



**PARENTS TENDENCY TOWARDS RELIGIOUS SCHOOL:  
A CASE STUDY AT TANAH MERAH**

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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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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MOST GRACIOUS

Alhamdulillah, the all praise and gratefulness to Lord, the Most Gracious and also to His Messenger Muhammad (saw). I'm very thankful to Him; with His Blessing I had finished this writing.

Through this research, I was realized the significant of religious schools and parents tendency towards it. I felt although with a little time to study about this topic but I was very interested to explore more about this matter. This work would not have been possible without the whole hearted support and sincere encouragement from those whose valuable service, constructive critics and generous help.

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In the end as in the beginning, there has always been with all participants in this work, the help and support of God, to who is due all praise and gratitude for any good that people do. Amin...

## ABSTRAK

Kajian ini adalah bertujuan untuk membongkar kecenderungan ibu bapa ke arah sekolah agama yang telah lama wujud selepas era kebangkitan institusi pondok, di mana pada masa masyarakat telah menyedari akan kewujudan dan kepentingan sekolah tersebut. Kajian ini juga bertujuan untuk meneroka dan mengenal pasti sejarah sekolah agama di Kelantan serta organisasi-organisasi yang terlibat. Method utama dalam kajian ini adalah dokumentasi, pemerhatian, pengedaran borang soal selidik dan telah mengfokuskan kepada sebuah sekolah agama di kawasan Tanah Merah. Hasil kajian ini menunjukkan kebanyakan ibu bapa amat bersetuju dengan pendidikan di sekolah agama serta sumbangannya kepada masyarakat dan juga negara. Dapatan hasil kajian penulis cuba menyarankan kepada pihak-pihak tertentu untuk menjaga dan membela nasib sekolah agama dalam menghadapi cabaran dunia moden. Diharapkan melalui kajian ini sedikit sebanyak akan dapat membuka mata dan minda masyarakat bahawa kepentingan sekolah agama tidak boleh diabaikan untuk melahirkan generasi yang cemerlang.

## ABSTRACT

This study is to disclose the parents enthusiast towards religious school and its education after the era of pondok institution. The phenomenon indicates the awareness of temporary society on the importants of religious important and its institutions establishment. This study attempt to explore and identify historical side of the institution and related organizations. The main methods used are documentation, observation, questionnaires and the study is focusing on a religious school in Tanah Merah. Results showed most of the parents are totally agree with the religious school education provided and its contribution to the nation. Author suggested the related authority to maintain and support this institution in facing the modernity. It is hoped through this study, will open the eyes and minds of society on the importance of religious school to produce excellent generation.

## ملخص البحث

يتناول هذا البحث لكشف ميل الأبوين الى جهة المدرسة الدينية وهذا الميل موجود بعد النهضة المعهد الديني. وبجانب ذلك، في هذا الزمن المجتمع يهتم وجودها وأهميتها. ويهدف هذا البحث الاطلاع على التاريخ المدرسة الدينية في ولاية كلنتان وغايتها. والمنهج الذي اعتمده الباحثة هو المنهج الاستبيان والمكتبي والملاحظة العامة. وتم اختيار احدى مدرسة دينية في تانه ميرة. النتيجة من هذا البحث تدل على كثير من الأبوين يقبلون التربية الدينية في المدرسة الدينية ويقرون على اسمائها الكبيرة الى المجتمع والدولة، ومن أهم النتائج التي توصلت إليها هي الإقتراح الى وجه معين يحفظ على محافظة ورعاية على أحوال المدرسة الدينية لمواجهة تيار الحداثة. وأرجو هذا البحث سيفتح عيون وأفكار المجتمع على أهمية المدرسة الدينية خاصة في تكوين الجيل المتميز في المستقبل.

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## GLOSSARY

Al-Qur'ān:	The Holy Book revealed by Allah (swt) to Prophet Muhammad (saw).
As-Sunnah:	the tradition of Prophet Muhammad (saw) including his deeds, saying and approval.
Da'wah:	call, propaganda, invitation, invocation, missionary, movement.
Hadith:	the tradition of Prophet Muhammad (saw).
Mecca:	called in Arabic 'Makka', this is the holiest city in Islam whose history is inextricably bound up with that of the Prophet Muhammad himself.
Muamalat	civil transaction
Muslim	a person who professes and practices the faith of Islam
Muhammad SAW	Muhammad b. 'Abd Allah was the Prophet and Founder of Islam and that faith's most important and significant messenger.
SAW	Peace Be Upon Him
Zakat	Obligatory alms tax which constitutes one of the five pillars of Islam.
Fiqh	Knowledge of Islam through its laws; science of the laws of Islam
Shariah	(from 'shari'- a road, and 'shara'- to begin, enter, introduce, prescribe). It is the code of behavior for a Muslim, that determines whether any action or detail of life is halal (right and allowed) or (haram and forbidden).

## TRANSLITERATION

### 1) Letter

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فار	fa`r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidar
ح	h	حليب	halib
خ	kh	خادم	khadim
د	d	ديك	dik
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafiq
ز	z	زميل	zamil
س	s	سلام	salam
ش	sh	شعب	sha`b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	tazij
ظ	z	ظالم	zalim
ع	c	عقل	`aql
غ	gh	غلام	ghulam
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalam
ل	l	لبّ	lubb
م	m	مال	mal

ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

## 2) Short Vowel

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

## 3) Long Vowel

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Example</u>	<u>Transliteration</u>
ا، ي	a	عالم، فتى	alim, fata
ي	i	عليم، داعي	alim, da'i
و	u	علوم، أدعو	ulum, Ad'u

## 4) Diphthong

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawn
ي	ay	ليل	layl
يَ	iy	شافعي	shafi'iy (di akhir)
وَ	uww	علو	uluww (di akhir)

## 5) Exception

5.1- Huruf Arab ء (hamzah) pada awal perkataan di transliterasikan kepada a bukan kepada ' .

