslims, especially the urban population in a state of perplexity and uncertainty. The continuous claim of the Quran as the source of universal truth that is relevant to all time and space, but the irony of failing miserably in addressing its educational crisis needs serious investigation. To acknowledge this problem, Muslims, especially in the post modern world have to seriously engage in intra-religious scrutiny of pre-determined mindsets of Muslims around the globe rather than continue to blame the West and its secular developments which they claim have made inroads into Muslim thoughts and development that led to the marginalization of Islamic education.

The reality of the day is Muslim thoughts are still subjugated by parochialism and sectarianism which has little or no relation to Western influence. The major setback is the inability or lack of efforts in translating its values, principles and philosophy to enhance competency, vibrancy, initiative, seriousness, creativity and wisdom into the *ummah* that would be a strong contender or even be a global partner to the West in promoting educational, social and economic reforms. Narrow interpretations of the Quran and authentic *Sunnah* (sayings and actions of prophet Muhammad) has led to divisions and misrepresentations that left us to seek for borrowed solutions to deal with the *ummah*. Thus, the West continues to have the misconception that Islamic education derived from the Quran and *Sunnah* cannot be used as a universal message to guide humankind in a technology dominated 21st century. Even Muslim scholars and intellectuals in their writings and thoughts have neglected the future of Islam by continuously perceiving Islam as a historic civilization by limiting its civilizational aspect to its glorified past, rather than a contemporary or even future civilization that could produce mutual respect and dialogue with the West (Sardar, Inayatullah & Boxwell, 2003). It is very easy to fall into the

common Muslim sentiments that continuously remind or even plead of the intellectual and scientific debt that the West, especially Europe owes to Islam (Lyons, 2009).

Though Islamic education has a rich tradition dating back some 1300 years (Shamsavary et al., 1993) and Islamic scholarship and universities predated Western universities by several centuries (Kinany, 1957), the problem of harping on this piece of history only further alienates Islam and its intellectual power to the archives of history. The dynamics of the contemporary world cares less about the glory of the past or the rulings and decisions of bygone years. It is quick to challenge outdated thoughts and ideas that seemed to be ingrained in not just mainstream Muslim thoughts but any other religious community. The very fact that some Muslim scholars agree that the Islamic education through the *madrasa* system have been producing largely conservative, orthodox and dogmatic students who resist change, especially in their fear of losing their Islamic identity. The blind adherence of traditions has led to many confusions and rigidity brought the Muslim intellect to stagnate and eventually sink into oblivion.

The inability to differentiate a key difference between prophets and the scholars who were linked from the first generations of Muslims (*salaf*) to the successive generations (*khalaf*) who passed down, transmitted, interpreted and applied the knowledge based on the Quran and *Sunnah* (sayings and actions of the prophet Muhammad) was a major setback in interpreting religious knowledge to changing circumstances in contemporary times. According to Syekh Ahmad Surkati those who perform *taqlid* would say that the Quran is not comprehensible and their knowledge to understand the Quran is highly limited which led to their over dependence on past scholars' opinions and practices:

“ In the religion of God we do not use our ears, our eyes, or our hearts, nor do we pursue knowledge. Rather, we pursue the opinions of so-and so and so-and-so....” (Kurzman, 2002).

Another error in judgment in mainstream Muslim thoughts is wholesale reverence and adherence to scholars of the past and present out of respect for their position and status in the Muslim world. Though these scholars have contributed immensely in their respected fields but we need to remind ourselves in Islam that only the prophets were protected from errors (*ma'sum*) in their sayings and actions in religious matters, the same is not applicable for the scholars, meaning they are prone to errors. Unfortunately, this did not stop mainstream Muslims to copy and adhere to every ruling and opinion of the scholars of the past without giving due consideration to its relevance and pragmatic application which had grave consequences to the relevancy of Islamic education in contemporary times. According to Rahman (1982, p.38) Muslim scholars have become more of compilers and commentators where they merely manage and pass on established knowledge:

“With the habit of writing commentaries for their own sake and the steady dwindling of original thoughts, the Muslim world witnessed the rise of a type of scholar who was truly encyclopedic in the scope of his learning but had little new to say on anything.”

Muslim scholars often state that al-Ghazali was not against non-religious knowledge or secular sciences. According to these scholars, al-Ghazali forewarned any attempts by Muslim scholars to refute contemporary knowledge and ideas without sound knowledge of the subject, as it would have a detrimental and humiliating effect on the community as a whole:

“The harm inflicted on religion by those who defend it improperly is greater than the harm caused by those who attack it properly” (Al-Akiti & Hellyer, 2010, p.123).

They failed to capture the essence of his words where he was clearly envisioning Muslim education would eventually come to a crossroad that would lead to the clash between religious knowledge and secular modern knowledge. He was warning Muslims of their own fallacy in

understanding Islam’s philosophical and pragmatic approach to educate Muslims, hence, modern secular knowledge’s ability to expose the flaws in traditional Islamic education (“those who defend it improperly against those who attack it properly”). Instead of addressing this issue with positive steps towards integrating and harmonizing both religious and secular knowledge, Muslim orthodox scholars perceived this challenge as a threat to Islamic values and traditions and decided to reject them as heresy and blasphemous. The misconception by the Muslim world to rely heavily on scholars of bygone era and to consider their thoughts and decisions as infallible and binding to modern times led to a significant divide between religious knowledge and contemporary knowledge.

Rethinking Secularism and the Future of Islamic Education

There have been continuous debates among Muslims on Islam and secularism in contemporary scholarship and policy circles. Due to the complication caused by the colonial disruptions and continued Western influence into the internal affairs of former colonies, especially in the Muslim world has created a negative perception of secular knowledge and its negative effect on Muslims. This has led to many Muslim scholars outright condemnation of modernity, especially Western modernity. Many Islamists/traditionalists perceive secularism as a completely foreign doctrine imposed on the Muslim world to do away with Muslim tradition and virtues modeled after early Muslim community in the first century or so (Esposito, 2010). The general fear and concern is secular thoughts and development will take a central role in a modern state while religious tradition will be relegated as a private affair. This phobia of Westernization process was then continuously entrenched into the hearts and thoughts of Muslims by the often cited example of the formation of a secular Turkish republic which completely replaced the vestiges of the Ottoman Empire’s caliphate, the *Shariah*, Islamic institutions and schools with

European-inspired political, legal, and educational systems which according to many Muslim scholars was a prime example that secularism would replace Islam as a way of life and will eventually lead to degradation of moral and intellectual well-being (Esposito, 2010).

In addressing modernity and contemporary challenges facing the Muslim *ummah* (community), there has been a steady increase in reformist movements that advocate the inevitability of secularization in development to bring social, economic and political change in their respective countries. This line of reforms were strongly influenced by the subjugation of colonial past and the post-independence era which left behind modern Muslim states, governments and elites that followed the developmental pattern based on Western secular paradigm. The accepted ideology of modernization was to emulate the West by progressively Westernizing and secularizing society through the use of European languages as a second language, though the preferred language among the elites. This led to an influx of modern knowledge, especially in education and technology while maintaining the Islamic traditions and values. The idea is that religion itself may not be considered as an obstacle to modernization but rather its institutions need to undergo some kind of modification:

“No religions on the higher level need be in conflict with the modernization ideals. But as religion is part and parcel of the whole complex of people’s beliefs and valuations, their modes of living and working, and their institutions, it needs to be reformed in order to break down the inhibitions and obstacles to developments” (Saqib, 1983).

It is interesting that the advent of secularism in the Muslim world did not truly alienate Islam from Muslims as widely claimed, but rather gave Muslims a new sense of urgency in re-discovering their faith in facing global political, economic and social settings. Iqbal (1958) stated:

“The teachings of the Quran that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems.”

It forced Muslims to appreciate the brilliant insights and wisdom enshrined in the Quran to deal with political-intellectual and spiritual problems that has been the cornerstone of Islamic scholarship. Secularism was in fact a “reality check” to the crisis of the *ummah*:

“...one of history’s most advanced civilization could fall into such a state of overwhelming wretchedness, ignorance, backwardness, and overall decline....A civilization which has placed such emphasis upon literacy and knowledge remains largely illiterate. An *ummah* which received such clear divine guidance remains mired in a morass of misunderstanding, misinterpretation, and outright confusion” (Al-Alwani, 1991).

The advent of modern secular sciences brought to light the failure of Islamic education as an overarching epistemological framework in the school curriculum that incorporates and regulates all other forms of knowledge (Ashraf, 1985; Husain & Ashraf, in Thobani, 2007). Islamic education and its syllabi have not undergone much changes for centuries and as a result Islamic education as a whole did not promote the Islamic vision or ideals and failed to address the waning identity of Muslim youths. Ramadan (2004) lamented on the contents and methods of Islamic religious schools where there is an absence of discussions or exchange of ideas:

“An ill-administered ‘instruction’, simply a handing on of knowledge based on principles, rules, obligations and prohibitions, often presented in a cold, rigid, and austere manner, without soul or humanity. Some young people know by heart long *surahs* of the Quran and a dizzying number of verses and Hadiths that have absolutely no impact on their daily behavior; on the contrary, inevitability, they have taken on the outward form but have no contact with the base.”

Ernest Gellner in Esposito (2010, p. 1) stated that though secularism led to the decrease and marginalization of religion in general, on the contrary increased Muslims adherence to Islam:

“In the social sciences, one of the commonest theses is the secularization thesis, which runs as follows: Under conditions prevailing in industrial-scientific society, the hold of religion over society and its people diminishes. By and large this is true, but it is not completely true, for there is one major exception, Islam. In the last hundred years the hold of Islam over Muslims has not diminished but has rather increased. It is one striking counter-example to the secularization thesis.”

Proponents of both sides (modernists and traditionalists) have vigorously argued their case to who is more relevant to Muslim development and progress in contemporary times. Majority of Muslim and majority-Muslim countries carefully maneuvered a middle ground in nation building though Islam continues to play a central role in public life, especially from North Africa to Southeast Asia where Islamic symbols, slogans and education are used to garner support in bringing political and social reforms. These Muslim countries adopted from the West, especially in technology and education but “retained a modest Islamic facade” that gives the government to bring Islamic institutions under state control, especially schools and universities. These Muslim countries also chose to adopt a legal system based on a more secular orientation but without neglecting Islam’s role in family and personal matters (marriage, divorce and inheritance). Islamic law continued to be regarded as sacrosanct but limited to family law (Esposito, 2010). This incorporation of global elements into long traditions involving religious and cultural settings is referred as “glocalization” where the globalization of local life and the localization of the global processes are mutually operated in the specific or particular societal conditions (Robertson, 1995).

Muslim scholars have to rethink their own worldview on modernization of societies around the world as creating a homogeneous global modern society. This seemed to be an old secularization theory that needs fresh interpretation in terms of interacting with Islamic dimensions of life. It is reckless to quickly assume that the secularization of society would rob the Muslims of their rich Islamic heritage, though there are disagreements on issues and concerns relating to the future role of Islam, there is little disagreements on its continuous significance (Voll, 2008). Another point to consider is the emergence of multiple forms of modernity that continues to give significance to the role of religion in the main dynamics of contemporary life.

It is also naive to quickly assume that the secularization of society would lead to the wholesale borrowing of Western modernity by the Muslim world in contemporary times since there exist multiple forms of modernity. The notion that Western modernity is the only way for Muslim countries to modernize and develop stand to be corrected. Muslims need to view Western secular liberal modernity as one of the many possible paradigms available. Eisenstadt (2000) stated:

“The best way to understand the contemporary world, including the upsurge and reconstruction of the religious dimension on the contemporary scene- indeed the history of modernity- is to see it as a story of continual development and formation, constitution and reconstitution of a multiplicity of cultural programs of modernity and distinctively modern patterns, of multiple modernities.”

This brings us to the fundamental question of what do Muslims want in today’s global contemporary age? Do a selected number of Muslim scholars represent the voice of ordinary Muslims around the world? A survey on more than 90% of the world Muslim population of 1.3 billion produced some surprising results. Regardless of the continuous stereotypes and baseless fear of Westernization plaguing the *ummah* being relentlessly instilled into the hearts of the ordinary Muslims, the top priorities for the majority of Muslims in the Gallup World Poll of 2005/2006 are to:

1. Have a better future through improved economic conditions and better employment opportunities.
2. Promoting democratic ideals by strengthening law and order, eliminating civil disorder and war, and enhancing respect and independence of their countries.
3. Eradicate illiteracy and ignorance, and achieve gender equality, social justice, and religious freedom (Esposito & Mogahed, 2008).

Surprisingly, the fear spread by Muslim fundamentalists that Western secular education would lead to the weakening of faith, especially in adhering to a monolithic faith was quickly

debunked in the Gallup poll where more than a billion Muslims stated they would criticize or appreciate the West in accordance to its politics rather than its religious status as a non monolithic faith (Esposito & Mogahed, 2008). The poll also showed that Muslims' aspiration in the future is to secure better jobs rather than fighting in a *jihad*. The poll also shows that Muslims admire the West for its technology and democracy, but yet strongly opposed the moral decay and breakdown of traditional values in the West. Thus, the call for an Islamic renaissance to appropriately integrate Western and Islamic knowledge cannot be ignored with the mandate given by more than a billion Muslims in this poll.

In facing the rapid transformation of the 21st century and its reality, there is no doubt the Muslim world with all their scholars will continue to thrive and produce good intellectual writings in their encounters with the West in the area of religion and theology, philosophy and ethics, but they may still be essentially marginalized in their existence as long as established patterns of traditions, politics and society are not being reformed to give a balanced, informed, and nuanced appreciation of the Muslim world that will eradicate a stereotypical view of Islam in the West. The 21st century will continue to challenge not just leaders but the general public to be strongly engaged in deciding the path of reconciliation that asserts both the West and Islamic identities to produce a beneficial dialogue between two formidable education systems. Muslims must see themselves as integral players in global history and learn to transcend from the dichotomy of "us" and "them" yet not denying their rich religious and cultural heritage. We (Muslims and the West) have to acknowledge our common bond that ties us together to interconnect and co-dependent, to be co-creators of our societies through educational reforms. This means the reconstruction of Muslim civilization must look beyond some parochial objectives, but towards a dynamic elaboration of its worldview. Sardar et al. (2003) stated:

“The Muslim civilization is a historic continuum; it has existed in the past, it exists today and it will exist in the future. Each step towards the future requires a further elaboration of the worldview of Islam, an invocation of the dynamic principle of "*ijtihad*" which enables the Muslim civilization to tune in to the changing circumstances. Whether it is rising or declining, or indeed purely static, depends on the efforts exerted by the Muslim *ummah* to understand and elaborate the teachings of Islam to meet the new challenges."

This gives Islamization of knowledge or integration of knowledge a fresh beginning and not one bogged down by scholars who continue to restate the “complete way of life” based on classical and traditional positions of the jurists and scholars of long ago with a naive understanding and conviction that these scholars had the solutions to the problems facing humanity at all time. We need to look beyond metaphysical theories but rather pragmatic theoretical edifice that give contemporary meaning to the broad eternal guidelines in the Quran and authentic *Sunnah*. Reforms undertaken must regard self-criticism as creative, necessary, and a religious imperatives (Armstrong, 2010), and it is inspired to initiate an education “*jihad*” to bring the Islamic education up to date in addressing contemporary challenges.

The Integration of Knowledge: A Solution to the Malaise of the *Ummah*

It is rather myopic to perceive the worthiness of knowledge was largely defined by religion, race and cultural dominancy. The history of civilizations tells us how the many civilizations competed in a utilitarian sense to mark their supremacy over others that led to what was claimed as a “clash of civilizations” (Huntington, 1996). Fukuyama (1989) argued that civilization has come to its finality where the world will experience a universal harmony in the form of Western civilization and liberal education:

“We may be witnessing the end of history as such: that is, the end point of mankind’s ideological evolution and the universalization of Western liberal democracy as the final form of human government.”

Islam opposes such a claim based on the understanding that “No education system operates in a vacuum; it works in a given social, political and ethical milieu” (Ahmed, 1990) where there will

be a continuum of alternative education development to cater to changing times where the shape of education is based on the dominant interpretations and powerful discourses of a particular time and place (Levtzion et al., 1987). This openness to accept education as continuously evolving in time and space is based on Islam's educational philosophy that does not only advocate but actively enjoins freedom of thoughts and enquiries (Watson, 2005). Ramadan (2004) states that this liberation of the human mind provides an ethical framework that is universal in its scope. From a Muslim perspective, developing an integrated Islamic education is neither an obsession with Islam or Islamic worldview, nor a hysteria with the West, because first and foremost Islamic civilization did not grow in a vacuum. The pursuit of knowledge in vacuum or isolation from the world is a deviation from the truth. The Quran explains:

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)” (Quran chapter 49, verse 13).

In Islamic philosophy, knowledge is not ethnocentric, as it does not bind knowledge to culture, religion or geography but rather promotes and inspires man to discover knowledge anywhere and everywhere. There is a famous Hadith that states “Seek for knowledge all the way to China” (Eaton, 2008) which emphasizes that Muslims should embark on journeys far and abroad to seek for knowledge regardless of its origin. The pursuit of knowledge is given a broader understanding of including all the branches of knowledge and not limited to religious knowledge, as Islamic education taught in a vacuum would face the inevitability of being incomplete and inadequate to meet the needs of both tradition and modernity.

The Quranic injunction calling humankind to get to know one another, is to unite in seeking all kinds of knowledge though differing in geographic, cultural and religious

demographics, demonstrates there is an ethical unity of knowledge defined by faith through reason (Fakhry, 1997). Nakosteen (1964) stated the flourishing of knowledge witnessed during the Islamic Empire that lasted for a thousand years was due to its strong emphasis on knowledge and learning led to at least sixty major centers of learning from Baghdad to Isfahan in the East to Cordoba in the West that invited the wisest and most influential leaders of *ilm* (human knowledge) from diverse backgrounds. Muslims spearheaded advanced discoveries in diverse fields of study such as geometry, astronomy, geography, medicine, optics, and physics, but also contributed greatly in theosophy, philosophy, and encyclopedic compilations (Nasr, 1987, p. 216).

The early generations of Muslims, especially during the “Islamic Golden Age” where the Abbasid ruled from the mid 8th century until its destruction by the Mongol conquest of Baghdad in 1258 were strongly influenced by the Quranic injunctions and Hadith that encouraged the pursuit of knowledge as a religious obligation. They strived for knowledge based on the Hadith, “the ink of a scholar is holier than the blood of a martyr” (Gregorian, 2003). The Abbasids championed the pursuit of knowledge and it was during this period that the Arab/Muslim world became an intellectual center for science, medicine, education and philosophy. This led to the establishment of the House of Wisdom (*Bait-ul-Hikmat*) in Baghdad which actively attracted scholars from both Muslim and non-Muslim countries to gather and translate all the world’s knowledge into Arabic.

The Arabs assimilated the scientific knowledge gained from ancient Roman, Chinese, Indian, Persian, Greek, Byzantine and Phoenician civilizations. These works were translated into Arabic and Persian and later translated in Turkish, Hebrew and Latin (Gregorian, 2003). These scholars in *Bait-ul-Hikmat* who were from a collection of cultures, integrated, synthesized and

significantly advanced the knowledge from other civilizations which led to the many works of antiquity being saved from extinction. During the period of 800 A.D. to 1350 A.D. universities were established in Europe to assimilate Islamic sciences and technologies inundating Europe and their contribution and influence to the European Renaissance lasted till the 17th century (Nakosteen, 1964). This crucial piece of history affirms a complete harmony between the Quranic sciences and natural and positive sciences (Wan Daud, 1989) before its demise by the 14th Century.

Nakosteen (1964) stated for this integration of both sciences to take place, Muslims should begin by analyzing the contextualized meaning of education and its transformation based on historical and geographical settings that may give further insights and understanding into Muslims' success or decline. This efforts might be able to illustrate Islamic education as a lived practice not just on its religious aspects, but also its secular aspects; it's pre-Islamic and non-Islamic aspects, derived from Greek, Jewish, Persian, Indian during medieval times, and of all that is currently lumped in Western modern education. This kind of appraisal could debunk the whole clash of civilization between Western secular education and Islamization (de-westernization) discourses, and prove the vitality of cross-fertilization among cultures and societies during medieval Islamic period should be re-visited as a step towards a genuine concept of integration of knowledge in Islamic education.

This understanding of Islamic history would help us to not fall into the pitfall of over-emphasizing and overtly concerned about definitions and terms that demarcate Islamic education, especially in contemporary times. By not demarcating Islamic education would lead to much fluidity in its interpretation of secular knowledge. Islamic education's fundamental idea is to promote knowledge that is useful through proper ethical considerations. The Quranic

principle of “knowledge that benefitted” (*‘ilmun yanfa’u*) though is generally interpreted by Muslims as religious knowledge but it could be implied as any knowledge that could be used to add value to human endeavors within the secular sciences. This brings us to the question of what is “Islamic” in Islamic education? Whether the term “Islamic” means we should make Islam to be the sole reference point that defines what constitutes education for Muslims or there are other sources that could be used to aid in educational decision-making that still reflects the “Islamic” in Muslim education. There is a growing concern that Islamic education should be taught in relation to the concepts of reality of the world we live in and not in isolation. John Stuart Mill stated:

“The only way in which a human being can make some approach to knowing the whole of a subject is by hearing what can be said about it by persons of every variety of opinion and studying all modes in which it can be looked at by every character of mind. No wise man ever acquired his wisdom in any mode but this” (Jennifer, 2001).

Qutb (2000) stated that the reality of today is the Muslim community is neither capable nor required to produce great genius in material inventions to reestablish its leadership and supremacy in intellectualism and culture. The fact is the West is far ahead and has contributed vastly to the development of humankind, leaves the Muslims to find an alternative path to contribute to the quality of modern civilization, besides material progress. The serious challenges to Islamic education posed by the West could not be countered without a serious and comprehensive educational reforms initiated by Muslim countries and Muslim-majority countries. Muslims need to embrace and adopt modern developments, as it is an essential condition for Islamic education’s very existence to stay relevant in contemporary age. Religion must not be seen or used as a hindrance to secular knowledge but rather its values must play a significant role in the educational process as it acts as a glue which holds together the whole curriculum into an integrated whole. Albert Einstein explained the importance of integrating both

secular and religious sciences to understand the goal of human aspiration that elevates oneself from the perceptual wonder of the universe and its order, to a higher plane of spiritual devotion to God:

“For the scientific method can teach us nothing else beyond how facts are related to, and conditioned by, each other.... Yet it is equally clear that knowledge of what is does not open the door directly to what should be. One can have the clearest and most complete knowledge of what is, and yet not be able to deduct from that what should be the goal of our human aspirations. Objective knowledge provides us with powerful instruments for the achievements of certain ends, but the ultimate goal itself and the longing to reach it must come from another source.... Here we face, therefore, the limits of the purely rational conception of our existence” (Einstein,1994).

The call for Islamization of knowledge (integration of knowledge) in the 1970s until present day must not be misconstrued by overzealous Muslim scholars as a step towards wholesale de-Westernization of knowledge (Al-Attas, 1979) and regaining the Muslim domination on education lived and experienced in the past. Scholars like Al-Faruqi (1982) stated that most secular knowledge need to scrutinized and revamped:

“Disciplines like humanities, social sciences, natural sciences must be reconceived and rebuilt, given a new Islamic base and assigned new purposes consistent with Islam. Every discipline must be recasted so as to embody the principles of Islam in its methodology, in its strategy, in what it regards as its data, its problem, its objectives and its inspiration. Every discipline must be remolded so as to incorporate the relevance of Islam... The textbook used by the discipline must be rewritten, establishing the discipline as an integral department of the Islamic vision of reality.”

It is puzzling to see scholars limiting Islamization of knowledge to knowledge accumulated and formed in the past. They regard the future as a mere extension of the past focusing on the highly glorified selected patches of the Islamic past to recreate and regenerate a future in the image of the past. Ramadan (2006) stated:

“Faithfulness to principles cannot involve faithfulness to historical models because times change, societies and political and economic systems become more complex, and in every age, it is in fact necessary to think of a model appropriate to each social and cultural reality.”

Muslims need to be reminded for their own interest that even if Muslims are all hyped up about Islamization but the challenge of producing new knowledge and methodology and to make it viable for all, need to have the cooperation with the rest of the world as every aspect of our life is impacted by the advent of new knowledge and how it is used. We need to stop distinguishing ourselves from others by emphasizing on our difference when the reality is we are so similar in our struggles, stresses of modern living, social relations and facing economic uncertainties with everyone else. So, it is crucial to find solutions to these problems through a universal cooperation in the creation and dissemination of knowledge (secular and religious), new and old which are crucial for creativity and stability to flourish for the whole of humankind. It is expedient to drop the argument that promote exclusiveness which obscure the universal message in Islam which instructs humankind to work together in seeking solutions to mundane and religious affairs.

Muslims embarking on the Islamization or integration of knowledge must tread with caution and proceed with humility in dealing with secular knowledge and methodologies. It is easy to be viewed as an all-knowing mentor or even misconstrued as arrogant, which could be counterproductive in creating a conducive environment for expanding the human reach in creating new knowledge. In pursuing Islamization of knowledge (integration of knowledge), Muslims need to understand that we share the same space in every aspect of life and have similar stakes just like everyone else and furthermore Islamization of knowledge by definition is not a communal affair or undertaking but rather a universal calling to human development and progress where “efforts will be concentrated on distinguishing between truth and reality on the one hand and suspicion and supposition on the other” (Al-Alwani, 1995. p.28). According to Ramadan (2012), Islamic education does not mean we are speaking about education specifically for Muslims, but rather we are speaking about the principles and the framework, the system, and

the objectives that we are trying to promote and remain faithful to when it comes to education. It's a philosophy, it's an approach to reform and enhance any given education system by giving an added value to it. Ultimately, people are given real opportunities that allow them to have real choices to realize their potential as human beings (UNDP, 2009).

Eisenstadt (2000) stated the world today presents a new phase where no single civilization has control or dominance over the others. It has embraced multiple modernities, multiculturalism and multi-civilization of Western, Islamic, Indian, Chinese and other smaller civilizations as the reality and norm of the day. Ramadan (2004) stated that Islamic education should complement rather than be taught parallel to secular education in public schools. His argues that the West already provides an all-round and comprehensive education and there is no need to reinvent or reconstruct the existing public school education. Sardar (1985) pointed out the importance to emphasize on values rather than ideas (sometimes referred as ultimate truth) in implementing Islamization or integration of knowledge:

“Ilm can be acquired from revelation as well as reason, from observation as well as intuition, from tradition as well as theoretical speculation. While the various ways of studying nature and reality are equally valid in Islam, all are subservient to the Quranic revelation. As such, Islamic epistemology emphasizes the pursuit of all form of knowledge within the framework of eternal values which are the cornerstone of Muslim civilization” (pp.102-103).

This does not mean that Muslims should forego an Islamic perspective of religious values and guidelines in addressing secular knowledge but rather realize that just as the West established their sciences in accordance with their ideological world vision carefully derived from their own circumstances and goals, the Muslims need to regain their intellectual identity on how to integrate Islamic philosophy, principles, and legacy to be relevant to Muslim endeavors in addressing modern secular disciplines.

The pressure of global and local exigencies and political relationship, has created much confusion on planning and implementing of an integrated Islamic education whether we should curtail the edifying vision in Islamic education and its spiritual and moral bearing to accommodate secular sciences, or allowing it to have a free reign institutionally and clearly dominating and distinguishing secular sciences as a supplementary pursuit inferior to religious sciences. The idea of integration of knowledge should not be construed to mean bringing the *fard kifayah* (mundane knowledge) under the purview of the *fard ayn* (religious knowledge) as stated by Faruqi and many Muslim scholars but rather to see them as complementing one another to create a holistic approach to human development and progress. This complexity of an integrated form of Islamic education has been addressed by many Muslim countries (see Appendix 1, 2, 3 & 4) where they have taken into account Islam's status in national policies, political pressure from Muslim political movements, and the historical and sociocultural forces, especially during Western colonialism and post-colonial periods that have shaped the education in given settings (Daun & Walford, 2004; Rahman, 1982).

Though, this issue has not been properly resolved, but most importantly, this fresh body of theory (integration of knowledge) can be translated into policy statements and produce practical models that serves as a basis for the elaboration of the worldview of Islam to understand new development (Sardar et. al., 2003), especially in Malaysia, where Islamic education and Islamic religious schools are being developed in tandem with its national aspiration to achieve developed-nation status by 2020 and propelling Muslims to play a significant role in leading the country towards global recognition while preserving their Muslim identity.

The more important agenda in addressing an integrated Islamic education is to provide fresh new outlooks and concepts derived from the Quran and authentic Hadith that projects Islam as a dynamic and living powerhouse of intellectual and philosophical ideas that will continue to be a voice of reforms in educational, economic and social pursuits in modern times (Abou El Fadl, 2001). The struggle to rethink and reinterpret the Quran by no longer taking it as a book of law, hence freeing Islam from the paradigm of the *Shariah* (Islamic law) would yield greater awareness, critical reflection and dealing with modern developments (Abu Zayd, 2004). For integration of knowledge to have the least chance of being developed and practiced in mainstream Muslim education, it should be less political and more academic in nature and be allowed evolve through ongoing debates and cross-fertilization of ideas from both Muslims and non-Muslims educationists, scholars and the public.

**CHAPTER 3. THE DEVELOPMENT OF ISLAMIC EDUCATION IN MALAYSIA:
HISTORICAL, POLITICAL AND SOCIO-CULTURAL PARADIGM AND
MOTIVATION**

Malaysia and Malay Muslim: An Overview

Malaysia boasts of a nation that has a unique demographic of multi-racial, multi-religious population that coexist with one another under the present government of Barisan National (BN) which is a coalition of three major race-based political parties; United Malay National Organization (UMNO), Malayan Chinese Association (MCA) and Malayan Indian Congress (MIC). According to the 2010 Population and Housing Census of Malaysia Report, the total population of Malaysia was 28.3 million of which 91.8% were Malaysian citizens and 8.2% were non-citizens. Malaysian citizens consist of the ethnic groups of *Bumiputera* (67.4%), Chinese (24.6%), Indians (7.3%) and others (0.7%). Among the Malaysian citizens, the Malays are the predominant ethnic group in Peninsular Malaysia constituting 63.1%. Islam is the most widely professed religion in Malaysia with the proportion of 61.3% followed by Buddhism (19.8%), Christianity (9.2%) , Hinduism (6.3%), Confucianism and Taoism (1.3%), and other religions (0.4%) embraced by non-Malays. In the 2013 census, the population of Malaysia was 29.8 million where the Malay Muslim population stood at 15.1 million which was 50.7% representing only a bare majority of the citizenry¹.

The Malay Muslims awareness of a continuous growing population of non-Muslim population and their perception of Islam as the religion of an endangered indigenous population that has been primarily rural, poor, and noncommercial in its character has also created a sense of defensiveness that has been the foundation for Malay Muslim politics and public policy in

¹ www.statistics.gov.my

matters concerning Islam and education in Malaysia. Though Malay Muslims are the largest religious group in the country and do engage in universal elements of Islam by being part of the Muslim world, they also reflect some form of parochialism and ethno-religious nationalism. This led to seeking any remedy or solutions to religious, social, economic and political conflicts or issues to be dealt within the local context rather than seeking them elsewhere in the Muslim world. According to Winzeler (1970):

“Traditional Malay identity was and is defined not so much in terms of universalistic membership in a world religion as it was and is in terms of more specific sorts of contexts and associations- family, *kampong* [village], state, people (*bangsa Melayu*) and perhaps in the past chief and rulers.”

According to the Malaysian Constitution, “Malay means a person who professes Islam, habitually speaks the Malay language and conforms to Malay customs” (Malayan Constitutional Documents, 1962). Under Article 3(1) of the Federal Constitution of Malaysia, Islam is the official religion of Malaysia, and under Article 153 and 160(2) respectively, defines Malays as Muslims and their special position and privileges in promoting Islamic education, and developing Malay economic and language (Ahmad Fauzi, 2010). Siddique (1972, p. 79) stated that a Malay cannot be separated from Islam. As a result, it is legally enshrined in the Constitution that Islam is associated closely to Malay identity, politics and nationalism, and any threat to Malay political, economic or social wellbeing is construed as a threat to Islam and vice-versa. The Federal Constitution of Malaysia, in legitimating Malay dominance and prerogative through Islam, has inevitably positioned Islam as inseparable from Malaysian politics.

On the other hand, the Chinese and Indian immigrants who constitute a significant minority are considered beholden to the Malays for granting them citizenship in return for their acknowledgement of the special privileges granted to the Malays under Article 153. This led to a constitutional guarantee of Malay rights and supremacy “bargained” in lieu of recognition of jus

solis rights for the non-Malays (Nair, 1997). As a result, the divergent demands and needs of a multi-racial nation and UMNO's role as a protector of Malay rights and privileges, has put pressure on its leaderships de facto national party where it constantly has to balance these dual functions (Pillay, 1977, p. 4). The Malay continues to be vigilant on Malay religious and political supremacy within the acceptance of a plural Malaysian society. Apple (2000) explained this reciprocal dynamics of relationship between the rulers and ruled through the process of "cultural incorporation" that strengthened their dominance over the dominated. In the guise of "reaching out" to the dominated, the dominant uses this opportunity to mould and reshape the dominated to "serve" and support the culture of the dominant (Assaf Meshulum in Apple, 2010, p. 116). At the 1993 United Nations General Assembly, Mahathir aptly described this difficult multi-ethnic character of the Malaysian society as a "multi-racial time bomb we inherited from the colonial past."

Since Islam is the religion of the Federation and Malay Muslims are protected in the Constitution, this has created a certain ambiguity on the status of Malaysia whether it is an Islamic state or a secular one, especially among the non-Malay constituents. Muzaffar (1987) argued that though Islam is the official religion of the state, does not mean Malaysia is an Islamic state, since to be deemed as one, it has to adopt the laws, policies and administrative system in accordance to the Quran and the *Sunnah* (sayings and actions of prophet Muhammad), where *Shariah* law becomes the law of the country. This being said, the Barisan National government under the UMNO leadership concluded that "Malaysia lies somewhere between the character of a secular state and a theocracy, in legal terms at least..." (Nair, 1997). Hence, Islam and Islamic education in Malaysia should not be compared to the Middle Eastern Muslim countries where Islam is the faith of a vast majority of the population.

Islam in Malaysia should also not be looked upon as a universal form enshrined in the Quran, but rather is developed based on a pluralistic society where Islam and Malay Muslim is dominant politically and culturally in accordance to the political, educational and socio-economic reality of communal relationship that exist until the present day. This relationship of particularism versus universality, whether in the Malay-Islam relationship, or the Malay-non-Malay dichotomy, could be further understood through the Malay Muslim political and economic encounters with the non-Malays, especially the Chinese from the time of British colonial rule. Thus, the Malay Muslim identity is based on two distinct features; Malays as an ethnic community separate from all non-Malays, and Malays as Muslims belonging to a universal brotherhood or *ummah*. It is important to emphasize on these features as it has significantly interpreted a more modern and moderate form of Islamic education that is more appropriate to Malay Muslim identity in a plural society.

The Intertwining of Islam and Malay Nationalism: Preserving and Defending Malay Muslim Rights

Throughout the anti-British struggle, Islam and Malay nationalism merged relatively well into a coherent political ideology to liberate Malaya from the British rule and to develop Malay political supremacy in facing rising non-Malay ethnic assertiveness (Mohamad Abu Bakar, 2001). To understand the rise of Malay nationalism, there is a need to look back at the British colonial political and economic structure in Malaya from 1824 until the later path of the nineteenth century, which had a significant transformation in Malaya's political, economic and social landscape. The British responding to global "supply and demand," aggressively opened up vast areas of "Malay" land for mining and agriculture, and by 1940, Malaya had become the largest producer of tin and rubber in global trade. To support this lucrative commodity trade, the

British colonial administration introduced new and established modern bureaucratic structures, new legal, social and economic frameworks that encouraged and facilitated the import of labor supply from China and India in view of the scarcity of labor, since Malaya had a small population and could not support the new economy of the time. This resulted in a mass immigration of Chinese and Indians to Malaya to work in mines, rubber estate and civil service (Kaur, 2008). The British's misconceived notion that the Chinese and Indian migrant workers were merely sojourners in Malaya whose stay was for a specific economic and trade purpose, where the British did not have plans for them to stay permanently in Malaya, but to repatriate them when their services were not needed. On the contrary, a large number of Chinese and Indian migrants began to establish their own settlements, which led to a sudden change in the demographic of Malaya in the 1930s (Kaur, 2004). By the 1930s, the Malay vernacular newspapers began to publish census returns warning of the growth of the immigrant population was getting as large as the Malay population (Williamson, 2002). The fear of the Malays was soon realized when they had become a minority in their own land with a 44.7% population in 1931. Though, the British established the Aliens Ordinance Act of 1933, to limit the arrival of immigrants to a maximum of 2,300 per month, it was too late as there were already a large growing population of immigrants in Malaya (Mills, 1942).

