

Islamic Education Enhances the Strengthen of Muslim Community Integration

¹Mardzelah Makhsin, ¹Nurulwahida Hj Azid Aziz, ¹Rozalina Khalid,

²Mohd Aderi Che Noh and ¹Mohamad Fadhli Ilias

¹School of Education and Modern Languages, College of Arts and Sciences,
Universiti Utara Malaysia, Selangor, Malaysia

²Faculty of Education, Universiti Kebangsaan Malaysia, Kebangsaan, Malaysia

Abstract: Islamic education is the process of integrating the community with the development of the noble values of mankind by nature willingness, optimism, confidence, responsibility, respect for duty, helping the goodness and piety, compassion, loving kindness, patience, struggle for goodness, hold on principle, to sacrifice for the religion and the state. Otherwise, the conflict between the Ahlus Sunni Waal-Jama'ah (ASWJ) with Shia became an issue in this study due to misunderstandings about the practice in schools can lead to disputes that cause dissension that will drag the hostilities, causing chaos to the country. Thus, the strengthening of Ahlus Sunnah wa Al-Jama'ah (ASWJ) in the Muslim community in Malaysia very important in order to deal with the spread of the Shia that led to conflict and disputes. Accordingly, the process of integration of the Muslim community based on the same guidelines by virtue of Sunni resources of Islamic education in Malaysia.

Key words: Community integration, Islamic education, noble values, freedom, community, confidence

INTRODUCTION

Islamic education is to produce individuals with the freedom of self-according to creation of nature. The meaning of freedom in Islamic education means removing the shackles that limit our thoughts, actions and voluntarily decision-making. The concept of freedom is a key process to realize the main purpose human being in obedience to Allah. Freedom in the context of Islamic education also aims to create obligations on individuals and society. Therefore, real freedom means everyone has an objective, thought and behavior within the scope of the doctrine of Allah. The goal of Islamic education is to produce individuals who are good and beneficial (Rahim and Rahman, 2000), personal perfect man (Ishak, 1995) who recognizes the creator, nature and themselves, admits that he receives the benefits from the revelations of Allah and constructs attitude to look at life through the eyes of religion as well as to enable a person to learn with an open heart to receive the light and blessings of Allah.

The humans generated through Islamic education are people who have personal and moral character which are consistent with the objectives of the mission of the Prophet. The results reflected the achievement of Islamic

education through the application of comprehensive and integrated growth in private student, coherence between faith, science and good deeds (Jusoh, 1997), appreciation and religious sensitivity as well as appreciation of good character in a person or students. These objectives enable students to live and be as best as possible, rooted in Islamic faith (iman and ihsan) at all times in order to achieve happiness in this world and the hereafter (Faisal, 2010).

MATERIALS AND METHODS

Islamic education develops noble values: Islamic Education is to develop noble values in students such as happiness, optimism, confidence, responsibility, respect for duty, helping the needy, piety, compassion, loving, kindness, patience, struggle for goodness, hold on to own principle, sacrifice for the religion and homeland and preparing to defend, educate emotions, motivations and desires of the younger generation, protect with faith and values and get them properly guided, minding their manners and politeness in social relations in which they live, strengthens the feelings and the urge of religion and morality and nourish their hearts with love, remembrance, obedience and fear of Allah and purify their hearts from

the nature of envy, jealousy, vanity, hate, roughness, cruelty, selfishness, deceit, betrayal, doubt, division and strife (Saipuddin, 2003; Slavin, 1987; Tamuri and Yusoff, 2010; Tamuri and Zulkifly, 2007).

Islamic education has a special type of education in terms of goals and methods based on the creed of Islam in shaping Muslim personality with intellectual potential of the physical, spiritual, intellectual and psychologists) that distinguishes it from other forms of education to another. Accordingly, Islamic education is a process of educating and training the mind, body and the human spirit based on Islamic values that are sourced from the al-Quran and al-Sunnah to express piety and devotion to Allah SWT.

The principles of the Islamic education are weaved with Islamic principles that are universal and do not dispute the truth. This is because Islam is a religion which is suitable as a practice irrespective of time, place. It is the last religion revealed by Allah to mankind until the end of time. Islamic principles serve as a guide in all of human life by the doctrine of two principal sources of Al-Quran and Al-Sunnah of the Prophet.

Both of these sources have outlined strategies and approaches that serve as a guide for establishing appropriate rules for implementing the education process that can take humanity to prosperity in this world and the hereafter. Islamic education approaches outlined in the Quran and Al-Sunnah is to change the behavior of people who believe, through learning and teaching the faith and values of Islam, motivation, repetition, attention, active and effective participation, emulation and research, reflection or thinking deeply.