Contoh: أكبر                      Tranliterasi: akbar (bukan 'akbar)

5.2- Huruf Arab ة (ta' marbutah) pada perkataan tanpa ال (al) yang bersambung dengan perkataan lain yang didahului ال (al) pada awalnya ditransliterasikan kepada t.

Contoh: مكتبة الإمام                      Transliterasi: maktabat al-imam

Tetapi sekiranya terdapat pada perkataan yang ada (al) atau pada perkataan tunggal atau pada perkataan terakhir, ta' marbutah ditransliterasikan kepada h .

Contoh: المكتبة الأهلية                      Transliterasi: al maktabah al-ahliyyah

قلعة    qal'ah

دار وهدية                                      dar wahbah

## ABBREVIATION

SWT	- subhanahu wa'taala
SAW	- salallahu alaihi wassallam
n.a	- no author
n.d.	- no date
n.pl.	- no publisher
trans.	- translated/translation
etc	- et cetera
RA	- radiallahu anhu
ed.	- edition/editor/edited
comp.	- compilation/compiled
KUIM	- Kolej Universiti Islam Malaysia
UKM	- Universiti Kebangsaan Malaysia
UITM	- Universiti Institut Teknologi Mara
PMR	- Peperiksaan Menengah Rendah
SMU	- Sijil Menengah Ugama
SPM	- Sijil Pelajaran Malaysia
STU	- Sijil Tinggi Ugama
STPM	- Sijil Tinggi Pelajaran Malaysia
YIK	- Yayasan Islam Kelantan
MAIK	- Majlis Agama Islam Dan Adat Istiadat Kelantan
YPINK	- Yayasan Pelajaran Islam Negeri Kelantan
UIA	- Universiti Islam Antarabangsa
Hj.	- Haji
YB.	- Yang Berhormat
PIBG	- Persatuan Ibu bapa dan Guru
PESKO	- Pesta Kokurikulum
MINGKO	- Minggu Kokurikulum

## CHAPTER 1

### INTRODUCTION

#### 1.1: Research Background

Education institution in Malaysia are developing rapidly from time to time. This development are appropriate with government effort to make Malaysia as a country which have the most systematic education system in the world.

Moreover, Education Institute in Malaysia offered the conventional stream and also religious stream. However, the parent's interest and tendency toward religious school increased than conventional stream when these religious schools offered academic program and note down many successful stories. Parent prefer the school in religious stream because they want their children to get the education both world and heaven. This is the reason and also the main factor why more parents choose the school in religious stream.

One research have been made for get information about the development trend of Religious States Schools (Sekolah- Sekolah Agama Negeri), Islamic Religious Private School (Sekolah Agama Rakyat), and Religious Private School (Sekolah Agama Swasta) from year 1987 until 1991 which involved 36 of religious school from 6 states, many of the teachers at the school mentioned are dedicated with their profession because of their religious manner. They have a high spirit for the success the nation and religion.

It is similar thing with Islamic National Secondary School (Sekolah Menengah Kebangsaan Agama). Parents have a higher interest of the school especially because of the education and moral aspects. Society are more conscious that in this globalization era that they have big responsibility to teach their children, to ensure that they don't get involved in nowadays social problems. The parents assumed that religious education at school will somehow rather reduce the parent's burden in teaching their children

## 1.2: Research Objective

In this research, I have some of the objectives to find out. There are: -

- 1) To know more detail why parents choose religious school for their children
- 2) To explain to the society about the important of the religious school
- 3) To know the trend of Islamic Education Development at religious school in Tanah Merah.
- 4) To explain the types of religious school.
- 5) To know how religious school being conducted and the contributions of religious school to the society.
- 6) To explain the advantages, disadvantages and the religious school.

## 1.3: Methodology Of Research

In order to ensure the perfection of this research, writer have selected research field and a few library to do researches. The method that used in this research are as per below are: -

### 1) The method of gathering information (interview).

- In this method writer have make some research to get all data and facts by interviewing the religious school officials. Beside that writer also distributes questionnaires to some respondents to find more details.

### 2) The method of documentation.

- Writer also used other method to gather the data. This is the method of documentation. Its means that the data gathered through making research from some documents that is related to the subject matter.
- The material that can be categorized as documents are reading materials or references from books, journals, course works, paper magazines and so on.
- Writer also make research at the libraries, such as:

- KUIM library
- National library
- UM library
- Masjid Muhammadi Library
- Public Library States of Kelantan

Beside that, writer also have choose specific school to get more information and also the department which involve with this research. The department involved with this research is are:

- 1) MAIK (Majlis Agama *Islām* dan Adat Istiadat Negeri Kelantan)
- 2) YIK (Yayasan *Islām* Kelantan)

#### **1.4: Scope Of Research**

In this research, writer have choose a religious school as a place of information. It is because through this school writer will get more detail information. Furthermore this religious school is one of the top and famous school compare to the others religious school around Tanah Merah district.