The Malays took the Chinese immigration problem as a serious threat to Malay survival. The Chinese were not really concerned about the independence movement or the politics in Malaya as their loyalty and patriotism was to China their "motherland" (Ratnam, 1965). They only looked to Malaya as a place to amass their wealth and in 1941, an estimated one hundred million Ringgit (Malaysian currency) was brought back to China to help China rather than to invest in the future of a free and independent Malaya. These immigrants, especially the Chinese

were commonly involved in commerce and trade, and the Chinese business community was well known for their establishment of chambers of commerce in cities and towns throughout Malaysia to serve the commercial interests of the several thousand associations and groups represented by their affinities on clans, dialects, culture, education, religions and occupations within the Chinese community. These Chinese Chambers of Commerce have their roots since the early 1900s beginning from the first chamber of commerce in Penang (1903) followed by Pahang (1903), Selangor (1904), Singapore (1905), Perak (1907), Johor (1908) and Sabah (1909), and by 1936 there were fifteen Chinese Chambers of Commerce in Malaya (Whah & Fee, 2012). To further enhance close relationship with the various Chinese chambers of commerce and to protect the commercial interests of the Chinese in agricultural, mining and manufacturing industries, led to the establishment of the parent organization, Associated Chinese Chambers of Commerce of British Malaya on July 2, 1921 (later called The Associate Chinese Chambers of Commerce of Malaya in 1947). This continued growth in economic control based on communal heritage was justified when Yeoh (cited in Whah & Fee, 2012, p. 2) stated the establishment of these chambers of commerce was in response to the Chinese economic marginalization and in reasserting and preserving ethno-identity.

The strong foundation of the Chinese chambers of commerce since the early 1900s was a huge boost to the economic wellbeings of their community. After more than a century, in 2006, the Associated Chinese Chambers of Commerce and Industries of Malaysia (formerly known as The Associate Chinese Chambers of Commerce of Malaya) representing 28,352 Malaysian Chinese companies, trade associations, individuals and the Chinese business community, stated that more than nine-tenths of its members representing companies, comprised of small and medium sized enterprises (SMEs) in modern Malaysia (Whah & Fee, 2012) and continued to

have a strong monopoly on these enterprises at the expense of other ethnic groups, especially the Malays.

According to Mahathir, the Chinese monopoly on businesses was more extensive and race-based than the British who during their colonial rule were more interested on the large business enterprises and left the retail trade to the Chinese. He stated that the Chinese monopolized and controlled everything from hawking fruits to multi-million businesses through their business methods ruled by close-knit communal business connections that strengthened racial tie-ups among the Chinese businesses. The business connections and networking based on a racial affinity made it impossible for the Malays to access resources or connections needed to conduct businesses. Malay businesses of the same nature with Chinese entrepreneurs were boycotted on the basis of racial loyalty and racial exclusiveness of the Chinese in business (Mahathir, 1970, pp. 53-54).

The Chinese with their wealth, lending institutions, control of transportation, monopoly on wholesale and retail business led to the Malays not being able to compete in the free enterprise society that was confined to the Chinese community (Mahathir, 1970, pp. 55-56). This disrupted the Malay identity and status quo that had a profound effect on their religious, political, social and economic status. The indigenous Malays were aware of the influx of Chinese and Indian immigrants in Malaya and began to perceive it as a growing threat to their livelihood and nationhood, as they felt economically marginalized in their own land. Mahathir (1970, p.25), described the Malay helplessness when he stated:

“The Malays whose own hereditary and environmental influence had been so debilitating could do nothing but retreat before the onslaught of the Chinese immigrants. Whatever the Malays could do, the Chinese could do better and more cheaply. Before long the industrious and determined immigrants had displaced the Malays in petty trading and all branches of skilled work.”

Internally, Malay Muslims not only began to realize how much they had been left behind economically by the migrant non-Muslims, but also their dependency on the British in the administration of their own religion (Yegar, 1984). To counter the problem of colonial order that did not favor the Malay Muslims and the growing threat of Chinese immigrants, the Malays made ethnicity and religion a salient aspect of their struggle that led to Malay nationalism in Malaya. Malay nationalism emerged in three distinct factions or groups: the Traditional Elite, who supported language, religion, and the royalty as key determinants in defining “Malayness”, but still within a secular state that minimizes and restricts the political role of Islam; the Malay Left who concurred to secularism but rejected any form of “feudalism” dominated by traditional ruling class; and third, the Islamic movement emphasized on the establishment of an Islamic state in compliance with *Shariah* law in place of a secular state.

Though all three factions of the Malay community have different political agendas, but they agreed on three principles: first, the pressing issue to regain sovereignty and control of their homeland which they refer to as *Tanah Melayu* (Malay Land) from the British colonial rule and the overwhelming presence of immigrants, especially the Chinese in the “Malay Land”. Secondly, was to establish the Malay language as the official and national language of an independent Malaya (which was later referred as Malaysia in 1963 with the acceptance of Sabah and Sarawak into its fold). The third emphasis the establishment of Malay political hegemony through the revival of the role of royalty (*sultan*) as the custodian of Islam and Malay culture and rights and the economic agenda of redressing Malay backwardness and closing the income gap between Malays and non-Malays, especially the Chinese (Koon, 1996).

Though Malaysia achieved independence from the British without bloodshed, the British left behind a deeply segregated nation between ethnic groups geographically, types of economic

activities and in levels of livelihood/income. The Malay Muslims were more located in rural and under-developed areas where they formed a higher proportion of the labor force in low productivity traditional agriculture. They represented a minority workforce in high productivity modern industry and commerce and they held lower-echelon positions in industries and enterprises. The Malay Muslims have a significantly lower share of ownership, control and management of large industrial and commercial enterprise. All these amount to the Malay Muslims having less control of their own economic destiny which led to the average Malay Muslim having a much lower standard of living as compared to other ethnic groups (Mahathir, 1970).

The infamous 1969 racial riot which partly was due to the tenuous social balance between the ethnic groups led to the National Economic Plan (NEP) which was borne in 1971. The NEP was designed to enable the Malay Muslims or Bumiputra (Sons of the Soil) to have equal share of the economic development with the other ethnic groups who were far more advanced due to the British occupation's divide and rule policy. According to the UMNO-led government, the NEP is not a policy to discriminate against non-Bumiputra ethnic groups on the wealth and income they have already gained, but it seeks to ensure that increments in the nation's wealth and income redound more fully to the Bumiputra. The NEP is the government's efforts to emphasize that economic growth alone is not sufficient to achieve a united and prosperous Malaysia, but distribution of wealth must be parallel and of equal importance. The Malay Muslims who form the majority of the population and facing too much poverty and inequality stacked against them, could only lead to more discontent and trouble as proven by the racial riot of 1969 unless the Malay Muslims are brought into the mainstream modern development of commerce and industry. According UMNO (United Malay National Organization) which leads

the coalition government comprising of Malaysian Chinese Association (MCA) and Malaysian Indian Congress (MIC), representing all three major ethnic groups: Malay, Chinese and Indian communities, do not perceive the NEP to be more favorable to the Malay Muslims nor deemed as discriminative to other ethnic groups. The NEP is actually a national objective and not a Malay Muslim objective per se in the wider interest of national cohesion and political stability. This socio-political conviction is clearly stated in the Second Malaysia Plan (SMP):

“National Unity is unattainable without greater equity and balance among Malaysia’s social and ethnic groups in their participation in the development of the country and in sharing of the benefits from modernization and economic growth. National Unity cannot be fostered if vast sections of the population remain poor and if insufficient employment opportunities are not created for the expanding labor force” (Economic Planning Unit, 1973).

This paved the way for another problem facing the Malay Muslims. The NEP became the tool to shift the Malay mindset to prioritize secular developments and progress at the expense of religious pursuits. The Malay Muslims other than having to compete with non-Malays, have begun to face in-fighting not only on sharing of the wealth and prosperity of a modern Malaysia between aristocrats and the common Malays, but the political and religious dimension of the UMNO-PAS conflict on who better represents Islam to the Malay Muslim constituencies in Malaysia.

The Rise of Malay Aristocrats in Malay Politics

After World War II in 1945, the British returned to Malaya to find the Malays in their determination to defend their rights, had developed into a strong and well-coordinated ethnic group seeking to oust British colonial rule (Von, 1975). The British government adopted an open pro-Malay policy to allow the Malays to take their rightful place in the administrative and commercial aspect of the country. This was due to their acceptance that though they governed Malaya, *de jure* the Malays were sovereign over Malaya and they were in Malaya at the

invitation of the Malay rulers (Roff, 1994, pp. 114, 118). The British under pressure by the emergence of Malay nationalism, especially the establishment of United Malay National Organization (UMNO) on May 11, 1946, gave the Malay nationalist the colonial ideology of racial segregation based on race, occupation and economic role in the new societal order of a Malay hegemony in Malaya. According to Alatas (1972, pp. 90-91), under the British rule, Malay aristocracy or Malay elites were allowed to dominate through their feudal values and outlook. Though the Malay aristocrats lost their political power, they were duly compensated by the British who consolidated the Malay aristocrats or elites by absorbing them into the civil service and giving them key positions, and thus having enhanced their administrative and social power which became more visible and useful during their involvement in politics and Malay nationalism.

This was clearly evident in the life histories of Malaysia's first three Prime Ministers, Tun Abdul Rahman, a Kedah royalty (1957-1970), whereby Tun Abdul Razak (1970-1976) and Datuk Hussein Onn (1976-1981) were closely linked with traditional aristocratic background which conformed to this process of transition from aristocrats to civil service, and then to party politics (Shaw, 1976). These feudal values and outlooks were very much confined to Malay elites, as they controlled and used the mass media to spread their feudal values to the Malay masses (Shaharuddin, 1984, p. 54). As a result, leaders were deemed as champions of Malay rights and privileges and have absolute loyalty from the Malay masses. There are times when these leaders amassed great wealth to strengthen and mobilize their political and economic power at the expense of the poor and middle class, the very problem they wanted to do away in the first place. The irony of these Malay leaders was that they had inherited the same hegemony

principles from the powerful and wealthy Chinese by marginalizing not only the other ethnic groups, but also the poor and middle-class Malays too.

This was evident in two incidents where in 1974 student leaders from the National University of Malaysia (University Kebangsaan) openly challenged the *Menteri Besar* (Chief Minister) of Selangor for a debate on corruption charges were then told not to raise the issue as it would jeopardize the well-being of the Malay community. Another incident was the abuse and misappropriation of loan procedures in Bank Bumiputra and Bank Rakyat amounting to twelve million in favor of nepotism practices. Subky Latiff, a journalist in *Watan*, a Malay daily in 1977, though aware of these unethical and illegal practices, was against criminal charges on the perpetrators as it was deemed that the Malay interests, as in this case the Malay elites, supersede law and justice (Shaharuddin, 1984, p. 58). This dangerous trend of abuses of power by Malay leaders left unchecked, would lead to the corruption and weakening of society, especially the Malay masses (Alatas, 1968). Mahathir was the first non-royal or non-aristocratic Prime Minister who blamed Malay feudalism, religious conservatives, and Malay fatalism for undermining Malay progress and Malaysia's modernization process (Kessler, 1992, p. 149).

These privileged Malay ruling class' blatant disregard for Islam and its values within the Malay masses as become the norms in Malay tradition based on its roots in feudal ideals of blind loyalty and obedience to leaders that goes against Islam which has no idea of obedience per se to leaders (Shaharuddin, 1984, p. 57). These incidents were a direct confrontation to the fundamental ideals of Islam and Islamic education that advocate the principles of uprightness, honesty, fairness and impartiality. Islamic education which is based on *ilm* (knowledge), *tawhid* (unity of God), *iman* (faith) and *taqwa* (consciousness of God) would be severely tested to

uphold its authenticity in facing the political reality of Malay aristocrats' self-preservation and dominance.

Intra-Race Rivalry: UMNO and PAS Political Rivalry

Since independence, the formulation of policies and practices of Islamic education in Malaysia has been developed in line with two political inclinations: Malay Muslim political and economic hegemony with non-Muslims and intra-Malay political rivalry, especially between UMNO and the Parti Islam Se Malaysia (PAS) or Pan-Malaysian Islamic Party on which political party is the true defender of Islam (Muzaffar, 1985, pp. 356-361). In Malay politics, PAS has always perceived itself as the only righteous advocate of Islam in the political arena. UMNO's reforms to Islamic education was to fend off PAS' accusations of UMNO being impure, tarnished and contaminated due to its failure to establish an Islamic state and to implement Islamic laws (*Shariah* law) (Muzaffar, 1987, p.85). UMNO's Islamization process focused on developing hard work and discipline in Muslims, rather than on Islamic values such as equality, freedom or justice for all. This was to ensure UMNO's assimilation of Islamic values did not question nor challenge the existing social structure of Malay supremacy, but rather serve the interests of the UMNO Malay aristocrats and elites (Muzaffar, 1987, p.81).

In contemporary Malaysia, Islam has always been a major reference point in political conflict, not only between Malay and non-Malay political parties, but also within the Malay parties too, especially the perennial UMNO-PAS struggle for Malay support and legitimacy (Funston, 1980). Since the 1969 racial riot and the introduction of the NEP, UMNO's original ideology was guided by a secular-nationalist principle that was development-friendly and capitalist-oriented (Noor, 2003) to ensure the Malays were in the forefront in economic and educational development. This led to political backlash, especially from the Pan-Malaysian

Islamic Party (PAS) and its non-political Islamic ally, Angkatan Belia Islam Malaysia (ABIM) or Muslim Youth Movement of Malaysia established in 1971 calling Muslim graduates to play a legitimate role in building a society based on Islam (Nair, 1997, p. 29). UMNO's dominance in Malay politics was challenged by intra-Malay and inter-party rivalry, especially from PAS. The main issue of this rivalry was to establish which party was more Islamic in ensuring the protection and preservation of Islam against "infidel" influence (Means, 1969, pp. 278-281). PAS continues to challenge UMNO's reluctance to establish an Islamic state with full compliance to *Shariah* law as a betrayal to Islam and Malay identity.

This rivalry has led to two significant ideological views on Islam and Islamic education, especially in relation to a plural society. On one hand, we have the UMNO-led government, a predominantly Western-educated elite who preferred a wider interpretation of Islam that would support the values of a secular state inherited from the British to boost Malay socio-economic development and dominance, and yet on the other hand, we have PAS, a more theologically educated and traditional form of leaders that emphasized on *dakwah* missionary efforts to revive Islamic consciousness through religious and ritual observance (Zainah, 1987, pp. 60-76). Though Malayness and Islam were inextricably interconnected, the relationship was complicated by the fact that the Malays at times, especially in observing Islamic rituals may seem closer to Islam but in other aspects such as politics, education and economic, their ethnic obsession seemed to pull them away from Islam. As a result, it can be perceived that both religious and ethnic inclination seemed to act as an integrative mechanism for uniting the Malays and yet at other times dividing them. Unfortunately, the ethnic force has much stronger presence in the Malays to this day (Hussin, 1990, p. 31) which has impacted Islamic education in Malaysia. At the close of the 1970s, the UMNO-led Government responded to PAS' political challenge by directly engaging

in Islamic competition. This began to heighten in the 1980s under the premiership of Mahathir and UMNO administration. Religious thinking and values were designed to promote a “right” Islam that is attuned to UMNO’s development goals to enhance Malay competitiveness and leadership within the context of the NEP and later replaced by the National Development Plan (NDP) in 1990 which continued to pursue most of the affirmative actions for Malay Muslims’ progress outlined in the NEP. UMNO continued to establish policies that were open to Western technologies and expertise through foreign investments, which portrayed the “right” Islam as a progress-oriented faith. This approach to counter PAS’ Islam with more Islamic interpretations of values that were broader and more inclined to a modernist and reformist Islamic image that was sanctioned by the international Muslim community and acknowledged by the West as a model of moderate Islam would elevate Malay Muslims as a role model to other Muslim countries and gain international recognition.

This moderate Islamization process by the Mahathir Administration was duly recognized by Arabia, a monthly Islamic magazine published from London which praised Malaysia’s Islam as ‘the closest thing to a model Islamic state one can find in our time’, with the following:

“It is a fairly democratic country, reasonably prosperous and is a model of racial harmony and internal peace. It is also progressing slowly but surely towards the goal of an ideal Islamic state, a state in which the half of its citizens who are not Muslims gain more and become even more active in shaping this model.” (Letter from the Publisher, Arabia, November 1986 in Wan Daud, 1989, p. 98).

In explaining the “right” Islam administered by UMNO, the Mahathir Administration affirmed their belief that the institution of Islamic governance depended on the uniqueness and specific situation of each country, which looked into the complexity of its domestic constituency. It rejected the notion that it should rely on observation of particular models of other Muslim countries as applicable to Malaysia. Though, having a seemingly secular structure, the Mahathir

Administration would reconcile its aspiration to continue being an exemplary Islamic nation by promoting Islamic projects that cater to more international recognition at both multi and bilateral fora with Muslim countries, especially from the fifty seven strong member states of the Organization of Islamic Cooperation (OIC) formerly known as the Organization of the Islamic Conference (Nair, 1997, p. 92).

Neo-Liberal and Neo-Conservative Educational Policies and Influence in a Modern World

Modernity in a broad sense means the condition of being new or up-to-date with the constant changes that take place in society and the world because of social, economic, political and cultural dynamism. The overwhelming influence from the “Enlightenment” period of the West in the late seventeenth and eighteenth centuries gave a more narrow perception to the term “modernity.” It specified “modernity” based on its success in encompassing industrialization, urbanization, and the increase use of technology within all sectors of the economy. This application of scientific and technological advancement also reflected within its social and cultural sphere that inevitably brought about a Western model of society that was the benchmark of modern development and civilization. The Western notion of modernity is measured based on an economic point of view. The term “modernity” eventually is used to describe particular forms of economy and society inherited from the West. Western economics and practices would be seen as the universal and homogenous state that appears at the end of history would be emulated as the only model of development and modernity (Fukuyama, 1992, p.204).

The World Bank views education as the foundation for sustained economic growth, and as one of the most significant instruments for reducing poverty and inequality. The World Bank’s main criterion for classifying economies is based on their Gross National Income per capita (GNI p.c.) which was formerly referred as Gross National Product per capita (GNP p.c.).

The use of GNI p.c. to assess the strength of development could be attributed to the notion the more affluent the nation, the higher quality of education, health and overall quality of life is enjoyed by its people. As a result, Malaysia, as a recipient of World Bank policies and aid, invested in educational reforms to achieve global standards through its National Plans and Annual Budgetary Allocations, was well aware of the economic and socio-cultural implications of neo-liberal policies advocated by the World Bank in addressing modernity and contemporary developments (Bajunid, 2008, p. 11).

According to Apple (2010, p. 1), the importance of governments to introduce and implement educational policies to suit the dynamics of world economics is inevitable as he stated, "...education cannot be understood without recognizing that nearly all educational policies and practices are strongly influenced by an increasing integrated international economy that is subject to severe crises, that reforms and crises in one country have significant effects in others... Due to a globalized economy that is dictated by developed countries, it is important to recognize how developed countries have continued to provide neo-liberal aspects of economic and educational policies and practices in post-colonial era". The United Nations' agencies on a global mission to free schools from oblivion led to the developing countries' authoritarian populist and the elites to accept "foreign" education policies like the Education for All (EFA) under the rhetoric that it benefits all, but in actual fact, it sanctions many of the inequalities that are entrenched in societies by conveniently not addressing the harsh reality of neo-liberal policies that privilege certain class of society and schools. According to Kendall (2007), the 1990 UNESCO's Education for All (EFA)'s mission to promote and improve the quality of education throughout the world based on Western experience, innovations and standards has led to haphazard policy changes by non-Western governments who hastily adopted EFA to gain

international support and funding to gain economic advantage, rather than embark on quality education based on local needs.

Apple (2010) warned of in attaining globalization, as he felt though it is a boost to developing countries to enhance their economic and educational standards, but on the other hand, globalization is partly hegemonic as it fails to recognize “the asymmetries of power between nations and colonial and neo-colonial histories, which see differential national effect of neo-liberal globalization” (Lingard in Apple, 2010, p. 2). Apple (2006, p. 4), viewed this new strategy to control other nations through a preconceived global education was Western hegemony, when he stated, “Education is a big business” and whosoever has control over its course would have a formidable “weapon” in their possession to define the larger ideological and economic forces among nations. Malaysia realized the potential of transnational education and its financial impact on its economy. According to a study made by its national bank, Bank Negara Malaysia, Malaysia’s goal to achieve 50,000 international students in its public and private higher education institutions by the end of 2006, would contribute RM 3 billion to its Gross Domestic Product (GDP) (Onn, 2008, p.347). As a result, there arises the challenge faced by developing countries, especially Malaysia to define and distinguish what counts as official knowledge, and what counts as a responsive and effective education in order for them to address their social and ideological dynamics within the framework of national aspiration and global competitiveness.

The Establishment of Universal Education Policies as a Prerequisite to Modern Development

The establishment of the United Nations (UN), United Nations Education, Scientific and Cultural Organization (UNESCO), the International Monetary Fund (IMF), the Organization for

Economic Cooperation and Development (OECD) and the World Bank led to the international coalescence and spread of global norms for education (Chabbott, 2003; Heyneman, 2003; Ridge, 2012). By defining education in scientific terms, the World Bank, the United Nations Children's Fund (UNICEF) and UNESCO have constructed a knowledge regime that controls and monopolize knowledge, and only they have the capacity and expertise to define problems and to solve them, especially in developing countries (Escobar, 1995). Two of the most prominent initiatives in international benchmarking of education were the World Conference on Education for All (EFA) initiated in 1990 and the Millennium Development Goals (MDGs) in 2000. The EFA through its Frameworks for Actions and its annual Global Monitoring Reports constructed global norms and best practices for education for developing countries, which was deemed as the new global discourses in education (Chabbott, 2003; Tilak, 2005). This compelled developing countries to vigorously participate and adopt the consensus of the EFA and the MDG, or be misconstrued as anti development and face international setbacks in terms of financial aid and international relationship.

Other than the EFA, the OECD and the International Association for the Evaluation of Educational Achievement (IEA) have used international league tables and publication of reports such as the Program for International Student Achievement (PISA) and *Education at a Glance* respectively to identify as good policy or best practice adhered by developing countries in adhering to Western government aspiration (Porter & Webb, 2008). Since its inception in 2000, PISA has become the most powerful instrument of the OECD's education agenda (Stack, 2006; Takayama, 2012). The OECD has created and sustained PISA's global presence through its public relations strategy to maximize media impact by identifying and publicizing countries that are progressing or deteriorating with respect to student achievement. The results from PISA

2009+ showed that Malaysian students were ranked in the bottom three of 74 participating countries which were below the international and OECD average. Another international assessment is Trends in International Mathematics and Science Study (TIMSS) which also showed in 2007 that Malaysia was below the international average. As a result, third world countries such as Malaysia are compelled towards a particular model of curricular and structural reform endorsed by OECD to be competitive in global education. In the Malaysia Education Blueprint 2013-2025 launched in 2012, the national aspiration is for Malaysia to be in the top three countries in terms of performance in international assessments, especially in PISA and TIMSS within 15 years (Malaysia Education Blueprint 2013-2025).

The former Prime Minister of Malaysia, Tun Dr. Mahathir Mohamad (1981-2003) was instrumental in ensuring Malaysia addresses the dynamic changes in global education and economics. In 1991, Dr Mahathir launched the Vision 2020 aimed at spearheading Malaysia into an industrialized and developed nation by the year 2020. He envisioned the transformation of education and training sector which would lead ‘to create a scientific, progressive, futuristic society that can easily change, which will not only become a technology users, but also contributors to the future scientific and technological civilization (Bajunid, 2008). Though, Vision 2020 was a national agenda for the well-being of all Malaysians, but Mahathir’s modernization was heavily invested upon transforming Malaysia into newly industrialized nation under genuine Malay *Bumiputera* capitalist entrepreneurial leadership (Jomo, 1990, p.201) and his response to the inchoate visions of Malay intelligentsia which required a tailor-made Westernization and modernization to achieve Vision 2020 (Kershaw, 1983, p. 647).

In 2004, Dr Mahathir’s successor, Dato’ Seri Abdullah Ahmad Badawi (2003-2009) stated, ‘I believe we will need nothing less than an “educational revolution”...to nurture a new

kind of human capital that is equal to the tasks and challenges ahead' (as cited in Bajunid, 2008, p. 355). The articulation of Vision 2020 was the turning point in Malaysia's education reforms in terms of policies, practices, and processes. Vision 2020 captured the imagination of every Malaysian and was shared and supported by elites and citizenry. Malaysia has stayed committed to the principle of universal participation in secular education or mass education in its implementation of national education policies that adhere to international educational standards.

As a result, Malaysia envisioned the role of education in a broader perspective, rather than just addressing local and national paradigm. It realized the importance and potential of adopting and adapting to the United Nations' EFA global education and development initiatives and standards based on mass education, and equitable access to quality education for all. These international benchmarks form the core strategies in moving Malaysia towards achieving its objective of becoming a regional educational hub and a global player in education. Malaysia perceives these global standards as benchmarks for progress and development. They are the blueprint to global educational values and practices. To adhere to these global standards, Malaysia as a developing country need not only invest in education but ensure the right type of education that adheres to UNESCO's global standards in education based on "...a continuum of learning in enabling individuals to achieve his or her goals, develop his or her knowledge and potential and participate fully in 'community and wider society'" (UNESCO 2005, p.21).

Vision 2020: Malaysia's Modern Education System and Universal Acceptance

Since the 1990s, there has been a strengthening of the global discourse on modernity disseminated through the United Nations (UN) agencies such as United Nations Education, Scientific and Cultural Organization (UNESCO) and the World Bank. These agencies are supported by other transnational bodies, namely the Organization for Economic Cooperation and

Development (OECD) and the World Economic Forum (WEF) that rationalized the inevitability of modernization based on global best practices formulated to achieve economic development. As a result, the UN, the World Bank and the OECD established a universal set of education, priorities and best practices that presently defines the modern nation state that others (developing nations) need to emulate (Jansen, 2005; Mahon, 2009; Ridge, 2012). The OECD though lacks the power to enforce compliance to its decisions, yet it has significant influence in the direction of policy that would eventually become binding on nations to adhere to global standards and best practices based on transnational norms. The OECD's findings and recommendations are given greater prominence as it is further supported by the aid conditionality policy of the World Bank and the International Monetary Fund (IMF). As a result, these transnational norms identifies and clarifies what constitute a "modern state" and thus sanctions appropriate modes of internal or external conduct of developing countries (Porter & Webb, 2008).

Malaysia's independence from the British and its proclamation as a sovereign state on August 31, 1957, became a member state in the United Nations on September 17, 1963. It has been a member of the World Trade Organization (WTO) since January 1, 1995, and vehemently supports the United Nation's (UN) conviction that nations who are "knowledge affluence" would have the power to bring change and progress in creating a democratic model of government that enhances socio-economic development that would be the key in eliminating poverty, disease and ignorance. Although Malaysia continues to formulate its own developmental policies, it does so in the context of an overwhelming transnational network, especially from OECD. Since 'knowledge is power' and OECD's use of international assessments and global comparison indexes as a benchmark to "modernity" and development, Malaysia as a developing country is compelled to address the utmost urgency to create a knowledge-based society that would benefit

its citizens to achieve national and global aspirations in accordance with OECD's priorities. The importance of creating an education system that is modern and sustainable in addressing contemporary issues and challenges, in order to compete and to access new opportunities in all aspect of development and progress has become the priority of the nation in creating a new Malaysian society that is:

“a psychologically liberated, secure and developed Malaysian society with faith and confidence in itself, justifiably proud of what it has accomplished, robust enough to face all manner of adversity... a society that is innovative and forward-looking, one that is not only a consumer of technology but also a contributor to the scientific and technological civilization of the future (Mahathir in Li, & Shiu, 2008, p. 233).

Mahathir seemed to acknowledge and capitalize Western secular knowledge as a way forward in the information age, especially in his thrust for developing knowledge-based economy (k-economy) where he was in favor that the Malay Muslims' economic growth and development were knowledge driven which would give them a huge pool of human capital for spearheading the country towards Vision 2020. Mahathir's strive to modernize Malaysia though could be construed by many as pro Western democracy and development, but the reality was he continued to baffle his critics with his unconventional ideologies on dealing with Western and Muslim world. His reluctance and rejection of accepting Western financial aid during the 1997 Asian financial crisis was a challenge to Western powers. He was considered a 'mellowed maverick' skilled in turning disaster into fortune (Suhaimi, 1991, p. 24). Mahathir in rejecting Western financial aid should not be seen as anti-West but rather a political move to ensure that Malaysia, especially the Malay Muslims had the final say in matters pertaining to their political, economic, education, and social future in domestic affairs.

Vision 2020: Malaysia' s Transition Towards Knowledge-Based Economy

Vision 2020 is Mahathir's thirty years plan to propel a Malaysia led by Malay Muslims to achieve the international standards in terms of economic performance and technological capability (Mustapha & Abdullah, 2000). The shift to k-economy is a thrust towards a broader plan to achieve the objective of Vision 2020. The idea was to ensure the Malay Muslims would achieve the progress and development through Malaysia's education system that was principally driven by the changing demands of national and global development, especially the provision of human capital to enhance economic growth and sustainability. Malaysia's education goals, especially with the establishment of Vision 2020 in 1991, are in line with the rapid and massive advancement in communication, information, technology and knowledge-based economy. The crucial need to be at par with the developed nations is not to be taken lightly, as scientific and technological advancement of a nation divides the "developed" with the "developing" countries.

Though Vision 2020 is a national aspiration to develop an educated and well-informed nation to serve all Malaysians, yet it gradually contributed to the loss of its own cultural and religious values, when it adopted the dominant norms and ideas of OECD which are derived from Western education, practice and experience. In its quest to achieve the global agenda of transforming into a developed nation status, Malaysia's adoption of a global education system has introduced a strong presence of Western secular education that has taken priority over Islamic education among the indigenous Malay-Muslims in Malaysia. The impact of transnational policies that seemed to be one dimensional, where the developed nations dictate and enforce their economic and educational "best practices" to developing nations, led to a detrimental effect to Malay indigenous education and values, as can be observed in Malaysia's lack of emphasis on Islamic education and practice which eventually relegated it to a

supplementary role in mainstream education. Malaysia continues its efforts to formulate modern and competitive educational policies and practices to reconcile global policy movements with national interest, especially for Malay-Muslim progress and national stability in a plural society. This paved the way for Islamic secondary religious schools to adopt a modern integrated Islamic education that incorporated modern technologies and secular knowledge into their curricula without compromising their traditional roots.

In line with Education for All (EFA) goals and Malaysia's initiative to achieve Vision 2020, the Ministry of Education (MOE) education legislation was amended in order to conform to global educational aspiration. The 1961 Education Act was replaced with a prominent policy document on basic education referred as the 1996 Education Act. One of the major amendments made was to include (institutionalize) preschool in the National Education System. During this period, the Malaysian government also reviewed, reformed and initiated programs that ensured quality education for all through the establishment of smart schools, the upgrading of vocational secondary schools to technical secondary schools, and increased use of information and communication technology (ICT) (Ahmad, 2008, p. 43).

The Third Outline Perspective Plan 2001-2010, under the National Vision Policy 2020 (NVP) was to ensure primary and secondary education was accessible to all regardless of their ethnic, religious or socio-economic background. The NVP also ensures the teaching and learning of Mathematics and Science in English, to provide financial aid and tuition-aid scheme to needy primary school students, vocational subjects introduced into secondary schools, and the initiation of Graduate Teachers' Program to ensure 50% of primary and all secondary school teachers are trained university graduates by 2010.

The NVP aims to ensure that all citizens have the opportunity to twelve years of education in term of access, equity and quality. Thus the MOE aims to gradually restructure the national education system from 11 years of schooling to 12 years similar to that of many developed nations (Ahmad, 2008, pp.76-77). Malaysia had implemented and achieved universal primary education before the 2015 target set by the United Nations (UN) and is actively involved and leading in terms of developing global partnership in education and development (Bajunid, 2008, p.15).

The Focus on Transnational Higher Education in Malaysia

Historically, Malaysia singled out higher education as one of its strategic investments by sending its students abroad for education. In the mid- 1990s, this strategy was reversed, as new legislations to democratize and internationalize higher education was introduced. One of its major strategies is to attract foreign universities to establish campus branches in Malaysia and importing Western education and practice into the Malaysian educational experience (Mok, 2012, p. 172). This strategic move gave Malaysia the opportunity to become an education hub of the region by attracting thousands of students from across Southeast Asia and Asia to its universities, especially during the Asian financial crisis (Sato, 2007, p.17).

Among the policy reforms and legislations introduced at higher education level to give greater access to tertiary education through a systematic development of higher education were the Private Higher Education Institution Act 1996 which paved the way for foreign universities and institutions to establish degree-conferring schools, providing greater educational opportunities for the public and eventually aimed to make Malaysia a regional education hub; the National Council on Higher Education Act 1996 was established to determine policy and coordinate the development of higher education; the National Higher Education Fund

Corporation Act 1996 was introduced to increase access to higher education through the provision of student loans and funding schemes; the Universities and University Colleges Act (Amendment) 1996, was introduced to provide for greater autonomy to public universities in management and finances and in determining programs for educational excellence; and the National Accreditation Board Act 1996, aimed to ensure high academic standards, high quality assurance and quality control in the provision of private higher education (Perianan & Bajunid, 2008, pp. 406-407)

To develop the National Education System to that of a developed nation, the Ministry of Education (MOE) and the Ministry of Higher Education (MOHE) constantly encourages the involvement of non-governmental organizations (NGOs), the private sectors and individuals providing financial support, apart from offering competitive fees to international students studying in Malaysia schools or education institutes. The growth of transnational education in Malaysia received further support from the private sector which played a major role in ensuring greater access to higher education in Malaysia. The private sector's involvement in tertiary education and its significant role in complementing public higher institutions to address the new demands of the changing economy led to the huge increase in private higher education enrolment from 15,000 to 127,594 during 1985 and 1995 (Tan, 2002, p. 10). In 2004, 32% of students were studying in private higher-education institutions (PHEIs), and 27, 731 international students were studying in Malaysian private higher-education institutions (Mok, 2012, p. 172). This was followed in 2006 where the total number of international students reached 49,513, and 31,159 enrolled into PHEIs (Onn in Bajunid, 2008, p. 347). In 2007, international students reached 47,928 with 14,324 enrolled in public higher education institutions, and 33,604 were in private higher education institutions (Mok, 2012, p. 173).

In 2003, there were eleven private universities, four foreign branch campuses and as many as six hundred private colleges offering twinning, franchised international programs, distance learning, and local university franchise programs (Sato, 2007, p.15). In 2007, there were 37 private universities/university colleges (local and foreign higher education institutions), with mostly offering transnational higher education programs. As of 2009, the Malaysian Qualification Agency (MQA) acknowledge that there are nineteen UK and eighteen Australian universities conducting 110 and 71 twinning programs respectively which clearly reveal Malaysia's seriousness in developing its transnational higher education and to become a regional hub in education (Mok, 2012, p. 172-173).

