Educational Philosophy in Islam in The Curriculum Design of Integrated Islamic Education in Malaysia

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Abstract

This article discusses the dichotomy in Islamic education which is the basic problem facing Islamic education today. To overcome these problems, one of them is by organizing an educational model that integrates the science of religion with the knowledge that is based on the philosophy of Islamic education. By employing qualitative method of research, this article strives to identify the philosophy of education in Islam and challenges in the current integrated educational system, which is currently implemented in Malaysian primary and secondary schools. The results of this study, concluded that in overcoming the problem in the preaching of Islamic education, Malaysia implemented integrative Islamic education that integrates religion and science with the Ulul al-Bab model and the KAFFAH curriculum. The concept of Ulul al-Bab is taken from the Qur'an as the basis of the curriculum, while in the KAFFAH curriculum each subject taught is associated with Islamic values and beliefs.

Keywords: *Education, Philosophy, Curriculum, Integrated Islamic Education*

Abstrak

Artikel ini membahas dikotomi dalam pendidikan Islam yang merupakan masalah mendasar yang dihadapi pendidikan Islam saat ini. Untuk mengatasi masalah tersebut, salah satunya adalah dengan menyelenggarakan model pendidikan yang mengintegrasikan ilmu agama dengan ilmu pengetahuan yang landasi oleh filosofi pendidikan Islam. Dengan menggunakan metode penelitian kualitatif, artikel ini berupaya mengidentifikasi filosofi pendidikan dalam Islam dan tantangan dalam sistem pendidikan terintegrasi yang saat ini diterapkan di sekolah dasar dan menengah di Malaysia. Hasil penelitian ini, diperoleh kesimpulan bahwa dalam mengatasi masalah dikhotomi pendidikan Islam, Malaysia menerapkan pendidikan Islam integratif yang mengintegrasikan antara agama dan ilmu pengetahuan dengan model Ulul al-Bab dan kurikulum KAFFAH. Konsep Ulul al-Bab diambil dari Al-Qur'an sebagai dasar

kurikulum, sedangkan dalam kurikulum KAFFAH setiap mata pelajaran yang diajarkan dikaitkan dengan nilai-nilai dan keyakinan Islam.

Kata kunci: *Pendidikan, Filsafat, Kurikulum, Pendidikan Islam Terpadu*

A. INTRODUCTION

The acquisition and dissemination of knowledge are greatly emphasised in Islam as one of the compulsory (*farḍ*) act upon its adherents regardless of gender and race. Such an obligation is binding upon every Muslim by the divine revelation namely the Qur'an and Sunnah of the Prophet (PBUH). The Islamic perspective of education is often defined from three different dimensions which are reflected in different concepts introduced. They are *tarbiyyah, ta'lim* and *ta'dib. Tarbiyyah* is a process of education focusing on physical and intellectual development of an individual, while *ta'dīb* refers to the process of education that emphasizes on nurturing good human beings with noble codes of conduct/ethics approved by Islam, so that he may conduct and position himself in society with justice and integrity. *Taʿlīm*, another dimension of education, is defined as a process of education focusing on the delivery of knowledge by means of teaching and learning (Saquf, n.d., p. 184–186).

Education occupies a significant position in Islamic civilization. The first revelation to Prophet Muhammad (PBUH) in *Sūrah al'Alaq* (verses 1-4) is about the divine instruction to "read by the name of God", thus underscores the *tawhīdic* philosophy that education in its essence is not purely a mundane activity, but an integral part of faith. The main philosophy of education in Islam is to enlighten the human soul and enriches the knowledge in knowing Allāh (SWT), the Creator of humankind and universe.

The process of education will instil the sense of responsibility to worship the Allah and obey His command at all times and circumstances (Anekasari, 2017, p. 60). Being the vicegerent of Allāh, man is trained about how to conduct his religious and socio-political affairs on earth as means to realize the purpose of His creation in accordance with His absolute will. Hence, the first revelation to Prophet Muḥammad (PBUH) in *Sūrah al-'Alaq* (verses 1- 4) is about the divine instruction to "read by the name of God", thus underscores the *tawḥīd* philosophy that education in its essence is not purely a mundane activity, but an integral part of faith.

