Title of Thesis

A Critical Study of the Educational System in Brunei Darussalam in the Light of Al-Attas' Philosophy of Education

by

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ABSTRACT

This study investigates the existence of duality in the Bruneian educational system. It highlights the efforts that have been made towards achieving ideal Islamic patterns of education through the implementation of the Integrated Education system from January 2004 to December 2005. The study found that the former Integrated Education system approximates the Al-Attas model of thought in education. Fieldwork research was conducted using a questionnaire and structured interview instruments to gather data. The questionnaire involved 113 general primary schools teachers and 234 parents of students at the primary six level. It was found that several factors led to the failure of the Integrated Education system such as misunderstanding and incorrect perceptions regarding the aims and curriculum structure of the system, lack of infrastructure and facilities, culture and attitudes and insufficient acknowledgement of the implementation of the system. The data findings also prove that majority of the general primary school teachers in Brunei Darussalam lack adequate knowledge on the issue of dualist education.

Although Brunei currently runs the dual type of education, it is suggested that the implementation of Islamic elements across the curriculum should be continued and the Islamic Revealed Knowledge should be a compulsory subject up to the upper secondary level to all Muslim students.

DEDICATIONS

This thesis is especially dedicated to my beloved husband

Dr Pg. Mohd Iskandar bin Pg. Haji Petra

for his constant love, sacrifice, and continuous support.

This thesis is also dedicated

to my lovely daughter and son

Dk. Izarya Naziya and Ak. Izarfy Arrazy.

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ABBREVIATIONS

BAR	Brunei Annual Report
BJCE	Brunei Junior Certificate of Education
GCE	General Certificate of Education
ICT	Information Communication Technology
IRK	Islamic Religious Knowledge
ISTAC	International Institute of Islamic Thought and Civilization
MOE	Ministry of Education
MORA	Ministry of Religious Affairs
PAI	Pembelajaran Al-Quran & Pengetahuan Agama Islam
PRB	Parti Rakyat Brunei
PUI	Pengetahuan Ugama Islam
RE	Religious Education
SMJA	Sultan Muhammad Jamalul Alam
SPN-21	Sistem Pendidikan Negara Abad ke 21
SRB	Silsilah Raja Brunei
ص	Peace Be Upon Him

TRANSLITERATION TABLE

Consonants   **Vowels and Diphthongs**

ء	,		و	W		ا	*ā*
ب	*b*		ه	H		و	*aw*
ت	*t*		ة	T		ي	*ay*
ث	*th*		لا	*Lā*			
ج	*j*		ي	*y*			
ح							
خ	*Kh*						
د	*d*						
ذ	*dh*						
ر	*r*						
ز	*z*						
س	*s*						
ش	*sh*						
ص							
ض							
ط							
ظ							
ع	‘						
غ	*gh*						
ف	*f*						
ق	*q*						
ك	*k*						
ل	*l*						
م	*m*						
ن	*n*						

CHAPTER ONE

INTRODUCTION

1.1   INTRODUCTION

Education, whether conducted in a formal or non-formal way, always involves the processes of teaching, delivering or transmitting knowledge to the learner.

Education historically evolved in primitive societies out of the struggle for survival by human beings, against natural forces, animals, and other hostile humans; and from the need to satisfy their needs for food, shelter, warmth and clothing. In general, humans had to transform a hostile environment into a sustaining one, and this involved the development of life skills, leading to the emergence of cultural patterns. For this to continue, the culture of a particular group needs to be sustained by being transmitted from adults to children, in the form of language, skills, knowledge and values. These were the earliest patterns of education, and they were delivered in a non-formal way (Ornstein & Levine, 1985, p.75). Nowadays, education is not just for human survival; the process of education involves much wider contexts, in relation to the religious, national and political needs of a certain society or country. Most education today is transmitted in a formal, systematic way in private and government schools, institutions and learning centres. The curriculum is designed either to fulfil national aspirations or to fulfil both religious and national needs.

