



**MAAHAD TAHFIZ AL-QURAN ISTANA ALAEDDIN BANDAR  
BANTING, (MATISDAR) AND ITS CONTRIBUTIONS IN  
SPREADING DA'WAH IN THE SOCIETY**

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Academic project report submitted in partial fulfillment for the  
BACHELOR OF DA'WAH AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



1000012509

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Kuala Lumpur

March 2004

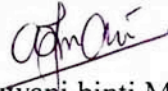
**AUTHOR DECLARATION**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Grateful to Allah SWT and His Messenger Muhammad SAW also his family members and friends who were endowed by Allah.

First of all, researcher would like to express her gratitude to Allah SWT, who are giving their courage in order to the researcher to do research and prepare Academic Project under titled “MAAHAD TAHFIZ AL-QURAN ISTANA ALAEDDIN BANDAR (MATISDAR) AND ITS CONTRIBUTIONS IN SPREADING DA’WAH IN THE SOCIETY” Although, researcher faces various difficulties to complete this Academic Project, with His blessing and a lot of will researcher can complete the research in time.

In this opportunity, researcher would like to give appreciation to Assoc. Prof. Dr. Syamsul Bahri Andi Galigo, the supervisor of this research Project, for his support and guidance during the research. Research also would like to thank to Dr. Muhammad Yusuf Khalid for his assistance to this research. All of his advices and words will be remembered.

The researcher would like to thanks to Mr. Arshad Hamzah and Mrs. Monaliza Laudang, Academic Division of the University for advice and assistance in analyzing student records. Besides, thanks are due to dean Faculty Leadership and Management, Prof. Dr. Mohamed Asin Dollah.

Besides that, researcher would like to thank to the respondents who were involved directly and indirectly. In this research, they assistance researcher in preparing this Academic Project are appreciated. Meanwhile, researcher would like to thank all the staff of Maahad Tahfiz Al-Quran Istana Alaeddin Bandar, Banting, especially to Ustaz Sahari bin Abdullah, Ustazah Rabiah binti Muslim, Ustaz Saharudin bin Pangilun, Ustaz Shahrul Rizal and Nur Muhammad Usman bin Jamaluddin.

Besides that, researcher would like to thanks to all parents and students taking part in this research.

Finally, researcher hopes that, whatever is stated in this research can be benefited to all especially for academic reference to those who are interested in furthering the understanding upon this problem.

Thank you, Wassalam.

## ABSTRAK

Projek akademik ini membincangkan berkenaan tajuk Maahad Tahfiz Al-Quran Istana Alaeddin Bandar, Banting (MATISDAR) dan sumbangannya dalam menyebarkan da'wah kepada masyarakat. Penulisan dibuat dalam 6 bab dengan disertai tajuk-tajuk kecil yang menghuraikan dengan terperinci lagi bagi setiap bab. Tujuan pengkaji memilih tajuk ini adalah bagi memperkenalkan dan mengenalpasti akan sumbangan Maahad Tahfiz dalam penyebaran da'wah kepada masyarakat. Setelah melakukan kajian, pengkaji dapat memperkenalkan dan dapat juga mengenalpasti akan sumbangan Maahad tersebut. Pengkaji menggunakan Metod Pengumpulan Data iaitu kajian perpustakaan, temubual, Internet dan soal selidik. Hasilnya pengkaji memperolehi maklumat yang dikehendaki bagi menyiapkan projek akademik ini, sejarah penubuhan dan perkembangan Maahad Tahfiz, pengurusan di Maahad Tahfiz, aktiviti pelajar dan sebagainya.

## ABSTRACT

The research is about “Maahad Tahfiz Al-Quran Istana Alaeddin Bandar, Banting (MATISDAR) and its contributions in spreading da’wah in the society”. This research is written in 6 chapters. Every chapter is followed by sub topic in order to give the details of the topic. The topic is chosen because the researcher wants to introduce the Maahad and recognize the contribution in spreading da’wah in the society. The researcher used the several methods in doing this research such as collects data method from libraries, Interview sessions, Internet and survey. Lastly the researcher gathered all information such as the history of Maahad, its management, student’s activities and others.

## ملخص البحث

يناقش هذا المشروع الأكاديمي حول موضوع معهد تحفيظ القرآن لقصر علاء الدين، بندر، بانتينج (MATISDAR) ومنحاتها في نشر الدعوة إلى المجتمع. تجعل الكتابة في ستة أبواب بما يليها من مواضع الفرعية بالتفصيل والتدقيق في كل باب. فالهدف في اختيار هذا الموضوع لتعريف وتعيين منحات معهد تحفيظ في نشر الدعوة إلى المجتمع. فتستخدم الباحثة المنهج على جمع المعلومات وذلك بالبحث في المكتبة والحوار والإنترنت والتجارب. وبعد إجراء هذا المنهج يحصل الباحث المعلومات المطلوبة لتكميل هذا المشروع الأكاديمي، وتاريخ التأسيس وتطور معهد التحفيظ، والإدارة ونشاطات الطلاب وغيرها.