Education in Islam can be defined as developing a person spiritually, intellectually and physically to generate a balanced development of his/her personality. Islamic education therefore is concerned with the soul, the heart, the self and the intellect of the students. It was echoed in the First World Conference on Muslim Education held in Jedda-Mecca (1393A.H.-1977A.D.) that the aim of education in Islam is to produce a good man (*First World Conference on Muslim Education*, 1977, p.78). whom signifies a balanced growth of the personality over the training of his/her spirit, intellect, the rational self, feelings, and physical senses (Sarwar, 1996). The ultimate aim of education is the realisation to serve Allāh as the Creator of mankind and universe on the level of individual, community and humanity at large (Sarwar, 1996).

Syed Naquib al-Attas highlights that producing a good man can be achieved by inculcating *adab,* because it includes the "spiritual and material life of a man that instils

the quality of goodness that it sought after"(Al-Attas, 1978, p. 11). Education in Islam is to train an individual's sensitivity so that his attitude to life, actions, decisions and approach to all kinds of knowledge are governed by Islam's spiritual and deeply felt ethical values (Hussain & Ashraf, 1979, p. 1). It prepares people for holistic life without separating this temporary life ending with death and the eternal life beginning after death (Sarwar, 1996, p. 9). It is a way of training the body, mind and soul through the conveyance of knowledge of every kind i.e. elementary as obligatory and specialized as non compulsory (Atthani, 1977, p. 7).

B. DISCUSSION
1. Dimensions of Education in Islam (*Tarbiyyah, Ta'lim And Ta'dib*)

"*Tarbiyyah*" linguistically refers to the meaning of growth, increase and elevation (Arqasusi, 1419, p. 18-19). It is generally used to describe people's development and training in various aspects and to describe the process of raising children as parents provide them with the physical, educational, moral and spiritual needs to help them grow and become useful parties in society.

Most of the writings of classical scholars in Islamic education have been linked to the inculcation of ethical and moral conduct from childhood (Ali Yunus, 1999, p. 42). In the Qur'an, "*Tarbiyyah*" is defined as "taking care of what is necessary for the development of the raised one." (Al-Uthaymeen, 1997, p.82) The root word *tarbiyah* is *al-Rabb*, meaning " the Lord," which indicates to nurture. This means that Allah nurtured all creations with His favors, and He supported them with all their needs. Hence, Allāh the Exalted and the Most High said, concerning the conversation between Mūsā and Pharaoh (Al-Uthaymeen, 1997, p.83), [Pharaoh] said, "So who is the Lord of you two, O Moses?" He said, "Our Lord is He who gave each thing its form (provided a suitable mate for all creatures which He created) and then guided [it]" (Taha, p. 39-40).

Looking at its each literal and technical that means, *tarbiyyah* in Islam will be thought of as a method of teaching and learning that stresses on physical and intellectual development of a person, as comprehensively outlined by Dr. Yāljin Miqdād: "to bring up the child and shape him as an integrated human being including the aspects of belief, health, mental, spiritual, moral and humanitarian" (Yaljin, 1975, p.89). Similarly, al-Naqīb defines it as " the educational system aimed at creating a man who applies the Quran and the Sunnah in his morality and conduct regardless of the profession he has chosen." (Abd al-Rahman al-Naqib, 1417 H, p. 89)

Ta'līm's root word is '*ilm*,' which means knowledge. Classical and modern scholars widely used it to describe the process of teaching and learning restricting it to the process of developing the cognitive aspect of man by instilling knowledge (Hanifah, 160H, p 63). In other words, *ta'līm* means instilling and disseminating knowledge through the processes of learning and teaching. In modern time, the term *ta'līm* implies the above meaning, as well as knowledge delivery system, its methodology, evaluation and assessment. It does not therefore reflect the development of man himself as a subject of Islamic education.

However, it should be noted that the terms *tarbiyyah* and *ta'līm* do not indicate the full meaning of education in Islam when used independently. This is because *tarbiyah*

relates only to the physical, emotional and rational aspects of human growth as indicated above, while it is generally limited to the cognitive aspects of education for the term *ta'līm*. Consequently, modern scholars have later proposed the term *ta'dīb* to reflect the holistic philosophy of Islamic education.