In relation to religion, in the Islamic context the process of education is highlighted in certain verses of the Holy *Qurān*. As stated in *sūrah Iqra',* verses 1-5:

Allah says;

> 'Proclaim (Read)! (*Iqra´*) in the name of God thy Lord and Cherisher, who created man, out of a clot. Proclaim! And Lord is most Bountiful, He who taught (*'Allama*) the use of the Pen (*Qalam*), and taught (*'Allama*) man what he did not know'.

Iqra´ is the first verse revealed by God to the Prophet Muhammad (ص) during his meditation in the Hirā´ cave, later known as *Jabal Al-Nūr* (the mountain of light). The Angel Gabriel came and asked him to read the above verses. The unlettered Muhammad could only respond by saying that he could not read. The angel asked him three times repeatedly but Muhammad could only give the same answer. Following this, the angel recited the above verse, which was then repeated by Muhammad (Ka'bah, Rifyal, et al., n.d., p. 2). Indirectly, this interaction between the angel and Muhammad shows the process of teaching and learning which took place, in which the Angel was the teacher and the Muhammad was the learner. The purpose of the teaching was to deliver the message of God through mutual understanding.

The word *Iqra'* does not refer only to the literal meanings: read, recite, rehearse or proclaim aloud. It also refers to understanding. The words themselves, "*Iqra´*", "*`allama*" and "*Qalam*" in this verse imply reading, writing, books, study, research, reflecting the comprehensive meaning of these words that gives them a universal direction and does not refer only to a particular person (The Presidency of Islamic Researchers, n.d., pp. 1980, 1981).

Reading, understanding, rehearsing, proclaiming, reciting, studying, researching, reflecting and books are important elements and processes in education. The verse also

highlights the importance of knowing God as the Creator, Who possesses every element of knowledge and gives it as a bounty to human beings, in accordance with their different potentialities.

Therefore, it is really important for education to deliver the message of God, and it must achieve two things: first, to facilitate in man proper understanding of his Lord, so he may worship Him in full conviction of His Oneness, and secondly to equip him with understanding of the ways of Allah in the universe. He also should explore the earth, and make use of all that Allah has created, so as to protect the faith and strengthen his religion in the light of the Holy *Qur'ān* (King Abdul Aziz University, 1977, p. 2).

Considering the importance of education to man, proper guidelines are needed to develop a system of education that is able to deliver the message of God. Here is where the philosophy of education plays its role. In general, the philosophy of education provides guidelines for designing an educational system. It helps curriculum designers and teachers to set goals, aims, objectives and methodologies to be applied in education. It also specifically helps teachers to understand certain concepts that are important in teaching, such as discipline, morality, reward, punishment and others (Aroff & Kasa, 1986, pp. viii, ix).

Each system of education assimilates its own particular philosophy (Jamjoom, 1978, p. viii), and so different countries apply different models of education. In relation to the state of Brunei Darussalam, its national aspirations and goals are to make the state

'...for ever a sovereign, democratic and independent Malay Islamic Monarchy based upon the teachings of Islam according to the *Ahl Al-Sunnah Wa Al-Jemā'ah* and based upon the principle of liberty, trust and justice and ever seeking the guidance and blessing of Allah (to Whom praise be and Whose name

be exalted) the peace and security, welfare and happiness of the people of Brunei Darussalam'

(Ministry of Education, 1989, p. 6).

From this statement it can be seen that Islam is the foundation for the life of the Bruneian people, and hence the basis for the formation of the educational system in Brunei Darussalam, guided by the Islamic philosophy of education.

