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The Islamic and Religious Education in Malaysian Schools: From Past Up to Now

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Abstract

Islamic and religious education has a long history in Malaysia which has been faced enormous ups and downs. Gained a solid ground in religious education, Malaysia could be able to establish and deal with Islamic schools and religious curricula after putting behind all those ordeals. Iranian Islamic Revolution has been one of the most effective factors in Islamization of Malaysian educational system. The researches of the current article have considered and studied the history of the event and the effects of England colonization on religious schools and their Islamic curricula based on analytical – descriptive method and the library research. Finally, they have proposed some practical and feasible suggestions in order to unify the Muslim nations in acquiring an integrated, unified, Islamic, and religious curriculum according to the research results and resources.

Keywords: Talent Management, Attract, Retain, Development, Discovery, Employees Performance

Introduction:

The Islamic schools have been the inseparable and perdurable part of the Islamic community of Malaysia. The traditional Islamic schools which are known as Pondok* are the only current knowledge prior to the compulsory education before the arrival of English. These schools are still active and are teacher – oriented and the students are attracted through these schools fame and prestige. In 1920s, many of the Middle East graduates particularly those from Al-Azhar University entered the Malaysian education system with a reformist climate and effective influence (Tayeb, 2007).

The Islamic education has been existed over years. There is no homogenous idea on the beginning of the religious training in this country. There are different periods which have been established by different governments. For example, in Selangor, they believe that the Islamic studies have been started toward the end of 19th century. According to the evidences suggested by Haines, the Selangor School inspector, there had been 17 Quran classes supervised by government. Again, the Islamic education at the end of Sultan Suleiman king Aladdin, the Selangor Sultan (1898 – 1938), had been developing, as Haines suggest.

During these periods, the schools were well-supported by the Sultans, hence they were developed fully. Also, as for Kelantan state, the Islamic education has had a long history, namely, around 16th century, although some believe that it even goes back to 12th century. The Islamic education in Kelantan has been started in the palaces for the Sultan and Officials' families through the books from Mecca which then entered the schools and mosques. Although, the history considers the Islamic education, it refers to non-Islamic education and training activities as well. From the pedagogical researches perspective, the Islamic education had been started formally from the beginning of 19th century up to 1945, the year, the public schools were established. These schools were to train Arabic and Islamic education along with relevant subjects with religion themes. The education system in Malaysian schools and religious schools are run less severe and more regulated in terms of management and possibilities compared to the traditional Pondok school system. Thus, the religious schools opened their ways among people and stimulated them to send their children to explore knowledge through the religious studies. (Roslan & Mohr, 2012, p1239).

The history of religious and Islamic education prior to Malaysian independence

Generally, the history of education in Malaysia is known by considering the Pondok schools (types of religious schools), Arabic schools and religious schools toward the end of 19th century. At the beginning of the 20th century, the educational institutions were built more structured and there were material and secular syllabuses in religious schools curricula. The local and aboriginal schools were built affected by the England colonist influence. In 1821, the Malays started going to schools by the inauguration of free schools in Penang.

Formal education has resulted from the government sponsored schools (financed by government), the private schools or through homeschooling. The Malaysian education system is highly centralized, particularly in primary and secondary levels and affected by the central government. The local governments have little contribution to curriculum development or other important aspects of education. The standardized tests are the common feature. The history of religious training in Malaysia goes back to the beginning of the 13th century: arrival of Islam (Hashim & Langglung, 2008, p9).

In Malaysia, the religious education has been categorized into 4 levels:

- Concentrated in teachers' houses

* Pondok (hut school)

- Concentrated in mosques and schools
- Concentrated in the religious centers called Pondok (hut schools)
- Concentrated in educational institutions called schools

At the first level, the method was informal which was best-suited for the past. Students commute to the teachers' to learn how to recite Quran and the religion principles. After a while, the number of the students multiplied and soon there was no enough room for everyone, therefore the idea of forming classes in schools or mosques emerged. It was customary to sit in circle in the classes. The teachers' roles were very important and they were highly respected both as a teacher and as a family counselor in rural communities.

These teachers who were called *ulama* (scholars) in local dialects, they were easily accessible. They commute to the government officials' or were invited by their relatives in order to teach. These students would return to their hometowns after graduating or continue their studies in other states of the Middle East. Some would set up their own schools and were in touch with other teachers.