Smart partnership, incentives, twinning programs and cost sharing in training, and research and development (R&D) has helped the government towards achieving its educational goals. Malaysia's goal to become a regional educational hub was a major thrust in Vision 2020, as mentioned in the National Higher Education Strategic Plan (2007) released in August 2007 which envisioned Malaysia government's goal to attract one hundred thousand students from overseas by 2010.

Malaysia's goal to become a regional educational hub was a major thrust in Vision 2020, where it envisioned 40% of youth aged 19-24 to gain admission into tertiary education, and by 2020, this number would rise to 60%, whereas the rest would be admitted into private colleges and universities (Mok, 2012, p. 171). With Malaysia's focus on achieving Vision 2020 and to sustain its global competitiveness, tends to bring some repercussions, especially in Islamic education which is core to Muslim education and values. Malaysia's national education with its pre-occupation of Western ideologies and technologies to face the onslaught of globalization,

have paved the way for neo-liberal practices that influence the educational, political, economic and social strata of the Malay Muslims.

The Mahathir Era and the Islamization Process: The “right” Islam

In 1970, after thirteen years of independence, the Malays continued to be backward in education and economy. Two-thirds of the Malays’ economy represented the poorest income-yielding sectors like agriculture, forestry and fishing sectors, and their representation in higher education was less than fifty per cent, mostly focused on diploma rather than degree programs (Wan Daud, 1989, p. 96-97). Another glaring debilitating factor on Malay Muslim higher education was that most of the Malays were in the liberal arts and only twelve percent were in science and technology programs (Furnivall & Lasker, 1943, p. 5). The reason behind this imbalance was the Malay Muslims’ perception that Arts was easier than science and a safer route to follow in getting a tertiary education. This led to their own downfall as they marginalized themselves from national development, especially in the era of science and technology. This was not only limited to science as the Malays have taken this approach in almost all fields that were difficult to master or necessitate intense competition which hampered Mahathir’s Vision 2020 of Malay Muslim development and leadership (Mahathir, 1986). Mahathir’s rise to political power, especially in the mid 1970s where he held the position of Education Minister (1974), then the Deputy Prime Minister (1976) and in 1981, the Prime Minister, was a turning point to Malay Muslim education. Mahathir emphasized on the educational choices of Malay Muslims and centered them around their perception of Islam and development which were based on misunderstanding, misinterpretation and flawed logic. Mahathir felt strongly that to boost the religious integrity of Malay Muslims, his Administration needed to analyze and correct this attitude of “Malayness” where Malays as Muslims though are strong in their faith, are unwilling

to seek the proper choices in education and training to compete fairly with others in securing jobs and opportunities. Hence, the Mahathir administration was compelled to formulate national and state policies to “protect” the rights of Malay Muslims by filling various positions and jobs in the public sector with people who at times lack the qualification or relevant education whatsoever. The Mahathir Administration realized that education other than religious education is usually sought based on its economic value (jobs, positions and opportunities). In understanding the Malay Muslims psyche who are inseparable from their religious values and tradition, to be motivated in progress and success, the Mahathir Administration began to address the economic value of Islamic education that would not only help to promote religious knowledge and values, but also instill the desire to attain social and economic status in accordance to Malay Muslim leadership in a plural society. Though this political intervention into Islamic education was never the intention of the Mahathir Administration, rather was done based on the reality faced by the Malay dilemma, it became an impetus in reforming Islamic education to reflect on Malay Muslim competitiveness in modern contemporary knowledge based on an integrated concept of Islamic education.

Dr. Mahathir Mohammed’s “The Malay Dilemma” which highlighted the economic marginalization of the Malays was instrumental in the course of Islamic education in Malaysia. He emphasized that the development of the Malays means developing Muslims, since the Constitution under article 160(2) acknowledges a Malay is a Muslim and vice versa. After winning the first General Election in 1982, Mahathir embarked on a “crusade” to cleanse Islam of its “Malay-style” Islam that focused on spiritual inclinations rather than an inclination to material pursuits, which attributed to the weak socio-economic position of the Malays. He strongly affirmed that Islam was a pragmatic and flexible religion that allowed the Government

to formulate and implement policies that took into account current realities and situations (Malay hegemony) as being Islamic and necessary for political stability. He contributed that the malaise of the Malays to their narrow interpretation of Islam which led to their regressions and isolation from development and modernization, which he foresee would ultimately render them irrelevant locally and abroad (Mahathir, 1970, pp. 104, 162). Mahathir was aware of the importance of making the Malays see Islam from a broader perspective that equips them in facing the advent of Western modern education or secular education. He wanted them to apply Islam as a strong stabilizing factor in attempting to reconcile religious and secular aspirations in education, economic and political pursuits. For Mahathir, to build a modern and progressive Malay identity, he had to reinforce this commitment and continue to defend his actions as being not contrary to Islam, nor conflicting with the Quran (Nair, 1997).

Mahathir's idea of Islam and Islamic education was one focused and oriented towards the revitalization of Malay Muslims in the wake of contemporary developments and to help Malays to regain their leadership role among the different ethnic groups in Malaysia. According to Mahathir, the Malays must acquire secular knowledge and not just be rich in religious knowledge. He insisted on the learning of Western secular knowledge, skills and technology to ensure Malay Muslims were in the forefront of knowledge and civilization, something sorely missing in the present Muslim world. He bluntly stated that for Muslims to save themselves, it was pointless to debate on what is secular and what is not, but get on with his ideal but yet practical balance of Islamic education which synthesize Muslim scholarship and modern knowledge and technology (Khoo, 1995, pp. 168-169).

The close proximity of Malayness and Islam in reconstructing and affirming Malay hegemony after the post-NEP policy led to the increased importance on Islamic education in

Malaysia. Mahathir envisioned an Islamic education that would reflect on a modernist and reformist Islamic image that would bring to Malay progress and its acceptance to Malaysia's Muslim and non-Muslim constituents in achieving its national aspiration of Vision 2020 and at the same time to embrace their Islamic religiosity which lay claim to the bounties of God within their reach. Mahathir continued his agenda on Malay development by fully utilizing his tenure as Prime Minister of 22 years (1981-2003) to further escalate his articulation of the "right" Islam to the Malays in order to give them a realistic opportunity to address current political, economic and educational realities in Malaysia and the world at large (Nair, 1997, p.91). The Mahathir administration introduced a state-led, UMNO-led institutionalization of Islam, especially in the manifestation of Islamic symbols and values, and in Islamic education.

The UMNO-led government began to Islamize its government machinery through conferences, programs and policies that projected a more developmental and civilizational aspects of Islam. There were many major international conferences that carried the general themes of education and its relevance to progress. The Mahathir Administration hosted conferences on issues affecting the Muslim *ummah* such as Islamic Approach Towards Technological Development (1983), Islamic Civilization (1984), an International Symposium (1986), Islamic Management for the Asia-Pacific Region (1987), Islamic Economics (1987), The Media and Islam in the Modern World (1987) and Islam and the Philosophy of Science (1989) (Nair, 1997, p. 115). This was followed by the elevation of *Shariah* courts to equal status with the civil judiciary (Hussin, 1990, pp. 134-43). The manifestation of Islamic symbols began to grow as mass media and public life adherence to Islamic procedures were strongly projected (Muzaffar, 1987, p.5). The bureaucratization of institutional Islam through the establishment of Pusat Islam (Islamic Center) was to eradicate deviant Islamic teachings and to promote an

official version of Islam. The outward show of Islamic adherence such as the building and financing of mosques, Islamic form of greetings, Islamic attire, Islamic dietary laws, public announcement of Islamic call for prayer, sensitivity to close-proximity between the sexes and other Islamic values were widespread. UMNO's political struggle evolved to take the form of a "war" of religious symbols that championed a moderate and progressive Islam as opposed to PAS' radical views of strictly adhering to orthodoxy principles and practices (Lyon, 1983, pp. 112-130). According to Hussin (1990), the Mahathir Administration's Islamization policies from 1978 to 1988 could be further seen in the following:

1. Declaration to revise the national legal system to be more in line with Islamic law in 1978
2. Declaration to establish the Ringgit Malaysia (RM) 26 million Southeast Asian Islamic Research Center in 1979
3. Islamic religious knowledge was made an examination subject at the *Sijil Pelajaran Malaysia* (SPM) or Malaysian Certificate of Education level in 1979.
4. Official launching of the National *Dakwah* Month in 1979.
5. Declaration to remodel Malaysia's economic system into an Islamic system in 1980
6. Establishing Islamic Bank, Islamic Pawnshop, Islamic Insurance, Islamic Economic Foundation, and also the setting up of the Islamic Resources Group and the Special Islamic Enforcement Group from 1981 to 1982.
7. A sharp increase in Islamic programs over radio and television since 1981.
8. Establishing a permanent site for the International Islamic Training Camp in 1982
9. Persuading Anwar Ibrahim, the President of ABIM (Muslim Youth Movement Malaysia) to join UMNO and the government in 1982.
10. Government sponsorship of the Islamic Medical Center in 1983.

11. Establishment of the International Islamic University in 1983.
12. Upgrading *Pusat Islam* (National Islamic Center) to enhance Islamic bureaucracy in 1984.
13. Official declaration of Islamization of Government Machinery in 1984
14. Declaration that only Islam will be aired over Government radio and television.
15. Government upgrading *Shariah* courts and judges to be of equal standing to civil courts and judges.

The Mahathir Administration though continued to promote greater Islamic values, relied on secular ideals of development that emphasized on materialistic pursuit based on Western models. This was inevitable as Mahathir's philosophy to Islamization in Malaysia was how it reflected on the Malaysian context of a multi racial and multi religious society, and its foreign relations, especially with the West. Mahathir's Islamization process was to invest time and money into religious education and *dakwah* activities that would strengthen Malay development and power in a scientifically and technologically advanced nation, to ensure they are not backward, cheated or dominated by non-Muslims in achieving his vision of making Malaysia as a fully industrialized nation by 2020 (Ahmad Sarji, 1993, pp. 89-96). In addressing Malay backwardness, Mahathir's call for fresh interpretations of the Quran and Hadith to accommodate his vision and policies for a modern and progressive Malay Muslim was deemed as a modernist and was constantly attacked for his secular outlook by PAS and ABIM (Zainuddin, 1994, p. 113). Mahathir was not just concerned to reduce the influence of PAS and ABIM, but hoped to use his moderate Islam as a vehicle to achieve his broad economic development goals in ensuring Malaysia's global economic competitiveness and Malay development. Mahathir saw it fitting to integrate UMNO's original goals of nationalism and capitalism with his vision of a

moderate Islam. He vehemently stressed his Islamization policy was to inculcate Islamic values in government based on integrity, honesty and hardwork, similar to Weber's Protestant Work Ethic, rather than a theological indoctrination (Mahathir & Ishihara 1995; Esposito & Voll, 1996; Khoo 1995).

As a result Malaysia is faced with a formidable task of establishing and implementing policies that would give clarity to Islamic education in addressing the Malay political and economic agenda, and at the same time appeal to traditional concerns of adhering to rituals and values. The former Deputy Prime Minister of Malaysia, Datuk Musa Hitam in 1984 summed up Malaysia's delicate balance to avoid any kind of infiltration of Islamic fundamentalism in Malaysia when he stated:

“Through a complex process of accommodation (where this is fully justified), co-option (where this is required) and confrontation (where this is necessary), we Sunni Muslims of Malaysia will remain well on top of the situation... We see absolutely no contradiction between Islam and modernization. Indeed, the Islam of the 21st century must be the core element of our modernization” (Musa Hitam, 1987, p. 6).

It is against these settings, that Malaysia continues to establish its dual roles to reestablish Islamic education, Islamic institutions and Islamic values by “balancing” Islamic ethos and practices that would accommodate and influence public policies that justifies Malay hegemony in social, cultural, educational, economic and religious sphere that reflects the political agenda of the Malays to build a new nation state on Malay supremacy or “*Ketuanan Melayu*” (Shamsul, 1996) and to successfully neutralize any political threat from PAS' influence and representation of the disadvantaged urban Malay working class and Malay rural constituents under the dimension of oppressor-oppressed dichotomy (Muzaffar, 1987, p.86). Based on these analyses on the Malaysian context and understanding of the impact of Islam in Malaysia's politics, especially within the Malays would allow for greater clarity in assessing Malaysia's efforts on

developing Islamic education, and to evaluate empirically whether any serious commitment and developments were ongoing in the creation of an authentic integrated Islamic education system in Malaysia. The government embarked on a mission to gradually absorb and take control over Islamic institutions, especially the Islamic secondary religious schools and promote a “pragmatic and flexible religion” whose teachings, “if followed properly” (Nair, 1997,p. 93) is consistent with Malaysia’s broad national educational policies to boost competitiveness of the Malays in contemporary developments.

Islamic Education and Secondary Education in Malaysia

The crucial role of Islamic education and its consequences to national development could be better understood if we limit the scope on Islamic education at the secondary- level education (ages 13-19). This would best represent the transition from childhood to adulthood or also known as the age of *aqil baligh* or maturity and represents the crucial development of the Muslim identity where one is accountable to one’s thoughts and actions through the acquisition of *fard’ain* (religious knowledge). This is also the age where education choices are crucial in deciding the career path of students. Another aspect to look into is the fact that this age group has been the venue for the ongoing political rivalry between UMNO and PAS to control, as they represent the future generation of constituents who would enroll into higher learning institutions or universities (ages 19 to 24), and most importantly exercise their citizenship right to vote at age 21 for the government of their choice.

The establishment of an institutionalized Islamic education in Malaysia was also linked to the government’s democratization of secondary education in the 1990s driven by Malaysia’s need to develop skilled and educated manpower to meet the demands of national development in line with its transformation from an agro-based economy to a production-based economy and to

a knowledge-based economy driven by information and communication technology (ICT) in achieving Vision 2020 (Hilley, 2001; Khoo, 1995; Mahathir, 1991). The introduction of an open certificate examination at the upper secondary level where it emphasizes on flexibility to choose elective subjects based on one's academic ability and interests led to a huge increase in student enrolment in national schools as it was the "gateway" to pursue higher education abroad. During the period of 1990 to 2000, the number of Secondary Year Four (age 16) students rose from 183,824 to 349,521 students which constituted a 90.1% increase, and the number of Secondary Year Five students (age 17) rose from 177,587 to 348,196, an increase of 96.1% (Kementerian Pelajaran Malaysia (KPM), 2001). By 2008, the lower secondary (year 1 to 3 from ages 13 to 15) was 86.31% and the upper secondary school enrolment was 77.72% (Ministry of Education Malaysia (MOE), 2008).

This surge in secondary school enrolment due to the democratization of secondary education compelled the government to look into the rising demand for Islamic education among Muslim parents who enrolled their children into national secondary schools to achieve secular success but yet insist on their children's rights as Muslims to have access to a quality Islamic education. Malay-Muslim parents' strong conviction that having an Islamic education within an integrative national framework would protect their children from undesirable traits and influence, and yet providing them the education to modern qualification and wider job scope and security. In 2011, there were 61,629 students in religious streams in National Secondary Schools, 3,287 in National Fully Residential Schools, 29,238 in National Religious Schools, and 49,162 in Government-Aided Religious Schools (refer to Table 3.1).

Table 3.1: Enrolment² at secondary level in government and government-aided schools in 2011 with special attention to Muslim students aged 13 to 19.

Age	National School			Fully Residential Schools			Religious Schools			Government Aided Religious schools (SABK)		
	M*	F*	Total	M	F	Total	M	F	Total	M	F	Total
13	7487	11649	19136	366	379	745	3508	4910	8418	5677	6723	12400
14	7040	11907	18947	379	374	753	3495	4462	7957	5727	6271	11998
15	6850	11395	18245	374	348	722	3000	4173	7173	5143	5917	11060
16	815	1978	2793	384	459	843	585	1021	1606	2884	3499	6383
17	696	1812	2508	308	437	745	597	980	1577	2565	3219	5784
18	0	0	0	4	1	5	537	862	1399	348	542	890
19	0	0	0	8	6	14	388	720	1108	273	374	647

*M:Male, F:Female

Mahathir introduced an integrated Islamic education that synthesizes both religious and secular education to encourage the Malays to be involved in the government's modern education and economic programs to counter the international stereotyping of Islam and Muslims as backward and irrelevant to modern times. UMNO's efforts to harmonize a moderate view of Islam and Mahathir's development programs to achieve Vision 2020 was officially argued by the Mahathir administration as a sacred duty of all Muslims to project Muslim countries as more progressive and self-dependent (Musa Hitam, 1987, pp. 6-7). Mahathir's was aware that the religion of Islam was firmly established with the Malays, and any policies, plans and changes that went against the established practice of Islam would not succeed but rather be politically devastating to the UMNO-led government. As a result, Mahathir opted to further propagate moderate Islam not just from a religious and spiritual sphere, but as a catalyst to Malay Muslim

² Retrieved from Educational Management Information System (EMIS) Malaysia, http://emisportal.moe.gov.my/emis/emis2/emisportal2/doc/fckeditor/File/BukuPerangkaan11/BAB_1.pdf

progress that would safeguard their social, economic and political position and to reclaim Malay supremacy as *Bumiputera* (sons of the land). Mahathir's projection of a moderate and modern Islam would shape the course of Islamic education in Malaysia. Mahathir's administration distinguished its own "moderate" Islam from a more radical or extreme Islam advocated by its political rival PAS. UMNO's broad concept of Islam and Islamic education are closely related to its developmental goals within the NEP and its successor, the New Development Policy (NDP). Malaysia's Islamic interpretation is reflective of its positive relation to the West and its acceptance of foreign investments and technology. Islamic education needs to be in line with Malay aspirations of leading the country towards Vision 2020. Religious education and values must be attuned to an Islam that is progressive and adheres to Federal government initiatives that integrate secular development policies with its promotion of Islamic projects in a plural society.

Which Islamic Education?

Mahathir rejected PAS' version of Islamic education that disparaged modern secular studies as un-Islamic and a step backward in building a progressive and globalized Malaysia. The UMNO-led government continued to educate the Malays of the existence of religious extremism and to support the efforts by the government to establish a moderate Islam that would be beneficial for both Muslims and non-Muslims in Malaysia. Mahathir explained this dichotomy by stressing on the need to seek new interpretations of the Quran and Hadith injunctions and the need to be guided by the interpretations of more contemporary scholars and experts. He differentiated how this would lead to a more wholesome understanding of Islam rather than a narrow understanding that limited Muslims to merely reading the Quran in parrot-like fashion without understanding its universal meaning, and the blind acceptance and practice of the Hadith based on the interpretations of past generations that at many instances did not suit

contemporary developments (Nair, 1997, p. 158). The Mahathir administration's moderate image of Islam was two-fold, one that affected its domestic front which was to convince the Malays that PAS' version of Islam would lead to the Malays continued failure in education and economic success as compared to the other races in the country, and the threat of losing their identity and relevance as Muslims in their own land, and on the international front.

The UMNO-led government was concerned with Islamic Secondary Education providers like the People's Secondary Religious Schools (*Sekolah Menengah Agama Rakyat* or SMARs) usually located at rural areas managed and funded by individuals, local communities or independent Islamic foundations that were closely linked to the opposition Islamic political party PAS (The Strait Times, October 16, 2001, p. A7). The SMARs originated or evolved from more traditional Islamic schools like the *pondok* which was sustained through donations from individuals, corporations, and also from low students' fees (Suzalie, 2003). These independent Islamic schools do not adhere to federal government curriculum and resist any kind of control over the SMARs administration and management. In 2009, there are 225 SMARs with 66,375 students and 4429 teachers in Malaysia where 75 of them are in Kelantan, a PAS-led state government that continue to challenge UMNO's credibility in developing and implementing Islamic education.

The Mahathir Administration acknowledged the growing threat of religious extremism in SMARs that condone controversial ideologies and practices such as *jihad* (holy war), *shahid* (martyrdom), *ta'sub* (blind loyalty), *takfir* (excommunication) and *hudud* (Islamic laws on corporal punishment governing theft, alcohol, illicit sex, and apostasy), which was creating misunderstanding among Muslims and creating uneasiness and fear among non-Muslims in

Malaysia (Hefner, 2009, p. 107). Though the SMARs are guaranteed under Section 52 of the 1996 Education Act to receive from the Education Minister a grant of \$120 for a student (Noraini & Langgulong, 2008, p.15), the UMNO-led government stopped its funding to SMARs as they were deemed closely affiliated with PAS' anti-government ideology which promoted Islamic extremism and incited hatred against the government (The New Straits Times, January 12, 2001, p.1). The government also questioned the quality of teachers, facilities, and curriculum at SMARs which it claimed to produce underperforming students and urged the parents to send them to national schools (The News Strait Times, December 13, 2002, p. 4).

Another type of religious secondary schools is the state secondary religious schools or *Sekolah Menengah Agama Negeri* (SMAN) administered under the various state governments through their respective *Majlis Agama Islam* (Islamic Religious Councils). These SMANs are guaranteed of their independence from the federal government under Article 12(2) of the Federal Constitution of Malaysia where the state has the authority and jurisdiction to establish, assist and manage religious schools (Bajunid, 2008, pp.155-156). The nine states under the Malay *sultans* (royalty) are also independent from each other in terms of planning and designing its own Islamic education system and curriculum. As a result, there has been no uniformity on the type of Islamic education that should be administered and taught to students at the state level. This legal immunity from UMNO-led government interference in opposition-led states like Kelantan and Kedah with strong heritage in Islamic education from the *pondok* era allowed the opposition party, PAS to develop and fund Islamic education through state-monitored educational foundation such as Islamic Foundation of Kelantan (*Yayasan Islam Kelantan* or YIK) according to the socio-political development in these rural Malay-majority states (Abdullah Alwi Hassan, 1980, p. 207).

The Homogenization of Islamic Education Under the Federal Government

The federal government's termination of the financial aid to SMARs to gradually be absorbed into the mainstream educational system was in accordance with Malaysia's educational and national development plans of economic development and national unity. The federal government envisioned a standardized and unified modern Islamic education would lead to the awakening of Malay nationalism and competitiveness to narrow the income gap between the Malays and other ethnic groups (Guan, 2006, p. 230; Nelson, 2008, p. 190). UMNO's call for a comprehensive review on Islamic education at all grade levels and the implementation of national curriculum in all Islamic schools (Utusan on-line, June 23, 2001) was to ensure an UMNO-styled Islamic culture would give more prominence in shaping and rediscovering a modern and progressive Malay identity that addressed the inevitable educational and capitalist structure of local and global markets and trends. Smart partnership, incentives, twinning programs and cost sharing in training, and research and development (R&D) has helped the government towards achieving its educational goals. Malaysia's goal to become a regional educational hub was a major thrust in Vision 2020, as mentioned in the National Higher Education Strategic Plan released in August 2007 (Steiner-Khamsi & Waldow, 2012, p.171). PAS adoption of exclusiveness and introversion led to its rejection of Mahathir's government policies that attracted education, technology and economic growth which it claimed further alienated Islamic education from its traditional roots (Pathmanathan & Lazarus, 1984). The Mahathir Administration was gradually shifting the power of authority and monopolization enjoyed by the ulama (religious teachers) and their traditional religious institutions to a more Federal-monitored centralized Islamic education and institutions which though deemed anti-democratic, and thus, non-developmental but yet construed as a necessary evil to bring

uniformity and clarity to Islamic education for the sake of Malay Muslim progress in light of a broader national agenda of nation building.

The formalization of the administration and curricula of Islamic education through the process of centralization under the Ministry of Education (MOE) was firmly established with the control of all content and discourse of Islamic education insofar as textbooks used in schools are those approved by the MOE (Ishak, 1995, p.179). As an ongoing effort by the Federal government to systemize and coordinate Islamic education, the MOE established the Religious Education Division or *Bahagian Pendidikan Islam* (BPI) in 1983. The BPI was to elevate Islamic education to a “respectable status within the broad spectrum of educational policy in Malaysia (Ahmad Fauzi, 2010, p. 29). As a result, the MOE under the Federal government took over the management and administration of State Islamic Schools or *Sekolah Agama Negeri* (SAN) and the People’s Religious Schools or *Sekolah Agama Rakyat* (SAR). The government began a nationwide registration exercise to standardize these schools as fully-aided government religious schools or *Sekolah Agama Bantuan Kerajaan* (SABK) to ensure the uniformity of Islamic education, (Hishammuddin, 2007).

The Federal-funded Islamic education comes in the form of the teaching of Islamic Education as a subject in national schools and the introduction of religious stream in national schools with value-added curriculum that incorporates modern arts and sciences. As a result, Islamic education was incorporated as a core subject in the national secondary school curriculum, whereas, students who opted for Islamic studies like the Quran, Hadith and Islamic Law as electives were classified under the religious stream (Ministry of Education Malaysia (MOE), 2001). This was a strong indication by the government to meet the growing concern by Muslim parents of secular knowledge infiltrating Muslim students in national schools. The

popularity of religious stream increased as there were 1966 religious stream classes in 2006 (Kementerian Pelajaran Malaysia (KPM), 2006).

Other than religious streams in national schools, the government continued to cater for Muslim education by establishing the National Islamic Secondary Religious School or *Sekolah Menengah Kebangsaan Agama* (SMKA) that initially offered Islamic Religious Studies and Arabic Studies to prepare students for vocations limited to Islamic affairs. Eventually, the government decided to expand the job prospects of these students by incorporating science and technology related subjects to enhance its curriculum to suit contemporary developments (Ministry of Education, Malaysia (MOE), 2001). The MOE through its Islamic Education Division (BPI) oversees and manages the Islamic education policy and curriculum the National Islamic Secondary Religious School or *Sekolah Menengah Kebangsaan Agama* (SMKA) who were formerly *Sekolah Menengah Agama Rakyat* (SMAR) or *Sekolah Menengah Agama Negeri* (SMAN), and the Federal Secondary Religious Schools or *Sekolah Menengah Agama Persekutuan* (SMAP). In 2007, there were 55 National Islamic Secondary Religious School (SMKA), where most of them were fully residential schools (Sua, 2012).

According to the MOE, as of January 31, 2012, there are 1461 religious classes being conducted in 56 SMKA schools, and 1842 classes in 142 SABK schools which show the SMAR and the SMAN are in favor of the federal government's co-option process. Other than addressing PAS' influence on rural Malay-Muslims, the federal government under UMNO, continued to expand its influence on Malay development, especially among urban Malay-Muslim middle class students. The growing concern on social ills and moral decadence among urban Malay-Muslim youths was the perfect opportunity to further endorse a federal-approved Islamic education catered for more affluent Malays. The federal government's liberalization of private education

under the 1996 Education Act, allowed for the establishment of Private Secondary Religious Schools or *Sekolah Menengah Agama Swasta* (SMAS) which were registered with the Ministry of Education. These schools imposed higher fees and offered high quality education and infrastructure for the growing Islamic-conscious urban middle-class Muslim children (Ahmad Fauzi, 2010, p. 46). The SMAS represent a more corporate and professional image which gave these parents the assurance of a quality education that would prepare their children for college entrance examinations and eventually lead to tertiary education locally and abroad (Hefner, 2009, p. 121).

The 1996 Education Act empowered the MOE through its Textbook Division to institute procedures and regulations that would control all publication of Islamic education textbook under the federal government's tight control. The government's official curriculum that encompasses SMAR, SMAN and SMAS under the Ministry of Education defines what constitutes as "official knowledge" in producing good, loyal citizens that appreciate the government's efforts to develop the nation and its people (Brown, 2005, p. 10). The Ninth Malaysia Plan (2006-2010) sealed the government's endorsement of a homogeneous interpretation of Islam that is in line with government policy and its subtle indoctrination of UMNO's political aspirations to be the sole champion of the Malays and to ensure Malay development and hegemony.

Mahathir's "political" Islam was specifically designed to validate a singular approach that promotes the "right" Islam that is progress-oriented and in positive relation to the West through its openness and acceptance to Western progress and development, especially in foreign investment and technology (Nair, 1997, p. 91). Mahathir's "political" Islam was sanctioned and acknowledged by both the OIC and the West an exemplary of a modernist and reformist Islamic

image that is in harmony with global leadership and developments. Mahathir envisioned Malaysia as a model of a highly committed modern and industrialized country with an Islamic tradition yet with a secular administration and commonalities in global outlook and perceptions (Nair, 1997, p. 97). In the wake of Mahathir's philosophy, there arises the need to develop a modern and well-informed Malay Muslim society that meets the aspiration and goals of Vision 2020. Islamic education in Malaysia has always been tied to the indigenous Malay, referred as "bumiputra" (son of the land) and any move to develop the Malays has a significant effect on the development and practice of Islamic education. Mahathir realized that for Vision 2020 to succeed, he needed to instill a moderate Islam to Malay development and progress that would encourage a Malay-Islamic work ethic that might empower the indigenous Malay to a higher level of competitiveness locally and globally without compromising Islamic ethics and values (Nair, 1997, p. 100).

The Federal government's efforts to coordinate and reform the religious schools through the establishment of the Advisory Council for the Coordination of Islamic Education was hampered by the limitations of its power, lack of cooperation from the state religious authorities, and the provision in the Constitution that classifies religion as a state matter which does not give it the legal status to empower and to enforce its recommendations in state religious affairs (Tamuri, 2008, p. 161). In 2000, the MOE introduced the *Sijil Tinggi Agama Malaysia* (STAM) or Malaysian Higher Religious Certificate to centralize Islamic education curriculum and examinations. This move was to ensure students from religious secondary schools and national secondary schools have equal opportunity to enroll in local institutions of higher learning such as the International Islamic University of Malaysia (IIUM) and the Islamic Science University of Malaysia (ISUM). The MOE also paves the way for successful students in STAM to further their

studies abroad, especially in Middle Eastern universities, and to enter the MOE workforce serving as religious teachers (Tamuri, 2008, p. 159).

The challenge of Vision 2020 was to transform the indigenous Malay Muslims away from a distinct “Islamic education” that favor spiritual knowledge and rejects modernization as a challenge to their faith. Mahathir envisioned Islamic education as a platform to elevate the Malay Muslims to engage in Western technology and progress in order to compete with the local Chinese and the global market (Nair, 1997, p. 116). In Malaysia, Islamic education has taken a political form as it could only be seen based on the intra-race feud between PAS and UMNO, and the reassertion of *Ketuanan Melayu* (Malay Supremacy) through religious classes and religious-oriented schools. Islamic education is seen as promoting Malay leadership in dealing with other ethnic and religious groups. The Government’s centralization and control of Islamic education has been solely justified under the guise of national unity, but the fact of the matter is, Islamic education has been continuously legitimized as a symbol of Malay identity through the racialization of Islam as defined by the UMNO-led government. The UMNO-led government has fully used the Islamic resurgence in the 1970s by taking control of Islamic education to counter PAS’ political challenge and responding to the Islamic-consciousness of Malay middle-class to garner support for UMNO’s continued power and influence in urban areas.

While Malaysia prides itself in being a plural society par excellence, the UMNO-led government’s current stand on Islamic education as a subject per se, the emphasis is still on homogenization and uniformity as Malaysia has always insisted that Islam cannot be separated from Muslim education, especially since it is the root of Muslims’ “Muslimness” as it composes not only their spiritual and moral compass, but their identity as a Malay and Malay progress. As a result, there is a pressing need for Islamic education to be modulated by political influence and

decisions that would promote a form of integration of secular and religious knowledge that would lead to higher ideals of education and preparing them for plural encounters in the contemporary world.

CHAPTER 4. RESEARCH METHODOLOGY

Introduction

This chapter explains the research methodologies used in this study, with emphasis on laying out the research design and the data collection process through the use of questionnaire, classroom observation, and interview methods. It also provides the justification for the particular research methods in undertaking this research, as well as the necessary steps followed in designing this work. In this study, it was crucial to use multiple methods in order to collect sufficient data (Bell, 2010). This chapter explains the administration of data collection and some ethical considerations made in the analysis of the research study.

Definition and Purpose of Research

According to Drew et al. (2008, p. 4) research is “a systematic way of asking questions, a systematic method of inquiry” which will give more clarity to the researcher on the problem, issue or topic investigated. Creswell (2005, p.3) states that through this repeated steps of collecting and analyzing data or information, we will “...increase our understanding of a topic or issue.” McMillan & Schumacher (1984, p. 4) defines research as “ a scientific inquiry and a systematic process of collecting and analyzing information or data for a certain purpose.”

After understanding the definition of research then we need to justify the purpose of research or its value to the study. Therefore, research is seen as a tool to gather valuable information through “...the application of the scientific approach to the study of a problem. It is a way to acquire dependable and useful information” (Ary, Jacobs & Razavieh, 1979, p. 20). Wiersma (1980, p. 3) states that research conducted through a scientific process, functions in advancing knowledge, improving practices and/or solving problems. My personal favorite in why we do what we do in the field of research is based on Best and Kahn’s (2005, p.17)

definition and purpose of research which point out the advantages of research could lead to expansion of theories, principles and generalizations:

“...the systematic and objective analysis and recording of controlled observations that may lead to the development of generalizations, principles, or theories, resulting in prediction and possibly ultimate control of events.”

Based on the above, research is perceived as formal and organized with a systematic and methodical way of investigating which may lead to the development and further enhancement of human capacity in acknowledging, understanding and solving problems and issues.

Educational Research and its Implication on Education

Educational Research is research related to issues and problems of education and how they are investigated (Asher, 1976, p.12). The importance of educational research is that through its findings will bring reforms and strengthen understanding among teachers, policy makers and educational designers towards a more pragmatic approach to actualizing education. Bassey (1999) stated that educational research aims at:

“...informing educational judgments and decisions in order to improve educational action. This is the kind of value-laden research that should have immediate relevance to teachers and policy makers, and is itself educational because of its stated intention to ‘inform’. It is the kind of research in education that is carried out by educationists”
(cited in Moore, 2013, p.8).

Educational research has a significant effect on the philosophy of education and its objectives as it contributes the improvement of educational system and practice (Borg & Gall, 1989, pp.4-6). Educational research if conducted effectively, not only will develop and enhance the effectiveness and quality of educational systems, but will also be cost-effective in the administration of an educational system (Asher, 1976, p. 12). The issues raised in the research enable policymakers, administrators and school boards to avoid wasting millions of dollars and time in developing educational system that will further create gaps and inconsistency in

harmonizing teaching with realistic and achievable learning goals. In the absence of proper educational research, many educational programs were short-lived or did not produce the intended value for money in terms of government spending. According to Creswell (2005), educational research contributes to new ideas and methodology in educational practice that is crucial in broadening teachers or educators' perspectives to plan, implement and apply better pedagogy and more conducive educational settings for students.

Based on the research questions, there are a variety of research methods or ways to collect and analyze data through reliable and trustworthy procedures, namely, quantitative, qualitative and mixed method designs that will be further elaborated in the research design explanation.

Research Design or Methodology

According to Leedy (1993) the nature of the data dictates the methodology. He simply states that a quantitative method is used when the data is numerical, and if the data is verbal than a qualitative method is used. Leedy was aware of the exception to this dichotomy when he mentioned a third alternative in the form of a triangulation used in mixed method design. Hence, a research design is choosing and constructing the several steps in collecting, analyzing and reporting quantitative and qualitative research. In general there are three types of research design: quantitative research design, qualitative research design and mixed method or combined quantitative/qualitative design (Creswell, 2005, p. 597). The major differences in quantitative and qualitative methods are that quantitative research design applies to specific, narrow questions in order to gather measurable and observable data based on selected variables depending upon very specific statements of purpose, research questions or hypotheses; whereas

qualitative research design involves general and broad data which usually gives more in depth understanding of participants' experiences (Creswell, 2005, p. 46).

The third approach to research is the mixed methods design where it combines both the quantitative and the qualitative designs. It can be defined as “the collection or analysis of both quantitative and qualitative data in a single study in which the data are collected concurrently or sequentially, are given a priority, and involve the integration of data at one or more stages in the process of research” (Creswell, Plano Clark, Gutmann, & Hanson, 2003, p. 212). This integration of quantitative and qualitative data in a study may further enrich researchers' results as opposed to one form of data acquired based on quantitative or qualitative approach (Brewer & Hunter, 1989; Tashakkori & Teddlie, 1998). This method has gained more prominent, especially in the social sciences, and may be considered a legitimate, stand-alone research design (Creswell, 2002, 2003; Tashakkori and Teddlie, 1998, 2003).