Syed Naquib al- Attas argues that the concept of education is an inculcation of *adab*. He emphasizes that education aims to produce a good person can only be achieved by instilling *adab*. *Adab* inculcation includes "a man's spiritual and material life, which instills the quality of goodness he sought." (Attas, 1980, p.1) According to al-Attas, education has been indicated as an *adab* in a tradition (Bayhaqi, 2002, p.323).

أَدَّبني ربي فأحسن تأديبي

My Lord educated (*addaba*) me (Prophet Muḥammad PBUH) and made my education (*ta'dīb*) most excellent (Fawri, 1981, p. 406)

A man with adab is called "a man of *adab*." A man of *adab* is "the one who is sincerely aware of his responsibilities to the true God; who understands and fulfills his commitments to himself and to others in his society with justice and who constantly seeks to improve every aspect of himself as a man of *adab* (*insan adabi*) towards perfection." (Al-Attas, 2001, p. 121) Earlier than al-Attas, al-Ghazālī define adab as educating a person's ẓāhir and bāṭin (internally and externally) (Al-Ghazali, 1998, p. 99), that include four aspects within an individual: speech, deeds, belief, and intention (Arshad, 2012, p. 252-253). It is also reported that Ibn Sina has used the same ta'dīb terminology to describe education. He acknowledged that the education process begins when a baby has completed his two- year breastfeeding (Sina, 1929, p. 36)

Al-Attas emphasizes that under the present circumstances, emphasizing the individual is not only a matter of principle, but also a correct strategy in this period (Al-Attas, 1980, p. 6). Furthermore, he argues that emphasizing the individual implies knowledge about intelligence, virtue, spirit, and the ultimate goal. The Intelligence, virtue and spirit are inherent elements of the individual while emphasizing society and the state opens the door to legalism and politics (Wan Mohd, 1980, p. 244)

The concept of *ta'dīb* is supposed to be the fulfillment of the concept of education in Islam, not only the concept of *ta'līm* and *tarbiyah*, which is currently in vogue among Muslims throughout the world. This is because, *ta'dīb* includes within its conceptual structure the elements of knowledge (*'ilm*), instruction (*ta'līm*), and good breeding (*tarbiyyah*) (Al-Attas, 1980, p. 34) The details are as below:

a. *Tarbiyyah:* The process of human upbringing by stages (Wan Daud, 1998, p. 134-136).
b. *Al-ta'līm wa al-ta'allum:* Teaching and learning process which give emphasis to the students' cognitive, intellect and mental (Asmaa, p. 262)
c. *Riyāḍah al-nafs:* Self disciplinary which include physical, spiritual and mental (Wan Al-Ghazzali, 1898 p. 107-119).

2. Secularism as a Challenge to Islamic Education

Recent progress of Islamic education showed that the its noble concept has been influenced by secularism since the period of colonization and the collapse of the Ottoman Islamic Empire. This has consequently resulted in the failure of the Muslim Ummah in

its quest for the building and development of Muslim nation according to Islamic perspective. As a comparison, the purpose of education in Islam is to produce good human being (*al-insān ṣāliḥ*), who is capable of delivering his/her duties as a servant of Allāh ('*abd Allāh*) and His vicegerent (*khalīfah*) on earth. On contrary, the modern secular education divorces itself from the religion as a guiding principle in every walk of life.

Modern Western education – so- called secularism – was overstated in emphasizing reason and rationality about the value of morality and spirituality. It was seen as encouraging scientific research at the expanse of faith, as Muslim scholars emphasize that it promotes individualism, breeds skepticism, rejects unspeakable ideas and is anthropocentric instead of theocentric (Hussain, 1979, p. 2). Religion and its knowledge are regarded as daily ritual and are limited to individuals only. It is not seen as a way of living as it should be. In fact, this has led to the existence of dualism in education in many Muslim countries worldwide. Therefore, the Quran and Sunnah are no longer considered to be the sources of knowledge.

Dualism in education refers to two different education systems: the traditional Islamic (religious) and the modern secular (modern) education systems. Religion is divided into one topic, namely Islamic Studies, among many topics taught in the modern secular system. Whether it focuses on Religious Education or Modern Education, these two systems or modes of education are completely independent. Students who choose religious education are usually exposed to traditional religious subjects and tend to discredit modern science as secondary. For those who have chosen a "secular" education system, mathematics, science, geography, chemistry known as modern education, these are their favorite subjects, but they lack the satisfactory knowledge of their Islamic faith, tradition and religious obligations (Peter, 2011, p. 24).