#### **1.5: Research Area**

This research was implemented in Tanah Merah. The writer had chosen this area because this place have many religious school including pondok. In Tanah Merah, writer focus more on the Sekolah Menengah Agama (Arab) Tanah Merah or it's new name Maahad Muhammadi Tanah Merah because this is the biggest religious school in this area.

## CHAPTER 2

### LITERITURE REVIEW

#### 2.1: Concept of Islamic Knowledge

One effort to rule the universe will never be fulfilled until he managed to gained enough knowledge. As said, in collaboration with the caliph status granted to human being, Allah had taught Adam the importance of knowledge, as he was the first man created. As pictured in *Al-Qur'ān*, the relation between human, angel and God, emphasize the advantage between Adam and Angel were that Adam were able to answered the question asked to him due to his knowledge that was taught to him.

Knowledge was a tool for people to controlled the universe. Islamic history had shown that *Islām* in nature were very responsive to changes and although the level of modernization keep on increasing but the society way of life still stick to Islamic foundation.

These can be seen from curriculum of education of Islamic studies in the Islamic history. The famous Umar-Al-Khatab was very sensitive with intellectualism and knowledge. He had urged parents to gave their children knowledge and education because the challenge the children were about to face will be much different from the past.

## 2.2: Islamic Curriculum

As quoted by Abu Zakaria during the glory of Islamic civilization, Islamic curriculum of education consists these subjects:

- 1) Syāriat-fīqah, tafsīr, hadīth.
- 2) Arabic literature and language- noun and balaghah.
- 3) Riādat-mathematic, algebra, music, ethical and home science economic.  
*‘aqliyyat*-logic, dialed, science, medicine, chemical, animal biological and agriculture.

## 2.3: Islamic Education In Kelantan

One of the pioneers in spreading Islamic education that were traced Tuan Hj. Ab. Halim. He started in Kelantan in the end of 18<sup>th</sup> century, after completing his studies in Mecca and giving lesson in palace and surau for the king’s children, the kingmen children and local. His classes managed to get responded from various communities and his student came from all over the country.

Kelantan was first visited by the students in 1780. The area of Kg. Sireh and its surroundings had become the earliest center of Islamic education in Kelantan. Because there were no printed books or kitab, Syeikh Halim taught the student orally. Books that he used mainly hand-written jawi books and Arabic books. He translated and taught them in Malay language.

Some of Kelantanese at that moment mostly were illiterate and haire about religious. Crimes happened everywhere and anytime. In order to constraint these situation, the ruler encouraged the society to study religious. The ruler even gave several priority to those who are have good religious knowledge, like free staged at the palace or it luky enough even being married to the ruler princess. Syeikh Halim was one of those who get these opportunities.

Sultan or ruler had ordered the local to build surau for Syeikh Halim to teach the local while the palace are for the king's family and kingmen children. Syeikh Halim also the advisor to Sultan Muhammad I (1800-1837). Upon his advice, the ruler had given a lot of support and benefit to Muslim society in and outside of Kelantan. He builds mosque, surau and mautmain (wakaf) for them. Mosque were build where the place or villages have enough people to perform Jumaat prayers. Wakaf or mautmain were build along the road or in the paddy field. The purposes were for the travelers or farmers that unable to go home to perform their prayers and took their rest rest there.

Syeikh Halim had two sons, they are Hj. Yusuf and Hj Yaacob. Both of them were given a good education. Hj. Yaacob had even followed his father footsteps. His teaching method was quite similar to his father and continued to teach in palace and surau. He also accepted woman in his classes and they were separated from men with curtains. His lesson not only concerned in religious matter but also Malay culture.

Hj. Yaacob had been appointed as an advisor by Sultan Muhammad II (1839-1886) to deal with religious matter. He had no son but luckily his nephew Hj. Ahmad bin Yusuff and Hj. Osman and some of his students had continued to spread Islam in Kelantan. Helping Hj. Ahmad in Medan Tuan Padang were 3 of his sons is Hj. Taib, Hj. Ishak and Hj. Ibrahim. Hj. Taib had made great changes to the community in Kelantan. He had advised Sultan Mansur to urge Kelantanese to wore decent and presentable clothes.

Syeikh Abdul Halim and his generations had played a very important role in Islamic education in and out of Kelantan. He and his family always kept close contact with the authority and the place of administration. Because of that they had become the middleman between authority and people. (Prof. Khoo Kay Kim)

### **Early History And Development Of Pondok System**

As we know, religion and knowledge are two component that complete one another and unseparatable. Knowledge will strengthen the faith and one faith is incomplete without knowledge.

In general, Islamic System of education all over Asean Region are quite similar. Starting from primary, secondary and so on until the highest level. When Islam first came to Tanah Melayu for example Malacca, the lesson was conducted at the mosque or *surau* (Muslim Chapel). A more formal structure of education began it develop later on. This system was known as 'sekolah pondok' or 'pondok school'. With this more comprehensive, dynamic and organized system, there is no doubt that the existence of Islamic education in the state were continuation from Islamic education that started from home, mosque or *surau*.

History had shown that, this institution first started in Pasai. In order to spread Islam other places, Pasai had built a lot of pondok institution. In 14<sup>th</sup> century, Ibnu Batutah (1345-1346) on Arab traveler, had went to Pasai and had reported that it Sultan Malik Al-Zahir are very interested in Islam and the Sultan himself had become the head of 'Majlis *'ilmu'* or Knowledge Council. Through this institution, Pasai not only managed to expand and spread Islam to his continent but also outside of Pasai.