In the context of implementation, Al-Sunnah serves as a model of life and practical implementation of strategies and approaches to teaching and learning as outlined in the Al-Quran (Jusoh, 1997). The Prophet has played a role as a model in the process of training his companions so they can organize their own learning process which leads to glorious and brilliant behavior, emotion and personality as is evident in the magnificent history of previous Muslims (Ismail, 2001). All the strategies and approaches outlined in the Quran and Al-Sunnah have also been adopted by scholars of Islam in order to produce a more stable effect of education, particularly in Sunni thought in the effort to to strengthen understanding towards handling the alarming spread of Shia false teaching.

RESULTS AND DISCUSSION

This study discusses the development of the doctrine which is contradictory to Islam in Malaysia which has become a major threat to the beliefs of the

Muslims in Malaysia. Jakim has gazetted 56 reported heresy in Malaysia that operates in secret. This development is worrying many people, especially, religious institutions. Shia is one of the teachings that became a threat to the beliefs of the Muslims today. Thus, the strengthening of Sunni thought in the Muslim community in Malaysia is very important in order to deal with the spread of Shia giving rise to conflict and controversy. Therefore, the Sunni thought is very important in the education system to ensure the solidarity and unity of the Muslim community in Malaysia.

This study has conducted several interviews with some teachers of Islamic education in primary and secondary schools to review their understanding of Shia threat in Malaysia. The Islamic education teachers interviewed have been teaching Islamic studies between 4 and 25 years. The results of the interviews identified the perception of teachers in understanding the concept of Shia teachings in Malaysia, its presence in Malaysia Shia ideology doctrine, holding that differentiation between Sunni with Shia, the strengthening of Sunni by Ahlus Sunnah Wa Al-Jamaah (ASWJ) and Shia, debate among the fatwa about the doctrine of Shia, exposure and control the Shia's influence in schools.

Teacher education clarified that the concept of Shia teachings deviates from what is recommended and ordered by God and Prophet Muhammad. It also denies prophet hood teachings of the Prophet Muhammad, criticizes the companions like Abu Bakr and belittles the Islamic law. Although, at first it seems like there is no contradiction with the practice of Islam, many of his teachings are in conflict with ASWJ, such as it takes enjoyment and glorify Ali as a companion of the Prophet. The concept of Shia doctrine in Malaysia also is to change the forms of worship and refute the Hadith narrated by the companions. The idea will certainly cause divisions among Muslims. Islamic education teachers also said that the doctrine of Shia movement in Malaysia is shaped and led to a concept of reform as opposed to the doctrine the Prophet Muhammad. Although, the Shia movement in Malaysia is seen moving silently, they are getting more and more followers. Shia teachings in Malaysia only truth according to their understanding of the books written by Imam Shia themselves.

According to a teacher of Islamic education, the Shia doctrine in Malaysia grows stronger after the success of the Iranian Revolution and the establishment of an Islamic government led by Ayatollah al-Khumainy in 1989. Also, the Indians from Pakistan contribute to the spread of Shia in Malaysia. The existence of Shia in Malaysia is due to the lack of grip of Islam among Muslims in Malaysia. They are easily influenced by the doctrine and it conflicts with the beliefs of Islam. Islamic education

teachers explained that the practice of the Shia doctrine is not ablution but only sweeping the legs like wearing socks (leather shoes). In addition, the Shia doctrine practices legalizing the Mutaah marriage and criticizes the Sunni thought like Imam Hanafi, Maliki, Shafi'i and Hanbali.

Shia's doctrine in Malaysia also occurs with the entrance of many foreign students from Syria, Iran, Iraq, Turkey and others to Malaysia at a local university. They later form small groups secretly and spread the Shia doctrine. They are married to Shia followers in Malaysia as well as deliver lectures in mosques. In addition, the development of the doctrine of Shia in Malaysia is led by Middle East students who receive education in Shia practicing countries such as Iran and Syria. They are guided and funded by the country's Shia movement.

According to the Islamic education teachers, ASWJ follows and practices the Quran and as-Sunnah and believe in confidence towards the power and oneness of Allah. In contrast to the Shia who believes in 12 Imams who are supposedly to be appointed by God. The difference between ASWJ and the Shia is in the context of worship and faith. In the context of worship, the Ahlus Sunnah al-Jammah abides by and adhere to the teachings of the Prophet while the Shia were brought at-Turbah, a type of stone that is used as a place to worship. Significant differences are also seen in the prayers, in terms of the act and reading. ASWJ prayers are just like the Prophet but Shia prayers and readings are totally different. Shia also allows shortening of the prayer done at any time and Mut'ah lawful marriage.

Generally, ASWJ of worship concept according to the guidance given by the Prophet Muhammad. For example, the funeral rites are civilized but Shia performs funeral rites for which it stands is contrary to the doctrine the Prophet Muhammad. Shia also magnifies the leader Ali. They also criticizes companions of the Prophet such as Abu Bakr, Omar but Uthman and Ali are praised as the supreme leaders.