In this research study, I adopted a mixed method approach as I conducted a survey (questionnaire) and followed up with classroom observations and open-ended semi-structured interviews. This was more pragmatic in the sense of obtaining multiple views based on biased and unbiased feedbacks using questionnaires, classroom observations and semi-structured interviews. I applied this design because the initial quantitative data and results only provided a general picture of the research problem which warranted for the use of qualitative data collection which gave more analysis in refining, extending, or explaining the initial quantitative results. I used the triangulation design, since it is the most common mixed method research (Creswell & Plano, 2007). The triangulation design was used “to obtain different but complementary data on the same topic” (Morse, 1991, p. 122). This gave me a better understanding in addressing or answering the research questions, as opposed to one type of research (qualitative or quantitative).

I triangulated or converged the data in a single study by using a combination of survey, observation and semi-structured interviews to provide a more comprehensive understanding of the practice of integrating secular and religious sciences in Islamic secondary religious schools in Malaysia. With the mixed method approach, I did not only use the quantitative data (questionnaire) to assess the frequency and magnitude of trends in using an integrated approach to Islamic education, but also used the qualitative approach (classroom observation and semi-structured interviews) to have multiple perspectives on the research topic thus achieving a nuanced and complex picture on the trends in teaching an integrated model among Islamic secondary religious school teachers. This combination of data is a powerful mix (Miles & Huberman, 1994, p. 42) and would lead to the development of a complex picture of social phenomenon (Greene & Caracelli, 1997, p. 7)

In this study, I used questionnaire (quantitative method) for seeking answers to the research questions, which focused on the general perception of teachers on the integration of both religious and secular knowledge. The use of survey research is quite common in quantitative research and I used this method because it is a systematic collection of information from participants to effectively measure the characteristics, attitudes and perception of a sample to a population for the purpose of predicting and/or understanding a general behavior of the population of interest (Tull and Hawkins, 2003, p. 96). According to Creswell (2005, p. 354) survey methods are useful in evaluating certain programs, policies or system for future action.

This was followed up by qualitative method using classroom observation and semi-structured interviews with a selected small group of teachers. This study also included semi-structured interviews (qualitative method) with the heads of religious departments at both the State Education level and at the Federal level, the Ministry of Education, as well as Muslim

scholars who are specialized in the concept of integration of knowledge. I selected the samples (participants) based on purposive sampling based on the purpose of the research study rather than random sampling (Patton, 1990, p. 109). I identified the heads of religious departments from the official departmental websites and contacted their secretaries for interview appointment. I followed up and personally called each of the heads of departments to schedule their availability for the interview sessions. Then I sent e-mails to each heads of religious departments confirming the date, time and venue for interview. As for selection of Islamic scholars, I was fortunate to have the acquaintance of Professor Wan Mohd Nor, an Islamic scholar who visited his daughter in 2012 at the University of Wisconsin, Madison. I used snowball sampling because it involved identifying participants or “cases of interest from people who know people who know people who know what cases are information-rich, that is, good examples for study, good interview subjects” (Patton, 1990, p. 182). I knew Professor Wan worked with a network of Islamic scholars and would be gracious enough to refer me to other Islamic scholars. Then I followed up with telephone calls and emails to confirm the date, time and venue for interviews. At the end of every interview, I was referred to other Islamic scholars but due to time constraints I managed to interview seven scholars. I interviewed this group of participants to enable me to explore in-depth insight and understanding about the integration of both religious sciences and secular sciences in Muslim education, as well as, participants’ pragmatic views on integration based on their experiences in their field of work.

I used this mixed method design as it not only gave insights into teachers’ perceptions, understandings and practices of integration in classroom, but also yielded a wide array of perceptions, ideas and insights on an integrated approach to education among heads of religious affairs from the Melaka State Education Department, the Ministry of Education, Malaysia, and

Islamic scholars residing in Malaysia. I used all the data using quantitative and qualitative methods from the three different group (participants) to enrich the data that helped infer the triangulation design to explain more fully the richness and complexity of the issues (the practice of dualism of knowledge and the efforts of integrating knowledge) being examined in this study. My purpose in using mixed method or to triangulate the data was to show convergence, inconsistencies and complementary results that could contribute to the solution of the research problem. This allows me to crosscheck my findings against my research questions.

Research Questions

Research questions are necessary before conducting any kind of research whether it is qualitative, quantitative or mixed method as they narrow the purpose of research through specific questions researchers seek to answer (Creswell, 2005). As a researcher, it is important to state the purpose of your research questions. In other words, writing research questions mean asking yourself what is it about your area of interest that you want to know. The fallacy of not having clear and specified research questions would lead to a greater risk of your research to be unfocused and diverting from its purpose. This could also lead to unwarranted collection of data that has little or no relationship with the research study. Hence, the need to clearly define and write research questions to ensure clarity is a serious consideration as it would guide my literature search, the type of data to collect, my analysis of the data, writing-up of the data, and finally making sure I do not side-track in unnecessary directions that could cost me valuable time and money in completing this research study.

Prior to conducting this research study, my personal experience as a secondary school teacher and presently as a lecturer at the Malay Teachers' Training Institute in Melaka, had exposed to me my own inadequacy and also of Malay Muslim teachers' in developing an

integrated approach to teaching religious and secular sciences. As a Malay Muslim myself, I was concerned about the declining standards of Malay Muslims students in grasping these subject-areas. That gap was producing two extremes: most students seemed to have tendencies that were either secular or religious, but rarely both. Hence, I began a preliminary reading of literature on integration of knowledge in Islamic education, which explored the many different approaches in integrating secular and religious sciences which gave me insights on the efforts, success and failures of implementing integration of knowledge. I also had discussions and obtained feedbacks from selected scholars in this field, especially with local scholars like professor Wan Mohd Nor Wan Daud whose name is synonymous with Islamic education reforms and integration of knowledge. I set out by talking and discuss with friends and relatives who are secondary school teachers and colleagues (lecturers at Malay Teachers' Training Institute Melaka) on the state of Islamic education in Malaysia. The opinions and suggestions from these sources helped me to identify my research area as well as a major research gap that led me to develop research objectives and research questions.

For the research study, I crafted six research questions that I wanted to see to it were feasible, clear, significant and ethical to my participants/respondents and bring clarity to my research study (Fraenkel & Wallen, 1993). I also ensured that my research questions were researchable and not abstract. I also linked my research questions to one another to show how they were related. In doing so, I developed the central argument of my dissertation. My aim was to gather from Islamic secondary religious schoolteachers, the heads of religious departments and Islamic scholars their understanding of an integrated concept of Islamic education and whether it was being practiced in classroom teaching. The following were the research questions:

1. How do teachers understand the concept of dualism of knowledge in Muslim education? How do they understand this philosophical tension and these choices?
2. How do teachers talk about the effects of dualism of knowledge on Islamic education in Malaysia, and how do they address it in their pedagogy and professional work?
3. How do teachers view the integration of knowledge in Islamic secondary religious schools? What has been successful or not in their efforts at integration, and why?
4. How do teachers integrate the theoretical and practical aspects of both religious and secular sciences in their respective areas of influence and responsibility?
5. What are the problems in an integrated curriculum faced by the Islamic secondary religious schools? Do teachers talk about these issues with their peers?
6. What are the initiatives taken by the Islamic secondary religious schools to facilitate the integration of Islamic education, and to support outcomes aligned with those imagined by the Ministry of Education in its National Education Philosophy?

These research questions provided to me the impetus in seeking valuable information and insights from three distinct respondents (Teachers, heads of religious departments and Muslim scholars) in understanding and implementing an integrated approach to Islamic education. I became interested in these three groups because they represented three aspects of education: philosophy (scholars), policy (heads of state and federal religious departments) and pedagogy (teachers and educators). I administered my research questions to these three distinct respondents/participants, as they were key to understanding the present state of Islamic education and their interaction with one another (if any) was essential in developing and implementing an integrated concept of knowledge in Islamic education.

Research Planning

To administer the research in the selected Islamic secondary religious schools, I followed the following steps:

1. I prepared a detailed research proposal explaining the method of data collection. The research design discussed in this proposal facilitated my data collection and gave me the confidence during the research study to identify the sequence and specific steps that I needed to take to complete within the stipulated time. This was crucial because of the tight schedule of teachers during school hours in Malaysia and the difficulty of making interview appointments with Heads of Islamic Religious departments, and Islamic scholars.
2. I presented my research proposal to specialists sitting in the Research Committee and explaining the purpose of my research study, and to get valuable feedback and insights on conducting it smoothly in Malaysia. I gave a comprehensive explanation to my Committee members on the following:
 - i. Being clear about the focus of the research.
 - ii. Being certain about the relation between research objectives and research method.
 - iii. Being realistic about what could be accomplished.
 - iv. Being as detailed as possible about the schedule of the research work.
 - v. Being able to analyze and evaluate the collection of data or conclusions.
3. I applied to the Institutional Review Board (IRB) for consent and approval (see Appendix 10) to conduct my research study. I adhered to all the requirements of the IRB in accordance with federal, state laws and regulations, and University of Wisconsin policies, in protecting the rights and welfare of the participants in the research study. The IRB

approved my application to conduct my three (3) months research study at the Islamic secondary religious school in Melaka, Malaysia.

4. I applied to the Economic Planning Unit (EPU) at the Prime Minister's Department for consent and approval (see appendix 11) to conduct research study in Malaysia. This was a requirement to ensure my research study did not contravene any state or federal laws, and Government policies, which could be detrimental to national security. Once approved, the EPU sent a letter informing of the EPU's approval to the Educational Planning and Research (EPRD) at the Ministry of Education.
5. I personally collected the letter of approval from the EPRD to conduct my research study in the selected Islamic secondary religious schools. It gave me access to schools and to acquire permission from school principals in conducting my research study. I wrote to the school principals about my purpose for conducting my research in their schools and attached the EPU and EPRD approval for their perusal. I also stated the date and time of my visits and assured that they would not include teachers involve in national examinations.
6. I prepared three hundred and ten (310) photocopies of questionnaires and divided them according to the five (5) Islamic secondary religious schools in Melaka whose names were kept anonymous (A, B, C, D and E) to adhere to privacy and confidentiality. The number of teachers were A: 75; B: 68; C: 60; D: 59; E: 48. I made contact with the school principals by phone to arrange for first school visit. During this visit/meeting with the principal, I explained the purpose and the importance of the research to Muslim education and development, and how this research study would contribute to further development in the future. After getting the permission from the school principals, I was asked to liaise

with the Heads of Subjects (gate keepers) to facilitate in distributing the questionnaires to all the teachers (310) in five Islamic secondary religious schools in Melaka. The Head of Subjects requested that I collect the questionnaires within seven (7) working days due to the tight schedule of the teachers where some were attending seminars, training and replacement classes. I ensured the answers were strictly confidential and I put the questionnaire with the participants' answers in an envelope provided by myself. I also ensured confidentiality by sealing the envelopes and by storing them in a safe place.

7. After seven days, I received a total of 170 completed questionnaires from the five Islamic secondary religious schools which represented only 54.8% of the total questionnaires distributed (310). I personally entered the data into a computer using the program, Statistical Package for the Social Science (SPSS) where I used a password-protected personal computer.
8. After completing the questionnaire survey part of the research study, I met with the principals and the Heads of Subjects to obtain permission to conduct classroom observations using field notes, and followed by semi-structured interview sessions. The Heads of Subject then recommended four teachers (two of science subject and two of religious subject) from the respective schools based on their potential to contribute to the research study regardless of teaching experience or educational background.
9. This was followed by open-ended semi-structured interviews with the same teachers who were participants in the classroom observation.
10. After gathering all the data from the questionnaire survey, classroom observation field notes, and semi-structured interviews, I worked out the procedure for preparing and organizing the data. Then I entered the quantitative data using the program, Statistical

Package for the Social Science (SPSS), Version 19. As for the analysis of qualitative data, I gathered all the field notes and interview sessions to get a rich data in order to develop a more detailed understanding of the research study.

Methods of Data Collection

To address the research questions, I used tools like the questionnaire survey, classroom observation and semi-structured interview. Since the use of the questionnaire by itself would not suffice in answering some of the pertinent issues, I combined other methods such as classroom observation and semi-structured interviews. This would help in obtaining sufficient data and improve the quality of the research (Denscombe 2007, p. 132; Bell, 2010, p. 102)

Questionnaire Design

Questionnaires are helpful when the research study has a large number of respondents and time is limited. A good questionnaire will help the researcher to answer the research questions and is “user friendly” and easy for participants to complete and also easy for the researcher to make a sound analysis and interpretation in addressing or answering the research questions. Furthermore, unlike face-to-face interviews, participants will be more open to answer without undue pressure as they are assured anonymity (McMillan and Schumacher, 1997, p. 29). In this research study, the questionnaire provided information of the demographic background and a general understanding of teachers on an integrated knowledge in the five Islamic religious schools in Melaka.

According to Sekaran & Bougie (2013, p.202) a questionnaire should focus on the wording, principle of measurement, and the outward appearance of the questionnaire. Denscombe (2007, p. 154) suggested that the wording of the questions should be simple and appropriate to the participant’s level; scrutinize the purpose of each question to ensure there is no

redundancy; ensuring the questions are not too lengthy, and also to avoid questions that are ambiguous, leading, which could lead to biased responses.

In this study, the questionnaire contained open-ended questions, close-ended questions, and questions using the Likert scale to collect ordinal data. According to Borg & Gall, (1989, p. 311), the Likert scale is often used to measure the opinions or attitudes of individuals. This is useful to identify the range of sensitivity and differentiation of the participants (Cohen, Manion & Morrison, 2003, p. 253).

In this study, the questionnaire was designed to obtain two types of data: teachers' demographic background and teachers' perception of integration of knowledge in Islamic secondary religious school. The teachers' questionnaire (see Appendix 5) has two sections: Section 1 and Section 2 (Part A and B). Section 1 comprises teachers' personal and professional background (gender, age, highest qualification, teaching experience, formal teacher training) and teaching workload (hours and number of subjects) in current schools, in-service training, subjects taught (religious subject only, secular subject only or both religious and secular subjects). In section 1, the respondent had to tick in the appropriate space and fill in the relevant blanks.

Section 2 covers teachers' views on the integration of knowledge and their knowledge of the national philosophy of education. Part A consists of twenty-two (22) questions using the Likert scale, and part B of three (3) open-ended questionnaire where the teachers voluntarily elaborated their views about the concept of integration of knowledge, whether it was significant in creating a balanced growth for Muslim education, and how they practiced it in the classroom environment. I developed the Likert scale with a five possible score ranges from one to five with higher scores indicating a greater intent to participate. Each score represented the responses in

the rating scale: 5=Strongly Agree (SA); 4=Agree (A); 3=Undecided (U); 2=Disagree (D), and 1=Strongly Disagree (SD)

My questionnaire was based on the rich sources that I mentioned earlier in developing my research questions. This questionnaire was not developed to obtain from the participants a detailed or in-depth view, but to obtain a sense of the general understanding of the topic among teachers in Islamic secondary religious school. I used a Participation Information sheet as a cover (introduction) attached to the questionnaire that explained my role as a researcher, the aims and the important of this research, the benefits of the research findings and the assurance of the confidentiality of the participant in the research. This Participation Information sheet eased the cooperation of participants while minimizing the bias in this study.

Validity of Instrument

The validity of a test is “the extent to which a test measures what it purports to measure” (Tuckman, 1988, p.175). In this study, I developed instruments based on the specific literature on integration of knowledge in Islamic education. The instruments were carefully selected to reveal the extent of teachers’ knowledge, understanding and actual teaching using an integrated approach in classroom. I began by reviewing my questionnaire on its clarity and appropriateness to my research questions through feedback from Islamic scholars and lecturers at Teachers Training Institute in Melaka.

Since the questionnaire was targeted at Malay teachers who were more comfortable answering in the Malay language rather than English, another important consideration was the use of back- translation. I translated the questionnaire from English to the Malay Language (see Appendix 6), and then gave it for review to a lecturer specialized in the Malay Language. After getting approval of its validity, I forwarded the final Malay version of the questionnaire to a

lecturer specialized both in the English and Malay Language to translate it back to English. This was important to ensure instructions and the meanings of the questions were not lost in translation. The questionnaire both the English and the Malay language versions were reviewed by experts in English and Malay Language from the Teachers' Training Institute in Melaka, and revised until the final version was established.

Reliability of Instrument

Test reliability is significant in measurement as it refers to the consistency of a test to produce the same results based on repeated testing (Saratankos, 1998, p. 83). In this study, I used the SPSS Version 19 to test the internal reliability of each item in my questionnaire. I used Cronbach's Alpha to examine and identify the reliability and internal consistency of the instruments (Field, 2009). The reliability of the questionnaire was investigated by using the Cronbach's Alpha equation where the coefficient of a scale should be above 0.7 (Pallant 2010, p. 85).

I conducted a pilot study with sixty-seven (67) participants (teachers) in two (2) Islamic religious schools (excluding the five (5) schools that I chose in my actual research study), to know whether the instructions in the questionnaire were clear or were there any questions that were worded unclear or ambiguous. This pilot study also gave me valuable feedback whether there was any item that was difficult to answer. All the items in my questionnaire were above the Cronbach's Alpha value of 0.7 and the overall results of the reliability test for the questionnaire was 0.849 and I used these items in the main data collection.

Classroom Observation

Observation in an unfamiliar setting requires the investigator/observer to be wary of potential deception of the participants being observed, observer's impression management, and the potential to be marginalized (Hammersley & Atkinson, 1995). I conducted classroom observations for two weeks in each of the five Islamic secondary religious schools from February to middle of April 2013. I was in each school from the start to the end of the school day to build rapport with teachers and students for them to gain familiarity with my presence. Prior to conducting classroom observation, I was already given the selected teachers' teaching schedules by the Heads of Subject (gate keepers) from the respective Islamic secondary religious schools. Then I met personally with each of the selected teachers (2 from religious subjects and two from secular subjects) to inform them that I would enter their classroom to observe their teaching a few times in the next two weeks.

Initially, they were nervous and uncomfortable to have someone observing their every move in the classroom as they thought that they were being evaluated on their job performance. I quickly reiterated the purpose of my study was for academic purpose (PhD dissertation) only and there was no fear of assessing or reporting teachers' performance to anyone or anywhere. To ensure that the classroom observation stayed as natural as possible, I also informed them that there should be no formal introduction either from the teacher or the researcher and just continue with their usual teaching. During the classroom observation, I sat at the back corner of the classroom so that I did not interrupt the classroom activities and kept my presence insignificant so that it did not have a bearing on how the teacher taught and interacted in the classroom. This became easier after I continued to observe the classroom for a few times and my presence became familiar to the teacher and the students. In classroom observations, I focused on the

teachers' practice of integration between religious and secular sciences. I used a notebook to write descriptive field notes during my observation of the teacher's instructional practices. My classroom observations yielded relevant information on the elements and implementation of integration in classroom teaching and activities that were relevant to my research questions.

Semi-Structured Interview

Interviews were conducted with selected teachers from Islamic secondary religious schools, heads of religious department (state and federal level) and Islamic scholars. This study used semi-structured interviews, which required asking open-ended questions and wherever necessary, probes were used to get a more detailed response if deemed appropriate by the interviewer (Gillham, 2005, p. 70) on the issues being explored in this study. I used semi-structured interviews with teachers, heads of religious departments, and Muslim scholars specialized in contemporary Islamic knowledge, to yield a more detailed understanding of participants' experiences (Creswell, 2005, p. 46). My main reason to use semi-structured interviews was to focus on what the respondents wanted to tell me as I allowed them to "be the experts and inform the research," rather than focusing on what I wanted to learn from their experience based on a set of questions in hand (Leech, 2002, p. 667). As a result, I was able to create a more comfortable atmosphere for them, which enabled me to have a better understanding of their educational philosophies, beliefs, values and their teaching/instructional choices in the classroom. I ensured the time and location of interviews was agreeable to the respondents and would not in any way be a hindrance to the interviewing process or their daily work.

The semi-structured interviews did not take more than sixty minutes. They were conducted during or after-school hours at the respective school premises. Interviews with

teachers were conducted in the reading room, library or any suitable room that will be convenient for the participants. Interviews with Islamic scholars were held at their respective offices during working hours (9.00 am to 5.00 pm). The participants were audio-recorded through the entire interview, and all details were transcribed.

The participants were given a copy of the transcription to ensure accuracy. If there were any discrepancies, the participant had the opportunity to amend, edit or add to the transcription. The names of all institutions and participants were replaced with pseudonyms. Participants were not subjected to questions that would require highly sensitive information or responses that might put the participants in jeopardy professionally or personally. Each participant had the final say on what information should be included or omitted from the study. All audio-recordings, including field notes, interview materials were kept in the privacy of my house in a locked box. All recordings of classroom observation and interview were saved on a password-protected computer/laptop.

Audio-recordings were used for individual interviews to document and code participants' response. Audio-recordings of interviews were solely for the use of the researcher and the Principal Investigator (P.I). Audio-recordings of interviews were used for transcription purpose by the researcher, and only a copy of the audio-recording's transcript was given to the participants for verification. The recordings were stored in a password-protected computer/laptop and could only be accessed by the researcher or the P.I. The recordings will be kept confidential for a period of five (5) years, which then they will be destroyed.

In my study, I used important data collection tools like questionnaire forms, classroom observation's note-taking and field notes, and audio-recording and interview transcripts. These tools were used to collect information on the current status quo of teachers, heads of religious

departments and scholars on their understandings and insights into the national education system and its policies, their understandings and awareness of a dualist education practice, their understandings of Islamic philosophy of education and practice, and their perceptions and understandings of an integrated education system for Muslim education in Malaysia.

Data Analysis

Data analysis is one of the major components in research design. There are a few specific procedures used in data analysis whether in quantitative or qualitative research. According to Creswell (2005), “Analysis involves preparing your data for analysis, running the analysis, reporting results and discussing them” (p. 174). These data were gathered, processed and analyzed to facilitate interpretation in order to answer the research questions. In my research study, the data analysis described the population and identified significant findings that led to conclusions and recommendations in addressing the research questions and the overarching question of the understanding and practice of integration of knowledge in Islamic secondary religious schools.

Quantitative Data Analysis

The first step in quantitative data analysis is to organize the data, which helps in ensuring the researcher is efficient and aware of the data in his/her possession. This is also to ensure the researcher stays on course to the schedule of the research study. In this research study, I prepared manually a codebook, the type of scores to use, a method of scoring the data, and also selected an appropriate computer program to input the data for analysis.

I entered 170 questionnaires into the Statistical Program for Social Sciences (SPSS) Version 19 database. In order to enter the data from questionnaires, I assigned a numerical code for each close-ended answer. As for the open-ended questions, first, I developed categories based

on the range of responses, and then assigned a numerical code for each category. After entering the data, I analyzed the data using descriptive statistics in the SPSS. This allowed for frequency tables to generate frequency and valid percent of answers for each question item.

Qualitative Data Analysis

In qualitative research, the data analysis is about “working with the data, organizing them, breaking them into manageable units, coding them, synthesizing them, and searching for patterns (Bogdan & Bilken, 2007, p. 147) or summarized as data reduction, data display, and deriving conclusion and verification (Miles & Huberman, 1994). According to Creswell (2005), “Analyzing qualitative data requires understanding how to make sense of text and images so that you can form answers to your research questions (p. 230). Since qualitative inquiry deals with naturalistic environment and participants (Patton, 2010), as a researcher I made sure that data collection, its management and analysis operate in unison and simultaneously in the duration of my research study (Creswell, 2007; Merriam, 2009).

i. Organize the Data

According to Creswell (2013), data analysis begins with the creation and organization of files for data. I collected the data from classroom observation and interviews and organize them into file folders, firstly by participant and site, and then followed with types of data: field notes or transcriptions.

ii. Transcribe Data

I began transcribing by reading fieldnotes (classroom observation) and listening to audiotape recording (interviews). Then I converted the audiotape recording and field notes into text data. Then I made hard copies of the data.

iii. Code the Data

Before coding the data, and breaking the data into parts, I began to read the transcripts in their entirety several times to get the finer details which allowed me to have a better overall understanding of the interview (Agar, 1980). Then, I began to write memos which were short phrases , ideas, concepts, or hunches that occurred to me which I wrote in the margins of the typed texts (fieldnotes and transcriptions). I then examined each text closely for patterns related to my research questions to capture the comprehensive understanding of the participants which helped me to develop themes. Finally, this process allowed me to represent the meaningful views of the participants in this research study.

Ethical Consideration of Human Subjects

In this study, the approval to conduct research was obtained from the dissertation Advising Committee and the Institutional Review Board (IRB), University of Wisconsin, Madison. To conduct my research in Malaysia, I had to obtain further consent and approval from the Economic Planning Unit (EPU) at the Prime Minister's Office to get clearance for national security concerns, and the Education Planning and Research Division (EPRD), Ministry of Education, Malaysia for access to research sites (schools). All fieldwork procedures commenced after obtaining these approvals.

The IRB ensures the protection of rights of participants in research study is of paramount importance. As a researcher, I respected these rights to ensure all information (data) collected was freely acquired without duress and with full cooperation from the participants. Some of the guidelines before the participants participate in a research study were as follows:

- i. Researcher is obligated to inform in detail the purpose and aim of the study.
- ii. Researcher is obligated to inform in detail the use of the results of the study.

- iii. Researcher is obligated to inform the likely social consequences of the research study in the participants' lives.
- iv. Researcher is obligated to inform the participants their right to refuse participation, and for participants their right to withdraw any time from the research study.
- v. Researcher is obligated to inform the participants that their anonymity is well protected and guaranteed to ensure no threat to their personal and professional lives.

Prior to participation in this research study, I prepared and distributed a Participant Information Sheet and a Participant Consent Form to each participant in my research study (Streubert & Carpenter, 2011). The written Participant Information Sheet informs the participants about the purpose of research, what their participation will involve, the assurance of confidentiality, and provides contact information of university officials should the participants have concerns or questions. To further ensure their understanding of their rights, I explained in person their rights to participate or withdraw prior to giving them the Participant Consent Form, acknowledging their full understanding of their responsibility in this research study. Only after careful communication were participants allowed to sign the Participant Consent Form.

As a researcher, it was equally important for me to respect the site (schools) and their unique administrative procedures and priorities. Apart from the approval from the EPU and EPRD I ensured that I obtained permission from the School Principals before entering the respective schools. I viewed myself as a "guest" and took great considerations to not disrupt the teaching schedules of teachers and to seek teachers' permission, especially in classroom observation and interviews.

Summary

This chapter identified how I developed research questions, population sample, and methods of data collection. This chapter also identified the essentiality of questionnaire, classroom observation and interviews to get a richer data on the research study. It also elaborated on the designing of these methods as well as on how they were administered. Finally, this chapter gave details on data analysis and the importance of some ethical considerations in conducting research.

CHAPTER 5. RESULTS AND DISCUSSION

The purpose of this study is to explore the understanding of three significant groups of people in the education field: the teachers, the scholars and the heads of the religious department from the federal and state level. This chapter presents the results of both the questionnaire and the interviews. The questionnaire represents the views of 170 participants from five Islamic secondary religious schools from three types of schools (SMKA, SBPI and SABK) in Melaka, Malaysia. The questionnaire has two sections, where Section 1 with eight questions presents the demographic profile of the teachers, whereas Section 2 comprises of 22 items using a Likert Scale and three open-ended questions (see Appendix 5).

Interviews were conducted with twenty teachers representing the five schools, seven scholars and three Heads of Departments from the Federal and State Islamic Religious Division. The teachers interviewed included ten from religious sciences and another ten from secular sciences. The scholars were selected based on their experience and research in dualism and integration of knowledge. The heads of religious departments were selected based on their authority, management and administration of Islamic education at the Federal and State level.

Background of Schools

Five Islamic secondary religious schools in Melaka, Malaysia are involved in this study. These schools were selected because they have a 100% Malay Muslim population. The names of the respective schools are not disclosed to ensure privacy and confidentiality. There are three types of schools: *Sekolah Menengah Kebangsaan Agama* (SMKA) or The National Religious Secondary School, *Sekolah Berasrama Penuh Integrasi* (SBPI) or the Boarding School for Integrated Stream and *Sekolah Agama Bantuan Kerajaan* (SABK) or the Government-aided Religious School. Among the schools, schools A and B represent SMKA, school C represent

SBPI and school D and E represent SABK in Melaka, Malaysia. Schools A, B, C, D and E are under the administration of the Ministry of Education Malaysia (MOE) following the national religious curriculum.

The SMKA only has the religious stream with a combination of religious subjects (*Quran and Sunnah*, Arabic language, and *Shariah*) in addition to secular subjects including Science, Chemistry, Biology, Physics, Additional Mathematics, Geography, Information Technology, and Languages. The SABK (schools D and E) also has only the religious stream with a combination of religious and secular subjects and has with its own pool of teachers teaching *Dinniyah* or religious subjects and continues to maintain its religious curriculum preparing the students for the middle school religious certificate or *Sijil Menengah Ugama* (SMU) and the higher religious certificate or *Sijil Tinggi Agama* (STAM) through the State Religious Department (Melaka State Religious Department). The Minister of Education, Malaysia (MOE) administers and supports these schools (D and E) by supplying them with teachers specialized in the field of secular sciences to prepare them for the national examination. As for the SBPI, the use of the “integrated” curriculum reflects on in its uniqueness of having three different streams under its wing. It has three different groups of students studying separately in the religious stream, science stream and the technical stream. All streams follow the Federal or national curriculum.

Quantitative Analysis

Reliability

The questionnaire for the pilot study on the integration of knowledge was administered to 67 teachers in three other religious schools in Melaka, Malaysia (which are not included in the sample). In order to ensure the reliability of the questionnaire, the data from the pilot study was analyzed using Reliability Analysis in SPSS to obtain a Cronbach’s Alpha value. Cronbach’s

Alpha is used to measure the internal consistency. According to Cronk (2008), item-total correlations greater than 0.7 are considered desirable and those less than 0.3 are considered weak.

All the 22 items from the pilot study were analyzed and the average of the Cronbach's Alpha value for the 22 items was 0.849. After I collected 170 questionnaires of my real sample, I calculated the Cronbach's Alpha again and divided the 22 items on a more specific construct. I divided the 22 items into 7 constructs: National Education Philosophy, Category of Knowledge, Dualist Education, Integration of Knowledge, Training, Schools and MOE Support and Religious Schools (Table 5.1). After analyzing the Cronbach's Alpha, I decided to choose only two constructs that have a higher number of Cronbach's Alpha; how the teachers viewed Integration of Knowledge (reliability coefficient was 0.823) and how teachers viewed the Training needs on integration of knowledge (reliability coefficient is 0.808).

Table 5.1: Cronbach's Alpha

Construct	Items	Number of Items	Cronbach's Alpha (Real Sample)
National Education Philosophy	B1, B22	2	0.565
Category of Knowledge	B2, B3	2	0.401
Dualist Education	B4, B5, B8	3	0.630
Integration of Knowledge	B6, B7, B9, B10, B11, B12	6	0.823*
Training	B13, B14	2	0.808*
School and MOE Support	B15, B16, B21	3	0.562
Religious Schools	B17, B18, B19, B20	4	0.502
	All items	22	0.833

*Used for a one-way analysis of variance (ANOVA).

Since, all the constructs except for the Integration of Knowledge and Training constructs had below 0.7 value of Cronbach's Alpha (Table 5.1), all the items are presented based on the frequency and percentage to determine the teachers' choices on the item. The Likert -Scale ranges from 1=Strongly Disagree, 2=Disagree, 3=Undecided, 4=Agree and 5=Strongly Agree. As for Integration of Knowledge construct (item B6, B7, B9, B10, B11 and B12), and Training construct (B13 and B14), both are analyzed using a one-way analysis of variance (ANOVA).

Questionnaire: Distribution and Response

There were 310 questionnaires distributed to teachers from all five Islamic secondary religious schools in Melaka. From the 310 questionnaires distributed, 170 (54.8%) were returned and responded to by teachers (Table 5.2).

Table 5.2: The Distribution and Returned Questionnaires Based on Schools.

Name of Schools	Questionnaire Distributed	Returned Questionnaire	Percentage of Total
A	75	45 (60.0%)	26.5%
B	68	34 (50.0%)	20.0%
C	60	32 (53.3%)	18.8%
D	59	39 (66.1%)	22.9%
E	48	20 (41.7%)	11.8%
Total	310	170 (54.8%)	100%

Table 5.2 shows questionnaire distributed and responded from school A, B, C, D and E respectively. Based on the table, school A returned 45 (60%) of the 75 questionnaires; school B returned 34 (50.0%) of the 68 questionnaires; school C returned 32 (53.3%) of the 60 questionnaires; school D returned 39 (66.1%) of the 59 questionnaires; and school E returned 20 (41.7%) of the 48 questionnaires. Based on the 310 questionnaires distributed, school D gave the highest percentage of response (66.1%) followed by school A (60%), school C (53.3%), school B (50%) and school E (41.7%).

The table also shows the responses from the five schools based on the 170 questionnaires returned, and school A contributed the highest percentage of responses 45 (26.5%) followed by

school D with 39 (22.9%), school B with 34 (20.0%), school C with 32 (18.8%) and the lowest response obtained from school E with 20 (11.8%).

Table 5.3: The Distribution and Returned Questionnaires Based on Type of Schools

Type of School	Name of schools	Returned Questionnaire	Percentage
SMKA	A	79	46.5%
	B		
SBPI	C	32	18.8%
SABK	D	59	34.7%
	E		
Total		170	100%

Table 5.3 shows the distribution and returned questionnaires based on types of schools. School A and B (SMKA) which contributes the highest percentage of questionnaires responded 79 (46.5%), followed by SABK, Government-aided Religious School (School D and E) with 59 (34.7%) responses, and SBPI (School C) a fully residential Integrated religious school in Melaka with 32 (18.8%) responses.

Section 1: Demography

Teachers participated in this study though are from the same racial (Malay) and religious (Muslim) identity, came from differing background and experiences based on gender, age, highest qualification, field of education, formal teacher training qualification, teaching services (years), teaching experience in current school (years) and subject taught in current school (religious, secular or religious and secular). These variables are presented using frequency and percentage. From the descriptive analysis using SPSS version 20, the following are the results:

Gender of the Respondents.

Table 5.4 shows the number of teachers responded on this study based on genders according to types of schools. Almost 70% of the teachers that participate in this survey were

female teachers. They represent 116 (68.2%) from the 170 teachers in this study, and male teachers representation is 54 (31.8%).

Table 5.4: Frequencies and Percentages for Gender Based on Type of Schools

		Gender		Total
		Male	Female	
SMKA	Count	24	55	79
	% within Type of School	30.4%	69.6%	100.0%
SBPI	Count	10	22	32
	% within Type of School	31.2%	68.8%	100.0%
SABK	Count	20	39	59
	% within Type of School	33.9%	66.1%	100.0%
Total	Count	54	116	170
	% within Type of School	31.8%	68.2%	100.0%

This data reflects that the teaching profession continued to be dominated by females or female teachers because of their higher enrolment into universities and teachers' training colleges as compared to male teachers. Since majority of Malay Muslims come from humble homes in villagers, this a usual trend in Malay Muslim families living in rural areas where an ideal higher education for their daughters would naturally be the teaching profession which would make them to be the pride of the patriarchal family and also non-threatening to male suitors (marriage) as compared to those studying for professional careers such as doctors, pilots, engineers or lawyers. Another interesting observation is that male teachers were lesser because the teaching profession is not their first choice of career and seen as a female domain where education is not just about teaching but also nurturing, something related to a preconceived notion of female personality based on the Malay Muslim patriarchal society.

Age of Respondents

Table 5.5 shows the highest number of teachers are in the 41-50 old age range totaling 63 (37.1%) followed by 55(32.4%) in the 31-40 years, 32 in the 20-30(18.8%) years and 20(11.8%) in the 51-60 years. This data shows that there is a good mix of experience of under 40s with the under 60s that is represented by 87(51.2%) teachers and 83(48.8%) teachers respectively. The age of the teachers play an important role in this study because it relates to the generation gap mindset and the opportunities it presents in the school environment. The age of respondents also showed the various policy changes in education leading to differing training methods and priorities undergone by teachers in the different age range that brings a richly diverse pedagogical experience and styles.