### **Objective and An identity Of Pondok Institution**

Pondok institutions are one of the Islamic traditional institutions that started from home, mosque, *surau* or other informal places. The objective are to expand and spread Islam to all human being, in order for them to be a better Muslim as a whole, incoherent with the with the purpose why human are created in the first place are to serve Allah-verses:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

(Al-Quran. Al-Zariat 51: 56)

Thus, the function of Islamic knowledge was to built a good Muslim from all aspects, physically and mentally. Besides, objective of Islamic education are to produce Muslim with high quality, willing to accept obligation and be a good citizen to the country.

In order to comply to achieve the above, pondok system of education were set-up in Tanah Melayu by *‘ulama* or theologian or Islam missionary. Pondok institution have their own identity or trademark and this are their main factor or reason they managed to last until now. Small typical pondok with similar size were built for student to stay are their identity. From the philosophy factor, the small pondok was built in such away so that the student feel that everybody are equal no matter what the background is. This is also to train the student to become more independent and not to rely on others but Allah.

The student have the right to select the subject offered their liking. Because of that they are more obliged to study hard no matter how hard the life is. This foregoing situation make them a bit different from students that hawing their education in a conventional ways regardless primary or secondary.

Personal character of the headmaster or ‘Tuan Guru’ are of the most important element for the institution to survive. The ‘Tuan Guru’ have to be very pious, very religious, devoted and honest. In other words, the identity of ‘Tuan Guru’ will be another factor to ensure the pondok to survive or last. Tuan guru is well respected and praise by the society due to all the good deed that he had done. Doe to their knowledge they were called ‘Human Encyclopedia’. (Haji Abdullah Ishak)

### **Expansion Of Pondok System in Early 20 th Century**

Islamic education system were at it glory in early 20<sup>th</sup> century. The scenario exists because the previous Muslim scholar or *‘ulama* had managed to deliver or produce student that are capable and independent. They also managed to saw love *Islām* among the Kelantanese. And the consequences, at the particular time there were a lot of books have been translated for their guidance.

Pondok education system that originated from Pattani was introduced in Kelantan were mixed with teaching technique from Mecca. The blend of the two systems in Kelantan had produced an educational system that began to expand rapidly. These

pondok systems can be considered as a planner Malay School. This scenario had long existed before the colonial education system was first introduced in the peninsula.

The pondok were built without any help or sponsored by the government. It was purely built by the teachers and the local had help by giving their land free of charge. For the first 10 years in the 20<sup>th</sup> century, the pondok had begun to expand rapidly because most of the famous Muslim Scholar or *ulama* which had their education from Pattani, Egypt, and Mecca had returned to Kelantan and began to give private teaching. Among them were Tok Selehor, Tok Bachok and Tok Kemuning. Kota Bharu had become a very famous Islamic Education center. Student from inside and outside of Kelantan had been swarming-in, in order to share the knowledge.

One of the English reports said: -

*...there are many places, scattered all over the state where the instruction in the Islamic religion and Muhammadan Law is given by private teachers. There are attended by a considerable number of locally born pupils as well as from other Malay states in Malaya, Sumatera dan Borneo.*

These expansions that started from Kota Bharu had begun to spread to all over Kelantan. It had shown a rapid expansion in Kelantan and in no time at all it had covered other district like Tumpat, Pasir Mas, Kuala Krai and Bachok as early as 20<sup>th</sup> century.

### **Expansion Of Pondok System After 1930**

Prof. Khoo Kay Kim, had been quote saying that, the appearance of the scholar as the same era of Tok Kenali that concentrate their activity in Islamic Education had gone a large impact in expansion at Islamic education. They had managed to train quite a number of capable and independent students. These students had followed their teacher footsteps by teaching *Islām* all over the region. They returned to their hometown and become a successful leader, small trader or farmer. Some of them even hold an important post like a mufti, kadi, *imām* or village headman.

## 2.4: Establishment Of Religious School In Kelantan

### 1-Islamic National Secondary School (INSS)

#### Background

Islamic National Secondary School (INSS) or in Malay Sekolah Menengah Kebangsaan Agama (SMKA) was founded in year 1977 and now have increased to 56 schools all over the country including School Administration. It has become the focus of society and synonym with a part of Malay Muslim in this country.

As a prove record for this statement, in year 2000 there were 2073 persons who applied to study in this school in Kelantan. In year 2001, the applications increased to 3920 students. This application did not support the Kelantanies wishing because the 5 of INSS, which have in, this state only able to support as many as 950 of students in form one.

In early 2002, another INSS were opened at Lati, Pasir Mas. That is as many as 200 of new student will register at that school, 60 of students for form four and 130 of students for form one.

Students who were not selected, they need to apply for another school or to look for another alternative. Started from year 2001, students who want to enter this school obligated to undertook the qualifying test. Normally, this test will be held on every November every year, which were handled by Islamic Education of Kelantan. The purpose on the test: -

- To have any quality standard of student from the curriculum aspect.
- To select student who got fill the criteria to Inns like able to read *Al-Qur'ān* and write jawi.
- To avoid the conflict of interest among the parents about the registration process.