## CONTENT PAGE

<b>CONTENTS</b>	<b>Pages</b>
<b>AUTHOR DECLARATION</b>	<b>i</b>
<b>ACKNOWLEDGEMENTS</b>	<b>ii</b>
<b>ABSTRAK</b>	<b>iii</b>
<b>ABSTRACK</b>	<b>iv</b>
<b><i>MULAKHKHAS AL-BAHTH</i></b>	<b>v</b>
<b>CONTENT PAGE</b>	<b>vi</b>
<b>LIST OF TABLE</b>	<b>viii</b>
<b>LIST OF APPENDICES</b>	<b>ix</b>
<b>TRANSLITERATION</b>	<b>x</b>
<b>ABBREVIATION</b>	<b>xiii</b>
<b>CHAPTER I: INTRODUCTION</b>	<b>1</b>
1.0 Background	1
1.1 The Important of Topic	4
1.2 Aim of Research	4
1.3 Objective of Research	5
1.4 Problem Statement	5
1.5 Scope of Research	5
<b>CHAPTER II: LITERATURE REVIEW</b>	<b>6</b>
<b>CHAPTER III: METHODOLOGY OF RESEARCH</b>	<b>7</b>
<b>CHAPTER IV: THE HISTORY</b>	<b>10</b>
4.1 Al-Quran, Da'wah and Islam	10
4.2 The History of Islamic Education	16
4.3 The History of Matisdar	20

4.3.1 The Motto, Mission, and Objectives of Matisdar	21
4.3.2 The Roles and Duties of Matisdar	23
4.3.3 The facilities of Matisdar	24
4.4 The Management of Matisdar	28
4.4.1 The students	28
4.4.2 The Education System	29
4.4.3 The Examination system	31
4.4.4 Co-Curriculum	32
4.4.5 The relations of Maahad Tahfiz with others Institution.	34
<b>CHAPTER V: THE MAAHAD CONTRIBUTIONS TO SOCIETY.</b>	35
5.1 The opportunities to the ex-students	35
5.2 An effect to develop and reaction of Society.	36
5.3 Da'wah Activities.	37
<b>CHAPTER VI: CONCLUSION</b>	40
6.1 The Summary	40
6.2 The Suggestions	44
<b>BIBLIOGRAPHY</b>	46
<b>APPENDICES</b>	

### **LIST OF TABLES**

TABLE 1: TIMETABLE OF MAAHAD TAHFIZ ISTANA ALAEDDIN BANDAR  
(MATISDAR) SEMESTER 2 2003/2004

TABLE 2: TIMETABLE OF MAAHAD TAHFIZ ISTANA ALAEDDIN BANDAR  
(MATISDAR) SEMESTER 4 2003/2004

TABLE 3: TIMETABLE OF MAAHAD TAHFIZ ISTANA ALAEDDIN BANDAR  
(MATISDAR) SEMESTER 6 2003/2004

## **LIST OF APPENDICES**

APPENDIX 1: MAAHAD TAHFIZ AL-QURAN ISTANA ALAEDDIN  
BANDAR, BANTING (MATISDAR)

APPENDIX 2: THE HOSTEL OF MATISDAR

APPENDIX 3: CONVENTION HALL OF MATISDAR

APPENDIX 4: ORGANIZATION MANAGEMENT CHART OF MATISDAR

**ARABIC WORDS TRANSLITERATION SYSTEM  
TRANSLITERATION TABLE**

**1. ALPHABET**

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فأر	fa`r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدرا	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha <sup>c</sup> b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	°	عقل	°aql
غ	gh	غلام	ghulām
ف	f	فيل	fil

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يخ	yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ى، ا	ā	عالم، فتى	°alim, fatā
ي	ī	عليم، داعي	°alim, dā°ī
و	ū	علوم، أذعر	°ulūm, Ad°ū

#### 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iyy	شافعي	shāfi <sup>c</sup> iyy (ending)
و	uww	علو	<sup>c</sup> uluww (ending)

#### 5. Exemptions

- 5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “ a ” and not to’.

Example: أكبر transliterated to: akhbar (not `akbar).

- 5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”.

Example: مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah  
 قلعة qal<sup>c</sup>ah  
 دار وهبة dār wahbah

## ABBREVIATIONS

AS	Alaihissalam
DYMM	Duli Yang Maha Mulia
JAIS	Jabatan Agama Islam Selangor
JAKIM	Jabatan Kemajuan Islam Malaysia
JPA	Jabatan Perkhidmatan Awam
KUIM	Kolej Universiti Islam Malaysia
MAIS	Majlis Agama Islam Selangor
MATISDAR	Maahad Tahfiz Al-Quran Istana Alaeddin Bandar
MPP	Majlis Perwakilan Pelajar
n.a	no author/no artist
n.pb.	no published
n.pl.	no place
p.	page
PMR	Penilaian Menengah Rendah
pp.	pages
SAW	Sallallahualaihiwassalam
SPM	Sijil Pelajaran Malaysia
SRP	Sijil Rendah Pelajaran
SUKMAT	Sukan Maahad Tahfiz
SWT	Subhanahuwataala
TUDM	Tentera Udara Diraja Malaysia
UIAM	Universiti Islam Antarabangsa Malaysia
UKM	Universiti Kebangsaan Malaysia
UM	Universiti Malaya
UPSI	Universiti Pendidikan Sultan Idris

# CHAPTER ONE

## CHAPTER I INTRODUCTION

### 1.0 BACKGROUND OF RESEARCH

Education is one of the obligatory demand to every a person in this world. So, Islam puts an obligation to Muslims to gain education. The history of education in this world was beginning from Adam AS. He had been with knowledge revealed as a trust of Allah as a caliph.<sup>1</sup>

The interaction of Adam with Allah was showed in contexts of receiving a knowledge as a Allah said:

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ﴾<sup>2</sup>

“He taught Adam the names of all things; then He presented those things to the angels....”

Prophet Muhammad SAW also received the verses that mentioned knowledge is important at the first ‘*wahyu*’ stated in Al-Quran:

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<sup>1</sup> Abdullah Jusuh. 1990. *Pengenalan Tamadun Islam di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. p. 1.