The Islamic philosophy of education comprises general and comprehensive concepts that are unique and distinctive (Jamjoom, 1978, p. viii). Scholars have different ways of setting Islamic philosophy of education according to their different ways of interpreting the *Qur'ān*, but they have main agreement on the *Qur'ānic* ideals regarding education (Hewer, 1988, p. 49). Among these scholars, we have selected the philosophy of education of Syed Muhammad Naquib bin Ali bin Abdullah bin Muhsin Al-Attas as a model for working towards the perfection of the educational system in Brunei Darussalam. His model of thought in education is to be studied because his idea has been proven to be successfully implemented by the formation of the [International Institute of Islamic Thought and Civilization](#) ([ISTAC](#)) which was founded on 27th February, 1987 located in [Kuala Lumpur](#). He is the founder and former director of this institute that was officially launched by the Prime Minister Tun Dr. Mahathir Mohamed on 4th October, 1991. The institute is now under the division of the International Islamic University of Malaysia. (http://www.iiu.edu.my/istac/about.php).

1.1.1 Brunei Darussalam in Breif

The state of Brunei Darussalam is situated on the North-West Coast of Borneo Island, 287 miles (442 kilometres) north of the equator. It covers an area of 2,226 sq. miles (5,769 sq. km), with a coastline of about 100 miles. It is bounded on the North by the South China Sea and on all the other sides by the Malaysian State of Sarawak. Brunei Darussalam is comprised of four districts, namely Brunei/Muara, Tutong, Belait and Temburong. Bandar Seri Begawan is the capital of Brunei Darussalam, situated in the Brunei Muara district with an area of about 16 sq. km. It is the centre of government and business activities. Brunei Darussalam is highly dependant on the production of crude oil and natural gas (Ministry of Education, 1989, p. 4). The state is the third largest oil producer in Southeast Asia, producing 163,000 barrels per day. It is also the fourth largest producer of liquefied natural gas in the world. (http://www.brunei.gov.bn/about_brunei/economy.htm). The centre of oil and gas industry is in the Belait district, which covers an area of 1052 sq. miles. The other two districts are Tutong, with an area of 1,052 sq. miles, and Temburong covering 504 sq miles (Ministry of Education, 1989, p. 3). The map of Brunei is shown in Figure 1.1 in the next page:

Figure 1.1 Map of Brunei Darussalam
http://www.intute.ac.uk/sciences/worldguide/maps2/839_a.jpg

The population of Brunei is estimated as 381,371 (July 2008 est.). Brunei is composed

of multiple racial groups, in which the majority are Malay at 64%, followed by Chinese at

20%, and others 16%. The official language is Malay, while other languages, English and Chinese are also widely spoken. (http://encarta.msn.com/fact_631504732/Brunei_Facts_and_Figures.html). The Brunei population is multi-religious, in which 64% are Muslims, 9% Buddhists, 8% Christians, 8% with indigenous beliefs and 11% other faiths. The official state religion is Islam whilst others are free to practice their faiths and beliefs. This is officially stated in the Brunei Constitution of 1959, Section 3, Part one. The statement follows, in Section 3, Part two, that the head of religion is His Majesty the Sultan and yang Dipertuan and, in Section 3 Part three, it is stated that officers involved in the religious matters are the religious advisers. This can be seen in the statements below:

> '3.1: The official religion of the state shall be the Religion of Islam in accordance with members of the Sunnite Sect, provided that all other religion may be practiced in peace and harmony by the persons professing their faith in any part of Brunei Darussalam
>
> 3.2: The state Head of the Religion of Brunei Darussalam shall be His Majesty the Sultan and Yang Di-Pertuan.
>
> 3.3:   The principal officers responsible to His Majesty for religion shall be Religious Advisers'.
>
>   (Serudin, 2000, p. 56)

Brunei Darussalam is a Malay Sultanate country, for which the head of state is His Majesty the Sultan and Yang Dipertuan of Brunei Darussalam (Ministry of Education, 1989, p. 3). Darussalam is an Arabic word meaning the abode of peace. Historically the role of Sultan as the head of state began in the early 14th century, as recorded in the

writings of *Kātib* Abdul Latif. His inscription on a tombstone dated 1806 located in the Royal Mausoleum in the city Bandar Seri Begawan reads as follows:

'... the first government of this country to embrace Islam according to the teaching of our prophet Muhammad sallallahu alaihi wasallam was His Majesty Sultan Muhammad and his brother Sultan Ahmad. He bore a daughter to his wife a royal member of Kinabatangan. That princess was married to Sharif Ali, who came from Taif'.