Based on interviews of teachers of Islamic education in schools, Shia doctrine in Malaysia is revealed to the students by telling them to stay away from the teachings that manipulate the Islamic beliefs. In addition, the exposure of Shia doctrine can also be highlighted by example through social media like you tube and Facebook about the origins of Shia to the students. Exposure to Shia doctrine was also conducted in schools through a video and a slide show of Shiite practices conflicting with ASWJ, brochures refused Shia practices, a description of the comparison or differences between ASWJ and Shia as well as briefings to explain the features that are contrary to the doctrine of Islam. In the teaching and learning of Islamic education, students are given a clear explanation

of Shia. The students will be the impact of Shia doctrine in Syria is causing hostility among Muslims when ASWJ members were persecuted and condemned by the Shia. Islamic education teachers also explained that the way to stem the influence of Shia is to provide an understanding to the school and report the Shia doctrine as false teachings to the administration office of a government agency in Islam. The issue of the spread of Shia doctrine will not end easily if there is no serious effort taken by all levels of society, whether government, religious authorities and security.

In addition, ways to curb the influence of Shia influence of the school is to strengthen religious beliefs which includes Al-Quran and Hadith as a way of life in this world and hereafter. Teachers play an important role in telling the students to practice all the pillars of Islam and strengthen their beliefs. Teachers also emphasize that the school community needs to increase the practice of obligatory and Sunnah practice. Interviews with the teachers also found that some of the ways to stem the influence of Shia in schools is to reach out and explore students, through questionnaires and programs or talks on faith issues. Alternative curriculum can be implemented so that students are always busy in school, thus preventing them from being involved in Shia doctrine.

In conclusion, according to the Sunni, Shia doctrine is found to be conflicting and deviating from the true teachings of Islam. It can be a threat to the family institution, religious integrity, national unity and security of the nation. Shia fraud can be detected through faith and some forms of Islamic doctrine as opposed to the truly Islamic principles.

CONCLUSION

Integration of Muslim communities can help strengthen and preserve Islamic education to Muslims from splitting. Explanation of the deviation false teaching must be implemented by all parties, especially the Islamic education teachers in teaching and learning. Naturally the government needs to take decisive action to curb misappropriation of faith. Department of Islamic Affairs and the State Mufti Department must be proactive in designing an integrated action to curb activities that could threaten security and public order involving Muslim communities in Malaysia. This is because the Shia school of thought is a manifestation of deviation and contradiction to the belief of Ahlus Sunnah Wal Jama'ah mainstream. The Shia followers have to realize and repent for what they did. And they should return to the truth in the context of obeying Allah and the Prophet Muhammad, the majority of scholars of the Sunni community and faith

leaders. Therefore, all parties have to develop strength in the community and spread the doctrine of true Islam. This is to ensure there is no confusion about the truth of Islamic law especially to integrate the Muslim community in Malaysia.

RECOMMENDATIONS

Research findings make it clear that Islamic education teachers play a key role in explaining the principles of Islam to the students by emphasizing noble values in life which is based on Allah and following the teachings practiced by the Prophet.

ACKNOWLEDGEMENT

This research was supported in part by RACE under Grant Code: 12967.

REFERENCES

- Faisal, M.N., 2010. Analysing the barriers to corporate social responsibility in supply chains: An interpretive structural modelling approach. *Int. J. Logist. Res. Appl.*, 13: 179-195.
- Ishak, A., 1995. *Islamic Education and its Influence in Malaysia*. Dewan Bahasa and Pustaka, Kuala Lumpur, Malaysia, ISBN: 9789836240941, Pages: 282.
- Ismail, A., 2001. The impact of problem solving methods of teaching the faith to the increase in critical thinking skills among students. Ph.D Thesis, Universiti Malaya, Kuala Lumpur, Malaysia.
- Jusoh, A.B., 1997. Quality textbook Islamic education form content analysis. BA Thesis, Universiti Malaya, Kuala Lumpur, Malaysia.
- Rahim, M. and M.A. Rahman, 2000. Teachers perception of islamic education textbooks KBSR. Masters Thesis, Universiti Malaya, Kuala Lumpur, Malaysia.
- Saipuddin, S., 2003. Talfiq in matters of worship among muslims in Malaysia: A legal assessment. Ph.D Thesis, Universiti Malaya, Kuala Lumpur, Malaysia.
- Slavin, R.E., 1987. A theory of school and classroom organization. *Educ. Psychologist*, 22: 89-108.
- Tamuri, A.H. and N.M.R.N. Yusoff, 2010. *Methods of Teaching and Learning Islamic Education*. Penerbit Universiti Kebangsaan Malaysia, Bangi, Malaysia,.
- Tamuri, A.H., and M.Y. Zulkifly, 2007. A study on Malaysian secondary students perceptions on the teaching of Akhlaq. *J. Muslim Educ. Q.*, 23: 16-32.