<sup>2</sup> Al-Quran. Al-Baqarah 2:31. (All Quranic translations in this writing are based on Abdullah Farooq Al-Azam Malik. 1997. *English Translation of the Meaning of Al-Quran, The Guidance for Mankind*. Houston, Texas, USA. The Institute of Islamic knowledge)

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ ﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾<sup>3</sup>

“Read! In the name of your Rabb Who created – created man from a leechlike mass. Read! Your Rabb is the Most Gracious, Who taught by the pen, taught man what he knew not.”

Islamic education is a basic of ‘*Syariat*’ implementation. The motive of it is to find an efficient truth at this world and hereafter. Besides, its can produce the Islamic knowledge for human, to produce a good person and can be brilliant Muslims.<sup>4</sup>

Islamic education existed since the early stage of Islam in Peninsular Malaysia. ‘*Mubaligh*’ from Arab, Parsi and India were the important persons in spreading ‘*da’wah*’ to local societies. Formerly, Islamic education began in the inferior societies. The phenomenon of Islamic history is show the exponent of Islamic ‘*da’wah*’ by Rasulullah SAW at Mecca was beginning from inferior societies. When the King embraced to Islam, so the public people follow the King to embrace Islam. The tasks of Individual of Muslim in education are very important. A knowledgeable Muslim about Islamic education can give a devote such as give an Islamic lesson to local societies with ingenuous to implemented a responsibility. In Islam it’s compulsory things to teach others that do not know about something.<sup>5</sup>

Islam is a universal religion. Each Muslim is compulsory to spread ‘*dakwah*’ depend on their ability.

<sup>3</sup> Al-Quran. Al-Alaq 96:1-5.

<sup>4</sup> Abdullah Jusuh. 1990. *Pengenalan Tamadun Islam di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. p. 3

<sup>5</sup> Ibid. p. 4

Education is one of the most vital things in this world. Many of the schools or educational institutions are built to teach about knowledge. Maahad Tahfiz Al-Quran Istana Alaeddin Bandar is an Islamic Institution which was built to teach students about Islamic lessons and Al-Quran.

As we know, when we are born in this world, the parents taught their child to read an Al-Quran. The Islamic lessons are very important to humans in this world.

The Islamic religious system has contributed its share in the growth of education in Malaysia. It also helped in producing religious leaders, scholars, and teachers. However, this system has remained stagnant for some time and does not function well in changing times.<sup>6</sup>

Maahad Tahfiz Al-Quran Istana Alaeddin Bandar that is better known as MATISDAR is one of the Islamic Education centers in Banting, Selangor Darul Ehsan. The foundation of Maahad Tahfiz on 1st March 1989 by DYMM Sultan Selangor Darul Ehsan, Sultan Salahudin Abdul Aziz Shah Ibni Al-Marhum Sultan Sir Hishamudin Alam Shah at Negeri Selangor Mosque ceremonial. Firstly, JAIS identified this Maahad at Sultan Salahudin Abdul Aziz Shah Mosque, Shah Alam. From 2.6.1997, MARTAH, teachers and the students were moving to Istana Alaeddin Bandar, 42700 Banting, Kuala Langat, Selangor Darul Ehsan. At 23.4.2003, the name of MARTAH was changed to MATISDAR (Maahad Tahfiz al-Quran Istana Alaeddin Bandar) by DYMM Sultan Selangor, Sultan Syarafudin Idris Syah Ibni al-Marhum Sultan Salahudin Abdul Aziz Shah at opening ceremony for new building of MATISDAR. From 25.11.2002, the students from MARTAH LIL BANAT, Bukit Naga, Klang directed by JAIS to move to MATISDAR.

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<sup>6</sup> Rosnani Hashim. 1996. *Educational Dualism in Malaysia*. New York: Oxford University. p. 119.

The function of this Maahad is to give and to increase an education degree at Negeri Selangor in order to produce a good 'huffaz', educated and good behaviour, practise Islamic value to achieve a belief 'huffaz' and to get a benefit from Allah.<sup>7</sup>

This research is to recognize the contributions of Maahad Tahfiz Istana Alaeddin Bandar in spreading 'dakwah' to societies. Besides, this research also is to recognize, introduce and describe information about Maahad Tahfiz Istana Alaeddin Bandar.

From the result of this research, we will see the impact to students, societies and teachers and how the Maahad Tahfiz can create a 'hafazan' system effectively. This research is involving students, teachers and societies.

## 1.1 THE IMPORTANT OF RESEARCH

The important of the research is the topic is very hard to complete it by other people. Its can diversify all the research that has been done to the Maahad Tahfiz Al-Quran at Malaysia. The news about Maahad Tahfiz at newspapers or magazines is very insufficient, so only a few academic studies have been done. In order to complete it, it was tough and difficult for the researcher wants to find as many aspect related to the Maahad Tahfiz Al-Quran Istana Bandar, Banting and its contributions in spreading Dakwah in the society.

We can see that the number of student pursuing study to Maahad Tahfiz is increasing; therefore it is important to make a full research about it. According to the Harian Metro, Friday, 19 September 2003 on topic 'Siang Hafiz, Malam Akademik' had reported that Maahad Tahfiz are not neglected the important of science and technology in their life. The reported stated that Maahad Tahfiz al-Quran Wal Qiraat

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<sup>7</sup> Pamphlets of MATISDAR. 2003.

Ad-Din at Tualang Sekah, Malim Nawar, Perak which as an example in supporting their earnest as a good school of Al-Quran studies by producing many of new Hafiz at a moment.<sup>8</sup>

## 1.2 AIM OF RESEARCH.

The aim of this research is to give the societies information about Maahad Tahfiz is not only teaching Islamic religion, but also spreading Dakwah Islamiyah to societies. So they know, that the Maahad does not only producing a good Muslims but can also contribute what that they study to the societies.