Consequently, such compartmentalization which began since lower educational level including preschool, primary and secondary levels, lead the students to pursue their studies following their personal interest and inclination. They may choose to specialise either in Religious or sciences field of study upon enrolling at the universities or colleges level. They finally graduate as professionals in religious or secular knowledge, but will not be able to master them. Consequently, that the later will be lacking in religious knowledge including *farḍ 'ayn* while the former will be illiterate in sciences and modern knowledge.

3. Curriculum Design and Delivery System of Islamic Education in Malaysia

As a matter of fact, different schools especially the non-government institutions followed different syllabuses created by their founders based on their Islamic ideology and objectives to be achieved. It is a good starting point, but it must be consistently maintained at the higher level of education in order to establish a strong Islamic foundation for the individual to be a perfect person.

At the primary level of the main stream schools, the curriculum is coordinated at central level which went through a long process of development starting with *Kurikulum Lama Sekolah Rendah* (KSLR) in 1982, *Kemahiran Bersepadu Sekolah Rendah* (KBSR) in 1992 and the latest in 2011, *Kemahiran Standard Sekolah Rendah* (KSSR) was introduced. The delivery system and subjects'taught are marginalized under "*Pendidikan*

Islam" (Islamic Education) which aims to instill knowledge of *Fardu 'Ayn*, including moral and ethical behavior from a theoretical point of view. *Pendidikan Islam* in primary level includes the following subject matters in its syllabus: (Sukatan, 2013, p. 1-18).

a. *Asuhan Tilawah al-Qur'an* (Qur'anic Recitation)
b. *Asas 'Ulum Syar'iyah* (The foundation of Shari'ah Knowledge) which include *aqidah* (Islamic belief), *ibadah* (prostration), *sirah* (Prophetic history)
c. *Adab* and *akhlak* which include *adab* in daily life, towards parent and family, dealing with society, seeking knowledge, dealing with the Qur'an
d. *Jawi* Script (an Arabic alphabet adapted for writing the Malay language).

Despite the impressive syllabus for primary students formed by the Ministry of Education in Malaysia, it is mainly taught in schools with examination - oriented methodology. In evaluating the student, no practical assessment is taken into consideration, except for certain practices related to *ibādah*. The teachers are also forced to complete the syllabus and ensure that the students can answer the examination questions regardless whether they understand the value of the knowledge or not and whether they seriously apply the Islamic teaching in their daily life or not. Unfortunately, this phenomenon has led to complete confusion of faith, a decline in good behavior and practice of religious duties, which are now a "*neo culture*" among the young Muslim generation. This phenomenon could be reduced if *fard-ain* subjects are not just taught as compulsory independent subjects, but as an integrated part with other art, science and technical subjects. Only with the holistic mode of education, as briefly pointed out above, would a good human being be able to fulfill his duties to God as his servant (*abdullāh*) and serve his society as his vicegerent (*Khalīfah Allāh*) be able to do so.[1]

As a subject of analysis, in Malaysia for example, the formation of any educational system must be in line with the National Philosophy of Education which states that,

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

Although the philosophy has incorporated the three concepts of education indirectly, unfortunately in term of its real practice, the aspect of spiritual and emotional balance are yet to be materialized. Current progress showed that the existing curriculum is unable to face the wave of challenges in the modern society especially among the youth.

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[1] The current system requires students to learn the subject, not passing the subject. It is also not included as a compulsory subject to entitle the student to enter the next level. This lead to abandonment of putting serious effort in understanding the subject by some Muslims students, let alone to apply and practice it in their daily activities. Furthermore, no serious action is taken to those who apparently against the teaching of Islam such as uncovering the *'aurah,* gambling and committing *munkarat.* So the Islamic education subject remain as a subject only, without application and practice.

Thus, method of teaching and learning that provides stress on physical and intellectual development of a personal are also to be improved to ensure the success of the product.