The next level was limited within the religious institutions called Pondok. These were traditional religious and theology schools which were established by Malaysian education system in the early 14^{th} century before or even at the time of colonialism by England. Called as *pesantran* in local dialect, Pondok was the first and the most effective legacy in Islamic training either in Malaysia or Indonesia.

Pondok schools were different from one place to another and there were no standardized syllabus in the curricula. Nevertheless, there were many similarities between these and the Mecca and Cairo schools before the modern teaching methods were involved. Rosnani (1996) has suggested that many scholars believe in the originality and authority of Pondok in Malaysia although they may have been influenced by Sumatra, Indonesia or Pattani in south of Thailand.

Hence, he states that there is the possibility that the Pondok was the result of the Islamic teaching taken from Mecca for; its contents and the teaching methods were comparable and analogous to those of Masjid al-Haram in Mecca. Many teachers went to Mecca continuously in order to either go on a pilgrimage or widen their religious knowledge.

There were some well-known religious schools like, Tok Selehor, Tok Kenali, Tok Kemuning, Tok Kupalaumani, etc. in the mid-19^{th}. Tok Kenali, for example, is one of the oldest Pondok and Islamic schools in Malaysia. It was a well-known learning center and many from the different provinces attended in the classes. In this way, the other Islamic schools were established by these graduates gradually.

The teacher – student relationship and its network penetrated south Thailand, Sumatra, Pattani, and Indonesia too. There was no standard content and the students could continue their studies unlimited: the curriculum was varied and would cover different aspects of the subjects. The religious principles and basic rules and regulations were taught in Pondoks. The subjects such as, monotheism, Quran, jurisprudence, Hadith, Arabic grammar, mysticism, and ethical rules were of great importance and followed seriously.

Granted the title '*Alim* (scholar) by the head teacher, the graduates returned to their hometowns and started teaching there. Some would go abroad like, Mecca, Cairo, Pakistan or India. While staying in Egypt or different parts of Middle East which had learning centers, these graduated were easily attracted by al-Azhar University or other Middle East universities and their academic curricula. Hence, when they returned to their own countries, they would join to their own existing Pondoks or established the new ones and develop a special or overall curricula based on their own experiences. That is why if the curricula were a copy of the al-Azhar's or other universities.

The process has been continued up to present time, although the proposed findings and scientific evidences have been rejected by authorized and outstanding universities. Hence, many of these students have to continue their studies in other countries such as, Pakistan, Egypt and the like.

Toward the end of 19th century, particularly after the First World War, the "reform movement" was under the control of reformists including Seid Jamaleddin, al-Afghani (1839-1879), and Muhammad Abdeh (1849-1905). Many Islamic schools were reestablished in different places of Malaysia against Pondoks, for some believed the Pondoks were involved with colonized education challenges. And their educational curriculum has focused only on the religious trainings.
The Malaysian reformists' ideas were influenced by Sheikh Dhaher Jalaladdin's and Sheikh Ahmad Alhadi's ideas which were affected by Al- Afghani and Abdeh's way of thinking as well.
In order to overcome the hang ups, the Islamieh schools were established in Pulau Pinang by Sheikh Ahmad in 1916 in which the Arabic language was the official one and other Islamic subjects such as jurisprudence were taught. According to Rosnany (2004), Sheikh Ahmad has claimed outdated the (memorizing) and considered the curriculum inappropriate. Instead, he established other education activities such as discussion and Rhetoric. Hence, the Islamic studies mostly concentrated on spiritual and producing knowledge more comprehensively. Some other subjects like Arabic, mathematics, and geography were added to the syllables (Hashim & Langglung, 2008,p9-10).