## 1.3 OBJECTIVES OF RESEARCH

- 1) To introduce a Maahad Tahfiz Al-Quran Istana Alaeddin Bandar to the societies.
- 2) To recognize the objectives and the contributions of Maahad Tahfiz Istana Alaeddin Bandar (MATISDAR) to societies.
- 3) To recognize the barriers and challenges faced by the Maahad in spreading Dakwah.<sup>9</sup>

## 1.4 PROBLEM STATEMENT

The issue is what are benefits of Maahad Tahfiz Istana Alaeddin Bandar foundations to the local society? As we know, there are many benefits had been contributed by

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<sup>8</sup> Mohd. Idris Sulaiman. 2003. "Siang Hafiz Malam Akademik". Harian Metro. Malaysia. 19 September 2003. p. A59.

<sup>9</sup> Pamphlets of MATISDAR. 2003.

MATISDAR to society but what are the benefits they give to them? So, this research is wanted to recognize their benefit in details.

## 1.5 SCOPE OF RESEARCH.

Researcher chooses this topic because the places of research is near with the researcher's village.

The scope of research is convergent a contribution of MATISDAR in spreading '*Da'wah Islamiyyah*' to the local societies. Besides that it also included about the history of foundation, development, objectives of foundation, examination and co-curriculum.

# CHAPTER TWO

## CHAPTER II

### LITERATURE REVIEW

In this research, researcher referred to previous data. Researcher also used other sources to complete this research such as newspaper.

Researcher used the newspaper of 'Harian Metro' as an example, which the topic is 'Siang Hafiz Malam Akademik'. This article is about the statement of Maahad Tahfiz Al-Quran Wal Qiraat Ad-din, Tualang Sekah, Malim Mawar, Perak were success as an Education School of Al-Quran when born many '*hafiz*' to one moment. Although the developed of this Maahad Tahfiz only 7 years but they were produce more than 50 young '*hafiz*' and have between them become a '*hafiz*' in 2 half years at Maahad Tahfiz.

Said Abdullah Jusuh in his books "Pengenalan Tamadun Islam di Malaysia" wrote that the tasks of Islam can change a culture and civilization of Malaysian based on '*Akidah*', '*Syariah*' and '*Akhlak Islamiyah*'. This book is about Islamic Education system in Malaysia, Institution Informal Education, Pondok Education System, '*Madrasah*' System, Islamic review about economies, politics and art.

Researcher get an example thesis is written by Asmahan Haji Mokhtar as a reference to the researcher for this project paper. The title is "Maahad Tahfiz Al-Quran Wal Qiraat Pusat Islam Kuala Lumpur: satu analisis umum". An example thesis tell about the History about Maahad Tahfiz, Implemented system, the effects of the foundation and suggestions.

# CHAPTER THREE

## CHAPTER III

### METHODOLOGY OF RESEARCH

Methodology of Research is a one important aspect in order to implement a good research.

In this research, the researcher had chosen Maahad Tahfiz Al-Quran Istana Alaeddin Bandar, Banting. The topic of research is Maahad Tahfiz Istana Alaeddin Bandar, Banting (MATISDAR) and its contributions in spreading Da'wah in the Society.

The researcher used a Method of Data Collection; they are Primary Data and Secondary Data.

#### 3.1 Primary Data

The Data from primer sources are:

##### 3.1.1 Interview

Interview is a method of Data Collection had been used to get information from several respondents by interviewing them. The respondents were Ustaz Sahari bin Abdullah, a Principal of MATISDAR, Ustazah Rubiah binti Muslim as a Vice Principal, Ustaz Shahrudin Pangilun as a Students Affair, Ustaz Shahrul Rizal bin Shahri as a Co-Curriculum teacher and Nur Muhammad Usman bin Jamaluddin as a MPP President. The interviews were about the contributions of Maahad Tahfiz Al-Quran Istana Alaeddin Bandar, Banting in spreading Da'wah in the Society.

Researcher also uses the method to gather information needed from specific individuals that is need.

### 3.1.2 An observation

A method of observation is a Data Collection to perceiving directly about laborious included at this method. An experience and direct relations of things with a problem in laborious objectives.

Observation is one way to make a research about this topic. By observation, the researcher can get as much important information directly or non-directly with details.

## 3.2 Secondary Data

I get the source from reading books such as reference books, magazines, newspapers, journals and pamphlets. This method is used to get information needed.

### 3.2.1 Library research

In this research, the researcher will make a library research for data collection and substances to research used. The name of libraries had been visited by researcher were:

- Islamic University College of Malaysia (KUIM) Library.
- Tun Sri Lanang Library, UKM.

- JAKIM.
- National Library of Malaysia.

### 3.2.2 Internet

The researcher also gets important information from the Internet. Internet has provided much information in order to complete this paper work.

# CHAPTER FOUR

## CHAPTER IV THE HISTORY

### 4.1 AL-QURAN, DA'WAH AND ISLAM

An education is an obligatory thing to human in this world. The history of education beginning from Prophet Adam and provided knowledge by Allah SWT as a trust in order to be a vicegerent of Allah on earth. <sup>10</sup>

The first verse received by the Prophet Muhammad SAW is:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾﴾  
الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ <sup>11</sup>

“Read! In the name of your Rabb Who created – created man from a leechlike mass. Read! Your Rabb is the Most Gracious, Who taught by the pen, taught man what he knew not.”

In the time of Rasulullah, there was no term of Islamic Education. Islam was the new religion in Mecca brought by the Prophet Muhammad. <sup>12</sup>

<sup>10</sup> Abdullah Jusuh. 1990. *Pengenalan Tamadun Islam di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. p.1

<sup>11</sup> Al-Quran. Al-Alaq 96:1-5.