Table 5.5: Frequencies and Percentage for the Participants' Age Based on Types of Schools

		Age			
		20-30 years	31-40 years	41-50 years	51-60 years
SMKA	Count	10	17	44	8
	% within Age	31.2%	30.9%	69.8%	40.0%
SBPI	Count	7	18	4	3
	% within Age	21.9%	32.7%	6.3%	15.0%
SABK	Count	15	20	15	9
	% within Age	46.9%	36.4%	23.8%	45.0%
Total	Count	32	55	63	20
	% within Age	100.0%	100.0%	100.0%	100.0%

Education and Professional Qualifications

Table 5.6 shows the highest education attained by teachers in the three types of Islamic secondary religious schools. The educational level includes the Higher School Certificate (HSC) or *Sijil Tinggi Pelajaran Malaysia* (STPM), Bachelor's degree and Master's degree. The table shows that out of 170 teachers, 156 (91.8%) have a Bachelor's degree, followed by 12 (7.1%) with Master's degree, and 2 (1.2%) possess STPM.

Table 5.6: Frequencies and Percentage on Participants Education and Professional Qualifications.

		Highest Education			Total	
		STPM	Bachelor Degree	Master		
Type of School	SMKA	Count	2	71	6	79
		% within Type of School	2.5%	89.9%	7.6%	100.0%
	SBPI	Count	0	30	2	32
		% within Type of School	0.0%	93.8%	6.2%	100.0%
Total	SABK	Count	0	55	4	59
		% within Type of School	0.0%	93.2%	6.8%	100.0%
		Count	2	156	12	170
		% within Type of School	1.2%	91.8%	7.1%	100.0%

Table 5.7 shows teachers' specialization in their field of study. SMKA has the highest teacher specialization in secular sciences with 51 (45.1%), followed by SABK with 36 (31.9%), and SBPI with 26 (23.0%). As for teachers' specialization in religious sciences, SABK has the highest with 23 (59.0%), followed by SMKA with 13 (33.3%), and SBPI with 3 (7.7%).

Table 5.7: Frequencies and Percentage on Participants Specialization Field of Study

		Type of School			Total	
		SMKA	SBPI	SABK		
Specialization of Sciences	Religious	Count	13	3	23	39
		% within Specialization of Sciences	33.3%	7.7%	59.0%	100.0%
	Secular	Count	51	26	36	113
		% within Specialization of Sciences	45.1%	23.0%	31.9%	100.0%
Total	Integrated	Count	0	1	0	1
		% within Specialization of Sciences	0.0%	100.0%	0.0%	100.0%
	No Response	Count	15	2	0	17
		% within Specialization of Sciences	88.2%	11.8%	0.0%	100.0%
		Count	79	32	59	170
		% within Specialization of Sciences	46.5%	18.8%	34.7%	100.0%

There is only 1 teacher in this study from SBPI with specialization in both secular and religious sciences. Overall, there are 113 teachers specialized in secular sciences, followed by 39

teachers specialized in religious sciences, and 1 teacher specialized in both secular and religious sciences out of the 153 who responded to the specialization question. Another 17 teachers did not respond to the specialization question, namely from SMKA with 15 teachers, and SBPI with 2 teachers.

Table 5.8 shows the teachers' professional teaching qualifications. The Ministry of Education Malaysia (MOE) has made it compulsory as a prerequisite to teach in public schools, teachers need to possess a professional teaching qualification such as the Bachelor of Education (B. Ed.), Diploma of Education (Dip. Ed.) or the Certificate in Education (Cert. Ed.). Those who possess qualifications (Bachelor's degree, Master's degree or even PhD degree) in other fields but not in education, are required to take the Diploma of Education (Dip.Ed.) to prepare them to teach in public schools.

Table 5.8: Frequencies and Percentage on Participants' Professional Teaching Qualifications.

		Professional Teaching Qualification			Total
		B. Ed	Cert. Ed	Dip. Ed	
SMKA	Count	45	4	30	79
	% within Type of School	57.0%	5.1%	38.0%	100.0%
SBPI	Count	12	1	19	32
	% within Type of School	37.5%	3.1%	59.4%	100.0%
SABK	Count	13	2	44	59
	% within Type of School	22.0%	3.4%	74.6%	100.0%
Total	Count	70	7	93	170
	% within Type of School	41.2%	4.1%	54.7%	100.0%

Table 5.8 shows overall there are 93 (54.7%) teachers with Dip.Ed. followed by 70 (41.2%) teachers with B.Ed. and 7 (4.1%) teachers with Cert.Ed. A further breakdown of professional teaching qualification by types of school shows that the SMKA has the highest

number of B.Ed. graduates with 45 teachers, followed by SABK with 13 teachers and SBPI with 12 teachers. As for the Dip.Ed., the SABK has the highest with 44 teachers, followed by SMKA with 30 teachers and SBPI with 19 teachers. The Cert.Ed. has the fewest number: the SMKA has 4 teachers, followed by SABK with 2 teachers, and SBPI with 1 teacher. The low numbers in the Cert. Ed. could be because of the Ministry of Education's move to upgrade the teaching qualification from Cert.Ed. to a Diploma and Bachelor's degree.

Table 5.9: Frequencies and Percentage on Participants' Formal Teaching Training.

		Formal Teachers' Training		Total	
		Yes	No		
Type of School	SMKA	Count	78	1	79
		% within Type of School	98.7%	1.3%	100.0%
	SBPI	Count	31	1	32
		% within Type of School	96.9%	3.1%	100.0%
	SABK	Count	59	0	59
		% within Type of School	100.0%	0.0%	100.0%
Total	Count	168	2	170	
	% within Type of School	98.8%	1.2%	100.0%	

In table 5.9, overall teachers receiving formal teachers' training, 168 (98.8%) had teachers' training except 2 teachers (1.2%). This means that the SMKA, SBPI and the SABK have teachers with high levels of qualification in the religious and secular sciences.

Teaching Experience: General and Current

The study also explores the varied teaching experience of teachers in the three types of schools. The teachers' experiences have been divided into general and current teaching as shown in table 5.10 and 5.11 respectively. Table 5.10 shows that among the 170 teachers, there are 93(54.7%) teachers with less than 10 years experience and 77(45.3%) teachers with more than 10 years experience.

Table 5.10: Frequencies and Percentage on Participants' Teaching Experience.

		Teaching Experience					Total	
		0-2 years	3-5 years	6-10 years	11-20 years	20 years above		
Type of School	SMKA	Count	3	8	23	25	20	79
		% within Type of School	3.8%	10.1%	29.1%	31.6%	25.3%	100.0%
	SBPI	Count	3	7	14	5	3	32
		% within Type of School	9.4%	21.9%	43.8%	15.6%	9.4%	100.0%
	SABK	Count	7	13	15	16	8	59
		% within Type of School	11.9%	22.0%	25.4%	27.1%	13.6%	100.0%
Total	Count	13	28	52	46	31	170	
	% within Type of School	7.6%	16.5%	30.6%	27.1%	18.2%	100.0%	

In table 5.11, teachers' experiences in their current schools show that 13 (7.6%) have less than 2 years experience, 28 (16.5%) have 3-5 years experience, 52 (30.6%) have 6-10 years experience, 46 (27.1%) have 11-20 years experience and another 31 (18.2%) have been teaching for more than 20 years. This wealth of experience among these teachers gives these schools a wide range of options in their preparation of teaching materials and instructions.

Table 5.11: Frequencies and Percentage on Participants' Teaching Experience in Current School.

		Teaching Experience in Current School					Total	
		0-2 years	3-5 years	6-10 years	11-20 years	20 years above		
Type of School	SMKA	Count	8	20	26	22	3	79
		% within Type of School	10.1%	25.3%	32.9%	27.8%	3.8%	100.0%
	SBPI	Count	4	10	18	0	0	32
		% within Type of School	12.5%	31.2%	56.2%	0.0%	0.0%	100.0%
	SABK	Count	20	16	15	8	0	59
		% within Type of School	33.9%	27.1%	25.4%	13.6%	0.0%	100.0%
Total	Count	32	46	59	30	3	170	
	% within Type of School	18.8%	27.1%	34.7%	17.6%	1.8%	100.0%	

Table 5.12 shows teachers from all three types of schools and the subjects taught by these teachers based on religious only, secular only, and integrated (secular and religious) sciences. Overall, from the 170 teachers from the three types of schools, there are 117 (68.8%) teachers teaching secular sciences, compared to 17 (10.0%) teaching religious sciences, and 36 (21.2%) teaching both sciences. The breakdown based within the type of school shows SMKA with a teacher population of 79, has 56 (70.9%) teaching secular subject, 1(1.3%) teaching religious subject. SBPI with a teacher population of 32 has 26 (81.2%), 2 (6.2%) and 4(12.5%) respectively. SABK with a teacher population of 59 has 35 (59.3%), 14 (23.7%) and 10 (16.9%) respectively.

Table 5.12: Frequencies and Percentage on Participants' Teaching Subjects.

		Teaching Subjects			Total	
		Religious Subject Only	Secular Subject Only	Religious and Secular Subjects		
Type of School	SMKA	Count	1	56	22	79
		% within Type of School	1.3%	70.9%	27.8%	100.0%
	SBPI	Count	2	26	4	32
		% within Type of School	6.2%	81.2%	12.5%	100.0%
	SABK	Count	14	35	10	59
		% within Type of School	23.7%	59.3%	16.9%	100.0%
Total	Count	17	117	36	170	
	% within Type of School	10.0%	68.8%	21.2%	100.0%	

Section 2: Response to Items in Questionnaire

Teachers' knowledge in National Education Philosophy

Table 5.13 shows 96 respondents (56.5%) strongly agree that teachers have sound knowledge on the National Philosophy of Education, followed by 71 respondents (41.8%) who

agree. There are 2 respondents (1.2%) who are undecided, and 1 respondent (0.6%) who disagree. Based on the types of schools, SMKA with a total of 79 teachers has 61 respondents who strongly agree (77.2%), 17 respondents who agree (21.5%), 1 undecided (1.3%) with no disagree (0%). As for SBPI with 32 teachers has 11 respondents who strongly agree (34.4%), 20 who agree (62.5%), and 1 (3.1%) who disagree. In SABK, there are 59 teachers with 24 respondents who strongly agree (40.7%), 34 who agree (57.6%) and 1 undecided (1.7%). Overall, this data shows an overwhelming 167 (98.2%) respondents felt they understood the National Education Philosophy to produce knowledgeable and ethical citizens who contribute towards nation building.

Table 5.13: Frequency for Participant's Responds on ITEM B1

ITEM B1		Type of School			Total
		SMKA	SBPI	SABK	
Teachers fully understand the National Education Philosophy	Disagree	0	1	0	1
	Undecided	1	0	1	2
	Agree	17	20	34	71
	Strongly Agree	61	11	24	96
Total		79	32	59	170

Compatibility between National Education Philosophy with an Integrated Islamic Education

Table 5.14 shows 55 respondents (32.4%) strongly agree the National Education Philosophy reflects on the ideals of an integrated Islamic education, followed by 91 respondents (53.5%) who agree. There are 15 respondents (8.8%) who are undecided, 8 respondents (4.7%) who disagree and 1 respondent (0.6%) who strongly disagree.

Based on the types of schools, SMKA with a total of 79 teachers has 41 respondents who strongly agree (51.9%), 33 respondents who agree (41.8%), 3 respondents are undecided (3.8%), and 2 respondents disagree (2.5%). As for SBPI with 32 teachers, 3 respondents strongly agree (9.4%), 23 respondents agree (71.9%), and 6 respondents (18.8%) disagree. In SABK, there are 59 teachers with 11 respondents who strongly agree (18.6%), 35 who agree (59.3%), 6

respondents undecided (10.2%), 6 respondents disagree (10.2%), and 1 respondent strongly disagrees (1.7%).

Overall, table 5.14 shows that more than 85% of the respondents agree the National Education Philosophy reflects on a holistic education system based on the ideals of an integrated Islamic education that produces individuals who are both intellectually and spiritually inclined.

Table 5.14: Frequency for Participant's Responds on ITEM B22.

ITEM B22		Type of School			Total
		SMKA	SBPI	SABK	
Malaysia's National Education Philosophy reflects on the integrated concept of Islamic education.	Strongly Disagree	0	0	1	1
	Disagree	2	0	6	8
	Undecided	3	6	6	15
	Agree	33	23	35	91
	Strongly Agree	41	3	11	55
Total		79	32	59	170

Awareness of two types of knowledge (religious and secular)

Table 5.15 shows that overall there are 95 respondents (55.9%) who strongly agree and another 63 respondents (37.1%) who agree the existence of two categories of knowledge, namely religious and secular. There are 5 respondents (2.9%) who disagree and another 3 respondents (1.8%) who strongly disagree with 4 respondents (2.4%) undecided. This shows the majority of the teachers agree that Muslims have to be exposed to both secular and religious knowledge.

Table 5.15: Frequency for Participant's Responds on ITEM B2.

ITEM B2		Type of School			Total
		SMKA	SBPI	SABK	
There are two categories of knowledge: Religious and secular sciences.	Strongly Disagree	2	0	1	3
	Disagree	0	2	3	5
	Undecided	1	2	1	4
	Agree	22	14	27	63
	Strongly Agree	54	14	27	95
Total		79	32	59	170

Both the knowledge is equally important

Table 5.16 shows 169 respondents (99.4%) find that both sciences are equally important in developing students. There is 1 undecided respondent (0.6%), and no respondents who disagree. This is a clear indicator that teachers are aware that students need to be equipped with both these knowledge to reflect the National Education Philosophy. This reflects that teachers have a general understanding of the existence and importance of these two types of knowledge in Muslim students' development and success:

Table 5.16: Frequency for Participant's Responds on ITEM B3.

ITEM B3		Type of School			Total
		SMKA	SBPI	SABK	
Religious and secular sciences are equally important to develop students.	Undecided	0	1	0	1
	Agree	10	10	17	37
	Strongly Agree	69	21	42	132
Total		79	32	59	170

Awareness of the problem of dualism in Muslim education

Table 5.17 shows 60 respondents (35.3%) strongly agree that both secular and religious subjects are taught separately without any correlation to one another, followed by 93 respondents (54.7%) who agree. Another 5 respondents (2.9%) disagree and 12 respondents (7.1%) are undecided Overall, 153 respondents (90.0%) believe teachers at Islamic secondary religious schools are aware of the problem that the two subjects are taught separately rather than integrated.

Table 5.17: Frequency for Participant's Responds on ITEM B4.

ITEM B4		Type of School			Total
		SMKA	SBPI	SABK	
Teachers in Islamic religious schools are aware of the issue of dualism in education.	Strongly Disagree	0	0	1	1
	Disagree	3	1	0	4
	Undecided	3	3	6	12
	Agree	38	19	36	93

	Strongly Agree	35	9	16	60
Total		79	32	59	170

The Meaning of Dualism of Knowledge

Table 5.18 shows overall there are 139 respondents who understand the meaning of dualism (81.8%) whereas 3 respondents do not understand (1.8%) and 28 respondents (16.5%) are unsure of its meaning.

Table 5.18: Frequency for Participant's Responds on ITEM B5.

ITEM B5		Type of School			Total
		SMKA	SBPI	SABK	
Teachers in Islamic religious schools understand the meaning of a dualist education system.	Strongly Disagree	0	0	1	1
	Disagree	2	0	0	2
	Undecided	15	5	8	28
	Agree	41	22	38	101
	Strongly Agree	21	5	12	38
Total		79	32	59	170

The Effect of Dualism of Knowledge

Table 5.19 shows 119 respondents (70.0%) agree that a dualist system of education is detrimental to Muslim students' development. Another 25 respondents (14.7%) disagree and 26 respondents (15.3%) are undecided.

Table 5.19: Frequency for Participant's Responds on ITEM B8.

ITEM B8		Type of School			Total
		SMKA	SBPI	SABK	
Religious and secular sciences when taught separately have a detrimental effect on the students' intellectual, moral and spiritual development.	Strongly Disagree	2	1	3	6
	Disagree	10	3	6	19
	Undecided	14	6	6	26
	Agree	28	11	24	63
	Strongly Agree	25	11	20	56
Total		79	32	59	170

Based on the above tables, most of the teachers have a clear understanding of dualism, its existence in Muslim education and its negative effects on Muslim intellectual and spiritual wellbeing.

The Meaning of Integrated Education

Table 5.20 shows 153 respondents (90.0%) agree that teachers understand integration of knowledge, followed by 1 respondent (0.6%) who disagrees and 16 respondents (9.4%) who are undecided.

Table 5.20: Frequency for Participant's Responds on ITEM B6.

ITEM B6		Type of School			Total
		SMKA	SBPI	SABK	
Teachers in Islamic religious schools understand the meaning of an integrated education system.	Strongly Disagree	0	0	1	1
	Undecided	7	4	5	16
	Agree	41	22	43	106
	Strongly Agree	31	6	10	47
Total		79	32	59	170

Both Sciences should be Integrated and not taught separately

Table 5.21 shows 152 respondents (89.4%) agree, with 5 respondents (2.9%) who disagree and 13 respondents (7.6%) who are undecided.

Table 5.21: Frequency for Participant's Responds on ITEM B7.

ITEM B7		Type of School			Total
		SMKA	SBPI	SABK	
Religious and secular sciences should be integrated and not taught separately.	Strongly Disagree	2	0	1	3
	Disagree	1	0	1	2
	Undecided	2	3	8	13
	Agree	31	16	22	69
	Strongly Agree	43	13	27	83
Total		79	32	59	170

Integration of knowledge produces a holistic and balanced student

Table 5.22 shows 165 respondents (97.1%) agree, with 1 respondent (0.6%) disagree and 4 respondents (2.4%) undecided.

Table 5.22: Frequency for Participant's Responds on ITEM B9.

ITEM B9		Type of School			Total
		SMKA	SBPI	SABK	
An integrated approach to teaching religious and secular sciences will produce a holistic and balanced student of good academic standing driven by virtuous character.	Strongly Disagree	0	0	1	1
	Undecided	1	1	2	4
	Agree	32	14	26	72
	Strongly Agree	46	17	30	93
Total		79	32	59	170

The importance to incorporate intellectual, emotional, physical and spiritual in all subjects (religious and secular sciences)

Table 5.23 shows 165 respondents (97.1%) agree that there is the need to incorporate, with 1 respondent (0.6%) strongly disagreeing and 4 respondents (2.4%) undecided.

Table 5.23: Frequency for Participant's Responds on ITEM B10.

ITEM B10		Type of School			Total
		SMKA	SBPI	SABK	
It is important to incorporate intellectual, emotional, spiritual and physical aspects in all the subjects (religious and secular sciences)	Strongly Disagree	0	0	1	1
	Undecided	3	1	0	4
	Agree	29	13	23	65
	Strongly Agree	47	18	35	100
Total		79	32	59	170

To link religious subjects with secular and vice versa

Table 5.24 shows 165 respondents (97.1%) agree, with 2 respondents (1.2%) disagreeing and 3 respondents (1.8%) undecided.

Table 5.24: Frequency for Participant's Responds on ITEM B11.

ITEM B11		Type of School			Total
		SMKA	SBPI	SABK	
It is crucial to link religious subjects with other secular subjects and vice versa.	Strongly Disagree	0	0	1	1
	Disagree	0	0	1	1
	Undecided	1	2	0	3
	Agree	25	13	14	52
	Strongly Agree	53	17	43	113
Total		79	32	59	170

To teach secular subjects with an Islamic framework

Table 5.25 shows 163 respondents (95.9%) agree, with 2 respondents (1.2%) disagree and 5 respondents (2.9%) undecided.

Table 5.25: Frequency for Participant's Responds on ITEM B12.

ITEM B12		Type of School			Total
		SMKA	SBPI	SABK	
The best way to educate Muslim student is to teach secular subjects within an Islamic framework.	Strongly Disagree	0	0	2	2
	Undecided	3	1	1	5
	Agree	22	13	23	58
	Strongly Agree	54	18	33	105
Total		79	32	59	170

Almost all teachers have sound knowledge of integration and agree to the importance of incorporating religion into secular subjects and vice versa. They also have a clear understanding that integration could be better practiced with an Islamic framework or Quranic framework.

Extensive training to teach secular sciences with an Islamic framework

Table 5.26 shows 163 respondents (95.9%) agree, with 2 respondents (1.2%) disagreeing and 5 respondents (2.9%) undecided.

Table 5.26: Frequency for Participant's Responds on ITEM B13.

ITEM B13		Type of School			Total
		SMKA	SBPI	SABK	
Teachers in Islamic religious schools should undergo extensive training to teach secular sciences from an Islamic perspective.	Strongly Disagree	0	0	1	1
	Disagree	1	0	0	1
	Undecided	3	1	1	5
	Agree	40	16	27	83
	Strongly Agree	35	15	30	80
Total		79	32	59	170

Teachers' Training should produce Muslim teachers with Islamic Framework

Table 5.27 shows 167 respondents (98.2%) agree, with 1 respondent (0.6%) disagreeing and 2 respondents (1.2%) undecided.

Table 5.27: Frequency for Participant's Responds on ITEM B14.

ITEM B14		Type of School			Total
		SMKA	SBPI	SABK	
Teacher education for Muslim teachers should produce teachers whose conduct, creativity, and ideas of teaching secular sciences are based on the Islamic framework.	Strongly Disagree	0	0	1	1
	Undecided	0	2	0	2
	Agree	22	15	19	56
	Strongly Agree	57	15	39	111
	Total		79	32	59

Most teachers agree that teachers should undergo a formal teacher training based on the Quranic framework to ensure a holistic understanding of the purpose and practice of integrating secular and religious sciences.

School Curriculum's Compatibility with Integration of Knowledge

Table 5.28 shows among the 170 respondents, 143 respondents (84.1%) agree that their schools' curriculum adheres to an integrated curriculum, followed by 12 respondents (7.1%) who disagree and another 15 respondents (8.8%) who are undecided.

Table 5.28: Frequency for Participant's Responds on ITEM B15.

ITEM B15		Type of School			Total
		SMKA	SBPI	SABK	
My school's overall curriculum is based on the integrated concept of Islamic education.	Strongly Disagree	1	0	1	2
	Disagree	6	2	2	10
	Undecided	8	2	5	15
	Agree	37	22	30	89
	Strongly Agree	27	6	21	54
Total		79	32	59	170

Equipment and Teaching Resources

Table 5.29 shows only 119 respondents (70.0%) agree the schools are equipped with teaching resources to realize an integrated curriculum, with 24 respondents (14.1%) disagreeing and 27 respondents (15.9%) undecided.

Table 5.29: Frequency for Participant's Responds on ITEM B16.

ITEM B16		Type of School			Total
		SMKA	SBPI	SABK	
My school is well equipped with the teaching resources for an integrated curriculum.	Strongly Disagree	0	0	3	3
	Disagree	4	1	16	21
	Undecided	11	1	15	27
	Agree	51	27	21	99
	Strongly Agree	13	3	4	20
Total		79	32	59	170

Ministry of Education and Reform Initiatives to upgrade to National School's Standards

Table 5.30 shows 128 respondents (75.3%) agree, with 13 respondents (7.6%) disagreeing and 29 respondents (17.1%) undecided.

Table 5.30: Frequency for Participant's Responds on ITEM B21.

ITEM B21		Type of School			Total
		SMKA	SBPI	SABK	
The Ministry of Education is taking steps to reform Islamic religious schools to adhere to national educational standards.	Strongly Disagree	2	0	2	4
	Disagree	2	2	5	9
	Undecided	11	6	12	29
	Agree	39	17	24	80

	Strongly Agree	25	7	16	48
Total		79	32	59	170

Many still agree there is support from the MOE and schools in terms of curriculum and teaching resources in implementing integration. But there is a strong dissenting voice about almost 30% who believe the MOE could do more.

Integrated Islamic religious schools and urban popularity

Table 5.31 shows 154 respondents (90.6%) agree with a modern and integrated curriculum, as Islamic religious schools are becoming increasingly popular with the urban population. There are 4 respondents (2.4%) who disagree and another 12 respondents (7.1%) who are undecided. Teachers feel that with modern secular sciences and traditional religious sciences being given equal emphasis, gives parents the confidence that their children will have a balanced education and development.

Table 5.31: Frequency for Participant's Responds on ITEM B17.

ITEM B17		Type of School			Total
		SMKA	SBPI	SABK	
Islamic religious schools which integrate both religious and secular sciences are becoming more popular among urban Muslim parents.	Strongly Disagree	0	0	1	1
	Disagree	1	2	0	3
	Undecided	6	2	4	12
	Agree	37	19	30	86
	Strongly Agree	35	9	24	68
Total		79	32	59	170

Traditional Islamic religious schools and urban popularity

Table 5.32 shows only 63 respondents (37.1%) agree there is a decrease in popularity, with 50 respondents (29.4%) disagreeing and 57 respondents (33.5%) undecided. Some teachers feel that traditional Islamic religious schools will not really be affected because they have their own niche.

Table 5.32: Frequency for Participant's Responds on ITEM B18.

ITEM B18		Type of School			Total
		SMKA	SBPI	SABK	
Traditional Islamic religious schools are becoming a less popular choice for urban Muslim parents.	Strongly Disagree	5	1	7	13
	Disagree	17	2	18	37
	Undecided	30	11	16	57
	Agree	24	15	14	53
	Strongly Agree	3	3	4	10
Total		79	32	59	170

Do not prepare students to compete Globally

Table 5.33 shows only 75 respondents (44.1%) agree that students are not prepared for global competition, with 77 respondents (45.3%) disagreeing and 18 respondents (10.6%) undecided. Teachers are divided on this because it depends on the type of schools and the teachers approach in using an integrated education model.

Table 5.33: Frequency for Participant's Responds on ITEM B19.

ITEM B19		Type of School			Total
		SMKA	SBPI	SABK	
The existing Islamic religious schools do not prepare Muslim students to be competitive in the era of globalization.	Strongly Disagree	11	5	8	24
	Disagree	20	8	25	53
	Undecided	8	3	7	18
	Agree	29	13	10	52
	Strongly Agree	11	3	9	23
Total		79	32	59	170

Students overwhelmed with additional subjects representing both secular and religious sciences

Table 5.34 shows 99 respondents (58.2%) agree that due to the dualist nature of education students are burdened with additional subjects and extra workload. Another 41 respondents (24.1%) disagree and 30 respondents (17.6%) are undecided. Teachers are divided in their opinions because the benefit of having additional subjects outweighs the negative in the sense that students have more options in choosing their education and career pathways.

Table 5.34: Frequency for Participant's Responds on ITEM B20.

ITEM B20		Type of School			Total
		SMKA	SBPI	SABK	
The existing Islamic secondary religious schools burden Muslim students with additional subjects that separate religious and secular sciences.	Strongly Disagree	2	2	4	8
	Disagree	9	5	19	33
	Undecided	13	8	9	30
	Agree	35	14	21	70
	Strongly Agree	20	3	6	29
Total		79	32	59	170

Analysis of Variance (ANOVA)

A one-way analysis of variance (ANOVA) statistics was conducted on teacher's perspective on the integration of knowledge and teachers' training on the integration of knowledge. According to Cronk (2008), "the one-way ANOVA compares the means of two or more groups of participants that vary on a single independent variable." To measure the perspective of teachers on the Integration of Knowledge, 6 items are identified, whereas, to measure the perspective of teachers on Training, 2 items are identified. ANOVA is used to measure whether if there is a statistically significant difference between teachers' perspectives based on types of religious schools (SMKA, SBPI and SABK), current school, gender, age, highest qualification, field of education, formal teacher training qualification, teaching services (years) and type of subject taught in current school (Religious Subjects Only, Secular Subjects or Religious and Secular Subjects). Multiple comparisons using Tukey's Honestly Significant Differences (HSD) is made to determine among which groups have statistically significant differences.

Table 5.35 shows the means score among teachers' perspective on Integration of Knowledge based on their gender. Male teachers had a mean score of $m=4.34$ ($sd = 0.69$) and female teachers had a mean score of $m=4.33$ ($sd = 0.52$).

Table 5.35: Descriptive Analysis for Integration of Knowledge by Gender

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Male	54	4.3426	.69244	.09423	4.1536	4.5316	2.50	5.00
Female	116	4.3276	.51543	.04786	4.2328	4.4224	3.00	5.00
Total	170	4.3324	.57550	.04414	4.2452	4.4195	2.50	5.00

A one-way analysis of variance (ANOVA) was conducted to assess the difference between the score of male and female teachers on their perspective on Integration of Knowledge. Table 5.36 shows the result of the one-way ANOVA analysis and it shows that there is no significant difference exists between perspective among male and female teachers on the integration of knowledge ($F(1, 168) = .025, p > 0.05$).

Table 5.36: ANOVA results for Integration of Knowledge by Gender

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.008	1	.008	.025	.875
Within Groups	55.964	168	.333		
Total	55.972	169			

Table 5.37 shows the means score among teachers' perspective on integration of knowledge based on their age group. Teachers in the 31-40 years age group has the lower mean score ($m=4.15, sd=0.60$) and teachers from age 41-50 years has the highest mean score ($m=4.52, sd=0.52$). The highest scores indicate more agreement on the items on the integration of knowledge.

Table 5.37: Descriptive Analysis for Integration of Knowledge by Participant's Age

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
20-30 years	32	4.2031	.50576	.08941	4.0208	4.3855	3.00	5.00
31-40 years	55	4.1455	.59840	.08069	3.9837	4.3072	2.50	5.00
41-50 years	63	4.5159	.51563	.06496	4.3860	4.6457	3.00	5.00
51-60 years	20	4.4750	.61719	.13801	4.1861	4.7639	3.00	5.00
Total	170	4.3324	.57550	.04414	4.2452	4.4195	2.50	5.00

At the significance level of $\alpha=0.05$, the one-way ANOVA analysis in table 5.38 shows that there is a significant difference ($F(3, 166) = 5.409, p < 0.05$) exists between perspective among teachers from different of age group on the Integration of Knowledge.

Table 5.38: ANOVA Results for Integration of Knowledge by Participant's Age

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	4.984	3	1.661	5.409	.001
Within Groups	50.988	166	.307		
Total	55.972	169			

A Multiple Comparisons using Tukey's HSD was used to determine the differences between teachers from a different age of groups on the Integration of Knowledge as shown in table 5.39. There is a significant difference between teachers from the age group 41-50 years with teachers from the age group 20-30 years and teachers from the age group 31-40 years. And there are no significant differences between teachers from age 41-50 years with teachers from the age group 51-60 years about the Integration of Knowledge.

Table 5.39: Multiple Comparisons (Tukey HSD) for Integration of Knowledge by Participant's Age

(I) Age	(J) Age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
	31-40 years	.05767	.12322	.966	-.2621	.3775
20-30 years	41-50 years	-.31275*	.12031	.049	-.6250	-.0005
	51-60 years	-.27187	.15798	.316	-.6819	.1381
	20-30 years	-.05767	.12322	.966	-.3775	.2621
31-40 years	41-50 years	-.37042*	.10227	.002	-.6358	-.1050
	51-60 years	-.32955	.14471	.108	-.7051	.0460
	20-30 years	.31275*	.12031	.049	.0005	.6250
41-50 years	31-40 years	.37042*	.10227	.002	.1050	.6358
	51-60 years	.04087	.14224	.992	-.3283	.4100
	20-30 years	.27187	.15798	.316	-.1381	.6819
51-60 years	31-40 years	.32955	.14471	.108	-.0460	.7051
	41-50 years	-.04087	.14224	.992	-.4100	.3283

*. The mean difference is significant at the 0.05 level.

Table 5.40 shows the mean score for each type of schools, SMKA ($m = 4.59$, $sd = 0.49$), SBPI ($m = 4.09$, $sd = 0.51$) and SABK ($m = 4.11$, $sd = 0.57$). The higher the score indicates more agreement on the construct of Integration of Knowledge.

Table 5.40: Descriptive Analysis for Integration of Knowledge by Type of Schools

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
SMKA	79	4.5949	.48751	.05485	4.4857	4.7041	3.00	5.00
SBPI	32	4.0938	.51490	.09102	3.9081	4.2794	2.50	5.00
SABK	59	4.1102	.57286	.07458	3.9609	4.2595	2.50	5.00
Total	170	4.3324	.57550	.04414	4.2452	4.4195	2.50	5.00

A one-way analysis of variance (ANOVA) was computed to compare the score of participants on their perspective on Integration of Knowledge among teachers in three types of religious secondary schools (SMKA, SBPI and SABK). Table 5.41 shows a one-way analysis of

variance (ANOVA) results. The one-way ANOVA analysis shows that there is a significant difference among the groups ($F(2, 167) = 18.566, p < 0.001$).

Table 5.41: ANOVA Results for Integration of Knowledge by Type of Schools.

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	10.181	2	5.091	18.566	.000
Within Groups	45.791	167	.274		
Total	55.972	169			

A Multiple Comparisons using Tukey's HSD was used to determine the nature of the differences between the teachers from the three types of schools as shown in table 5.42. There is a significant different between teachers in SMKA with SBPI, and SMKA with SABK whereas there is no significant different between teachers in SBPI and SABK on their perspectives about Integration of Knowledge.

Table 5.42: Multiple Comparisons (Tukey HSD) for Integration of knowledge According to Type of Schools.

(I) Type of School	(J) Type of School	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
SMKA	SBPI	.50119*	.10972	.000	.2417	.7607
	SABK	.48477*	.09010	.000	.2717	.6978
SBPI	SMKA	-.50119*	.10972	.000	-.7607	-.2417
	SABK	-.01642	.11496	.989	-.2883	.2554
SABK	SMKA	-.48477*	.09010	.000	-.6978	-.2717
	SBPI	.01642	.11496	.989	-.2554	.2883

*. The mean difference is significant at the 0.05 level.

Table 5.43 shows the means score among teachers' perspective on Integration of Knowledge based on their schools. Table showed that the teachers from school E scored lower ($m = 4.08, sd = 0.49$) than teachers from school B ($m = 4.63, sd = 0.53$).

Table 5.43: Descriptive Analysis for Integration of Knowledge by Participant's Schools

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
A	45	4.5667	.45974	.06853	4.4285	4.7048	3.00	5.00
B	34	4.6324	.52669	.09033	4.4486	4.8161	3.00	5.00
C	32	4.0938	.51490	.09102	3.9081	4.2794	2.50	5.00
D	39	4.1282	.61471	.09843	3.9289	4.3275	2.50	5.00
E	20	4.0750	.49404	.11047	3.8438	4.3062	3.00	5.00
Total	170	4.3324	.57550	.04414	4.2452	4.4195	2.50	5.00

The one-way analysis of variance (ANOVA) was conducted for items on Integration of Knowledge among teachers from different schools. A one-way analysis of variance (ANOVA) results are shown in table 5.44. With a significant level of $\alpha = 0.05$, the analysis revealed that there is a significant difference ($F(4, 165) = 9.305, p < 0.01$) among the teachers from five different schools.

Table 5.44: ANOVA Results for Integration of Knowledge by Participant's Schools

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	10.302	4	2.576	9.305	.000
Within Groups	45.670	165	.277		
Total	55.972	169			

A Multiple Comparisons using Tukey's HSD was used to determine the differences among teachers from five different schools as shown in table 5.45. A significant difference means teachers have differing views on the construct and if there is no significant difference means teachers share similar views. There is a significant difference between teachers from school B with teachers from school C, D and E, but there is no significant difference between school A and B. There was also no significant differences among school C, D and E.