#### Curriculum

Every INSS in the country offers studies package like append below:

- Religious Science Studies
- Islamic studies, vocational and technical

These packages are to function and complete country aspiration to provide students with knowledge in order for them to excel and hereafter and also to give students an opportunity to further their studies in various fields at local university inside or abroad.

### **The Objective of Islamic National Secondary School (INSS)**

The element of set-up INSS by the Ministry of Malaysian Education definitely different as compared with Conventional Secondary School (NSS) and School Administration, for example curriculum and physical aspects and identity of students.

Thus, the objectives of INSS are to: -

- Generate students who excel in curriculum and co curriculum aspects.
- Generate students with noble moral and self-respect.
- To deliver a group of students who have a self-endurance in facing culture challenge which conflicting with pure values.
- Provides students who are able to give effective contribution to fill the desire and country mission and also community commitment.

Now, INSS after 25 years its formation, its maturity was distinct and its contribution had managed to produced professional people from various field like engineer, doctor, law official, teachers and others. In year 2002, after 25 years (1977- 2002) Silver Jubilee celebration was held in commemorate of its formation. (Sector Pengurusan Islam & Moral Jabatan Pendidikan Kelantan 2001/ 2002)

### **2-Islamic Religious Private School (IRPS)**

According to Ahmad Baie Jaafar, 2003, the Islāmic Religious Private School (IRPS) or in language Sekolah Agama Rakyat (SAR) is the pionner Education Institution in this country. The school was set-up to give proper religious education.

During the moment the religious school was extremely praised because its succeed generate theologian and independence fighters.

Although, it's fight gratifying, but its status and its development after independence this school not given attention but the government. Therefore, alive religious school in a little of lack and after that this school was took by Islamic Religious Council in every states, which want to oversee and support a part from the school necessary.

These schools were established by citizen and its administration also is conduct by citizen through Administration Board or teacher. A big part of these schools were receiving financial contribution from the state government, center or Islamic Religious Council.

The types of this school are a shape of the biggest part of religious and Arabic schools with total of students at least 65 932 persons at Peninsular Malaysia only. Appropriate with its position as a school "rakyat" and like incidentally general Islamic citizen who are majority are Malay, generally poor groups. They are consisting from lower laborers and fisherman, farmer and also the smaller gardener. The children from this group become the large part of Islamic Religious Private School's student, therefore this school continually in a little lack and poverty situation. The aid that given by government through Education Ministry only able proportion to guarantee to resume these school only.

### **The Objective Of Islamic Religious Private School**

Generally, the objective or aim of this school education can be divided to two streams of tendency. Firstly, the structure of the school system, curriculum and also its subject only related with *Fiqah*, *'ibadah*, Married, a little about *Mu'amalat* and secondly, *Tauhīd*, *Tasawuf*, *Tafsīr*, *Hadīth* together with Arabic Language and its branches. This school takes the attitude not to teach general study except mention above with the assuming that general subjects are not religious field and have no connection with religious question.

From the structure of this school, a part of its students have succeeded to continued their study to Al-Azhar University, Mesir and Nilam Puri (Kelantan). Some of its students who are capable enough will study through post or evening classes to occupy Peperiksaan Menengah Rendah (PMR), Sijil Pelajaran Malaysia (SPM) and precede the Sijil Tinggi Pelajaran Malaysia (STPM). Many of them had succeeded to further study to local university resulting from their initiative effort.

What is so interesting about this school is that the headmaster and teachers of religious school they feel proudly when they have a student who pass the examination mentioned, although the general subjects are outside the schooling curriculum. The successes of those students come from their effort and obstinate initiatives.

The second tendency, Islamic Religious Private School really aware of means and aim of Islamic Schooling and understands the concept of education and united knowledge policy in Islam. Although the school worked in lack of infrastructure however because of the pressured of deep realize, the party of student and school will strive limit possible to coordinate their schooling system with education policy and the concept of knowledge in *Islām*. The result from the above, some of the student had achieved good results in of its schooling in the stage of beginning. Many of this student managed to further studies to the local university and aboard and passed with flying colours.

## **The Development of Islamic Religious Private School**

### **Teachers Qualification**

Many of the Islamic Religious Private School teachers were graduated from the Arabic School without having proper training. Therefore, their abilities as a teacher or educator is not satisfactory and cannot perform the duty effectively and this give the negative effect to the students.

### **Syllabus**

The subject syllabus of this school is different between each others because of different administration (no centralization administration), it always determined by

headmaster or teacher assembly manager. They determined the subject measure without proper information or similarity.

### **Academic Subject**

Most of these schools try to insert the academic subjects beside the religious subjects. It is very gratifying because with today rapid changes it managed to walk slide by slide with today education system in our country. This changes opens more opportunity to the student of religious school to excel in both religious and academic field.

### **Islamic Religious Private School Roles in the Future**

The challenge which faced by Islamic Religious Private School is enormous nowadays. Within this few years back, there are news saying that these school needs to be closed. For example in Kelantan 39 schools were closed within 3 years. Actually, these happened because students are facing interior complication in receiving the challenge of the secular studies.

Islamic Religious Private School was performed their roles in expanding the development of Islamic Education System in our country. Based on history of development of Islamic Education System here, the citizen a lot of sacrificed had been done by the volunteer citizen. The pondok system raise from the effort of the volunteer of past theologian to spread Islamic Teaching more deeply. The system of schooling system that develop later on also founded by the energy of Islamic Fighter who are come back from the West Asian and from schooling system which founded as a Islamic Religious Private School, exist also Islāmic States Government School and Religious School under the Islamic Religious Council and Zakat.