<sup>12</sup> Mohd Yusuf Ahmad. 2002. *Falsafah dan Sejarah Pendidikan Islam*. Kuala Lumpur: Penerbit Universiti Malaya. p. 51.

*Al-Quran* is a guidance book for this new religion. Every Prophet is given a miracle – a sign. The miracle of the Prophet of Islam is the Quran. The prophet hood of Muhammad, on who is peace, was to be valid until the Last Day. It was imperative, therefore, that his miracle also is one which would last for all time. The Quran was, therefore, assigned to the Prophet as his everlasting miracle.<sup>13</sup>

The main sources of Islamic education philosophy are Al-Quran and Rasulullah SAW Sunnah. Al-Quran as book alighted to Muhammad Prophet, the contents about ‘*mukjizat*’ and ‘*hidayah*’. The contents are covers aspect in human life. Islam is very comprehensive and complete especially to produce an excellent of personal mankind in spiritual, physical, mind and social and they will be function as a vicegerent of Allah on earth. <sup>14</sup> Al-Quran is revealed in 610M, 17<sup>th</sup> Ramadan at Gua Hira’. <sup>15</sup> Allah stated in Al-Quran:

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾<sup>16</sup>

“This is the book (the Quran) in which there is no doubt”.

The Quran presents itself as “guidance for mankind” as a whole. It is not for any one race or class of people. It is not for any one place or period in time. It is addressed to all people. In particular, it is for “those who are conscious of God, who believe in the existence of that which is beyond the reach of human perception”. From the beginning, its put man face to face with reality as a whole. <sup>17</sup>

<sup>13</sup> Maulana Wahiduddin Khan. 1997. *Muhammad A Prophet For All Humanity*. n.pl: Goodword Books. p. 191.

<sup>14</sup> H Abdullah Ishak. 1995. *Pendidikan Islam dan pengaruhnya di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. p. 3.

<sup>15</sup> Mohd Yusof Ahmad. 2002. *Falsafah dan Sejarah Pendidikan Islam*. Kuala Lumpur: Penerbit Universiti Malaya. p. 51.

<sup>16</sup> Al-Quran. Al-Baqarah 2:2.

<sup>17</sup> AbdulWahid Hamid. 1989. *Islam the Natural Way*. London: MELS. p. 12.

Now, Islamic ‘*da’wah*’ term is always is mentioned. We can hear or read everywhere in Malaysian society either from lecture council, forum ‘*da’wah*’ course, from the books, magazines, newspapers and others. Beside, the *Da’i* is from different level of society, either from students, youths and a leader. A target of Islamic ‘*da’wah*’ include internal society are Islamic society and external society – Non-Muslim Society.<sup>18</sup>

The meaning of ‘*Da’wah*’ is invitation; call. Refers to duty on Muslims to invite or call others to return to the straight and natural path of Islam or submission to God. This, according to the Qur’an, has to be done with wisdom and beautiful advice. The ‘most excellent speech’ is that of a person who calls others to God. *Da’wah* is addressed to both Muslims and non-Muslims.<sup>19</sup>

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ﴾<sup>20</sup>

“Allah invites you to the Home of Peace”.

*Da’wah* methodology is conveying ‘*Da’wah*’ to people and become pious and trust people with it. Then it will urge them to combine themselves into it, working together, do ‘*jihad*’ and sacrifice even it is a difficult process. Islamic ‘*da’wah*’ is a movement to invite all human. The content of Islam is an applicable teaching with human nature, especially the teaching to teach people to achieve a blissful in world and eternity.<sup>21</sup> Allah said in the Quran:

<sup>18</sup> Ahmad Mohd. Salleh. 1995. *Pendidikan Islam*. Kuala Lumpur: Penerbit Fajar Bakti Sdn Bhd. p. 474.

<sup>19</sup> AbdulWahid Hamid. 1989. *Islam the Natural Way*. London: MELIS. p. 176

<sup>20</sup> Al-Quran. Yunus 10:25.

<sup>21</sup> Ahmad Mohd Salleh. 1995. *Pendidikan Islam*. Kuala Lumpur: Penerbit Fajar Bakti. p. 489

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾<sup>22</sup>

“Therefore, stand firm in your devotion to the upright faith-the nature made by Allah, the one on which mankind is created – and the laws of nature ordained by Allah cannot be change. That is the standard of true faith, but most among mankind do not know”.

Islam provides the institutions, the framework and the guidelines for realizing the cohesion and strength of the ummah. We have mentioned ‘*Da’wah*’ in this context as the first instrument to bring back or call people to Islam.

‘*Da’wah*’ literally means invitation. It does not mean coercion or force. It means calling people to Islam “with wisdom and kindly exhortation”. Even when the Prophet Moses was asked by God to meet Pharaoh, he was told to speak to him in ‘gentle words’ and hold out the hope of reform to him. ‘*Da’wah*’ is normally taken to mean preaching Islam to non-Muslims. But ‘*da’wah*’ in fact applies to Muslims as well. ‘*Da’wah*’ to Muslim is a call for reform (islaah) and renewal (tajdiid). It applies to your own family and relatives, or even the congregation in a mosque. Here, ‘*Da’wah*’ takes the form of reminding, clarifying and elucidating the teachings of Islam. It does not require you to be angry and engage in dispute and confrontation. It requires wisdom and gentleness. ‘*Da’wah*’ does not only mean preaching. It means helping to look after people’s need and caring for them. You cannot call people to believe in God when they are starving and dying. Your first duty then is to provide food. You cannot call people to salaah if they do not have clean water to wash and clean clothes in which to pray. You cannot ask people to study the Qur’an and Sunnah if they do not know to read. Your first duty then is to teach them to read. You cannot ask people to undertake

<sup>22</sup> Al-Quran. Ar-Rum 30:30

jihad when they are sick and debilitate by disease. Your first duty to provide medical care and attention.