The Islamic pedagogy through England colonial period

Malaysia was under the control of Japan between 1941 and 1954. Japan was defeated by England in 1946. Secular schools in Malaysia were largely an innovation of the British colonial government. So, the English made some reforms in education which are reported by Barnes and Fern Wu. In short, Barnes had discussed the shortage of Islamic education instructions. Hence, parents had to send their children to extracurricular programs which were really boring and tiresome for them.
Therefore, the Jawi educational committee omitted the afternoon classes and replaced the religious education centers. Barnes had suggested that there should be one single type of primary school (national primary schools) across the country. Fenn Wu's account, on the other hand, had suggested that the 3-languge centers (Malay, Chinese, and English) should be established.
In 1952, the government passed the law of education. According to the law, Malay was replaced by English in Malay schools and Chinese and Tamil were replaced by Malay and English in English schools. In the 1950s, there were four initial proposals for developing the national education system: the Barnes Report (favored by the Malays), Ordinance Report (modification of the Barnes Report), the Fenn-Wu Report (favored by the Chinese and Indians), and the Razak Report (a compromise between the two reports). The Barnes proposal was implemented through the 1952 Education Ordinance amidst Chinese protests. In 1956, the Razak Report was adopted by the Malayan government as the education framework for independent Malaya. The Razak Report called for a national school system consisting of Malay-, English-, Chinese- and Tamil-medium schools at the primary level, and Malay- and English-medium schools at the secondary schools, with a uniform national curriculum regardless of the medium of instruction. Malay-medium schools would be known as "national", while other languages schools would be known as "national-type". Also, the establishment of English national standard schools was suggested. And religious subjects were included in Islamic schools. In English colonial period, the education was divided into 2 parts of religious and non-religious (secular) studies which is the beginning of the secular education period. The latter were made by England. Many of the earliest schools in Malaysia started first in Penang, Melaka, and Singapore. The Penang free school is the oldest which was founded in 1816. The Malacca free school was made later which turned into a junior high school in 1978. The College Kuala Kangsar was built in 1905 according the English state schools. Many of these are still working alongside with others without being changed (Hashim & Langglung, 2008, p12) .
In the early years of independence, existing Chinese, Tamil and mission schools accepted government funding and were allowed to retain their medium of instructions on the condition that they adopt the

national curriculum. Chinese secondary schools were given the options of accepting government funding and change into English national-type schools or remain Chinese and private without government funding. Most of the schools accepted the change, although a few rejected the offer and came to be known as Chinese Independent High Schools. Shortly after the change, some of the national-type schools reestablished their Chinese independent high school branches.
In the 1970s, in accordance to the national language policy, the government began to change English-medium primary and secondary national-type schools into Malay-medium national schools. The language change was made gradually starting from the first year in primary school, then the second year in the following year and so on. The change was completed by the end of 1982.
In 1996, the Education Act of 1996 was passed to amend the Education Ordinance of 1956 and the Education Act of 1961.
In 1905, the Kuala Kangsar College was founded according to the English state schools. Many of the kinds still are working alongside the other educational centers as usual.

Islamic education and pedagogy after independence and the effects of national educational policies

The formal education policies were established after the Malaysian independence in 1957. The new government's duty was to develop a new national educational education which introduced and confirmed Malay language as the official language, also the non-Malay languages and cultures at the same time. The most important improvement was the pass of educational law in 1961 which according to Razak (1956), and Rahman Taleb (1960) accounts was the foundation of the educational law.
According to Razak, the most important features were: uniformity in national education, centralization of examinations. Malay centered curriculum, implementation of English and Malay in the formal education and to develop a center called Bahasa (indigenous centers in Malaysia) as the main means or schooling media.
The most important features of Rahman Taleb accounts are as such:

- Free elementary schools for all
- To establish some centers for supervising the schools
- To pinpoint Bahasa as the most important and basic educational media
- The religious and moral training as the base of spiritual and mental development
- To emphasize on the teachers' training and education
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Also, the Islamic and religious education functionality in national educational system was based on the Razak (1956) and Rahman Taleb (1960) accounts. It proves that there are at least 5 students who have studied religious studies which should be financed by the government. The rules and principles are the same for the other religions and are financed by the government as well. The students can attend the religious classes only by their parents' permission. This special proposal has had an enormous and deep effect on the increasingly foundation of Islamic schools (ibid).
At first, the religious studies were among the school extracurricular activities. In 1962, the Islamic education subject was taught formally and was included in the week syllabus for 2 hours in a week.

According to Rosany (1996), although the subject was practical and useful, it caused the decrease of student enrolment rate, for some parents found the national curriculum more useful.
Firstly, they were not happy of the same opportunity that had been given to the religious schools. Secondly, there were more opportunities in continuing further education and job markets for students from national education than religious schools.

The decrease in student enrolment rate caused an improvement in self – study though. The third educational reform resulted in the removal of the entrance examinations and establishing the national secondary education.
The second important and fundamental effect is the transferring of traditional curriculum into national education policy in which Arabic was replaced by Malay and there were other subjects such as English, mathematics, geography, history and sciences as well.
The third important effect was the national education policies and to reduce the number of teachers in traditional religious schools. The skilled teachers chose the national schools because of the higher payment and more convenient possibilities. Hence, the traditional schools faced financial problems and had to be supported by the government religious centers. Rosnany (1996) suggests that these factors along with the changes in social values caused the decrease of the number of Pondok and other traditional and religious schools (Hashim & Langglung, 2008,p13).