4. Preliminary Model of Integrated Islamic Education for Secondary Schools in Malaysia: Model of *Ulul al-Bab*

Based on the Malaysia Education Development Plan (WMPP) Wave 1 - 2025, the Ministry of Education Malaysia (MOE) is committed in their effort to provide a high-quality education to equip students with the necessary knowledge and skills in order to succeed with strong Islamic knowledge and employable in the market. On December 7, 2013, the Deputy Prime Minister for the Malaysian Education Minister, YAB Tan Sri Dato 'Haji Muhyiddin b. Haji Mohd Yassin has announced the Tahfiz Model *Ulul al-Bab* (TMUA) in Islamic Education curriculum to expand its implementation in Malaysia starting from 2014.

The idea has been highlighted earlier by Minister of Education II, Datuk Seri Idris b. Jusoh. It was officially implemented at Islamic Secondary School namely Sekolah Menengah Agama Kuala Lumpur beginning January 16, 2014 with the first intake of 150 students and 15 teachers. Tahfiz Model *Ulul al-Bab* (TMUA) is a combination of the National Curriculum KBSM (Kemahiran Bersepadu Sekolah Menengah) and KSSM (Kemahiran Standard Sekolah Menengah), the Tahfiz Curriculum (KBT) and the *Ulul al-Bab* Program based on the Quranic, Encyclopedic and *Ijtihadic* approaches.

In Malaysia, currently there are more than one hundred schools implementing the system. Though the demand among parents to enroll their children at these schools are increasing throughout the nation, there are limitations in offering the program at all states due to the financial implications and expertise required to run the curriculum intensively. In addition of that, the program is specially designed for students with high level of thinking and memorizing ability which not many will be able without having strong educational background.

a. Direction of *Ulul al-Bab*

At first, the concept of *Ulul al-Bab* which has been assimilated into the Imtiaz Secondary School's learning curriculum. It is bring about an inviolable effort to deliver a group of intelligentsia who can memorize 30 components (juzuk) of the Al-Qur'an, understand its meaning. The Possess a wide spectrum of general knowledge, have the ability to cogitate and observe the creations of Allah SWT through the eyes, heart and incisive mind and to take cognizance from it (cited from Rohaizan et al., 2014).

Thus, *Ulul al-Bab* program which was projected by Dato' Seri Idris bin Jusoh on 31 Mei 1996 (Rohaizan et al.,2014) is an educational program that aims to procreate to *Ulul al-Bab* experts in various fields that well versed in the field of religion-based al-Quran and Sunnah. Gradually, there are four MARA Junior Science College (MRSM) schools fetching in the *Ulul al-Bab* program into their school system, namely MRSM Gemencheh, MRSM Kota Putra, MRSM Kepala Batas and MRSM Sungai Besar, and there are five more coming in the plan (Shahrulazli, 2017). In fact, *Ulul al-Bab* program is a special educational program which bases on the integration between the existing programs (Science streaming) and the religious school program including Tahfiz Al-Quran (Mohd.Sharil & Sidek, 2013) which was implemented since 2009 has produced

1,164 huffaz so far according to recent news in eWarta MARA (2017) (Subirin, 2017, p. 1025-1026).

TMUA (Tahfiz Model *Ulul al-Bab*) is an added value to the Religious Education system implemented in MOE's schools. Students produced by this system are expected to meet the needs of professional employers who are hafiz and have strong religious beliefs. Students of *Ulul al-Bab* are equipped with special co-curriculum programme derived from the Sunnah of the Prophet Muhammad SAW including archery, horse riding and swimming. Since the facilities for the three programmes are costly, the existing schools managed to successfully offering the archery sports among their students and introducing the tournament at national level. As for horse riding and swimming, it is only organised once in a year. Further development and enhancement of the two sports are very much hoped to ensure the students will be fully furnished with the Sunnatic sports of the Prophet Muhammad SAW and thus becoming a strong Muslims not only spiritually, but including the physical aspects which is in line with the third concept of education, namely *tarbiyyah,*

Incorporating the concept of *ta'lim* and *ta'dib* in its teaching and learning process, TMUA is implemented to achieve the objective of generating human capital who are;

1. Memorizing 30 *juzu'* of the Quran
2. Producing professionals who have a solid religious foundation based on the Quran and al-Sunnah
3. Skilled, authoritative and leadership personality
4. Optimizing high-thinking order, creative and innovative thinking capabilities; and
5. Have a good relation with Allah s.w.t, fellow human beings and conserve the natural world of creation based on the Quran and al-Sunnah