'*Da'wah*' then involve the provision of basic necessities of food, clothing, shelter, education and health care. There are millions who belong to the Muslim '*Ummah*' who do not have or are denied these basic needs. These needs should be provided from resources within the '*Ummah*'. The fact that they are often provided by others exposes the '*Ummah*' to humiliation, loss and infiltration.<sup>23</sup>

**Islam** means submission to God and the religion (*diin*) of God. All creation at one level exists in a state of Islam or submission to their inbuilt laws. In addition, men have been given the freedom to acknowledgement and obey God and live naturally in accordance with His religion or Islam.<sup>24</sup>

The meaning of worship in Islam is both extensive and comprehensive; it is not restricted to the physical performance of religious rituals only but embrace all aspects of activity: faith, thought, feeling, and work, and in conformity with what Allah (praise be to Him) says that Holy Quran, "I have created the Jinn and man only to worship Me" and "say, Oh My Lord; my prayers, my sacrifice, my life and my death are for Allah, the Lord of the Worlds Who hath no peer,"<sup>25</sup>

Islam has made this goal the most balanced and comprehensive conceivable in the world. Man is regarded as potentially the vicegerent of God on Earth. God has given man authority in actual life man must acquire wisdom which transforms him into a good man and at the same time turns him into a wise master. Education is that process which helps man in acquiring this wisdom. It is therefore a comprehensive process

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<sup>23</sup> AbdulWahid Hamid. 1989. *Islam the Natural Way*. London: MELS. p. 134-135.

<sup>24</sup> *Ibid.* p. 179

<sup>25</sup> Syed Ali Ashraf. 1977. *Aims and Objectives of Islamic Education*. n.pl: World Conference on Muslim Education. p. v.

because it trains emotional, intellectual and sensual faculties simultaneously. God has revealed to man his nature and the laws that lead man to the total efflorescence of his personality. Man is expected to learn through experiments and work out the details of that process whose broad foundations are given to man in Quran and whose human example is historically preserved in the life, activities and sayings of Prophet Muhammad, peace and blessings of Allah be on Him.<sup>26</sup>

In Islam education, its core is 'akidah', 'syariah', and behaviors in consistent operation, extrude a positive effect to produce a complete Muslim in all aspects, either mentally or physically. Rasulullah SAW did 'Da'wah' in 23 years at Mecca and Madinah, there were 3 important core basic, guide to knowledge and a method of God, to produce an educated Islamic society, hardworking, pious and godly successfully. This society is obedient and work very hard to Allah, loving, cooperative and responsible on human beings only because the errand of Allah. To implement a principle link with Allah and human caring a stable life society and country, this generation are provided with complete 'rohani', strong physical and economic, full of initiative and competent in management. In order to bring society as well as country in strong relationship with Allah and human beings, this society yield from Muhammad education and mention as a 'Rabbani' generation or an heir of prophet. A strong knowledge about Allah were admitted and test in eternity, they will be ensuring with a heaven.<sup>27</sup>

﴿وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ

الْعَظِيمُ ﴿ 28

<sup>26</sup> Ibid. p. ix

<sup>27</sup> Haji Abdullah Ishak. 1995. *Pendidikan Islam dan pengaruhnya di Malaysia*. Kuala Lumpur: Dewan Bahasa dan Pustaka. p. 91.

<sup>28</sup> Al-Quran. At-taubah 9:100.

“As for the first pioneers who accepted Islam from the Muhajir (immigrants) and Ansar (supporters in Madinah) and those who follow them in good deeds, Allah is well pleased with them and they are pleased with Him. He has prepared for them gardens beneath which rivers flow, wherein they shall live forever: that is the mighty achievement”.

## 4.2 THE HISTORY OF ISLAMIC EDUCATION

### 4.2.1 An education at Rasullulah SAW period.

Al-Quran, first revealed in 610M, 17 Ramadan, during Muhammad bin Abdullah bin Abdul Mutalib rest at Gua Hira'. He was 40 years old. The revelation of Al-Quran so Muhammad had been appointed becomes an Allah errand. <sup>29</sup>

Al-Quran is a guideline to the human, as a trust creation of caliph. The humans have an ability to remember what they know, although the human always forget. Al-Quran is a true and guideline to us. <sup>30</sup> Allah said:

<sup>31</sup> ﴿لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ﴾

“So that you may warn a people whose forefathers were not warned, hence they are unaware”.

<sup>29</sup> Mohd. Yusuf Ahmad. 2002. *Falsafah dan Sejarah Pendidikan Islam*. Kuala Lumpur: Penerbit Universiti Malaya. p. 51.

<sup>30</sup> Ibid. p. 52

<sup>31</sup> Al-Quran. Yasin 36:6.