For the conclusion, there school have become a basic development of religious school in our country and the volunteer citizen had performed their roles in a long time. This school have becomes a important source in the development of Islamic Education System in Malaysia nowadays. Many of the religious school in our country came from the Islamic Religious Private School. This school becomes a foundation to channel

religious school student to the Islamic Secondary School or to the University. Many of student in Islamic Secondary School come from the Islamic Religious Private School.

The extinction of this school means the student of religious school in this country will decreased. To generate modern of Islamic Education System that is suitable with today necessities, therefore this school should become the basic development of that Education System.

### **3- Islamic (Arabic) State Government Secondary School**

These schools are schools which are under the YIK administration completely. At Kelantan, these schools are very influential and is focused by the society especially parents. Nowadays, the number of students who are able to enter this school has increased. Every district in Kelantan has at least one religious of State Government School. The teachers of these schools are from the Malaysian Education Ministry and also YIK who has its qualifications. Besides that, YIK also helps support certain schools which are known as 'Sekolah Bantuan Kerajaan'.

#### **Financial**

Every year YIK provides a payment in a certain ratio. Besides that, the finance resource of this school is obtained via annual fee from students. The other sources are 'dana suwa' and also canteen tender. The special students of this school are helped by MAIK and also YIK according to their forms.

#### **Schooling System**

This school was practises the YIK school system that is founded by MAIK. Students of this school will sit for YIK and Ministry examinations.

#### **Curriculum**

The syllabus of this school is divided into 4 levels:

- I. Transition level
- II. Lower secondary level
- III. Upper secondary level

#### IV. Form six

This school emphasizes both academic and religious streams. When the students at the level of form six studies, the student can choose whether to follow *Usuluddin* or *Syari'ah* streams.

#### 2.5: The Factors of Parents Tendency Toward Religious School

According to the headmaster from one of the religious school the time have come for the education system to changed in order to generate individual who is not only very intellectual but also able to adapt oneself with necessities of today's world. He also said, the current curriculum not able to generate student who have a criteria as always wanted by country education philosophy.

Based on this perhaps this why the parents choose the religious school compare to national secondary school. Religious schools give emphasis to the effort to overcome the moral deterioration problems, to create a family situation at school and practice the truth brotherhood trait. The lesson and instruction are emphasizing the creation of noble trait, *imān*, God Punishment and teacher also willing to serve even though the school equipment is not enough.

The interest shown by the society towards this religious school can be proved through the statistic, which provided by Malaysian Education Ministry. In year 1994, there are 27 658 students who are selected to enter the Islamic National Secondary School. This total is increase in year 1998 to 29 898 and this number is increasing suddenly in 1999 to 31 388 persons. The Islamic Religious Private School also take down the total of 62 000 student in 1998 and increase to 70 000 in 1999, whereas the Islamic States Secondary School receive 63 000 of student in 1998 and expected more increase in year 1999.

The higher interest to send the children to this religious school because the higher confident of society toward that school especially from aspect quality of moral and education. The society realize their responsibility are very big in teaching children in

this modern period to that ensure their children do not get involve with the various of social activities symptom that increasingly nowadays. They assumed that the knowledge that taught at religious school at least will able to reduce parents burden in teaching their children.

The reality cannot be deny that the National Secondary School is facing serious problem with student behavior. The statistic which provided by Malaysian Education Ministry discovered that in year 1999 only, there are 16 215 cases of student crimes being reported. Its was identified as are robbery, steal, against teacher, against observer, touches, prostitution, drug abuse, bring the weapon, molest, threaten teacher and student. (Agama & Falsafah, March 2003).

## **2.6: The Organizations Which Involve With Religious School**

### **2.6.1: Majlis Agama Islām Dan Adat Istiadat Kelantan (MAIK)**

MAIK was established in council meeting on 30 Maharam Hijrah or 7<sup>th</sup> December 1915. Its establishment was declared by the fourth of Duli Yang Maha Mulia Al-Sultan Muhammad on 17 Safar 1334 Hijrah or 24<sup>th</sup> December 1915. The role of MAIK in the aspect of education is very significant. This proved where after its establishment the first school was established on 5<sup>th</sup> August 1917, well known as Madrasah Muhammadiyah (Malay) and this school was operated at MAIK building, which located beside with Muhammadiyah Mosque. When they received good responses. MAIK also starts to open school in other district like Tumpat, Tanah Merah, Machang, Bachok, Jeli, Kuala Krai, Gua musang, Pasir Puteh and Pasir Mas.

The early main purpose of the establishment of this council is to look after and to observe the matters, which related with Islamic Religion and Malay Custom and to protect the chasity of citizen state of Kelantan. The royal command of the opening of council determined the outline main role of council like: -

1. To provide mosque
2. To provide religious schools (Arabic) and Malay.

3. To translate the Arabic books into Malay.
4. To build building for rented.
5. To make business.

The important aspect that responsible to the council including development of sole and physical, welfare and education where its all was performed since the early establishment again in stages ways. To support that activity, the council has perform the collection of *zakat* and manage the Muslim Baitulmal property in this state and its become the main financial resources to the council until now.