Table 5.45: Multiple Comparisons (Tukey HSD) for Integration of Knowledge by Participant's Schools

(I) School	(J) School	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval Lower Bound	Upper Bound
A	B	-.06569	.11955	.982	-.3954	.2640
	C	.47292*	.12166	.001	.1374	.8085
	D	.43846*	.11510	.002	.1210	.7559
	E	.49167*	.14139	.006	.1017	.8816
B	A	.06569	.11955	.982	-.2640	.3954
	C	.53860*	.12958	.000	.1812	.8960
	D	.50415*	.12344	.001	.1637	.8446
	E	.55735*	.14826	.002	.1484	.9663
C	A	-.47292*	.12166	.001	-.8085	-.1374
	B	-.53860*	.12958	.000	-.8960	-.1812
	D	-.03446	.12549	.999	-.3806	.3117
	E	.01875	.14996	1.000	-.3949	.4324
D	A	-.43846*	.11510	.002	-.7559	-.1210
	B	-.50415*	.12344	.001	-.8446	-.1637
	C	.03446	.12549	.999	-.3117	.3806
	E	.05321	.14469	.996	-.3459	.4523
E	A	-.49167*	.14139	.006	-.8816	-.1017
	B	-.55735*	.14826	.002	-.9663	-.1484
	C	-.01875	.14996	1.000	-.4324	.3949
	D	-.05321	.14469	.996	-.4523	.3459

*. The mean difference is significant at the 0.05 level.

Table 5.46 shows the mean score for each group of teachers based on their education background. Teachers from STPM background had a mean score of 5.0 (sd=0.0). Teachers from Bachelor Degree and Master's background had a 4.30 (sd=0.57) and 4.6 (sd=0.56) respectively. The higher the scores indicate more agreement on the construct of Integration of Knowledge.

Table 5.46: Descriptive Analysis for Integration of Knowledge by Participant's Education Background

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
STPM	2	5.0000	.00000	.00000	5.0000	5.0000	5.00	5.00
Bachelor Degree	156	4.3045	.57241	.04583	4.2140	4.3950	2.50	5.00
Master	12	4.5833	.55732	.16088	4.2292	4.9374	3.50	5.00
Total	170	4.3324	.57550	.04414	4.2452	4.4195	2.50	5.00

A one-way analysis of variance (ANOVA) was conducted to assess the difference between the score on teachers' perspective on Integration of Knowledge based on their education background. Table 5.47 shows the result of the one-way ANOVA analysis and it shows that there is no significant difference exists between perspective among male and female teachers on the Integration of Knowledge ($F(2, 167) = 2.724, p > 0.05$).

Table 5.47: ANOVA Results for Integration of Knowledge by Participant's Education Background

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.769	2	.884	2.724	.069
Within Groups	54.204	167	.325		
Total	55.972	169			

Table 5.48 shows the means score among teachers' perspective on Integration of Knowledge based on years of teaching experience. The analysis showed that teachers with 20 years above of teaching experience had the highest score ($m = 4.68, sd = 0.65$) and teachers with 0-2 years teaching experience had a lowest score ($m = 4.12, sd = 0.54$). The higher the scores indicate more agreement on the construct of Integration of Knowledge.

Table 5.48: Descriptive Analysis for Integration of Knowledge by Participant's Years of Teaching Experience

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
0-2 years	13	4.1154	.65044	.18040	3.7223	4.5084	2.50	5.00
3-5 years	28	4.1250	.53791	.10166	3.9164	4.3336	3.00	5.00
6-10 years	52	4.2500	.58995	.08181	4.0858	4.4142	2.50	5.00
11-20 years	46	4.3804	.55961	.08251	4.2143	4.5466	3.00	5.00
20 years above	31	4.6774	.41929	.07531	4.5236	4.8312	3.50	5.00
Total	170	4.3324	.57550	.04414	4.2452	4.4195	2.50	5.00

A one-way analysis of variance (ANOVA) was used to obtain the difference between years of teaching experience among teachers on their perspective on integration of knowledge. Table 5.49 shows the result of the one-way ANOVA analysis. There is a significant difference among the teachers who had different years of teaching experience ($F(4, 165) = 4.921, p < 0.05$).

Table 5.49: ANOVA Results for Integration of Knowledge by Participant's Years of Teaching Experience

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5.966	4	1.492	4.921	.001
Within Groups	50.006	165	.303		
Total	55.972	169			

A Multiple Comparisons using Tukey's HSD was used to determine the differences between the teachers from different years of teaching experience as shown in table 5.50. The analysis showed that teachers who had 20 years and above of teaching experience had significant differences with teachers who had 0-2 years, 3-5 years and 6-10 years of teaching experience. Teachers with 11-20 years of teaching experience had no significant differences with teachers who had 0-2 years, 3-5 years, 6-10 years and 20 years and above teaching experience.

Table 5.50: Multiple Comparisons (Tukey HSD) for Integration of Knowledge by Participant's Years of Teaching Experience

(I) Teaching Experience	(J) Teaching Experience	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-2 years	3-5 years	-.00962	.18476	1.000	-.5192	.5000
	6-10 years	-.13462	.17071	.934	-.6055	.3362
	11-20 years	-.26505	.17292	.543	-.7420	.2119
	20 years above	-.56203*	.18190	.020	-1.0638	-.0603
3-5 years	0-2 years	.00962	.18476	1.000	-.5000	.5192
	6-10 years	-.12500	.12904	.869	-.4809	.2309
	11-20 years	-.25543	.13196	.303	-.6194	.1085
	20 years above	-.55242*	.14353	.002	-.9483	-.1565
6-10 years	0-2 years	.13462	.17071	.934	-.3362	.6055
	3-5 years	.12500	.12904	.869	-.2309	.4809
	11-20 years	-.13043	.11143	.768	-.4378	.1769
	20 years above	-.42742*	.12492	.007	-.7720	-.0829
11-20 years	0-2 years	.26505	.17292	.543	-.2119	.7420
	3-5 years	.25543	.13196	.303	-.1085	.6194
	6-10 years	.13043	.11143	.768	-.1769	.4378
	20 years above	-.29698	.12792	.143	-.6498	.0559
20 years above	0-2 years	.56203*	.18190	.020	.0603	1.0638
	3-5 years	.55242*	.14353	.002	.1565	.9483
	6-10 years	.42742*	.12492	.007	.0829	.7720
	11-20 years	.29698	.12792	.143	-.0559	.6498

*. The mean difference is significant at the 0.05 level.

Table 5.51 shows the means score among teachers' perspective on Integration of Knowledge based on the subjects taught respectively. Teachers who teach both Religious and Secular Subject have the highest mean score ($m = 4.49$, $sd = 0.55$). Teachers who teach Religious Subject Only have the lowest score ($m = 4.00$, $sd = 0.68$).

Table 5.51: Descriptive Analysis for Integration of Knowledge by Participant's Teaching Subjects

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Religious Subject Only	17	4.0000	.68465	.16605	3.6480	4.3520	2.50	5.00
Secular Subject Only	117	4.3333	.54929	.05078	4.2328	4.4339	2.50	5.00
Religious and Secular Subjects	36	4.4861	.55403	.09234	4.2987	4.6736	3.00	5.00
Total	170	4.3324	.57550	.04414	4.2452	4.4195	2.50	5.00

At the significance level of $\alpha=0.05$, the one-way variance analysis (ANOVA) was conducted for items on Integration of Knowledge among teachers based on the subjects taught. The one-way analysis of variance (ANOVA) results are shown in table 5.52. There was a significant difference in the Integration of Knowledge Score ($F(2, 167) = 4.280, p < 0.05$) among the groups of teachers that teach Religious Subjects Only, Secular Subject Only and teachers who teach both Religious and Secular Subjects.

Table 5.52: ANOVA Results for Integration of Knowledge by Participant's Teaching Subjects

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.729	2	1.365	4.280	.015
Within Groups	53.243	167	.319		
Total	55.972	169			

A Multiple Comparisons using Tukey's HSD was used to determine the differences among teachers based on subjects taught as shown in table 5.53. There is a significant difference between teachers who teach Religious Subject Only with those who teach both Religious and Secular Subjects, but teachers who teach Secular Subjects Only show no significant difference with either of the two groups.

Table 5.53: Multiple Comparison (Tukey HSD) for Integration of Knowledge by Participant's Teaching Subjects

(I) Teaching Subjects	(J) Teaching Subjects	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Religious Subject Only	Secular Subject Only	-.33333	.14656	.062	-.6799	.0132
	Religious and Secular Subjects	-.48611*	.16616	.011	-.8791	-.0932
Secular Subject Only	Religious Subject Only	.33333	.14656	.062	-.0132	.6799
	Religious and Secular Subjects	-.15278	.10762	.333	-.4073	.1017
Religious and Secular Subjects	Religious Subject Only	.48611*	.16616	.011	.0932	.8791
	Secular Subject Only	.15278	.10762	.333	-.1017	.4073

*. The mean difference is significant at the 0.05 level.

Table 5.54 shows the means score among teachers' perspective on Training based on their gender. Both male and female teachers had similar mean score, male ($m = 4.52$, $sd = 0.67$) and female ($m = 4.52$, $sd = 0.50$).

Table 5.54: Descriptive Analysis for Training by Participant's Gender

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Male	54	4.5185	.67267	.09154	4.3349	4.7021	1.00	5.00
Female	116	4.5172	.49752	.04619	4.4257	4.6087	3.00	5.00
Total	170	4.5176	.55708	.04273	4.4333	4.6020	1.00	5.00

A one-way analysis of variance (ANOVA) was conducted to assess the various teachers' perspectives on Training based on their gender. A one-way analysis of variance (ANOVA) result is shown in table 5.55. The one-way ANOVA analysis shows that there are no significant

differences ($F(1, 168) = .000, p > 0.05$) between male and female teachers' perspective on Training.

Table 5.55: ANOVA Results for Training by Participant's Gender

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.000	1	.000	.000	.989
Within Groups	52.447	168	.312		
Total	52.447	169			

Table 5.56 shows the mean score for each group of teachers on the questionnaire about Training on integration of knowledge based on their age group. The analysis showed that teachers with ages range from 31-40 years have the lowest mean score ($m = 4.33, sd = 0.68$) and teachers in the range of 51-60 years have the highest mean score of 4.63 ($sd = 0.43$).

Table 5.56: Descriptive Analysis for Training by Participant's Age

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
20-30 years	32	4.5938	.55992	.09898	4.3919	4.7956	3.00	5.00
31-40 years	55	4.3273	.67507	.09103	4.1448	4.5098	1.00	5.00
41-50 years	63	4.6111	.43482	.05478	4.5016	4.7206	3.50	5.00
51-60 years	20	4.6250	.42535	.09511	4.4259	4.8241	3.50	5.00
Total	170	4.5176	.55708	.04273	4.4333	4.6020	1.00	5.00

A one-way analysis variance (ANOVA) was used to obtain the difference among teachers on their perspective on teachers Training regarding integration of knowledge based on their age.

Table 5.57 shows a one-way analysis variance (ANOVA) results where there is a significant difference among teachers who had different age range ($F(3, 166) = 3.309, p < 0.05$).

Table 5.57: ANOVA Results for Training by Participant's Age

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.959	3	.986	3.309	.022
Within Groups	49.488	166	.298		
Total	52.447	169			

A Multiple Comparisons using Tukey's HSD was used to determine the differences between the teachers from different range of age group as shown in table 5.58. The analysis showed that teachers whose age range is 31-40 years had a significant difference with teachers whose age range is 41-50 years on teacher's Training to integrate knowledge. The other age groups do not have any significant differences.

Table 5.58: Multiple Comparisons for Training by Participant's Age

(I) Age	(J) Age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval Lower Bound	Upper Bound
	31-40 years	.26648	.12139	.129	-.0486	.5815
20-30 years	41-50 years	-.01736	.11853	.999	-.3250	.2902
	51-60 years	-.03125	.15563	.997	-.4352	.3727
	20-30 years	-.26648	.12139	.129	-.5815	.0486
31-40 years	41-50 years	-.28384*	.10076	.028	-.5453	-.0223
	51-60 years	-.29773	.14257	.161	-.6677	.0723
	20-30 years	.01736	.11853	.999	-.2902	.3250
41-50 years	31-40 years	.28384*	.10076	.028	.0223	.5453
	51-60 years	-.01389	.14014	1.000	-.3776	.3498
	20-30 years	.03125	.15563	.997	-.3727	.4352
51-60 years	31-40 years	.29773	.14257	.161	-.0723	.6677
	41-50 years	.01389	.14014	1.000	-.3498	.3776

*. The mean difference is significant at the 0.05 level.

Table 5.59 shows the mean score for each group of teachers from different type of schools. Teachers from SMKA have a mean score of $m=4.55$ ($sd=0.46$), teachers from SABK have a mean score of $m=4.55$ ($sd=0.66$) and teachers from SBPI have a mean score of $m=4.42$ ($sd=0.57$).

Table 5.59: Descriptive Analysis for Training by Participant's Type of Schools

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
SMKA	79	4.5506	.46406	.05221	4.4467	4.6546	3.50	5.00
SBPI	32	4.4219	.56951	.10068	4.2165	4.6272	3.00	5.00
SABK	59	4.5254	.65931	.08583	4.3536	4.6972	1.00	5.00
Total	170	4.5176	.55708	.04273	4.4333	4.6020	1.00	5.00

A one-way analysis of variance (ANOVA) was computed to compare the score of participants on their perspective on teachers Training on integration of knowledge among teachers in three types of religious secondary schools (SMKA, SBPI and SABK). A one-way analysis of variance (ANOVA) result is shown in table 5.60. No significant difference was found among the groups ($F(2, 167) = 0.614, p > 0.05$).

Table 5.60: ANOVA Results for Training by Participant's Type of Schools

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.383	2	.192	.614	.542
Within Groups	52.064	167	.312		
Total	52.447	169			

Table 5.61 shows the mean score for each group of teachers from different schools. Teachers from school A and D have the similar mean score of $m = 4.51$ ($sd = 0.49$), $m = 4.51$ ($sd = 0.74$) respectively. Teachers from school C have a mean score of $m=4.42$ ($sd = 0.570$). Teachers from school E have a mean score of $m=4.55$ ($sd = 0.48$) and teachers from school B have a mean score of $m=4.60$ ($sd = 0.42$).

Table 5.61: Descriptive Analysis for Training by Participant's Schools

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
A	45	4.5111	.49416	.07366	4.3626	4.6596	3.50	5.00
B	34	4.6029	.42246	.07245	4.4555	4.7503	3.50	5.00
C	32	4.4219	.56951	.10068	4.2165	4.6272	3.00	5.00
D	39	4.5128	.73884	.11831	4.2733	4.7523	1.00	5.00
E	20	4.5500	.48395	.10822	4.3235	4.7765	4.00	5.00
Total	170	4.5176	.55708	.04273	4.4333	4.6020	1.00	5.00

A one-way analysis of variance (ANOVA) was conducted for Training on integration of knowledge questions to assess the difference between teachers from different schools, namely A, B, C, D and E. A one-way analysis variance (ANOVA) results are shown in table 5.62. The independent variables are teachers who are from the different schools and the dependent variable are the total score of teacher's perceptions on Training. There was not a significant difference in the score ($F(4, 165) = 0.449, p > 0.05$) among the teachers from the 5 different schools.

Table 5.62: ANOVA Results for Training by Participant's Schools

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.565	4	.141	.449	.773
Within Groups	51.882	165	.314		
Total	52.447	169			

Table 5.63 shows the mean score for each group of teachers from different educational background. Teachers with STPM have a mean score of $m = 5.00$ ($sd = 0.00$), teachers with a Bachelor's Degree have a mean score of $m = 4.50$ ($sd = 0.56$) and teachers with Master's Degree have a mean score of $m = 4.67$ ($sd = 0.54$). A higher score indicates more agreement on the statement about Training.

Table 5.63: Descriptive Analysis for Training by Participant's Education Background

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
STPM	2	5.0000	.00000	.00000	5.0000	5.0000	5.00	5.00
Bachelor Degree	156	4.5000	.55938	.04479	4.4115	4.5885	1.00	5.00
Master	12	4.6667	.53654	.15489	4.3258	5.0076	3.50	5.00
Total	170	4.5176	.55708	.04273	4.4333	4.6020	1.00	5.00

A one-way analysis of variance (ANOVA) was computed to compare the difference between teachers who have a different educational background on their perspective on Training in integration of knowledge. Table 5.64 shows a one-way analysis of variance (ANOVA) results. No significant difference was found ($F(2, 167) = 1.261, p > 0.05$).

Table 5.64: ANOVA Results for Training by Participant's Education Background

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.780	2	.390	1.261	.286
Within Groups	51.667	167	.309		
Total	52.447	169			

Table 5.65 shows the mean score on teachers' Training based on their years of teaching experience. The analysis showed that teachers who had 6-10 years of teaching experience had a lower mean score of $m=4.30$ ($sd = 0.68$) and teachers who had 11- 20 years of teaching experience had a higher mean score of $m=4.64$ ($sd = 0.43$).

Table 5.65: Descriptive Analysis for Training by Participant's Years Teaching Experience

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
0-2 years	13	4.5385	.51887	.14391	4.2249	4.8520	3.50	5.00
3-5 years	28	4.5893	.56197	.10620	4.3714	4.8072	3.00	5.00
6-10 years	52	4.2981	.68068	.09439	4.1086	4.4876	1.00	5.00
11-20 years	46	4.6413	.43028	.06344	4.5135	4.7691	3.50	5.00
20 years above	31	4.6290	.40759	.07321	4.4795	4.7785	3.50	5.00
Total	170	4.5176	.55708	.04273	4.4333	4.6020	1.00	5.00

A one-way analysis of variance (ANOVA) was used to obtain the difference between years of teaching experience among teachers on their perspective on teachers Training in integration of knowledge. Table 5.66 shows there is a significant difference among the teachers who had different years of teaching experience ($F(4, 165) = 3.171, p < 0.05$).

Table 5.66: ANOVA Results for Training by Participant's Years Teaching Experience

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.744	4	.936	3.171	.015
Within Groups	48.703	165	.295		
Total	52.447	169			

A Multiple Comparisons using Tukey's HSD was used to determine the nature of the differences between the teachers that have different years of teaching experience as shown in table 5.67. There is a significant difference exists between teachers with a 6-10 years of teaching experience with teachers having 11-20 years of teaching experience. The rest of the age group do not have any significant differences.

Table 5.67: Multiple Comparisons (Tukey HSD) for Training by Participant's Years Teaching Experience

(I) Teaching Experience	(J) Teaching Experience	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-2 years	3-5 years	-.05082	.18234	.999	-.5537	.4521
	6-10 years	.24038	.16847	.611	-.2243	.7051
	11-20 years	-.10284	.17065	.975	-.5735	.3678
	20 years above	-.09057	.17952	.987	-.5857	.4046
3-5 years	0-2 years	.05082	.18234	.999	-.4521	.5537
	6-10 years	.29121	.12735	.154	-.0600	.6425
	11-20 years	-.05202	.13022	.995	-.4112	.3072
	20 years above	-.03975	.14164	.999	-.4304	.3509
6-10 years	0-2 years	-.24038	.16847	.611	-.7051	.2243
	3-5 years	-.29121	.12735	.154	-.6425	.0600
	11-20 years	-.34323*	.10997	.018	-.6465	-.0399
	20 years above	-.33096	.12328	.061	-.6710	.0091
11-20 years	0-2 years	.10284	.17065	.975	-.3678	.5735
	3-5 years	.05202	.13022	.995	-.3072	.4112
	6-10 years	.34323*	.10997	.018	.0399	.6465
	20 years above	.01227	.12625	1.000	-.3359	.3605
20 years above	0-2 years	.09057	.17952	.987	-.4046	.5857
	3-5 years	.03975	.14164	.999	-.3509	.4304
	6-10 years	.33096	.12328	.061	-.0091	.6710
	11-20 years	-.01227	.12625	1.000	-.3605	.3359

*. The mean difference is significant at the 0.05 level.

Table 5.68 shows the mean score of each group of teachers based on subjects taught. Teachers who teach Religious Subject Only have a mean score of $m=4.35$ ($sd = 1.00$). Teachers who teach Secular Subject Only have a mean score of $m= 4.54$ ($sd = 0.50$) which is almost similar to teachers who teach both Religious and Secular Subjects $m=4.53$ ($sd=0.48$).

Table 5.68: Descriptive Analysis for Training by Participant's Teaching Subjects

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Religious Subject Only	17	4.3529	.99632	.24164	3.8407	4.8652	1.00	5.00
Secular Subject Only	117	4.5385	.49198	.04548	4.4484	4.6285	3.00	5.00
Religious and Secular Subjects	36	4.5278	.47726	.07954	4.3663	4.6893	4.00	5.00
Total	170	4.5176	.55708	.04273	4.4333	4.6020	1.00	5.00

A one-way analysis of variance (ANOVA) was conducted to assess the difference between the score of teachers' perspective on Training in integration of knowledge based on subjects taught. Table 5.69 shows the one-way analysis of variance (ANOVA) results. It shows there is no significant differences found ($F(2, 167) = 0.829, p > 0.05$) among the group of teachers that teach Religious Subject Only, Secular Subject Only and teachers who teach both Religious and Secular Subjects.

Table 5.69: ANOVA Results for Training by Participant's Teaching Subjects

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.516	2	.258	.829	.438
Within Groups	51.931	167	.311		
Total	52.447	169			

Summary

Statistical significance (no significance or significance) is a statistical term that informs you how sure you are that a difference or relationship exists. In the case of "Significant differences", it not only shows a relationship exist but also whether it is a strong, moderate or weak relationship. It is important to understand that in my findings "no significant difference" does not mean unimportant, but rather they are as important as "significant difference". This is

because both give us rich information by showing two or more groups being compared are different, and possibly how they are different (Significant Difference), and also show two or more groups being compared are not different (No Significant Difference).

Based on the one-way variance (ANOVA) results, there was a significant difference among the teachers' opinions about the Integration of Knowledge based on their age, the type of schools (SMKA, SBPI and SABK) and current school (A, B, C, D or E), teaching experience and subjects taught. This means these factors (age etc.) have teachers expressing a variety of opinions on Integration of Knowledge. On the other hand, factors such as gender and teachers education background did not have significant difference on Integration of Knowledge.

As for the Training construct, teachers agree on the need for training on integration of knowledge, shows there is no significant difference in their opinions based on gender, type of schools, current school (A, B, C, D or E), teachers education background and subjects taught, except age and teaching experience. This shows that teachers' age and experience have significant differences on the training needs in integration of knowledge.

Qualitative Data Analysis

This section presents the opinions and views of the three stakeholders in Islamic education in Malaysia. It is interesting to see how each of them through their different education, vocation and experience, displays a broad understanding and new insights on developing an integrated Islamic education model. Though at times, their voices seemed to be in unison, there were many situations where their frustrations with the education system or among their own peers led to some ambiguous trends and patterns in addressing integration of knowledge. There are many instances, where even the definition and aims of Islamization of knowledge have differing meanings for all three stakeholders which has a detrimental effect in designing a

pragmatic model for Muslim education. The following are the findings based on the themes developed from the interviews:

Scholars

I interviewed 7 scholars who specialized in the problems of dualism and have worked on the integration of knowledge in Islamic education. The concerns and views presented by these scholars helped me capture the present situation of Islamization of knowledge (integration of knowledge) in Muslim education in Malaysia. I spent an hour and sometimes even more based on the schedule of the scholars, and the findings here are organized around the themes I developed:

Definition of Islamization of knowledge

All seven of the scholars interviewed, agreed that Islamization of knowledge is about navigating secular sciences and to bring them into harmony with Islamic principles and values derived from the Quran and Sunnah. The consensus notwithstanding, there were key differences that I observed:

1. Islamization of knowledge means to research back on all the ancient writings and books on Islam and to relearn the Islamic concept of past scholars based on their original Arabic texts. This is the only genuine way to revive and educate Muslims to properly understand the concept of integration of knowledge applied by Muslims of the past and to emulate them in the present.
2. Islamization of knowledge is about how the modern secular knowledge could be interpreted according to the worldview, ethical framework and legal principle of Islam. Integration in the Islamic sense is not the rejection of non-Islamic sources but rather

critical and selective evaluation. To integrate or Islamize means accepting what is not contradictory and not dissonant with the Islamic framework.

3. Islamization of knowledge is about producing a holistic approach of incorporating both religious and secular sciences based on rational thinking and reasoning within the Islamic framework to address global educational, economic and social challenges to stay relevant to modern development. Islamization of knowledge emphasizes critical thinking, as it has to “de-Westernize” aspects of knowledge that clearly goes against the Islamic worldview.
4. Islamization of knowledge is about bringing back sacredness into knowledge. To Islamize knowledge we need to understand that the purpose of acquiring religious or secular knowledge is to bring us closer to God through faith and humility. The underlying principle is to translate the portion of devotion to God into educational values across the curriculum where teachers of religious and secular subjects have a role to play in building virtues and good conduct.

This brought up the discussion about the various approaches to Islamization of knowledge and about the success and efficacy of these often competing models.

Do you think the efforts to integrate secular and religious knowledge have been successful in our national education system?

In response to this question, there was a divide among the scholars. Only two scholars said it has been successful whereas others stated it was not successful. Those who stated it was successful cited the KBSM national curriculum and certain Islamic secondary religious schools emphasizing Quran memorization as models of integration. These are some of the views:

1. “If you study the statement of the philosophy, you will find that it wants to create a balanced, holistic and integrated student with a devotion to God. To me, this one statement of

devotion to God clearly is a step towards de-secularizing the education system meaning you are putting sacredness back into the education and eliminating secularism.”

2. “Students who are taught to memorize the Quran (*tahfiz*) will develop good character and moral values and at the same time study and excel in secular subjects too. So, regardless of what is taught in schools, the Quran must be central. The culture of reading the Quran and making the Quran as the reference point widely practiced by *ulamaks* of the past is what integration of knowledge is all about.”

According to these scholars, since, the National Education Philosophy wants to create a balanced, holistic and integrated student with a devotion to God, the *Kurikulum Bersepadu Sekolah Menengah* (KBSM) or Integrated Secondary School curriculum was a mechanism to meet the goal of the National Education Philosophy. According to scholars who support this view, after the KBSM was introduced, there is a clear emphasis of virtue across the subjects with emphasis on religion. So, they perceive the KBSM is successful in integrating both the knowledge. Integration has also been deemed successful especially with the Islamic secondary religious schools that emphasize on *tahfiz* (Quran memorization). It is perceived that integration of knowledge is applied when students are taught to memorize the Quran while studying secular subjects.

There were also scholars who felt there was still a huge divide between religious and secular sciences, where efforts to integrate them have not been successful. Some of their comments are as follows:

1. “It has not been successful because the present situation clearly shows there is a lack of understanding to modern scientific worldview and Islamic worldview. This led to Muslims

taking an easier path by having both these sciences taught parallel and conveniently calling it integration.”

2. “The national education system still has a long way to go in terms of integration of knowledge. It cannot simply replace a secular education system that has been there for a long time with an integrated concept of education focused on the Islamic worldview, as this could create chaos. If one really wants to replace it, than one needs to have a good alternative that is more convincing to the public. The challenge to integration of knowledge is that it has not been clearly established so it would be risky to offer it as an alternative to the present secular concept.”

3. “There is a problem in the methodology because there are various views and opinions leading to disagreements in theoretical framework or philosophical framework. The ambiguity in worldview here has led to the problem of implementation of an integrated concept of Islamic education. The ambiguity in understanding Islamization of knowledge at the higher level or university level, makes it difficult for efforts to enlighten teachers on it.”

4. “When it comes to integration of religious and secular knowledge, it is still compartmentalized. The textbooks cannot insert much Islamic values because the textbooks are for all Malaysians regardless of religious background. Even in Islamic secondary religious schools there are no model textbooks that infuse Islamic values in secular sciences.”

5. “Presently what is happening is that they take some Islamic ideas and integrate with Western conception. Mixing is not integration and most people perceive mixing as integration. Integrating both sciences mean teaching with an Islamic worldview and its framework, something teachers have not mastered nor understood properly.”

6. “The misunderstanding of integration of knowledge is still at the university level, where students are exposed to two books on the same subject where one gives the Islamic point of view, and the other the secular point of view. There is no single book that integrates both these views, so any effort to integrate both these views, depend on the students’ own initiatives and capabilities which is risky due to their inexperience and limited knowledge and training in integration.”

It was striking that certain scholars citing memorization and repetitive nature of learning the Quran as a form of integration because it is clearly a narrow and unproductive view on integration of knowledge that surely is going to set Muslims back in grasping the link between scriptural texts and modern contemporary challenges. It is surely not possible to bring about a Quranic framework championed by the Islamic educational philosophy. It was also insightful to see the admittance of a certain scholar that the root of the problem in integration is still at the university level which only shows that the deeper intellectual and philosophical failings have not been addressed properly at this level. So, this is a huge problem in exposing teachers to training in integration as these scholars are still struggling to produce any training or teaching materials on integration of knowledge.

How do we solve the ambiguous nature of Islamization of knowledge practiced in Malaysia?

Many of the scholars agree it has to start with the need to have a clear structure on the philosophical framework and then work on the methodology at the different levels of education. The following comments show that the scholars even differ at solving the problem of ambiguity in Islamization of knowledge:

1. “First solve the differences at the philosophical framework or worldview at the higher level before going into further talks about the details in integration of knowledge at the school

level. Once the philosophical framework has been cleared of any ambiguity, then extract those elements that are secular and to incorporate Islamic elements. Finally, this integrated model should be restructured and rearranged in a very reasonable and convincing manner so that it can be presented as an organic whole rather than having deficiencies here and there. Unfortunately, this is not being done as compared to the West which has clarity and clear structure in its philosophical framework.”

2. “The best way to bring clarity into integration of knowledge is to bring back the Quran as central to learning all subjects and should only focus on the Quran as our reference to ensure clarity in dealing with secular knowledge.”

3. “We simply need to understand the importance of being dynamic in acquiring knowledge to stay relevant to modern development without destabilizing the Islamic worldview, philosophy and ethics.”

4. “First and foremost not everything can be integrated. Some elements if they are really opposed to and contradict one another, then there is no way we can integrate them because they are by their very nature oppose to each other. If we attempt to integrate them, it could lead to doubt and confusion. So, integration of knowledge is about those elements that can be integrated regardless the source you derived them from. This kind of integration supports our fundamentals in Islam but it cannot be integrated without involving studying and analyzing the works of secular scholars. There is also a need to have more dialogs with non-Muslim scholars, something Muslims have conveniently overlooked, which led to the failure in integration of knowledge.”

Are teachers at Islamic secondary religious schools given exposure and training in the theoretical and conceptual aspects of integration of knowledge?

Scholars unanimously think that teachers need not be exposed to the philosophical and conceptual framework of Islamization of knowledge because it would overwhelm them. Teachers are perceived to be incapable of understanding the philosophy and concept of integration. When I mentioned about Western teachers actively involved in discussing and debating issues that affect their students, these scholars pointed out that the reason for teachers in Malaysia not being actively involved and engaged as Western teachers. These are some of their comments on the topic:

1. “Teachers are not exposed because the difficulty of imparting integration of knowledge at the school level is expectedly normal in Malaysia. This is because teachers at school might not be able to comprehend or grasp the philosophical or theoretical framework of Islamization of knowledge as this kind of thinking is beyond their level of understanding.”
2. “They, the Malaysian teachers do not have the Western teachers’ natural disposition to rationalize and debate these issues (dualism and integration of knowledge). Furthermore, the education system itself does not require teachers to have this intellectual tool that would allow them to explore a deeper meaning to learning as reflected by the Islamic philosophy of education.”
3. “We need to understand that teachers are consumers of knowledge and do not generate knowledge. Therefore, Islamization of knowledge should begin at the university because the university lecturers are the one who generate knowledge and then this can be transferred down to the schools and teachers. That is why Islamization of knowledge

must be undertaken at the university level, with teachers being the consumers. If the universities meaning the lecturers/scholars do not do it, than the teachers cannot do it too.”

4. “We must acknowledge that teachers do not have the knowledge nor are they equipped to integrate both sciences, since they come from different background, either from purely religious or secular sciences. Teachers need to be proactive, if they feel they do not know about Islamization of knowledge, they should suggest to their respective principal to have some kind of training on Islamization of knowledge. They could also take the initiatives to read books on Islam and Islamization.”
5. “Since reforms began with a philosophy at the university level and later translated into a curriculum, it’s left to the teachers to implement it in school. So, if there is a failure, it’s because of the teachers themselves do not have knowledge in virtues and *adab*, how can they practice it with the students?”

The idea that the discussion of Islamization of knowledge and its theoretical framework and its implementation should be the purview of scholars explained how the monopolization of knowledge and the federal policy control were contributing to knowledge integration failures at the school level. Unfortunately, these very scholars who have spent their life time in researching Integration of knowledge have inherited the same “sickness” that have had debilitated Muslims for centuries, that is leaving out the mass population (teachers) from deciding their fate, since they who will have to endure the pedagogical difficulties in imparting knowledge at the school level.

In my study, decision-making on how Islamization of knowledge should be defined and practiced must give due consideration to how it would benefit teachers in their pedagogical

endeavors. Unfortunately, this is something so difficult to fathom by scholars and the MOE that has led to confusions and ambiguous understandings and implementation of Islamization of knowledge at the school level. What is more alarming is scholars take the stand that teachers should take their own initiatives and should be fully responsible for the success and failure in applying Islamization of knowledge in their classroom teaching. This clearly shows there is a form of compartmentalization of knowledge practiced by scholars that is certainly unacceptable and offensive in undermining teachers' mental capability to grasp an educational philosophy that is significant not only at the academic level but also for the spiritual well-being of teachers and students. This is a clear indicator of the essential hierarchy that is still present in Islamic educational development in Malaysia. Interestingly my interviews included three female and four male scholars working at institute of higher learning and the Institute of Islamic Understanding Malaysia or *Institut Kefahaman Islam Malaysia* (IKIM) where they represent reputable organizations in Islamic contemporary thought in Malaysia.

Teachers

I visited five schools in two weeks to interview twenty teachers from the science and religious sciences. The first thing I realized when I entered the compound of each school was that I experienced different vibes. It was interesting that although all these schools were Islamic, the environment, especially the teachers and the principals differed from one school to the other. While in general I was welcomed warmly, there were times when certain schools were very business-like preferring me to submit further letters of authorization. As for teachers' reactions prior to the interview, of course, teachers were alarmed at my presence in their respective schools because almost all of them thought that I was there to test them on their knowledge and ability to teach their respective subjects, or even gauge their knowledge of MOE's policies. Once

I clarified to them that their views were important to bring future reforms in Islamic education pedagogy, especially in Islamic secondary religious schools, and they could play a crucial role in creating the awareness and the direction of Islamization of knowledge in Muslim education in Malaysia, I received a genuine interest from teachers who felt it was their religious obligation to contribute in whatever way they could.

Moreover, what motivated me the most to drive to these schools in the morning and be there before 7.00A.M., was the really high-spirited teachers in these schools juggling teaching, grading and administrative responsibilities and still finding time to be interviewed. There were many who felt that my research was timely and were excited to share their experience and opinions with me. Though I tried to keep the interviews within the 1 hour limit to ensure teachers' schedules were not interrupted, many of the teachers involved had so much to say or to voice and I felt like they had been keeping everything bottled up and this interview kind of unplugged the cork. Even listening to their stories, made me to be a little emotional too, since I could easily empathize with them with my own experience as a teacher in a public secondary school.

The following are the teachers' responses based on the themes developed for this interview at Islamic secondary religious schools. I first present the views of teachers of secular subjects and then of teachers of religious studies.

Teachers' Educational Goals

When posed the question about their teaching goals:

Secular subject teachers responded:

1. To produce students who practice both religious and secular sciences.
2. To educate not just academically but also to develop character and good conduct. The focus is to find a balance between spiritual (religious) and academic (secular) success.
3. To remind students not to be exam-oriented but to apply knowledge in everyday life. This requires infusing religious knowledge too.
4. To educate students to be good in character first, and then also in academics.
5. To emphasize on “guiding” rather than to teaching content because guidance would lead to success in both academics and in developing good character.
6. To guide students to know Allah (God) through teaching science.
7. To find methods to enhance academic excellence for students to be competitive in the job market.
8. To guide students to have a thirst for knowledge in secular sciences yet to be equipped with the right character and values on how to accept and apply knowledge.

As for religious subject teachers, their responses were as follows:

1. To ensure that students excel by getting distinctions (As) in both secular and religious sciences.
2. To instill knowledge in students by ensuring teachers themselves need to be constantly seeking new knowledge.