There are three main approaches of *ta'lim* in the delivering system of the curriculum model, namely the Quranic approach, encyclopedic approach and *Ijtihadic* approach. As for the Quranic approach, the students are expected to memorize 30 *juzu'* of Qur'anic verses and understand the contents based on the Read, Remember, Understand, Think, Clarity and Speech concepts (BIFFAS). Students will learn and follow the *Hifz al-Quran* and *Maharat al-Quran*. This is to ensure that they will not just memorize the Quran, but at the same time understand the meaning, able to explain the interpretation and re-write the verses with the correct method of writing following *rasm al-Úthmani* method.

The Encyclopedic approach provide basic methods for students to master various disciplines and languages, highly skilled and able to act as a subject of expert in the future. There are five languages offered for *Ulul al-Bab's* students which three are compulsory. It includes the French and Mandarin languages, while the three compulsory languages are English, Arabic and Malay.

The *Ijtihadic* approach in *Ulul al-Bab* program inculcates students with the ability to provide insight into problem solving, maximizing high-level, creative and innovative thinking capabilities. The three elements of approaches are implemented in an integrated way through the integration of curriculum and co-curriculum.

b. Categories of *Ulul al-Bab* Schools in Malaysia

In Malaysia, there are three categories of governmental and non-governmental schools that are offering *Ulul al-Bab's* programme. They include:

1. Full boarding schools - Sekolah Berasrama Penuh (SBP) *Ulul al-Bab* (sixty five schools fully sponsored by the federal government)
2. Institute Maktab Rendah Sains Mara (MRSM) *Ulul al-Bab,* which is under the management of Majlis Amanah Rakyat (MARA), a statutory body subsidized by Malaysian government
3. Islamic National Boarding School - Sekolah Menengah Kebangsaan Agama (SMKA) *Ulul al-Bab,* financially supported by the central government and state administration.

The concept of *ta'dib* can be seen indirectly throughout the learning process of TMUA. With strict and packed schedule of KSSM classes and memorization in *halaqah,* close monitoring by their respective teachers and *murobbi,* students are trained to be discipline and observe their *akhlaq* at all time. As a matter of fact, this curriculum requires students to stay in the hostel and only returning back home if they achieve the target of the month.

5. KAFFAH Integrated Curriculum

KAFFAH is a newly introduced curriculum which represent the idea of equipping the primary school students with knowledge related with Fardhu Ain and Fardhu Kifayah. KAFFAH is an abbreviation of Kurikulum Fardhu Ain & Fardhu Kifayah which currently at the second year of its implementation. It is a curriculum specially designed for Islamic Integration Primary School or its abbreviation SRITI has commenced operations in January 2016 in several states including Kuala Lumpur. SRITI operates in the Federal Territory as a result of the efforts of the Parti Islam Malaysia (PAS) Youth Council. SRITI has followed a coordinated curriculum at the central level that combines 3 curricula namely Kemahiran Standard Sekolah Rendah (KSSR), JAWI and KAFFAH. Currently, KAFFAH is an educational syllabus produced for primary school beginning from 1st to 4th degree. KAFFAH's curriculum crosses the *aqidah* as each subject taught is associated with Islamic values and creed that will shape a strong Muslim identity among the children graduated from SRITI's education. The following are among the textbooks introduced for KAFFAH:
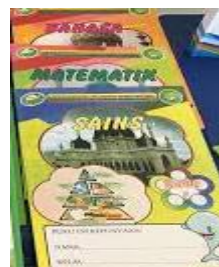

Figure. 1: KAFFAH's textbooks introduced by SRITI which include Science subject, Mathematic and Languages.

The concept of *ta'lim* in education can be seen in the chapters of the textbooks. The following are the examples of Science subject taught in the KAFFAH's text book:
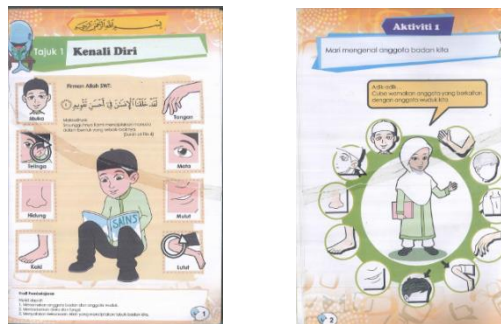

Figure. 2 and 3: The chapter begin with Quranic verse on the creation of human being by the Allah before the discussion on human's body

Figure. 3: The topic relates the attributes of Allah as a foundation in understanding the reality that He is the real Creator of *al-makhluq*.