Since established, this council is focusing among the other direction like: -

Opening the Malay Secondary Schools (Madrrasah Muhammadiyah-1917)

1. To create the *Al-Qur'ān* and Islamic Studies classes at district (1918)
2. Opening of own printing company (1918)
3. Opening of English Language classes (1920)
4. The construction of big mosque (Masjid Muhammadi-1921)
5. Opening of Arabic School (Madrrasah Muhammadiyah-1937)

### **Jurisdiction of Council**

As like other operated organization, the council have certain powers as written in the MAIK Enactment 1966. Beside that, another function of council are to help and to advice KDYMM Al-Sultan as a Chief of Islamic Religious in Kelantan and connecting with Malay Custom (which not against the *Syara<sup>h</sup>k*). As the highest body the purpose of council are to control Islamic religion affairs in the state.

### **The Council Jurisdiction Which Contains in The Enactment**

As a will enforcement officer, the state administration of Muslim heritage and also as a trust holder.

- The messenger of *zakat*, baitulmal and *khairat*.
- The messenger of wakaf, will and *nazr*.
- To maintain relationship with the new converted Muslim..

- To make of budget of *zakat* money according *asnaf*

### **Council Objective**

Generally, MAIK have a religious objective which widespread, especially objective that able to help to direction of: -

- 1) To widespread Islamiah *Da'wah* with widespread and effectively.
- 2) To organize and to create one dynamics and progressive society which always look for the pleasure of God.
- 3) To manure the pious and to strengthen “ Ukhwuah Islamiah” among the Muslim in Kelantan especially and Malaysia generally in order to achieve the people consolidation.
- 4) To organize welfare efforts and to prevent sinful in the Islamic Society.
- 5) To perform effort to increase MAIK property through investment and other rightful efforts for the benefit of Muslim welfare. (MAIK, *Penyata Tahunan* 1986)

### **The Registration Of Religious School And Islamic Studies Institution**

According to MAIK annually report 2000, section 96 (1) MAIK Enactment was given power to control the religious school and Islamic Studies Institution in this state. Until now, there are 349 of religious schools are located under MAIK.

### **The Types of Scholarship Scheme**

- I. To purchase of academic books
- II. To purchase school equipment
- III. Payment of studies and examination fees
- IV. Livelihood fare
- V. Financing of students thesis in University

This scheme opens to all schooling levels / college / university in the various field or disciplines of studies. Every application must be proved with the letter of offer from the university in order for MAIK to considered the application.

### **Scheme for Higher Study Fund**

The purpose of the fund is to help student from Kelantan to further study to Higher Studies Institution oversea in various fields of Islamic Studies. This fund conducted by Fund Management Authority.

This scheme opens to the student in the Islamic course who has following at least have an examinations result for first year studies. The offer for this scheme will be open every mid year.

### **Small fund scholarship scheme**

This scheme is provided to the poor student but excel in the academic field. The offer come out twice a year, May and September through teachers or headmaster at that school.

### **Insentive scheme for pondok student**

This scheme is provided to the government and private sponsorship students. This scheme as an intensive to the pondok student to further study in Islamic field at administrator. Recommendatory or confirmation of headmaster and pondok teacher about the qualification of the applicant is compulsory before assistance offered.

### **Small council scholarship**

This scholarship is for to the school student under the YIK which are poor but show a satisfaction achievement that satisfaction in learning. This scholarship is in 3 category:-

- Remove until form 3 = RM10.00 a month
- Form 4 until form 5 = RM15.00 a month
- Form 6 (upper and lower) = RM20.00 a month

In year 1986, as many as 1032 of students from the 86 schools was accepted this assistance compare to 793 persons in year 1985. The amount of scholarship provided is RM 148 020. These scholarships distributed are as follows:

No	District	No of schools	No of student who received assistance	Total of scholarship
1	Kota Bharu	17	293	480 600.00
2	Tumpat	7	86	11 520.00
3	Tanah Merah	11	101	12 720.00
4	Jeli	3	31	4140.00
5	Kuala Krai	7	49	6180.00
6	Machang	4	40	5640.00
7	Pasir Puteh	10	91	12 000.00
8	Bachok	6	115	18 180.00
9	Pasir Ma	20	220	28 320.00
10	Ulu Kelantan	1	6	720.00

### Textbooks scheme

The religious and Arabic books which published by council was given free of charge to the schools under YIK under Council Textbooks Scheme. In year 1986, an amount of 35 492 copies of books in various subjects were produced to 72 needed schools. The budget that involve under this program was RM 62 023.00. The list of religious school and the copy of books given e according the district is like follow:

No	District	No of schools	Total of Books	Amount
1	Kota Bharu	11	6884	12 430.96
2	Pasir Mas	15	5614	10 027.60
3	Bachok	8	7307	12 688.08
4	Tumpat	7	3825	6419.60
5	Machang / Kuala Krai	8	2098	3819.12
6	Pasir Puteh	6	1397	2376.20

7	Tanah Merah/ Jeli	15	4617	8007.80
8	Ulu Kelantan	2	3750	6254.00

(Penyata Tahunan MAIK, Tahun 1986)

## 2.6.2: Yayasan Islam Kelantan (YIK)

### History of Establishment

The establishment and development of religious school achieve its glory begins year 1950 until year 1960. The peak performance is in the 60's because during 1962 state of Kelantan has 189 of religious school. Due to this development the party of MAIK has established the Examination Board in year 1967 to conduct and to coordinate Arabic / Islamic school in the whole of Kelantan.