Changes and transformation in Malaysian philosophy of education pattern

In order to be accountable toward the Malaysian education system, government made comprehensive reform in education and many other programs. There have been fundamental changes since 1957. The truth is in 1970s, many have witnessed great awareness among Muslims especially in Malaysia because they have made big reforms in the system. A few Islamic institutions such as al-Argham and Jamat Tabligh were established in 1970s. Their dynamic activities resulted in flourishing Islam in Malaysia (International Religious Freedom Report for2013, 2013).
According to Ghazali (2000), several factors were effective in Malaysian education system reforms. In addition to the published strategies and accounts in 1979, the political changes and transformations were effective in convincing people to welcome Islam warmly (Hashim & Langglung, 2008,p15).
The Islamic revolution in Iran had a great effect in Malaysian Muslims in supporting Islam. In 1983 the government under Mahathir Muhammad declared the Islamization and Islamism policies in the country officially. In this way, and thereafter, the Islamic international university and Islamic banking were established. The philosophy of the university along with the proposed recommendations was introduced in the first international Islamic education seminar in 1977 in Mecca. According to this, knowledge should be expanded in the monotheism spirit, hence will lead to God knowing as an absolute Creator and the owner of human beings. Therefore, all the academic fields and knowledge should lead to find the truth. True knowledge is a form of the truth which has granted to humans by God. So humans should use the knowledge in order to reach Him again and in His contentment.
In this way, looking for knowledge was an act of worshipping. In 1982, the education organization proposed the new curriculum for the primary school level which was implemented in 1983 across the country. That was a comprehensive program which suggested an equal opportunity for all in gaining the basic skills and the moral values as well. The concentration was on 3 main skills: reading, writing and mathematics. By emphasizing on an integrated program, the name was changed in 1993. The current name is known as "the integrated curriculum for the primary schools". The secondary schools integrated curriculum was designed in Mecca in 1977. In 1988, the program was implemented for the junior high schools. In 1989, the program was implemented for five levels. The main concern was the uniformity of the curriculum. This approach made the knowledge, skills and ethics unified. Also, the theory and practice were unified too. The main purpose was to line up the moral values with the curriculum and Malay language.The act of 1961 in education specified the Malaysian educational policies up to 1996. There was a reform in 1996 which is the most and last comprehensive act and happened for the first time in the Malaysian philosophy of education (The World's First Nation-Wide Deployment of School in the Cloud, 2014).

The official details of the act are as such:
Education in Malaysia has had a permanent and continuous effect in the country's present and future development. It has influenced individuals from the rational, spiritual, emotional and physical aspects. The religious education principles are based on a firm belief in God and God worshipping which had an incredible effect on the individuals' balance and coordination. The religious curriculum has been developed based on Malaysian citizens' culture and their way of living. They live according to the high standards of living and are capable of improving their lives according the Islamic standards. The curriculum's policies have been designed and developed on the macro level as well.
The philosophy of education has been developed on the improving of individuals' capacities to have an integrated, unified, coherent country with the high standards of living morally.
All the provinces are following the settled philosophy of education. The planned curriculum is the means of promoting the students' intellectual, emotional, and spiritual development.
It is been hoped that the students' comprehensive development can contribute to the country's improvement. It is obvious that the rapid growth of Islamic and religious schools has been the reason of parents' caring toward the Islamic schooling. While the curriculum looks inadequate, statistics show that there are 500 Islamic schools with 126,000 students across the country. These schools are non-governmental and are financed by benefactors and local people which offer 24 hours services.
Again, these schools have preplanned curriculums which have been standardized by the religious department of the local office or the Islamic development office. These schools are supported by government financially. In November 2002, the Malaysian government stopped financing these schools, though. It had two reasons: the shortage of money which leads to the students' failure, and the decrease of the teachers' number or the skilled teachers which has made the parents to send their children to national schools.
Being cut off from the aid of government, the religious schools have suffered enormously and it has had an unpleasant effect on the Malaysian religious education system which has been reflected in the Star newspaper in 12th of January 2003. According to the report, more than 2600 students of the religious schools have been transferred to the national schools. 1500 students went to Kelantan and 1150 went to Johar national schools.
However, any of the 44000 students of Perak from 10 primary schools and 37 secondary schools were not interested in leaving the religious schools to transfer to the national ones. While, there are procedures to attract the teachers for the Islamic schools, the education organization has invited the teachers, particularly the skilled one to the national schools. They have been promised to have teacher training classes based on the syllabuses and current curriculum (The World's First Nation-Wide Deployment of School in the Cloud, 2014)