The topic explains two attributes of Allah with regard to His ability to create the creatures in the best manner including His attributes as a Shaper (*al-muÎawwir*) and The Initiater/ Revolver (*al-bÉri'*). Apart from explaining the *aqidah* part, it also include a *du'a* for every Muslims to practice it for the purpose of gaining a healthy body to perform worship to Allah.

Another chapter begin with a Quranic verse to expose the students with the worldview of the Quran on the creation of plants and its development. The chapter includes student's activity to test their understanding on the topic related.

Figure. 4: The topic begin with the Quranic verse which explains that Allah is the one who sent down from the sky, rain and produced thereby categories of various plants before discussing on the growing process of the plants.

The concept *ta'dib* is very well integrated in the curriculum of KAFFAH. Both parent and teachers are required to observe and evaluate the performance of the students in the aspect of *akhlaq, adab* and *ibadah.* The assessment is done on weekly basis by filling the record book specially designed for the purpose. The book is called as "Diari al-Mustaqim", given the name of *al-Mustaqim* is for the purpose of straightening the personality of the students following the guidance of Islam.

6. Challenges Facing the Realization of Islamic Education Today

With the current marginalization of Islamic Studies in the main stream educational system, it is not possible to realize the aim of creating individuals who are "intellectually, spiritually, emotionally and physically balanced and harmonic. It is impossible to teach the students about morality in life if it is theoretical in nature and taught for purpose of examination, while the students and teachers are not applying it in daily life. Many professionals produced from this system are therefore out of touch with traditional spiritual and esthetic values of Islam in their work. In comparison, the ancient monuments built by early Muslim architects such as the Al- Hamra Mosque in Córdoba, Taj Mahal in India, Salah al- Din Mosque in Egypt and many others were not simply practical, feasible and reliable in terms of their function, but their exquisite beauty remained as a reflection of the integration of sound faith and mastery of science in the personality of their chief architects until today. They co-exist with nature, as they are doing not damage or cause pollution to the encompassing atmosphere like trees, grass, rivers and animals. These monuments survived, encircled with natural green trees and plants, river flowing into the mosques for ablution, fresh air within the building without fan or air condition that would possibly cause pollution. Visitors from all over the world are attracted. Certainly, the arts and skills shown by the chief architects in the construction of these monuments were not accidental but evolved from the sound faith and mastery of nature, which are serious embodiment of the Quranic philosophy of *tawāzun* (equilibrium), sustainable development and prosperity on earth.

Although the recent progress in *Ulul al-Bab's* model is positively seen by the society with many good achievements and successes stories of the schools and the students, the existing curriculum is still subject to further research based on its future products. Currently the first batch of this product are expected to enroll at the University level and the rate of integration success is yet to be proven. While the KAFFAH's model is at the second year of its implementation, the main challenges lies in the ability of the delivering system to achieve the target stipulated. It is an undeniable fact that to master the existing KSSR and JAWI/JAIS curriculum alone are already considered as a burden to many students due to the examination oriented system which is the current practice of the education in Malaysia.

C. CONCLUSION

The *Ulul al-Bab* program is established by taking *Ulul al-Bab* in the Quran as the basis for the curriculum, therefore, it requires factors that may contribute to the achievement of an *Ulul al-Bab* generation to be analysed and examined continuously. Another important aspect in materializing integration is the reformation of Teachers Graduates Training (*Kursus Perguruan Lepasan Ijazah*) methodology and evaluation system to ensure that the teachers and educators are welly equipped with sufficient knowledge and understanding of the philosophy of Islamic education before educating and teaching the youth. A serious assessment on student's Islamic moral and ethical, in addition of examination and class assessment is strongly suggested as been practiced in KAFFAH Diari al-Mustaqim observation book. For instance, student who score high marks in examination is not the only measurement of assessment in excellency of the student, indeed another award is equally prepared for those who have the highest ethical conduct among the students.

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