3. The intention to teach is for the sake of Allah (God) and to guide students to an Islamic way of life that would lead to good character and values, rather than pursuing distinctions (As) in their examination.
4. To be virtuous in disseminating knowledge.
5. To be able to guide students to master religious knowledge as well as secular knowledge.
This teacher wanted the students to show the same enthusiasm in both secular and religious subjects.
6. My success lies in the students' ability to not just have knowledge but to apply that knowledge outside of the school environment for the sole purpose of doing good.
7. To plan at the beginning of the school year on how to enhance students' achievement in academic and character building.

Overall, teachers from both secular and religious sciences agree that their teaching goals are met when students are equipped with both secular and religious sciences to ensure a holistic approach to learning in producing a virtuous and productive student.

Satisfaction

Overall there were two distinctive responses from both secular and religious teachers. Secular teachers felt that it is much easier to teach secular subjects when most of the students have good character instilled in them through being taught religious subjects. For teachers teaching religious subjects, the satisfaction comes from seeing their students doing well in secular subjects as well as in Islamic studies. According to both groups of teachers, this sort of complementarity is unique and can be seen mostly in religious secondary schools and not public secondary schools that are usually plagued by disciplinary problems which create excessive work stress for teachers.

Awareness of Dualism of Knowledge

Secular subject teachers:

1. Some have never heard of dualism of knowledge.
2. Some are not sure of the term but have a vague idea that it means not “linking” science with religion.
3. Some understand dualism through reading and radio program from the Institute of Islamic Understanding Malaysia or *Institut Kefahaman Islam Malaysia* (IKIM).
4. Some define dualism as teachers’ tendency to focus on their own subject (science or religion) without relating it one another.

Religious subject teachers:

1. Some have never heard of dualism of knowledge.
2. Some have heard and understood through reading and being exposed to a dualist concept of education at the university where secular subjects were not related to the Quran or Hadith.

Interestingly, both these groups of teachers show that they have been exposed to dualism through informal avenue rather than formal channels. As for those who had never heard the term dualism sounded alien to them until I explained after which they could immediately relate to the various situations in their respective schools.

Integration of Knowledge

Science teachers’ perspectives:

1. Many of them use the word “link” and “relate” in explaining integration of both sciences. They believe that teachers need to have equally sound knowledge of religion and of secular subjects to make integration happen.

2. Many of them voiced that integration means to study God's creation (science etc.) and to relate it with the existence of God.
3. The general observation was that science teachers were more prepared to integrate because as Muslims they already had the knowledge and understanding of the Quran even though they did not have formal education in religious knowledge. On the contrary, religious subjects' teachers might struggle in learning secular sciences which often require more formal preparation than they currently had.

Religious teachers' perspectives:

1. Many of them used the term "match" meaning teachers must have strong religious knowledge to match the Quran's principles with secular sciences.
2. Some of them do not consider emphasis on religious knowledge combined with excellence in academic subjects to be integration because to them knowledge is one whole and not a sum of separate parts.
3. Religious teachers perceive teachers with secular qualifications would not be able to integrate because of their lack of knowledge and understanding of the Islamic ethos and injunctions that require an exhaustive study of the Quran and Hadith. They reject the idea that having some informal knowledge in Islam based on the person's upbringing as a Muslim qualifies them or gives them the required knowledge and skills to integrate both sciences.

They unanimously agreed that all knowledge comes from God and need to be studied together to ensure a virtuous and knowledgeable person, yet both sides seemed to think that the other is not capable of integrating successfully in view of its limited specialization.

Practice of Integration in Classroom Teaching

Science teachers' comments:

1. According to one teacher, "I have tried to but just a little since it was not planned. I only do it if I remember. Sometimes, I just tell the students to refer to the Quran to show its relation, but not all the time. At times, I ask them to refer to the religious teachers for further clarification."
2. Another teacher lamented, "I only practiced a little because I only received very little too so I can only relate what little I know."
3. This teacher was more optimistic when she said, "When I teach Biology, sometimes I look for the relevant Quran verses to support the teaching. I also discuss with other teachers and share information on how to integrate."
4. This teacher also said, "I know it is important to integrate and I always try to integrate to my ability but not the extent where I need to memorize the Quran verses. I just relate the particular contents of my teaching with the God's power as the Creator."
5. "I do not look for Quran verses or Hadith, unless I happen to remember them. Since I do not plan to use them, I try to insert the meaning indirectly. Sometimes I ask the students to ponder on their own the relationship between science and God."
6. "I only use 5% of the lesson to integrate because I am concerned I am straying from the syllabus and will not be able to complete it. Sometimes, I ask students to do projects and look for information relating science with the Quran, but it is time consuming because the school does not have Internet facility so students need to go home to use the Internet."

7. "I tried to work with other teachers (secular and religious) using a "buddy support" where we choose a topic and discuss among ourselves on how to integrate both sciences. The problem in doing this was time constraint as we all had a tight schedule."

Religious teachers' comments:

1. "I try to relate spontaneously without any planning. Anyway, it is difficult to relate because the syllabus is fixed with no added value to relate with secular knowledge."
2. "Overall, it is still not so clear how to relate religious knowledge to secular subjects, but personally I try to refer to encyclopedia or with science teachers to verify Quran verses that touch on science topics."
3. "I try to infuse secular sciences into my religious subject by exchanging ideas with secular science teachers. Sometimes the Geography teacher brings along a globe to explain the Quranic verses and there were times when science teachers helped me to find materials that relate the Quran to secular events through the Internet. Unfortunately, these efforts are only religious teachers' personal efforts to increase their knowledge and not under the directives of the MOE or in the syllabus."
4. "We work based on a national syllabus where I instill religious values into my teaching. Since I'm teaching Quran and *Sunnah*, I don't have to wait for the end of the teaching to relate them as practiced by secular science teachers. All I have to do is present, comment and relate them with the current issues at any time in the teaching."
5. "I try to relate Quran verses that speak about creation with secular science. Of course I can only do this on my own initiative and time because this kind of information is not in the syllabus."

Both secular and religious teachers try to apply integration into their teaching on their own initiatives whether through outside resources such as Internet, resource books, magazines or through consulting one another based on their respective expertise. Interestingly almost all of them said that the present syllabus does not promote integration into classroom teaching.

Problems in Implementing Integration of Knowledge

Secular subject teachers' comments:

1. "Our education system from the beginning has emphasized on creating two different pathways; one for secular pursuits and the other for religious pursuits."
2. "The syllabus is rigid and is exam-oriented giving little time to teach integration."
3. "Since both secular and religious subjects are given equal emphasis, there are too many subjects representing both sciences that has resulted in the time allocated for each subject being reduced too."
4. "Teachers are not just involved in teaching but are bogged down by administrative work and many school programs that require additional time are usually given ad-hoc to them."
5. "Teachers do not have sufficient knowledge or expertise to integrate because they are not exposed to integration during their varsity or during teachers' training course."
6. "Though the National Education Philosophy underscores a holistic development comprising the intellectual, physical, emotional and spiritual aspects of the students, this policy has not been translated into action plans that could show how to practice integration in teaching without necessarily emphasizing on religion. There was never any mention of relating science with Quran or vice versa. To make matters worse, in

- these courses teachers are told to use their own creativity in incorporating values in their respective subjects.”
7. “There are many in-service training (LADAP) arrangements for teachers, but in my 28 years of service there has never been any course on integration of knowledge and its implementation. The LADAP courses have always been about enhancing professionalism in the teaching profession. So, I look forward to future courses that address integration of knowledge.”
 8. Another problem is that teachers are trained to follow textbooks, so if the textbooks do not contain elements of integration using the Quran, and only touch on good moral values then there is a high probability that teachers would tend to take the easy way by teaching according to the textbooks.”
 9. “I personally have tried to obtain information or teaching resources on relating science with Islam, but unfortunately there is a scarcity of resources available on integration.”
 10. “The problem of technology is also a factor. There are schools that lack computer facilities and there are schools with computers but with bad Internet service. This not only slows down the process of searching information and teaching preparation but also shows the attitude of the school administration in supporting teachers’ efforts to incorporate integration of knowledge in their classroom teaching.”

Religious subject teachers:

1. “Though there is integration between secular and religious sciences, but there are no clear guideline on its implementation. As a result, teachers are left to decide whether they feel it is of importance to integrate both sciences.”

2. “We have to find our own information on how to integrate religious knowledge with secular sciences, and cannot rely on formal channels like MOE endorsed programs, courses or seminars. The annual in-service training provided by the MOE is merely towards achieving awards for school performance rather than being student-centric, especially since it does not address the development of an integrated approach to teaching.”

3. “Teachers are not given exposure to integration of knowledge so it is highly unlikely for teachers to teach using an integrated method. Furthermore, the school itself does not stress nor asks us to focus on integration.”

Both teachers from the secular and religious sciences seemed to have the same problem in integrating which is the lack of training in integration, no clear guidelines on implementation, time constraints, and no support from their respective schools and the MOE. They all agree that any efforts to integrate is solely the teachers’ own initiatives since the present syllabus does not integrate both sciences.

Can integration of knowledge be successfully implemented in schools?

I asked teachers whether integrating both secular and religious sciences is viable with all the possible problems looming over its implementation. It is very encouraging to see teachers continue to feel strongly for its implementation.

Secular science teachers:

1. “As for me, this concept of integration is very important because it prepares students to have a balanced development in attaining spiritual and worldly success. I have always been confident that the best way to teach and educate would be an integrated education

system. I think it is up to the MOE to have the political will to realize integration of knowledge, especially in Islamic secondary religious schools.”

2. “Of course it can be done and must be done. One way is to conduct a specialized course on how to integrate secular and religious sciences with clear concepts, contexts and guidelines. Teachers are generally used to meticulous work, so if they are exposed to proper knowledge and training, I do not see why teachers cannot successfully integrate both sciences in their teaching.”
3. “I strongly believe it’s all about training, recognition and benefits. All the MOE has to do is to gather all secular and religious science teachers and conduct courses on integration of knowledge at the different academic level (lower secondary and upper secondary). It is also important to ensure teachers are duly recognized and compensated by giving them training allowance and certificates of accomplishment in successfully mastering the knowledge and skills of integrating both sciences. Of course we are not focused on the monetary reward, but the MOE did in the past give special allowances for teachers who taught Science and Mathematics in English in 2003, and also provided each of these teachers with a personal laptop and a compact disc (CD-ROM) as a teaching aid. So, why not do the same for teachers involved in integrating both secular and religious sciences?”

Religious science teachers:

1. “Though the government’s efforts are minimal but teachers should take their own initiatives and creativity to integrate both sciences. Teachers have a choice to either teach straight from the textbooks or add value to their teaching by incorporating additional information that integrates both sciences.”

2. “Teachers’ initiatives are welcomed but it would be better to get the MOE and the State Education Department to be directly and actively involved in the integration process. The most effective way is to conduct “brain-storming” sessions with teachers from both secular and religious sciences. These brain-storming sessions should develop into developing teaching modules that clearly shows the guidelines to approach integration of knowledge.”

It is obvious that teachers are sending out a distress call to the MOE on the importance of integration of knowledge and want the MOE to intervene on this matter. The solutions seemed to be viable and achievable as all they expect is proper training that incorporates knowledge and skills in integration, brain storming to generate ideas among both secular and religious teachers and finally to be involved in the development of the teaching modules.

Heads of Department (Religious Division)

I interviewed three heads of departments from the Federal and State level Education division. They were from the Islamic Education Division, the Ministry of Education (MOE), Islamic Education Sector, Melaka, MOE, and the Melaka Islamic Religious Department. I was bracing myself for a hard time, since they were the upper-management and had a very tight schedule. I knew getting them to agree to an interview and asking them to talk about the present situation of Islamic education would be very difficult, especially getting them to reveal the problems and issues pertaining to Islam and Islamic education. I was pleasantly surprised the interview appointments went smoothly with no rescheduling. The interviews with all three of them who were in their 50s turned out really well. They were very positive about my research study and were very enthusiastic to share their knowledge, experience and insights on integration of knowledge at the Islamic secondary religious school level. Out of respect for their privacy and

as stipulated by the confidentiality clause of IRB's research protocols, I will refer to them as Mr. A, Mr. B, and Mr. C respectively. The following are the findings based on the themes I developed:

Do we practice a dualist education system?

According to Mr. A who confidently stated, "Yes, we are still practicing dualism because we do teach religious separate from secular sciences. The reason for opting for a dualist education system is because we are a plural society represented by different races, cultures and religions. Anyway, teachers in national schools come from various ethnicity and religions which would make it difficult to teach Islamic values across subjects because they are not Muslims." He went on to prove that we are practicing a dualist system by looking at the workload of students at Islamic secondary religious schools. With regard to the workload, he said, "The students have to study two curricula, one religious and the other secular mainstream academic curriculum. They have to take 17 subjects resulting in studying additional 4-6 classes per week for Arabic Language, *Shariah*, and Quran and *Sunnah* subjects which not only burden them but also the teachers."

According to Mr. B, "We have slowly moved away from dualism because since the 90s we have an integrated education system where science subjects are related to Quran verses and teachers are given exposure on how to relate science to religion. Presently, Islamic secondary religious schools are more focused and committed on integration than national secondary schools. National secondary schools motivation to integrate depends on the initiatives and commitment of their Muslim teachers. The government has taken steps to integrate values across the curriculum meaning when the teachers teach secular subjects, they will incorporate values

into the topics, and when teaching religious subjects will relate them to secular subjects as required by the KBSM curriculum”

According to Mr. C, “Our approach to education is so exam-oriented and result-oriented and our resources are also based on Western education; this only shows that the dualist system is still practiced in Malaysia. But, the KBSM curriculum is one way to reduce the effect of a dualist nature of our education system, through the teaching of values across the curriculum or subjects.”

The above comments show there are differences in understanding dualism. Mr. A stated that dualism is more commonly practiced at the national secondary schools and Islamic secondary religious schools. Mr. A feels that dualism is practiced openly at Islamic secondary religious schools like SABK which have two separate curricula, one the national curriculum and the other an Islamic curriculum called *Dinniyah* making it a dualist education system. Mr. B felt the KBSM curriculum is proof that we do not practice dualism because the KBSM integrates values across the subjects which means teachers should incorporate and add values in teaching secular sciences.

Has integration of knowledge been formally planned into the curriculum?

According to Mr. A, “ Yes, it is in the MOE’s Integrated Curriculum for Secondary Schools (KBSM) where the goal of teaching is to give added-value to secular sciences by incorporating values to build good character.

According to Mr. B, “Yes, it has been planned systematically because it was formally introduced through MOE’s KBSM curriculum. Furthermore, religious studies is revised every 8 years to improve its contents and to help develop students’ character in a more holistic manner. This shows that both secular and religious sciences have always been updated to be relevant to

current developments. This is one of the goals of integration of knowledge. We have an integrated curriculum that is being referred by even the Middle East, which is the heartland of Islam. We have managed to create a balanced curriculum that emphasizes both on academic and religious development, especially in Islamic secondary religious schools.

According to Mr. C, “Yes, you will find it enshrined in the National Education Philosophy and translated into the KBSM curriculum which gives added-value to academic pursuits.”

All three referred to the KBSM as an integrated concept of education based on its goal to incorporate values across the curriculum to produce students who are successful in academic and having good character.

To what extent has integration of both sciences been successful in Islamic secondary religious schools?

According to A, “If integration means having a Quranic framework in understanding secular sciences, then it has not been really successful. The reason is that students at Islamic secondary religious schools are merely exposed to 4-5 verses of the Quran per year does not qualify them to have such a framework. But students may have some kind of self-realization through the present form of integration introduced in the KBSM curriculum.

According to Mr. B, “Frankly, I’m not at the field but more at the management level meaning I really can’t say what is the real situation at the schools unless I have information coming from the schools. I personally believe that integration is easier to be practiced in an all-Muslim religious school. Another reason for its success is students enrolled in these Islamic secondary religious schools already have a strong foundation in Islamic knowledge, so teachers’

initiatives to share and relate secular with religious sciences and vice versa will be immediately understood, rationalized and practiced by the students.”

According to Mr. C, “Its success is based on the initiatives and commitment of the teachers. Teachers need to appreciate the Islamic legacy and to instill the principles of the Quran into the teaching regardless it is religious or secular science.”

All three believed that teachers’ own initiatives, commitments and convictions plays a major role in realizing integration of knowledge in schools but one of them said it is still not enough to give them a Quranic framework in practicing integration of knowledge.

Do we have specific programs and courses for teachers to enhance their knowledge and skills in integration of knowledge?

According to Mr. A, “The training that we have so far is how to enhance the KBSM curriculum where teaching secular subjects should be related to human values that are universal which includes instilling civic-mindedness.”

According to Mr. B, “Presently, we do not have such courses that directly expose or train teachers in integrating both sciences. There is a problem of allocation to train teachers in integration of knowledge. The funding is only sufficient to train teachers in religious subjects to enhance their own field of study, and as for teachers in secular subjects its more towards developing excellence and professionalism in teachers. Due to this limited funds that we have, we are unable to have specific and well-organized training programs or courses to help teachers from both sciences to practice integration in the classroom teachings. In the past to compete globally, there used to be formal training on integration during the advent of science and technology. This was to give teachers a better understanding on how to approach and teach secular subjects with religious values in accordance to the KBSM curriculum.”

According to Mr. C, “We do not have direct training in integration of knowledge but with the KBSM we try to instill in the teachers to be creative in incorporating values across the curriculum.”

All three stated there was no specific or customized training in integration of knowledge that teachers could benefit, especially in incorporating it in the teaching methodology in classrooms.

How do we improve the use of integration of knowledge in Islamic secondary religious schools?

According to Mr. A, “The present form of integration applied in the KBSM where values are taught across the curriculum or subjects is sufficient for the short term. To actually realize integration, we need the MOE to work with scholars to create life long learning for teachers to create the Quranic framework which needs careful planning and implementation.”

According to Mr. B, “Now we have the Standard Curriculum for Secondary Schools (KSSM) where we could incorporate integration of knowledge and standardize its teaching in all subjects and topics. The MOE needs to give more emphasis and urgency to realize this, because in 1995 there were workshops on how to integrate both sciences. So, we need to increase our efforts.”

According to Mr. C, “It all depends on the MOE at the higher level and the teachers’ commitment at the school level. Of course teachers would also appreciate the support with some specific guidelines and teaching modules coming from the experts at the MOE.”

All three agree there is an urgency to conduct training for the teachers but it should not be short courses but rather life-long learning to develop and instill in the teachers a Quranic framework which will eventually materialize in their classroom teachings.

Summary

Based on the above findings, there is a divide between scholars, the MOE and teachers on how best to work together in realizing a pragmatic approach to Islamization of knowledge in schools. It also shows there are inconsistencies and sometimes confusion in teaching religious and secular sciences in Islamic secondary religious schools, where efforts to integrate them have not been successful. Though the Islamic secondary religious schools have both the religious and secular sciences, they are taught separately with a modern secular framework rather than an Islamic framework due to the rigid syllabus that emphasizes on national development and not an integrated education model. There is still a vague understanding of the “Quranic framework” in teaching secular and religious sciences, which is often confused with “teaching values across the curriculum”

The problem of confusing integration of knowledge with adding values to secular sciences is further escalated when the training needs of the teachers have been overlooked, especially the lack of knowledge and skills to incorporate principles of integration into their classroom teaching. As I have mentioned earlier, according to scholars, a teacher need not be trained directly about Islamization of knowledge but may or even should rather be given a prepared curriculum and left to integrate religious and secular sciences. Thus although teachers have not been duly trained nor equipped with proper guidelines, they are expected to take responsibility for implementing Islamization of knowledge in their teachings.

The key point here is that teachers need to use the curriculum and their own initiatives to integrate religious and secular sciences regardless of the lack of formal training in this specialized field. This rather disorderly communication between the scholars, the MOE and teachers if allowed to continue raises questions about the substantive value of the rhetoric about

the universality of Islamic principles which would have a serious implication on the status and integrity of Islam itself as it gives the wrong impression that Islam is unable to harmonize both these knowledge stripping it off its universal principles and applications which is the cornerstone of Islamic civilization and legacy.

CHAPTER 6. CONCLUSION AND RECOMMENDATIONS

In the final chapter of my dissertation on the integration of knowledge in Islamic secondary religious schools in Melaka, Malaysia, I focus on the understanding, implementation and effectiveness of the integration of knowledge among teachers in these schools. In previous chapters, I have highlighted three major stakeholders: the scholars, administrators and teachers and sought their perceptions and roles in realizing an integrated approach to Islamic education in Malaysia. I presented some of the problems that continue to create confusion in understanding the dualism and Islamization of knowledge, especially the different perceptions that lead to vague understandings and ambiguous practices in classroom teaching. I also drew some conclusions and recommendations to aid future efforts to understand the issues plaguing the implementation of an integrated approach to Islamic education, especially in Islamic secondary religious schools in Malaysia.

In Malaysia, the government's efforts to empower Islamic education, especially Islamic secondary religious schools, are commendable but could be said to lack certain innate qualities that define Islamic education. These reforms seem to be "quick-fix" reactions and efforts by the government in response to external pressures from global forces, as well as to internal demands and expectations, rather than endeavors based on empirical research of actual practices or the review of Islamic educational philosophy and best practices in Islamic education. A research-informed approach would lead to a better understanding of the limitations and inherent weaknesses in defining, planning and implementing Islamic education in Malaysia. However, while the government, especially the Ministry of Education, should take responsibility for the present situation, the real disconnect perhaps lies with the scholars and academicians at the university level. According to one professor from the IIUM, there has been talk about the

integration of knowledge or the Islamization of knowledge from 1980 until 2010 without much concerted effort to put forward a formidable action plan.

Muslim scholars and academicians continue to differ in their perception of the Islamization of knowledge, resulting in differing models of implementation leading to differing approaches and methodologies. A case in point is the conception of Islamization of knowledge by Al-Attas and Al-Faruqi, where one finds that Al-Faruqi supports the idea of integrating Western and Islamic traditions by injecting Islamic epistemology into modern knowledge. Al-Attas on the other hand argues that Western knowledge is the greatest challenge facing Muslims, and recommends the isolation process where knowledge should be freed from Western influence through the process of the de-Westernization of knowledge. This is then followed up by infusing Islamic elements and key concepts that uphold the human *fitrah*, the natural function and purpose of life in accordance with Islam. If this is not accomplished, then the root cause of Muslim malaise mentioned by Al-Attas as “confusion and error in knowledge” (Al-Attas, 1978, p.100) will continue affecting the Muslim community. In contrast, Rahman (1988) in his response on the Islamization of knowledge stated that the problem is not with knowledge itself but the misuse of knowledge by Western scientists. He believed that the real problem is an absence of the sense of responsibility in man, which Muslims should avoid. Rahman was critical of an overemphasis on maps and charts on how to create and achieve Islamization of knowledge. Instead, he argued for investing money and energy in the cultivation of minds that are imbued with the attitude that the Quran wants to inculcate in us.

Even after thirty-four years (1980-2014), there is considerable confusion and division in conceptions and methodology among the supporters of these formidable scholars that have Muslims still confused and doubtful about the kind of Islamization of knowledge pathway that

should be adopted. The main lesson learned is that scholars have not only been unable to agree a common framework, they have also disagreed about working out the philosophical and methodological underpinnings of the modern disciplines that they have been attempting to Islamicize. Unfortunately, what we have seen so far are the scholars and academicians' various interpretations of the integration of knowledge in accordance to their own needs and aspirations to institutionalize the Islamization of knowledge. Nasr (1991) is critical about scholars overlooking the methodological concerns of Islamization of knowledge and more focused on institutional concerns. He lamented that there was an absence of a philosophical outlook in the Islamization of knowledge agenda that has left an intellectual gap in addressing its operational and development capacity.

Though scholars were mentioned earlier as a contributing factor for the failure to implement any form of the integration of knowledge at the Ministry, State and school level, the role of the Ministry of Education and State Education Departments own failings cannot be overlooked. There has been a lack of energy and effort placed on curriculum development projects on integration of knowledge and any sustained considerations of teachers' training. Despite the growing concern and efforts to develop Islamic secondary religious schools, there has been a lack of formal, research-based deliberation on how to train teachers based on the Islamic pedagogy with a nuanced understanding of their teaching environment adopting an integrated approach.

There is a significant need to channel more financial and human resources to prepare teachers sufficiently in creating awareness about the dualism of knowledge and to remedy the problem with an integrated approach to Islamic education in secondary religious schools. Apart from the Ministry of Education Malaysia's in-service teachers' development programs such as

professional development courses, conferences and forums, there remains a gap in specialized training for setting standards for and supporting the development of Islamic teacher education in integrating religious sciences with secular sciences. It is evident that Islamic secondary religious schools' teachers who are state/Ministry-certified are generally assumed as "qualified" to teach "Islamically", but in actual fact lack the Islamic pedagogical knowledge and skills to do so. This has led to teachers at Islamic secondary religious schools to be ill equipped in contextual teaching and instructional methods in line with Islamic values and beliefs.

The biggest misconception in Islamic education teaching in Malaysia is teachers are taught about Islam but not enough about Islamic pedagogy. For example, Muslim teachers are left to fend for themselves on how to integrate both religious and secular sciences since they are assumed to have had an Islamic upbringing or perceived as coming from a religious educational background. The stark reality in Islamic secondary religious schools in Malaysia is that teachers have differing views and conceptions of what constitutes a true Islamic education and many have difficulty understanding the integration of knowledge as a distinct pedagogy.

Another setback is the failure to develop a curriculum specifically for Islamic secondary religious schools that not only adheres to Malaysia's National Education Philosophy, but is written based on an Islamic epistemology and across all subjects. There are many Muslim organizations that have successfully embarked on developing curriculum as well as textbooks from an Islamic perspective (Memon, 2009; Michael, 2007) but current trends have shown that the Islamic perspective is often seen as an additive component rather than an integral vision embedded in the curriculum. What lies ahead for Islamic education in Malaysia is the challenge of defining, planning and implementing an integrated curriculum across all subjects in Islamic

secondary religious schools that is not merely an appendage to modern secular sciences (Shamma, 1999).

For Islamic education to play its pivotal role in Muslim education and progress in Islamic secondary religious schools in Malaysia, reform agendas should not just be undertaken by the federal or state government, or only by scholars and academicians from higher learning institutions employed by the government agencies, but rather should also be undertaken by individuals, especially based on inputs from teachers who are in the field having first-hand experience teaching Islamic education. There needs to be a strong reminder to all three stakeholders that the love and pursuit of knowledge should be a life-long endeavor and not simply the privilege of a few and that seeking knowledge in the form of continuity of education is the most important determinant in the realization of human destiny, that is being God's servant and vicegerent. Simply put, knowledge of Islamic civilization and its legacies is not meant for the few, as it is for all humans regardless of their backgrounds and it is perfectly designed to elevate anyone who seeks for a higher level of existence in all aspects of life whether it is spiritual, physical, social, economic, political, or cultural endeavors.

Unfortunately, this is often not the case as some scholars, academicians and religious institutions argue that teachers lack the knowledge or capacity to understand or grasp the philosophical understanding of Islamic pedagogical tradition which resulted in teachers not having a voice or vote in matters of Islamic learning materials and pedagogy. Hence, teachers who want to engage and contribute in defining an Islamic pedagogy in contemporary educational practices are not given the opportunity to consider the Islamic conceptual framework based on pedagogical traditions within Islamic scholarship which continues to be the domain of higher education or post-graduate level experts. Based on my observation, teachers seemed to be

divided on how best to adopt an integrated approach in their classroom teachings. There are many teachers who openly admit that the present system of education at Islamic secondary religious schools would not produce the type of student envisaged in the Islamic philosophy of education or its educational aims. They opined that the priority should be to produce Muslim students who are exposed to both forms of knowledge but not necessarily integrating them.

Surprisingly, despite the exclusions faced by these teachers, many are still optimistic and look forward to some clear policy change and directives from the Ministry. These teachers believe that since they are bound by the Ministry of Education, any directives from the Ministry to implement an integrated Islamic education would be fully supported by the respective school heads, teachers, students and also parents. I found teachers who believe that the present system of teaching secular and religious subjects parallel to each other constitutes the integration of knowledge. Then there are the teachers who are skeptical whether a truly integrated approach as discussed in this dissertation is feasible at all since the system does not support them with the necessary training and teaching resources. We also have teachers who believe that integration of knowledge is merely imparting *akhlaq* or moral values to students while teaching them secular sciences (Tamuri, 2007).

Finally, I observed that teachers from these two disciplines have also created an unhealthy competition between them, especially on who represents the more significant form of knowledge. There seemed to be a divide between secular and religious science teachers. In my interviews, teachers teaching secular sciences were critical of religious studies teachers who were perceived to believe that the religious disciplines are far superior to secular sciences. Hence, religious science teachers do not consider the importance of relating religious texts to secular sciences but rather perceive them as stand-alone artifacts, giving little room for

any attempts to integrate or translate and link the religious texts to secular sciences. As a result, there has not been much collaboration from both sides in aiding one another.

Though the present government under the leadership of the Western-educated Najib Tun Abdul Razak continues the secular pursuit toward the realization of Mahathir's Vision 2020, they have established a particular interpretation of Islamic teachings taught in national Islamic secondary religious schools that claims to preserve the rich legacy of Islamic education that has been the trademark of Islamic civilization and universality. This was supported by Hashim (1996) who concluded that since independence, there has been a continuing reconciliation between the national secular school system with the Islamic religious school system leading to some rich and unique forms of compatibility and integration.

In my observation, the present day Islamic education has taken a positive step in adopting a more modern approach through the introduction of modern secular sciences being taught parallel to religious sciences, but unfortunately continue to emphasize a relatively narrow conception of the employability of Islamic studies graduates rather than remaining steadfast in the sacred aims and objectives of Islamic education.

Generally, there is a consensus that though there exists an educational philosophy that exemplifies principles and practices, the Islamic pedagogy based on the Quran and Hadith still lack a systematic codification within the contemporary field of education studies (Halstead, 2004; Wan Daud, 1998). The officially defined Islamic education sanctioned by the federal government would continue to fall short relative to this ideal form and broad practice of Islamic education which adopts a comprehensive and integrated approach to education that strives to produce a good, well-rounded person aiming at the "balanced growth of the total personality . . .

through training Man's spirit, intellect, rational self, feelings and bodily senses . . . such that faith is infused into the whole of his personality" (Al-Attas, 1979, pp. 41-45).

As a result, the following conclusions and recommendations are based on the feedbacks and responses from all three stakeholders uncovered during this study. These recommendations could be further researched individually or coherently in future research on the viability of an integrated concept of Muslim education in Malaysia:

1. For Islamic education to play a significant role in mainstream education, it must establish a Quranic framework that represents universality, rather than a communal framework in interpreting Islam. This is crucial in implementing pedagogy and curriculum to make both contextually relevant to Malaysia's pluralistic society and global challenges. Thus, for Islamic education to be part of mainstream education and contribute to the socio-economic and spiritual development of Muslims, the Malays who are the politically dominant ethnic group need to resolve their identity dilemma: Malays on one hand and Muslims on the other. As long as their ethnic clamoring continues to be the focus of their struggle and takes precedence over their Islamic identity, Islam and Islamic education will continue to be a Malay-oriented education that has no relevance to national unity and development, and could eventually be a destabilizing factor in a multi-racial and multi-religious country like Malaysia.

2. There must be solidarity and cooperation among scholars and academicians in contributing to the Islamization of knowledge. Discussions on educational implications of Islamization of knowledge should not be limited within the parameters of the government's official education system but rather be the concerted effort by scholars, academicians and the Ministry of Education to crystalize the concept of Integrated Islamic Curriculum both

theoretically and practical. This would lead to a more meaningful and effective approach in addressing problems in planning, implementing and developing teachers' training programs.

3. The Ministry of Education should actively engage teachers by establishing focus groups represented by Islamic secondary religious school teachers on their training and development needs in Islamic pedagogy. It is important for the Ministry to take training and development of Muslim teachers as an ongoing task, because a good system of training must be followed with a good ongoing professional development to generate more ideas on the effectiveness of an integrated Islamic curriculum. Such feedbacks and findings would generally lead to major shifts in cultivating the stewardship and relevancy of an integrated Islamic curriculum in Islamic secondary religious schools in Malaysia.

4. To raise the standards of Islamic secondary religious schools by revising the religious syllabi to emphasize not only on the basic tenets of *Iman* (faith) and Islam (rituals), but to define and establish an integrated concept of Islamic education as a valid and relevant pedagogical model that can contribute to the broader goals and aspiration of Muslims and non-Muslims in realizing Vision 2020 and beyond. To focus on a more civilizational Islam that emphasizes the ethical considerations in the mastery of knowledge and the development of the individual and the nation to address local and global challenges.

5. To carry out ongoing research and development in Muslim teacher education programs with the emphasis on new and current information and skills training in pedagogy and teaching methodology in reputable institutions of higher learning, including Teachers' Training College. It is important for the Ministry to take training and development of Muslim teachers as a continuous and permanent feature in developing a well-balanced individual stimulated by a sense of responsibility to create a truly integrated teaching. The integrated approach must

incorporate methodologies that promote multiple intelligences as well as critical thinking and creativity. Thus, the stereotype style of teaching at Islamic secondary religious schools will be gradually phased out to suit more contemporary educational developments. It is important to do away with the notion that integration of knowledge is merely combining religious and secular sciences as it has been widely perceived by teachers in Islamic secondary religious schools.

6. The Education Ministry under the advice of the scholars and academicians, and from feedback from teachers should produce relevant supplementary reading materials highlighting Islamic perspectives and interpretations on relevant secular sciences taught in schools. These supplementary materials are compulsory readings for Muslim students but optional for non-Muslims. It is far more pragmatic and less costly to produce supplementary materials rather than textbooks, and furthermore it would not disrupt the national secular curriculum textbooks presently used by all secondary schools in Malaysia.

7. The Minister of Education and the Ministry of Education must be endowed with a mission to impart the Islamic vision and of cultivating the urgency to realize it. Though it is a formidable task based on the pluralistic society in Malaysia, instilling the philosophy and vision of Islam could only be realized with a more substantial budget allocation on research and education priorities rather than on projecting an outward display of Islam through buildings and administration.

To conclude my dissertation I reiterate my findings that scholars, academicians at higher learning institutions (universities), the Ministry of Education, and the State Education Departments seem to have largely overlooked the teachers' role in developing an integrated concept of Islamic education. They continue to discuss and decide on educational aims and policy without the involvement or representation of the most critical stakeholder, the teachers.

Many experts continue to overlook the capability and capacity of the teachers in comprehending the philosophy and vision of Islamization of knowledge, which has led to many teachers getting frustrated with policies and directives that do not address their methodological concerns about the Islamization of knowledge, which is a priority in real life teaching of Muslims whether in Islamic secondary religious schools or national secondary schools. All the stakeholders should adopt the notion that education is the responsibility of all Muslims with no exclusions and only through this democratization of education that all the stakeholders will be able to contribute theoretically and practically in realizing integration of knowledge in Muslim education. The present exclusion of teachers in many aspects of the process of the Islamization of knowledge would only lead to more confusion in teaching methodology as they are constantly perceived as “less intelligent” in understanding the philosophy and principles of Islamization of knowledge and Western philosophy of education. This has led to teachers learning new knowledge and methods on their own initiatives rather than being supported with teaching resources from the other stakeholders mentioned earlier.

The planning and implementation of the integration of knowledge should not be overly hierarchical or only put in the hands of experts sitting at the top, as Furnival states regarding educational aims and policy: “The people perish where there is no vision, but a ladder leading up to the sky is of no use unless it starts from earth.” (Wan Daud, 1989, p. 114). It is interesting to note that regardless of how well formulated an educational vision is, it can only become a reality with the help of all levels of participation that includes scholars and academicians, the Ministry of Education and the State Education Departments, and teachers in schools. It is time to make the Islamization of knowledge a universally accepted educational pedagogy. The Islamization of

knowledge and efforts to reclaim the Islamic educational legacy is about bringing the sacredness back to knowledge. A simple yet universal message that cuts across all religions and faiths:

“...Education should promote in man the creative impulse to rule himself and the universe as a true servant of *Allah* not by opposing and coming into conflict with Nature but by understanding its laws and harnessing its forces for the growth of a personality that is in harmony with it” (Al-Attas, 1979).