The current position of Islamic and religious education in Malaysia

Today, there are 4 kinds of Islamic education in Malaysia: the national schools, the religious national high schools the state religious schools, and the popular religious schools. These schools are different in their curriculum, financial management and resources. The national schools and the religious national high schools are under direct supervision and control of education organization, while the national religious schools are under control of the state Islamic organization and the popular religious schools are run by the local community which their expenditures are paid by the state institutions and personal charities.
The Malaysian federative system allows all the states to establish and support the educational standards and their curriculum. That is why there are many differences in the quality and standards of the country.
And sometimes the degrees awarded to students in one state are not acceptable in another one. Moreover, many of these state or local schools face lack of funds or not having qualified teachers; particularly, in

subjects such as mathematics, sciences and English. Nevertheless, the Islamic education has been the inseparable and vital part of the Malaysian education system which may lead to conflicts in future and causes many challenges and inconveniences
(Tayeb,2007).

Reflection and reaction of Islamization of knowledge in educational system theory

The reactions and reflections to the theory of Islamization in Malaysia should be considered in Seyd najib Al-Attas, Ismail Raji Al- Faruqi, Fazlu Rahman's ideas and thinking. They had different perceptions of how to "Islamize" the current knowledge or the secular principles and regulations.
To study their ideas interferes in the overall nature of the religious education and the final conclusion. For instance, Ismail Raji considers the Islamization of knowledge as a relationship between the new unity and the Islamic legacy which in turn requires the omission of redundant factors, reform and improvement, reinterpretation and the adjustment of its elements with a new attitude to Islam and its values which are determinants in the direct relationship between philosophy, methods, objectives and the regulations that should be determined.
On the other hand, the Islamization of knowledge primarily is the uniformity of all the thematic provisions. Therefore, the main concerns of all the educational activities are exactly the existential nature of Islamic values and beliefs which is extracted from Quran and Traditions. The Islamization of objectives and curriculum are the main tools in Islamic educations which are the absolute criteria in evaluation of its range (Bt.Hj.Yaacob, 2008).

Clarification of an integrated and uniform Islamic curriculum concept

The truth is most of the experts and academics have proposed a combination of two folded system in Islamic education through coordination between the gained knowledge and the emerged one. The root and concept of knowledge in Islam, is knowing God and monotheism. But, Rosnay believes that the philosophic ground of the issue should be studied and assessed. Lack of a comprehensive definition and meaning of an integrated Islamic curriculum has led to misunderstanding in the concept and has made confusion among teachers, academics, and researchers. Hence, those who are involved should make an effort to make the problem solved and clarified.
These concepts not only should be reconsidered from the Islamic the Islamic theorizing, but also should be revised from the historical point of view, if so, the educators could have a better understanding of the whole idea.
Parents should be aware of sending their child to an Islamic school is not a fancy thing, but an obligation. There is a promising hope that an integrated, comprehensive, and valuable Islamic curriculum is on the way (Syed Abdullah, 2012, p5).

Islamic and religious teaching methods reform

It is a big shame that many of the methods used in Islamic or state schools are both traditional and old or an imitation of western models which has led to inactivity of the Islamic teachings, above all, to the incompatibility and unbalanced understanding of real Islam. It should be considered that an integrated curriculum for Islamic education should leads to developing multiple intelligence and creativity. So, religious teachings should be pleasant, purposeful and by the help of integrated approaches and methods.
Again, it is necessary for the religious students to get to know the current challenges and have a good understanding of the religious principles, rules and regulations. If they need to memorize Quran or other religious subjects such as jurisprudence, hadith, monotheism, and the like, it does not mean dogmatism, but deepening their knowledge. Hence, the stereotype and inflexible frameworks in religious studies should be revised (Muhammad Sharif, 2010).