Al-Quran revealed in fluent beautiful Arabic language, best arrangement of verses, strong and attractive language, detailed meanings, broad and comprehend with all human life aspects, but bringing into the principle only. In all matters, the human do not understand accurately, and need to describe and clarify. So Prophet Muhammad as a messenger and '*Rasul*' for explanation and clarification on meanings of Al-Quran, which are not clear to them. These explanations were mentioned of '*Sunnah*' or '*hadis*'. This '*hadis*' become the second sources of laws and Islamic educations.<sup>32</sup>

Islamic education has begins with an individual responsibility and the teacher teaches their student without boundaries. Prophet Muhammad was a teacher who spread Islamic to his '*Ummah*'. The education systems were implemented of Prophet Muhammad with '*wahyu*' sources accordingly. The pattern of Muhammad education in Mecca was different compare with Madinah. All of education system at Muhammad years focuses to 3 things: '*akidah*' education, *behaviour* education and '*syariah*' education.<sup>33</sup>

Beginning in the time of Prophet Muhammad the new era of Education was started. The differentiation of Muhammad Education and former education was *wahyu*. Muhammad education was based on *wahyu*. Al-Quran teaches not only the way to be a good citizen, but also guiding us the way to be a well behaves and perfect human. A well behave human is the one who obey to Allah's instruction, executing his responsibility perfectly, maintain a good relationship with Allah, other peoples, animals as well as other creatures.<sup>34</sup>

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<sup>32</sup> Mohd Yusof Ahmad. 2002. *Falsafah dan Sejarah Pendidikan Islam*. Kuala Lumpur: Penerbit Universiti Malaya. p. 51-53.

<sup>33</sup> Mahayuddin Hj. Yahya. 1998. *Tamadun Islam*. Kuala Lumpur: Penerbit Fajar Bakti. p. 298-299.

<sup>34</sup> Mohd. Yusof Ahmad. 2002. *Falsafah dan Sejarah Pendidikan Islam*. Kuala Lumpur: Penerbit Universiti Malaya. p. 53.

#### 4.2.2 An education in Khulafa' Ar-Rasyidin period

After his dead, sahabat were preceding his task in expanding Islam and in spreading the education of Al-Quran. Muslims children were taught with Al-Quran by sahabat. Another books specific to teaching about Al-Quran concentrating on writing and reading. By these, there were many book published on that period.<sup>35</sup>

Education system in the period of Khulafa' Ar-Rasyidin had expanded nicely. It was an initiative taken to continuing the education system bring by Muhammad. In prophet period, Islamic state consisting of the whole Peninsular of Arab land. Education converged only in Madinah. In the period of Khulafa' Ar-Rasyidin, Islamic state expanding vastly. Education center were spreading into big forts such as Madina, Mecca, Basra, Kufah, Damsyik, Palestin and Fustat Madrasah (Mesir).<sup>36</sup>

For examples, an education in period of Sayidina Abu Bakar As-Siddiq was continuing from Muhammad education. Prophet Muhammad said "Islamic education had a relationship with God and properly". He emphasized in history education and taught to sahabat. Masjid Institution was very important in spreading knowledge in period of Abu Bakar caliph. An education, management and dakwah activities had been organized in central Mosque. Abu Bakar always went to the Mosque to teach Islamic teachings.<sup>37</sup>

Umar Caliph was very famous as an expert in feqah knowledge and history. He encouraged people to study about knowledge, Al-Quran, As-Sunnah, and a scope of Arabic proverb and poetry. Umar always gave advices to his students so that they can

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<sup>35</sup> Mohd. Yusof Ahmad. 2002. *Falsafah dan Sejarah Pendidikan Islam*. Kuala Lumpur: Penerbit Universiti Malaya. p. 57.

<sup>36</sup> Mahayudin Haji Yahaya. 1998. *Tamadun Islam*. Kuala Lumpur: Penerbit Fajar Bakti. p. 302.

<sup>37</sup> Ibid. p. 303-304

be a books warehouse, knowledge sources and intercede to Allah SWT. To study we must refer to leadership firstly.<sup>38</sup>

### 4.3 THE HISTORY OF MAAHAD TAHFIZ

Based on the instruction of Sultan Salahuddin Abdul Aziz Shah, the Markaz of Tahfiz Al-Quran or better known as MARTAH was built on 16<sup>th</sup> April 1990 and stated its operation at the ground floor of Masjid Sultan Salahuddin Abdul Aziz Shah, Shah Alam. There were ten SRP boys student of Selangor Islamic School who applied to joint the program in MARTAH. They were placed temporarily at the hostel of Sekolah Agama Menengah Tinggi Ampuan Jamaah, Seksyen 11, Shah Alam. Due to the encouragement given by the parent and the need of Selangor state, JAIS had approved the intake of 30 students starting from 1998.

Martah Lil-Banin had been removed to Bandar Village, Banting, in Jun 1997 situated at Istana Allaeddin Bandar, the place where the DYMM Sultan Salahuddin was born. In August 1999, Martah had been removed into the campus of Martah Lil-Banin which is near to the castle. The change of Martah Lil-Banin from Shah Alam to Bandar Village had affected the physical environment and had influenced the student way of life. They believe that the new environment will be suitable for students in order to increase their concentration in memorizing the Al-Quran verses. It is a village life style, which is far away from forts challengers.

Martah Lil-Banat, which was located in Bukit Naga Village of Seksyen 32, Shah Alam had started its operation in April 1996 with the first intake of 20 students. Initially, the administration of Martah Lil-Banat was under the Martah Lil-Banin. However start from 1<sup>st</sup> December 1997 it has been administrated separately.<sup>39</sup>

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<sup>38</sup> Ibid. p. 304.

<sup>39</sup> Pamphlet of MATISDAR. 2003

The students of Lil-Banin had achieved an excellent result in the SPM examination as well as the examination of diploma Tahfiz Al-Quran Wal Qiraat organized by JAKIM. Among the first successful batch of Martah Lil-Banin who had finish their study in Kahirah in 1998, had started gave their service to the state mosque of Selangor. Some of them working as instructor in the Martah Lil-Banin. <sup>40</sup>

#### 4.3.1 The Motto, Vision, Purpose and MATISDAR objective.

The **Motto** of Matisdar is ‘Together Understanding of the Al-Quran’ has its own meaning. <sup>41</sup>

According to the principal of Matisdar, the motto is figuring out that they are inviting Islamic society to understand the context of Al-Quran and to executing all its order. <sup>42</sup> The students are together to memorize and understand about the contents of Al-Quran.