Malaysia’s efforts to enhance and transform Islamic education at Islamic secondary religious schools as a viable education can be effectively advanced by empowering teachers to realize their own psychological and intellectual capabilities in planning, developing and applying an integrated approach toward religious and secular sciences in their classroom teaching.

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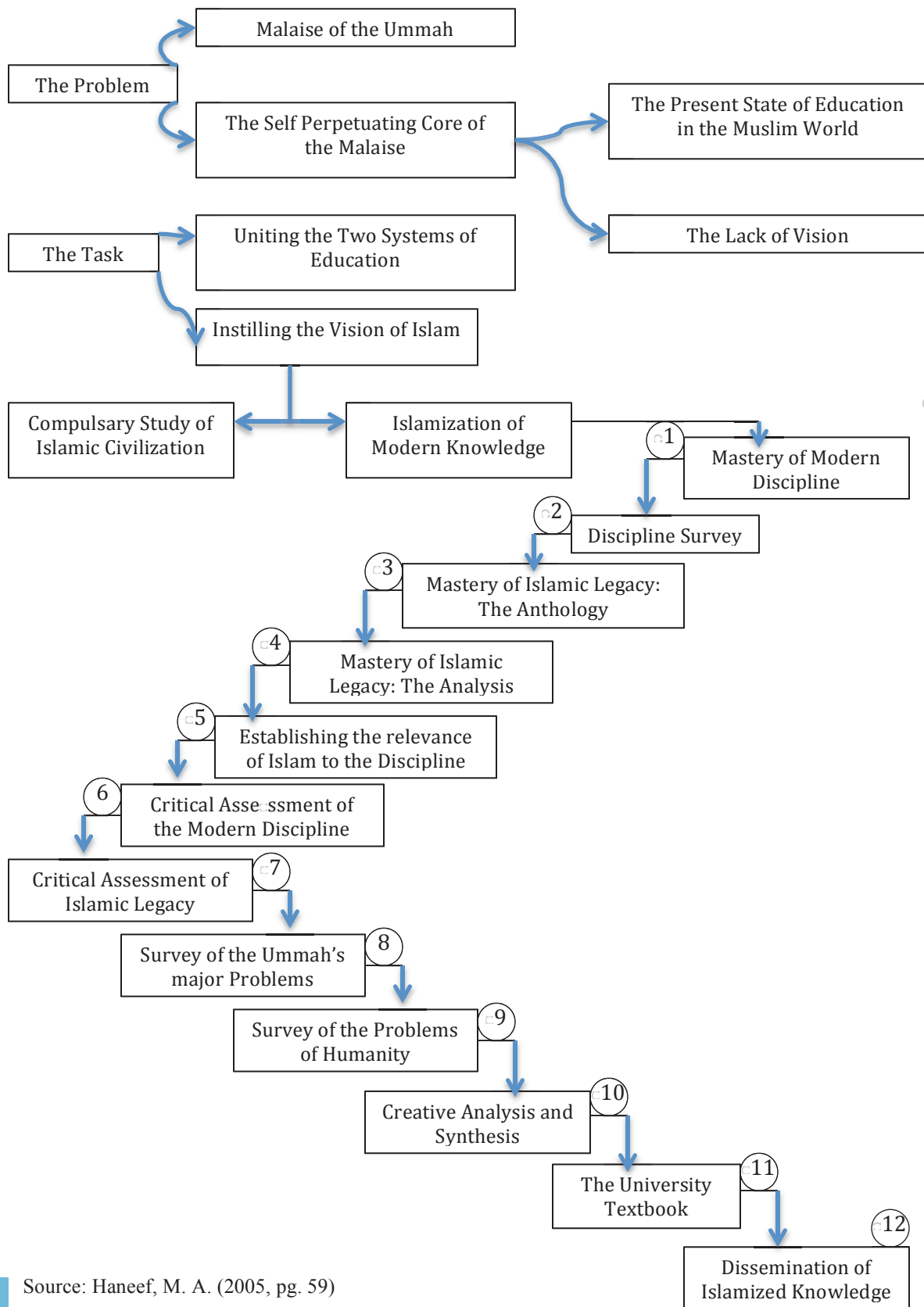
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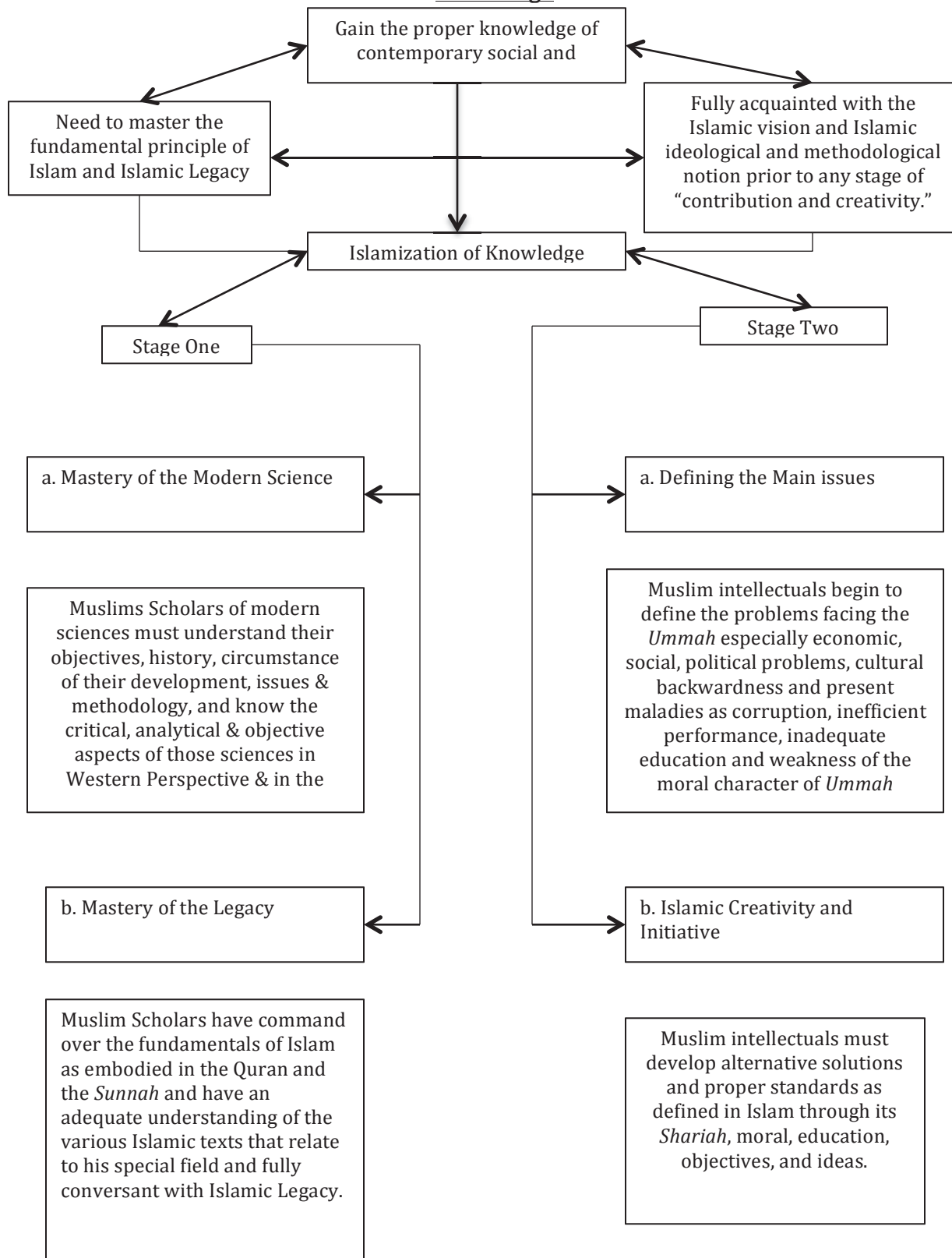
Appendix 1

ISMAIL FARUQI: ISLAMIZATION OF KNOWLEDGE FRAMEWORK



Source: Haneef, M. A. (2005, pg. 59)

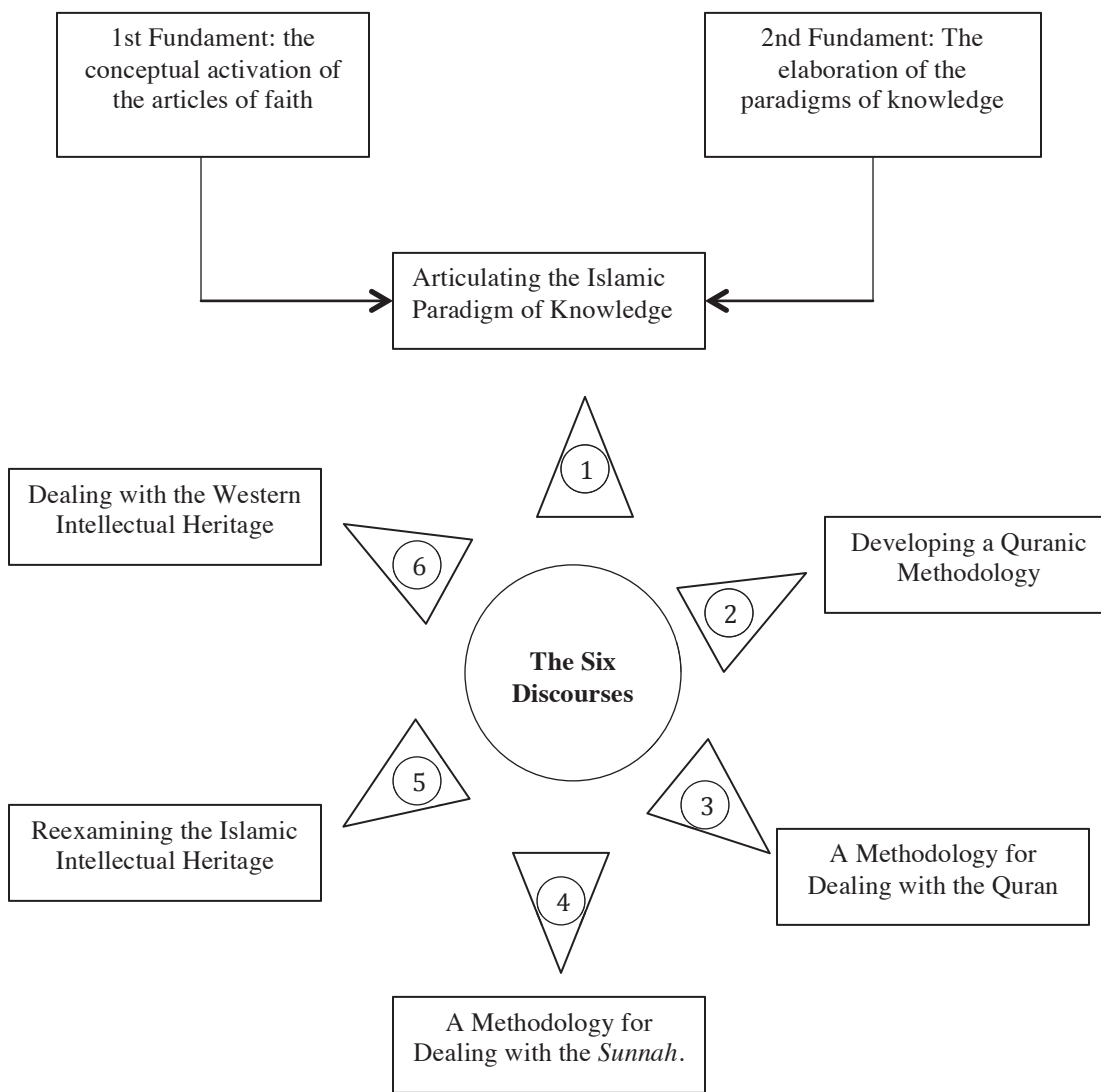
Appendix 2
Revised Version International Institute of Islamic Thought: Scheme for Islamization of Knowledge



Source: Haneef, M. A. (2005, pg. 60)

Appendix 3

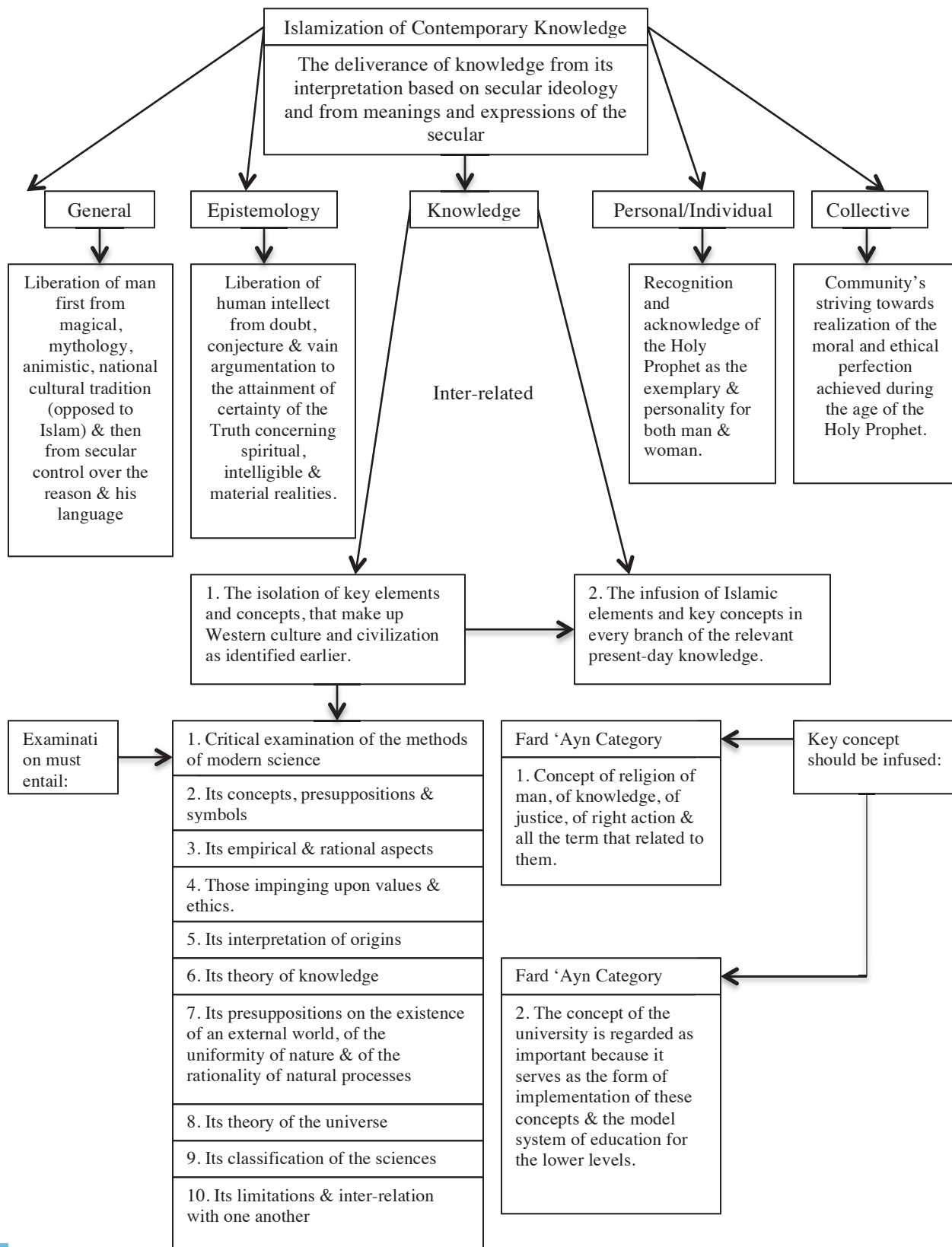
Taha Jabir Alwani: The Six Discourses



Source: Haneef, M. A. (2005, pg. 63)

Appendix 4

Syed Muhammad Naquib al-Attas: Islamization of Contemporary Knowledge



Source: Haneef, M. A. (2005, pg. 66)

Appendix 5

Questionnaire for Teachers

Section 1: Background of the respondent and school

Instruction: Please answer all the questions (1-12). Tick (√) in the appropriate space and fill in the appropriate blanks.

1. Gender: Male [] or Female []

2. Age:

20 - 30 years	[]	[]
31 - 40 years	[]	[]
41 - 50 years	[]	[]
51 - 60 years	[]	[]
More than 60 years	[]	[]

3. What is your highest qualification and field of education?

SPM	[]	[]	
STPM	[]	[]	
Bachelor	[]	[]	Field:
Master	[]	[]	Field:
PhD	[]	[]	Field:
Other	[]	[]	Please specify

4. How long have you been a teacher?

0 - 2 years	[]	[]
3 - 5 years	[]	[]
6 - 10 years	[]	[]
11 - 20 year	[]	[]
20 years above	[]	[]

5. How long have you been teaching at this school?

0 - 2 years	[]	[]
3 - 5 years	[]	[]
6 - 10 years	[]	[]
11 - 20 year	[]	[]
20 years above	[]	[]

6. Have you had formal teacher training?

Yes	[]	Please specify certificate/diploma/degree: _____
No	[]	

7. Have you undergone in-service training since you started at this school?

Yes	[]	[]
No	[]	[]

8. Do you teach religious subject(s)?

Yes []

No []

If yes, please specify: _____

9. Do you teach secular (non-religious) subject(s)?

Yes []

No []

If yes, please specify: _____

Section 2: The respondent's view on the integration of Muslim education

Part A

Instruction: *Please answer all the questions (1-22). Circle in the appropriate space based on the following scale:*

- | | | |
|---|-------------------|------|
| 1 | Strongly Disagree | (SD) |
| 2 | Disagree | (D) |
| 3 | Undecided | (U) |
| 4 | Agree | (A) |
| 5 | Strongly Agree | (SA) |

No.	Statements	SD	D	U	A	SA
1	Teachers fully understand the National Education Philosophy.	1	2	3	4	5
2	There are two categories of knowledge: Religious and secular sciences.	1	2	3	4	5
3	Religious and secular sciences are equally important to develop students.	1	2	3	4	5
4	Teachers in Islamic religious schools are aware of the issue of dualism in education.	1	2	3	4	5
5	Teachers in Islamic religious schools understand the meaning of a dualist education system.	1	2	3	4	5
6	Teachers in Islamic religious schools understand the meaning of an integrated education system	1	2	3	4	5
7	Religious and secular sciences should be integrated and not taught separately.	1	2	3	4	5
8	Religious and secular sciences when taught separately have a detrimental effect on the students' intellectual, moral and spiritual development.	1	2	3	4	5
9	An integrated approach to teaching religious and secular sciences will produce a holistic and balanced student of good academic standing driven by virtuous character.	1	2	3	4	5
10	It is important to incorporate intellectual, emotional,	1	2	3	4	5

No.	Statements	SD	D	U	A	SA
	spiritual and physical aspects in all the subjects (religious and secular sciences).					
11	It is crucial to link religious subjects with other secular subjects and vice versa	1	2	3	4	5
12	The best way to educate Muslim student is to teach secular subjects within an Islamic framework.	1	2	3	4	5
13	Teachers in Islamic religious schools should undergo extensive training to teach secular sciences from an Islamic perspective.	1	2	3	4	5
14	Teacher education for Muslim teachers should produce teachers whose conduct, creativity, and ideas of teaching secular sciences are based on the Islamic framework.	1	2	3	4	5
15	My school's overall curriculum is based on the integrated concept of Islamic education	1	2	3	4	5
16	My school is well-equipped with the teaching resources for an integrated curriculum.	1	2	3	4	5
17	Islamic religious schools which integrate both religious and secular sciences are becoming more popular among urban Muslim parents.	1	2	3	4	5
18	Traditional Islamic religious schools are becoming a less popular choice for urban Muslim parents.	1	2	3	4	5
19	The existing Islamic religious schools do not prepare Muslim students to be competitive in the era of globalization.	1	2	3	4	5
20	The existing Islamic secondary religious schools burden Muslim students with additional subjects that separate religious and secular sciences.	1	2	3	4	5
21	The Ministry of Education is taking steps to reform Islamic religious schools to adhere to national educational standards	1	2	3	4	5
22	Malaysia's National Education Philosophy reflects on the integrated concept of Islamic education.	1	2	3	4	5

Part B

Instruction: For question (21-23), *please elaborate on your answer.*

23. From your point of view, how do you define the concept of an integrated Muslim education?

24. How do you integrate religious subject with secular subject and vice versa in classroom teaching?

25. In general, how do you suggest improving education among Muslim to ensure a balanced growth of spiritual and temporal knowledge?

Thank you for your participation.

Appendix 6

Soal Selidik untuk Guru

Seksyen 1: Latar belakang responden dan sekolah

Arahan: Sila jawab semua soalan (1-15). Tandakan ($\sqrt{\quad}$) dan isikan tempat kosong dalam ruang yang berkaitan.

1. Jantina: Lelaki [] Perempuan []

2. Umur: 20 - 30 tahun []
 31 - 40 tahun []
 41 - 50 tahun []
 51 - 60 tahun []
 Lebih daripada 60 tahun []

3. Apakah kelulusan tertinggi anda dalam pendidikan? Nyatakan bidang yang berkaitan.
 SPM []
 STPM []
 Sarjana Muda [] Bidang:
 Master [] Bidang:
 PhD [] Bidang:
 Lain-lain [] Sila nyatakan

4. Berapa lamakah anda menjadi guru?
 0 - 2 tahun []
 3 - 5 tahun []
 6 - 10 tahun []
 11 - 20 tahun []
 20 tahun ke atas []

5. Berapa lamakah anda telah mengajar di sekolah ini?
 0 - 2 tahun []
 3 - 5 tahun []
 6 - 10 tahun []
 11 - 20 tahun []
 20 tahun ke atas []

6. Adakah anda menghadiri latihan perguruan secara formal?
 Ya. [] Sila nyatakan Sijil/Diploma/Ijazah:
 Tidak. []

7. Pernahkah anda menghadiri latihan dalam perkhidmatan sejak anda mula mengajar di sekolah ini?

Ya. []]
 Tidak. []]

8. Adakah anda mengajarkan mata pelajaran :

- a. Agama sahaja []]
 b. Bukan agama (sekular) sahaja []]
 c. Agama dan sekular []]

Seksyen 2: Pandangan responden tentang integrasi pendidikan Muslim

Bahagian A

Arahan: Sila jawab semua soalan (1-22). Bulatkan pada jawapan yang sesuai berdasarkan skala yang berikut:

- 1 Sangat Tidak Setuju (STS)
 2 Tidak Setuju (TS)
 3 Tidak Pasti (TP)
 4 Setuju (S)
 5 Sangat Setuju (SS)

Bil.	Penyataan	STS	TS	TP	S	SS
1	Saya memahami sepenuhnya Falsafah Pendidikan Kebangsaan.	1	2	3	4	5
2	Terdapat dua kategori ilmu, iaitu ilmu agama dan ilmu sekular (ilmu bukan agama).	1	2	3	4	5
3	Ilmu agama dan ilmu sekular (ilmu bukan agama) adalah penting untuk perkembangan pelajar.	1	2	3	4	5
4	Saya sedar akan isu dualisme (pengasingan ilmu agama dan ilmu sekular (ilmu bukan agama) dalam pendidikan.	1	2	3	4	5
5	Guru di sekolah-sekolah agama Islam memahami makna sistem pendidikan dualisme.	1	2	3	4	5
6	Guru di sekolah-sekolah agama Islam memahami makna sistem pendidikan integrasi/bersepadu.	1	2	3	4	5
7	Mata pelajaran agama dan mata pelajaran bukan agama (sekular) perlu diintegrasikan dan tidak diajar secara berasingan.	1	2	3	4	5
8	Mata pelajaran agama dan mata pelajaran bukan agama (sekular) yang diajarkan secara berasingan akan menjejaskan perkembangan intelek, moral dan kerohanian pelajar.	1	2	3	4	5
9	Pendekatan integrasi/bersepadu dalam mengajarkan mata pelajaran agama dan mata pelajaran bukan	1	2	3	4	5

Bil.	Penyataan	STS	TS	TP	S	SS
	agama (sekular) akan membentuk pelajar yang holistik dan seimbang dari segi akademik kerana dorongan berakhlak mulia					
10	Aspek intelek, emosi, rohani dan fizikal adalah penting untuk digabungkan dalam semua mata pelajaran (agama dan sekular).	1	2	3	4	5
11	Pengajaran agama penting untuk dikaitkan dengan mata pelajaran sekular dan sebaliknya.	1	2	3	4	5
12	Cara terbaik untuk mendidik pelajar-pelajar Islam adalah dengan mengajarkan mata pelajaran sekular menggunakan kerangka Islam.	1	2	3	4	5
13.	Guru di sekolah-sekolah agama Islam perlu menjalani latihan yang menyeluruh untuk mengajarkan mata pelajaran sekular mengikut perspektif Islam.	1	2	3	4	5
14	Pendidikan/latihan untuk guru-guru Islam perlu menghasilkan guru-guru yang memiliki sahsiah, kreativiti, idea-idea pengajaran mata pelajaran sekular berdasarkan kerangka Islam.	1	2	3	4	5
15.	Keseluruhan kurikulum sekolah saya adalah berdasarkan konsep pendidikan Islam berintegrasi/bersepadu.	1	2	3	4	5
16.	Sekolah saya lengkap dengan sumber dan alat bantu mengajar untuk melaksanakan kurikulum berkonsep integrasi/bersepadu.	1	2	3	4	5
17.	Sekolah-sekolah agama Islam yang mengintegrasikan kedua-dua mata pelajaran agama dan sekular menjadi pilihan dalam kalangan ibu bapa Muslim di kawasan bandar.	1	2	3	4	5
18.	Sekolah-sekolah agama Islam tradisional semakin kurang mendapat sambutan dalam kalangan ibu bapa Islam di bandar.	1	2	3	4	5
19.	Pembelajaran sedia ada di sekolah menengah agama Islam yang menawarkan mata pelajaran agama dan sekular secara berasingan, membebankan pelajar dari segi penambahan jumlah mata pelajaran.	1	2	3	4	5
20.	Sekolah-sekolah agama Islam yang sedia ada tidak menyediakan pelajar Islam untuk berdaya saing dalam era globalisasi.	1	2	3	4	5
21.	Kementerian Pelajaran mengambil langkah-langkah	1	2	3	4	5

Bil.	Penyataan	STS	TS	TP	S	SS
	untuk membawa perubahan kepada sekolah-sekolah agama Islam bagi mencapai tahap pendidikan nasional.					
22.	Falsafah Pendidikan Kebangsaan Malaysia mencerminkan konsep pendidikan Islam berintegrasi/bersepadu.	1	2	3	4	5

Bahagian B

Arahan: Soalan (23-25), sila huraikan jawapan anda.

23. Pada pandangan anda, bagaimanakah anda mentakrifkan konsep pendidikan Islam berintegrasi/bersepadu?

24. Bagaimanakah anda mengintegrasikan mata pelajaran agama dengan mata pelajaran bukan agama (sekular) dan sebaliknya dalam pengajaran di bilik darjah?

25. Secara umum, apakah cadangan anda untuk meningkatkan pendidikan dalam kalangan orang Islam bagi memastikan pertumbuhan yang seimbang dalam pengetahuan rohani dan duniawi?

Terima kasih atas kerjasama anda.

Appendix 7

Interview questions for teachers

School: _____

Respondent: _____

Date: _____

Time: _____

Thank you for allocating your time for this interview. The information you share will provide insight into how to improve the implementation of integration of knowledge (religious science and secular science). This interview is an integral part of my research entitled '*The Integration of Knowledge in Islamic Secondary Religious School in Malaysia: Translating Theory into Practice.*' Your responses to the questions will remain confidential. The interview will take not more than 60 minutes. Do you have any question before I continue with this interview?

1. Tell me briefly about yourself and your goals in teaching.
2. Are you aware of the issues of a dualist education system in Muslim education? How would you explain a dualist education system from your point of view and its effect on Muslim education?
3. How do you define religious and secular knowledge?
4. Do Islamic and secular educations contradict one another? Is so, how?
5. What is your understanding of an integrated concept of Islamic education?
6. Does your school adopt an integrated concept of Islamic education? If so, how?
7. Do you think it is crucial to adopt an integrated concept of Islamic education? If so, why?
8. What are the problems (if any) in planning, implementing and developing an integrated approach to Islamic and secular knowledge in the curriculum?
9. Do you integrate religious and secular knowledge in your classroom teaching?
10. What are the occurring problems and obstacles (if any), you face in your teaching of an integrated concept of Islamic education?
11. Are the problems arising from the existing school curriculum or teaching methodology?
12. In your personal capacity as a teacher, how do you overcome the problems?
13. What are the initiatives taken by your school to ensure the integration of Islamic education outcomes are aligned with those imagined by the Ministry of Education, Malaysia?

Appendix 8

Interview questions for scholars

Department/Office: _____

Respondent: _____

Date: _____

Time: _____

Thank you for allocating your time for this interview. The information you share will provide insight into how to improve the implementation of integration of knowledge (religious science and secular science). This interview is an integral part of my research entitled '*The Integration of Knowledge in Islamic Secondary Religious School in Malaysia: Translating Theory into Practice.*' Your responses to the questions will remain confidential. The interview will take not more than 60 minutes. Do you have any question before I continue with this interview?

1. Could you tell me briefly about yourself and your experience of Islamization of knowledge?
2. Could you tell me briefly about the theoretical framework of Islamization of knowledge?
3. What are the major differences between the worldviews on Western and Islamic education?
4. How do Islamic and Western educational philosophies play its role in globalization? Do they contradict one another? If so, how?
5. What are the effects of the First World Conference on Muslim Education in 1977 on the development of Islamic education in Malaysia?
6. Does the National Education System of Malaysia have a detrimental effect on Islamic religious schools and Muslim education?
7. Does Malaysia practice an integrated concept of Islamic education?
8. To what extent secular educational aims and aspiration towards Vision 2020 affect Muslim education in Islamic secondary religious schools.
9. How would you explain the broader significant of an integrated concept of Islamic education to nation building?
10. Do you think there is an ambiguity in the definition and practice of integration in religious and secular knowledge?
11. How would you address the various conceptions of integration of knowledge in higher institutions of learning in Malaysia?

Appendix 9

Interview questions for Head of Religious Division, Education Department.

Department/Office: _____

Respondent: _____

Date: _____

Time: _____

Thank you for allocating your time for this interview. The information you share will provide insight into how to improve the implementation of integration of knowledge (religious science and secular science). This interview is an integral part of my research entitled '*The Integration of Knowledge in Islamic Secondary Religious School in Malaysia: Translating Theory into Practice.*' Your responses to the questions will remain confidential. The interview will take not more than 60 minutes. Do you have any question before I continue with this interview?

1. Could you tell me briefly about yourself and the objective of your division?
2. How does the National Education Philosophy strengthen the development of Islamic education in Malaysia?
3. How do you implement the National Education philosophy of Malaysia in your area of influence and responsibility?
4. How does Malaysia's dualist education system affect Islamic religious schools in Malaysia?
5. In your opinion, how do you perceive the problem of a dualist education system affecting Muslim students' values and culture?
6. Do you think that the present Islamic religious schools are producing students who are knowledgeable and competitive in a 'glocal' (global and local) context?
7. What are the initiatives taken by the Islamic education division to ensure the integration of Islamic education outcomes are aligned with those imagined by the Ministry of Education, Malaysia?
8. Does the Islamic affairs Division under the state education department, initiate training programs to expose teachers in Islamic religious schools on the teaching of an integrated concept of Islamic education?
9. What are the occurring problems (if any) you or your division face in planning and implementing an integrated concept of Islamic education
10. If you were given full power and authority, what are the changes you would make to improve Islamic education and Islamic religious schools in Malaysia?



Submission ID number: [2012-0967](#)

Title: The Integration of Muslim Education in Islamic Religious Schools in Malaysia: Translating Policy into Practice

Principal Investigator: MARK JOHNSON

Point-of-contact:

IRB Staff Reviewer: JEFFREY NYTES

A designated ED IRB member conducted an expedited review of the above-referenced initial application. The study was approved by the IRB member for the period of 12 months with the expiration date of 1/24/2014. The study qualified for expedited review pursuant to 45 CFR 46.110 and, if applicable, 21 CFR 56.110 and 38 CFR 16.110 in that the study presents no more than minimal risk and involves:

Category 6: Collection of data from voice, video, digital, or image recordings made for research purposes

Category 7: Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, or quality assurance methodologies

To access the materials approved by the IRB, including any stamped consent forms, recruitment materials and the approved protocol, if applicable, please log in to your ARROW account and view the documents tab in the submission's workspace.

If you requested a HIPAA waiver of authorization, altered authorization and/or partial authorization, please log in to your ARROW account and view the history tab in the submission's workspace for approval details.

Prior to starting research activities, please review the Investigator Responsibilities guidance (<http://go.wisc.edu/m0lovn>), which includes a description of IRB requirements for submitting continuing review progress reports, changes of protocol and reportable events.

Please contact the appropriate IRB office with general questions: Health Sciences IRBs at 608-263-2362 or Education Research and Social & Behavioral Science IRBs at 608-263-2320. For questions related to this submission, contact the assigned staff reviewer.

Appendix 11



UNIT PERANCANG EKONOMI
Economic Planning Unit
 JABATAN PERDANA MENTERI
Prime Minister's Department
 BLOK B5 & B6
 PUSAT PENTADBIRAN KERAJAAN PERSEKUTUAN
 62502 PUTRAJAYA
 MALAYSIA



EPU
 EKONOMIK PLANING UNIT
 PRIME MINISTER'S DEPARTMENT, MALAYSIA

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Ruj. Tuan:

Your Ref.:

UPE: 40/200/2944

Ruj. Kami:

Our Ref.:

18 January 2013

Tarikh:

Date:

NORYANI MD YUSOF
 606 C Eagle Heights, Apartment C
 Madison, 53705
 Wisconsin, USA.
 Email: tsufehyan@gmail.com

APPLICATION TO CONDUCT RESEARCH IN MALAYSIA

With reference to your application, I am pleased to inform you that your application to conduct research in Malaysia has been *approved* by the **Research Promotion and Co-Ordination Committee, Economic Planning Unit, Prime Minister's Department**. The details of the approval are as follows:

Researcher's name : **NORYANI MD YUSOF**

Passport No. / I. C No: **720718-04-5458**

Nationality : **MALAYSIAN**

Title of Research : **"THE INTEGRATION OF MUSLIM EDUCATION IN ISLAMIC RELIGIOUS SCHOOL IN MALAYSIA: TRANSLATING POLICY INTO PRACTICE"**

Period of Research Approved: **2 YEARS**

2. Please collect your Research Pass in person from the **Economic Planning Unit, Prime Minister's Department, Parcel B, Level 4 Block B5, Federal Government Administrative Centre, 62502 Putrajaya** and bring along two (2) passport size photographs. You are also required to comply with the rules and regulations stipulated from time to time by the agencies with which you have dealings in the conduct of your research.

3. I would like to draw your attention to the undertaking signed by you that you will submit without cost to the Economic Planning Unit the following documents:

- a) A brief summary of your research findings on completion of your research and before you leave Malaysia; and
- b) Three (3) copies of your final dissertation/publication.

4. Lastly, please submit a copy of your preliminary and final report directly to the State Government where you carried out your research. Thank you.

Yours sincerely,


(MUNIRAH ABD. MANAN)
For Director General,
Economic Planning Unit.
E-mail: munirah@epu.gov.my
Tel: 88882809/2818
Fax: 88883798

ATTENTION

This letter is only to inform you the status of your application and **cannot be used as a research pass.**

C.c:

Ketua Setiausaha
Kementerian Pelajaran Malaysia
Bahagian Perancangan Dan Penyelidikan Dasar Pendidikan
Aras 1-4, Blok E-8
Kompleks Kerajaan Parcel E
Pusat Pentadbiran Kerajaan Persekutuan
62604 Putrajaya.

(u.p: Dr. Hj. Zabani Bin Darus)

(Ruj.Tuan:KP(BPPDP)603/011Jld. 15(09))