To design an appropriate, practical, and feasible model for all and compatible with the new world needs

We should have in mind that the implementation of an integrated and uniform Islamic curriculum is very demanding. Lots of things have done, though not enough in order to coordinate the secular knowledge with the religious one, which faced many challenges. Nevertheless, it is important to direct the program in a way that could be beneficial. To prepare and implement an integrated curriculum should result in an Islamic balanced character. Therefore, an ideal integrated curriculum should be compatible with the fulfillment of Islamic education final and desired objections (The World's First Nation-Wide Deployment of School in the Cloud, 2014).

Discussion, conclusion and suggestions

We can conclude that the Islamic training purposes are of a great importance due to its inclusiveness and special role in education history, hence its comprehensiveness and relationship with society integration.
Education functionality should be improved for, developing a balanced and unified character needs lots of efforts. There are many weak points and shortcomings in Islamic schools such as, curriculum failures, lack of possibilities and finance, and above all, mismanagement. Many international conferences have been held In order to remove these hang-ups. The first was held in Mecca in 1977, to introduce the objectives, next in Islam Abad 1980, to introduce the curriculum, then in Bangladesh 1981 on the ways of improving the textbooks, Jakarta 1982, on the teaching methods, and in Cairo 1987 on the evaluation of Islamic pedagogy. The process is ongoing and permanent and is being focused on by many Islamic countries which in turn raises many questions and certain needs in Islam world (Hashim & Langglung, 2008).
In fact, the Islamic community needs the cooperation and contribution of the other Muslim theorists and those who are involved in education in order to regain the supremacy and consistency of the Islam teachings and doctrines, and get rid of the western secularism and dependency. We should support and reinforce the Islamic institutions and organizations such as ISESCO which are struggling for the further interactions and integration among the members of the OIC, particularly in education, knowledge, culture, and communications. These institutions should be in charge of the Islamic teachings programs development and those who are involved can coordinate and organize the different parts of the activity so that it works well. We need to develop a coordinated approach to the issue. The issue is of a great importance and developing an Islamic uniform icon according to God's rules and regulations needs a great effort (Sharif & Kong Meow San,2001).
We hope the current research can help those involved in curriculum development, the schools founders, principles, educators and educational business as a practical guideline.
In short, in order to enjoy a consistent and improved Islamic identity, an integrated, comprehensive and new Islamic curriculum is of a great need for the contemporary Islamic schools. For, the young generation should be able to understand today's needs. Our contribution is to develop an appropriate religious curriculum to assist them in better understanding of Islamic values and beliefs. A meaningful, creative, and reformed approach would be of a great help (Bt.Hj.Yaacob, 2008).

Practical suggestions:

The following suggestions are based on what have been discussed so far which can be used as guidelines to achieve a better Islamic education. It seems that a curriculum reform is essential in in Islamic countries:

1. The Islamic curriculum, hence education should be taken seriously by Islamic states' leaders. They should pay a close attention to it for, it is not only a knowledge gaining process in worldly

life through having a sense of brilliance for the economic development, but also it paves the way to achieve the purification and refinement of the individuals' personalities and souls to get a good reasoning and knowledge.

2. In order to achieve a uniform and comprehensive religious curriculum in Islamic countries, the religious curriculum developers should possess a deep and strong understanding of the guidelines resulting from the international education seminars held in Mecca and South Africa.
3. All the Islamic countries students should have access to the education, particularly religious education in order to promote and develop their potential abilities in every possible aspect.

The educational content should be compatible with the teaching methods and be meaningful to the students and their needs. Again, it should contain practical solutions to the Islamic world problems

4. Education should serve as a means of training and promote students' spiritual, emotional and other different aspects of child's development.
5. The pre service and in-service of teachers' programs should ensure and be along with the religious curriculum reform which is done in all the Islamic schools.
6. There should be monthly periodicals and relevant publications related to religious teachings and also for introducing the findings of those who are involved in Islamic affairs.
7. The common relevant efforts should lead to preparation and publishing of textbooks in order to replace the irrelevant ones in all the educational levels throughout the country.
8. The Islamic educational institutions need to employ experienced new staffs who have an outstanding history in social studies and the valuable Islamic legacy.
9. To establish a comprehensive and integrated religious curriculum for all the Islamic education levels – preschools, primary schools, secondary schools and university.
10. In order to enjoy a successful life in a modern and developed world and to maintain a strong relationship based on Islamic ethics, the Islamic countries should highly emphasize on the vital and effective role of Islamic teachings and the supermacy of knowledge and technology (Hashim & Hasan Langglung, 2008, p17).

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