The **vision** of Matisdar is an effort to produce a good huffaz in the State and Ummah development. The students were showed a good behavior in memorize.

The **purpose** of Matisdar is to implement in giving knowledge and improve the education in Selangor in order to produce knowledgeable and good-behave huffaz, strong with Islamic value who always seeking for Allah approval.

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<sup>40</sup> Pamphlet of MATISDAR. 2003.

<sup>41</sup> Pamphlet of MATISDAR. 2004.

<sup>42</sup> Ustaz Sahari bin Abdullah. 2004. Interview. 28 January.

The **objective** of Matisdar:

1. To executing an obligation of general '*kifayah*'.
2. To keep the holy of Al-Quran.
3. Producing '*huffaz*' that can be role model to others.
4. To produce an educated society that always progress.
5. Generating the leader of Islamic generation.<sup>43</sup>

The first objective of Matisdar is to executing an obligation of general '*kifayah*'.

It means Matisdar had fulfill with this objective. It produced many '*Hafiz*' and the people who have a deep of knowledge about Al-Quran as a demand of '*fard kifayah*'. The study of Al-Quran is obligated on every Muslims.

To keep the holy of Al-Quran is a second objective. Knowledge is taught with detail as a stronghold to protect Al-Quran from any efforts to damage it, directly or indirectly. Al-Quran is a holy book so that we as Muslims have an obligation to keep and protect it from damaged.<sup>44</sup>

To produce '*huffaz*' that can be role model by others is a third objective of Matisdar. It means that the Matisdar want to produce an excellent '*huffaz*' from knowledge and teaching aspects. Then, the '*huffaz*' can be a model to society from behaviour and practise aspects.

To produce an educated society that always prepares to step base on the students itself. This Matisdar want to produce an energetic and able to describe Al-Quran contents in achieving a development in the world and hereafter.

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<sup>43</sup> Pamphlet of MATISDAR. 2004.

<sup>44</sup> Ustaz Sahari bin Abdullah. 2004. Interview. 28 January.

A last objective is to generating the leader of Quranic generation. Its not only academic aspects but in the science and technology as well.<sup>45</sup>

#### 4.3.2 The Roles and Duties of Matisdar.

The roles and duties of MATISDAR is very important:

1. Organizing Al-Quran study program at Diploma level together with Darul Quran, JAKIM.
2. Assisting the JAIS in organized training courses regarding Al-Quran.
3. Implementing a systematic Al-Quran study base on method produced by Darul Quran.
4. To implementing education research in Al-Quran.<sup>46</sup>

#### 4.3.3 The facilities.

Maahad Tahfiz Al-Quran Istana Bandar, which is better known as MATISDAR, is a center of Al-Quran study situated in Kuala Langat, Banting. It has 104 students of both, boys and girls. The building of Matisdar is the new building. Its have a 4 block hostels, 2 blocks boys hostel and 2 blocks girls hostel, 1 block of management building which situated a library, language lab and Seminar Hall.

MATISDAR equipped by administration block of academic building and hostel. There are also language room, library and convention hall that can accommodate 200 people at once and many other facilities including sport facilities.<sup>47</sup>

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<sup>45</sup> Ibid. 2004.

<sup>46</sup> Pamphlet of MATISDAR. 2004.

<sup>47</sup> Pamphlet of MATISDAR. 2004.

Qualified students will be given allowance from MAIS. They accepted a graduated gift is RM200.00 permonth. Besides, this Maahad has official transports, 2 van such as transit van and Rusa Van to go out or to manage a programs that involving outside Maahad. <sup>48</sup>

Like others Maahad, MATISDAR was equipped with others facilities for student's convenient such as:

### **Library:**

The Matisdar library has been built for students to executing their course work and to getting extended lecturing notes. This library has an air-conditioned to ensure a comfortable place and situations to the students. The students used this library properly. They are so clever to utilize the library used.

Books placed in the library mostly bring in from MAIS (Majlis Agama Islam Selangor) and Saudi Ambassador had contributed some.<sup>49</sup> There are many books and magazines can be read and can be referred in order to prepare a paper work.

However, according to their principle, Mr. Sahari bin Abdullah, books and facilities there are still cannot accommodate student's need. The books classification is not organized properly. It is because the lack of experiences l in organizing them. <sup>50</sup>

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<sup>48</sup> Ustaz Sahari bin Abdullah. 2003. Interview. 13 Julai.

<sup>49</sup> Ustaz Sahari bin Abdullah. 2003. Interview. 10 August.

<sup>50</sup> Ibid. 2003.

### **Language Laboratory:**

Language laboratory of Matisdar has its own location. The role of lab is to increase a language of the students. The capacity of the laboratory is 50 students. However, its management is not such affective. Besides the lack of facilities, there is also no one that can fully manage the room.

Sometimes, this room is used for lecture. It's because in Matisdar, it lack with lecture room, so that the students will go to old castle known as 'Istana Bandar' to attended the lecture or to memorize.

The students full utilize this room to get it benefit in order to learn and study effectively in this Maahad.<sup>51</sup> This room not like a language room actually because beside that it become the room to convey a lecture and substitute to OHP.

### **Recording Studio:**

Matisdar has its own recording studio. However, it is not in used because there is no one can manage it. This room used is very limited. Sometimes, the students' will used this room properly.

### **Convention Hall:**

Students always use Convention Hall. Sometimes, it is used for lecture because the Maahad itself does not have lecture hall. This lecture hall can be equipped with 100 students.

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<sup>51</sup> Ibid. 2003.