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Volume 13, Issue 2, 2018, Pages 9-30

Historical development of islamic integrated education in Malaysia since 15th century: Current needs for the globalized world (Article)

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Abstract

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Unlike traditional Islamic education (IE) systems, Islamic Integrated Education (IIE) emphasizes on developing graduate competency to generate employability to cope with an increasingly globalized world, while pursuing the core principles of IE. This paper tracks how IIE grew in Malaysia in the course of time and what are the opportunities offered for the students currently in primary, secondary and tertiary levels at IIE institutions. Historically, Islamic education in the Malay Archipelago (presently modern day Malaysia) started since Muslims ruled in Melaka around the 14th century. After the independence from British colonization, Malaysia retained the dualistic system of education i.e. separate Islamic and secular education systems. At current time, the Islamic education has been developed in an integrated way to accommodate the advancement of science and technology in Islamic subjects and thoughts. In this light, this paper presents the development of major aspects of IIE, such as pedagogy, curriculum, textbooks, teacher's training and assessment through the different ages till the present, based on available resources. Finally, this paper suggests that the IIE still needs to be enhanced in terms of quality and quantity of the educational institutions and the teachers. In this regard, teachers must be adequately trained to be able to creatively integrate the teaching of the Muslim holy scripture, the Quran with science, and vice versa. © 2018 eum (Edizioni Università di Macerata, Italy).

SciVal Topic Prominence [i](#)

Topic: Islamic | education | religious education

Prominence percentile: 60.342 [i](#)

Author keywords

[Globalization](#) [History of education](#) [Islamic education](#) [Malaysia](#) [XVth-XXth Centuries](#)

Funding details

Funding sponsor	Funding number	Acronym
Government of the United Kingdom		

Funding text

After that, the government of Britain allowed the establishment of Malay schools, through which Islamic education system reportedly running better than before. After 1854, the Malay schools had been taken over by British East Indies Company, which provided full assistance on the condition that they should teach modern sciences like arithmetic besides the Islamic teachings. As a result, the Malay student's schooling time was divided into two sessions-a session for studying general science in the morning, which was fully supported by British government, and a session for the Islamic teachings (especially Al Quran) in evening, which was not funded by the Government but run by people's

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financial support. This rule was written in the education act of Malay Peninsular and Melayu Federal Country in 1936 at the duty list of Education Melayu Ministry. It can be said that the beginning of the secular education in Malaysia began with this act.

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ISSN: 19711093

Source Type: Journal



Original language: English

Document Type: Article

Publisher: Centro Edizioni Universita Macerata

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doi: 10.1108/09578239810238456

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