The developments of Arabic/ Religious school begin to descend in the late 60'. The National Schools (Primary and Secondary) began to develop rapidly and become a rival competition to Arabic/ Religious school. It is understand that in a 1968, the number of Arabic/ Religious schools decreased to 158 schools and in year 1972, only 89 schools left, it is 8 from MAIK schools and 81 from assistance schools.

Due to a lot of schools began to close State Government had forced certain steps and begun 1 July 1874, the State Government had took over all of Arabic/ Religious school. For that, the Department of Religious Schools was established.

Once again, the government had change the enactment of establishment where on 1 March 1983 through the Enactment Bill 8 Year 1982, YIK was established to strengthen the management of Religious/ Arabic schools. Through this enactment YIK were able to move widely either in the management or administration and also able to make long term plan especially in the education field, business sector and investment.

### Philosophy And Aim of YIK

The philosophy of YIK “ Islamic Education as explained in terms means “*ta'lim, ta'dīb, irsyad and tadrīb*” are continuous efforts toward developing potential

individual Muslim as a slave of Allah and its caliph in the earth with widespread and integrated to generate a person which balance from the aspect of spirituality, intelligence, faith, emotion and physical based on Islamic Teaching. This effort is to generate the pious Muslim, noble morals, knowledgeable and qualified to serve to develop family, society, states and followers”.

Based on this philosophy, the aim of YIK Education is to generate intellectual Muslim, pious and qualified to serve the society and country. Those people have and practice the characteristics as follows:

- a) Pious and obedient to Allah.
- b) Knowledgeable
- c) Noble morals
- d) Devoted to Allah
- e) To serve the society and country
- f) Have a balance of personality

#### Totals of Schools According To District Year 2002

NO	DISTRICT	SMU (A) KERAJAAN	SMU (A) BANTUAN	TOTAL
1	Kota Bharu	3	14	17
2	Pasir Mas	2	16	18
3	Tumpat	2	6	8
4	Pasir Puteh	1	10	11
5	Tanah Merah	1	10	11
6	Machang	2	2	4
7	Bachok	2	4	6
8	Kuala Krai	1	6	7
9	Jeli	2	2	4
10	Gua Musang	1	0	1
	<b>Totals</b>	<b>17</b>	<b>70</b>	<b>87</b>

## CHAPTER 3

### RELIGIOUS SCHOOL IN TANAH MERAH

#### 3.1: Introduction

Tanah Merah is a one from the ten of districts at Kelantan and it is located between Machang and Pasir Mas districts. It also is the third district which has 11 of religious schools, there is one Religious School Of Kelantan Government (Sekolah Menengah Ugama Arab Kerajaan Kelantan) and ten schools which are half supported by the Kelantan Government (Sekolah Menengah Ugama Arab Bantuan Kerajaan).

Among the religious schools which was exist in this district are SMU (A) Maahad Ahmadi Tanah Merah ,SMU (A) Ihsan Dalam Pondok, SMU (A) Darul Ulum Diniyah, SMU (A) Darul Ulum Diniyah Kg Bukit Kecil, SMU (A) Darul Ulum Diniyah Jedok, SMU (A) Arabiah Ternang, Gual Ipoh, SMU (A) Rahmaniah Kg Paloh, Bukit Panau, SMU (A) Riayatul Diniyah Bukit Mas, SMU (A) Tarbiah Islamiah Kuala Kajang, SMU (A) Al-Ansoriah Felda Kemahang (1) and SMU (A) Pasir Sat

#### 3.2: SMU (A) Maahad Ahmadi Tanah Merah

In this research, the SMU (A) Maahad Ahmadi Tanah Merah was selected as a place to get more detailed information. This religious school is excellent and more famous than the other religious schools around the Tanah Merah District. This school is the biggest of religious school in the Tanah Merah district and it is also located at a strategic place.

This research is made because more parents have more interest to send their children to this school compared to other religious schools in this district. Besides that this school has achieved and still maintains as the best higher school in the academic and co curriculum fields. Furthermore this school consists of teachers who are very dedicated and hardworking to teach their students.

One proposal of “Pembukaan Sekolah Menengah Agama Negeri Tanah Merah” presented in the meeting of YPINK paper No. 10 have the purpose to get permission to open this school in early year 1983 and applied for the estimate of additional budget as much as RM 82 000 by the State Government Of Kelantan, whereas for furniture budget totaling RM 57 350 is accepted from Arabic financial aid which was allowed by President of YPINK. That means that Arabic contribution was spend for equipment of this school was as much as RM 57 350.

On 12 November 1985, the school committee held a meeting and agreed so that this school would have a formal opening. On 1986, the total of students at this school had increased to 532 persons in 14 classes. In 1 January 1986, a lab assistant was assigned whereas on 20 July 1986, YIK appointed one temporary clerk officer. On 20 March 1986, the first PIBG meeting was held to select the Organizer School in Advancement Authority. Nowadays the name of this school is changed to become Sekolah Menengah Agama (A) Maahad Ahmadi Tanah Merah.

### **3.2.1: Objectives Of Establishment**

The objectives of the establishment of this school are:

- 1) As a reference about the experience of establishment of this school.
- 2) As a basic for future development based on the level of previous development.
- 3) As a basic measure to smooth the school administration from time to time.
- 4) As a decision to achieve the original aim on the establishment of this school.
- 5) As a basic of comparison between between the academic achievement at present and future.