(Serudin, 2000, p. 1).

According to another chronicle, "*Tersilah Brunei*", the first Sultan Muhammad Shah was converted to Islam after he married a Johore (Old Singapore) princess. His name before his conversion to Islam was Sang Aji Awang Alak Betatar. The marriage is estimated to be around 1368-1370 CE, based on a Chinese annual record that stated in 1370 that a Chinese messenger arrived in Puni (classical name of Brunei) and reported that the name of the sultan or head of the country was *Ma-ha-mo-sha*, a Chinese pronunciation of Muhammad Shah. The evidence shows that in the first period of rule, the state head Awang Alak Betatar was a non-Muslim. He then converted to Islam when he married the Johore princess. With his conversion, his two brothers Pateh Berbai and Awang Semaun also embraced Islam and became his two *wazir* (ministers). They were given the title of Pengiran Bendahara and Pengiran Temanggung (Serudin, 2000, p. 3).

With this historical background, the cabinet of the state currently follows the same pattern, whereby the Sultan is the head of state and the prime minister in the Prime Minister's Office. There are eleven other ministers, each assigned the administration of a ministry, comprising: Defence, Finance, Foreign Affairs, Education, Religious Affairs,

Industry and Primary Resources, Communications, Home Affairs, Health, Development, and Culture, Youth and Sports (http://www.brunei.gov.bn/government/system.htm).

Education in Brunei is free to all local citizens from the age of five years up to the tertiary level. Government schools in Brunei are administered by two Ministries: the Ministry of Education (MOE) and the Ministry of Religious Affairs (MORA). The MOE is engaged in the administration of primary and secondary general schools, whilst the MORA deals with religious schools (Ministry of Education, 1989, p. 2). On 28 October 1985, the first university was established: the University of Brunei Darussalam (http://www.ubd.edu.bn/about/brief/index.htm) then, after another 22 years, on the 1st January 2007, a second University: Sultan Sharif Ali Islamic University was founded (http://www.unissa.edu.bn). Following on the 20st January 2007, Maktab Perguruan Ugama Seri Begawan (Seri Begawan Religious Teacher College) upgraded to university status and named as Kolej Universiti Perguruan Ugama Seri Begawan (Seri Begawan Religious Teacher University College) and this followed by Brunei Institute of Technology also upgraded to university status and later named as University Institute of Technology Brunei in 2008.

The state has formulated it own national philosophy "Melayu Islam Beraja" (MIB), which means Malay Islam Monarchy, and is based on Brunei's historical background. Informally, the Brunei "Malay Islam Monarchy" philosophy is believed to have been in existence in the early 5th century of CE when Islam first came to Brunei, and the religion was officially and openly practiced when the first King Sang Aji Awang Alak Betatar converted to Islam. The majority of Bruneians are Malay, and the Malay language is widely spoken among the races. The monarchy system is based on inheritance and has been adopted into the life of the Bruneian people from the 14th century until the present day; consequently, the MIB philosophy reflects the nature and identity of the Brunei state. The proclamation of

this philosophy was made official by His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah on the 1st January 1984, at the moment when Brunei Darussalam declared its independent and sovereign status. This philosophy has become the nation's formal guiding light and a way of life for the Bruneian people. It is a blend of Malay language, culture and customs, the teaching of Islamic laws and values and the monarchy system. Islam in this philosophy practices tolerance and respect to all religions and embodies Islamic teaching in a moderate way. Special days in the Islamic calendar are celebrated and made holidays, such as at the time of *Eid Al-fi ry* and *Eid Al-A hā*, and also to mark important events in Islamic history, such as the birth of the Prophet Muhammad (ﷺ), *Hijrah* (Migration of the prophet Muhammad from Mecca to Medina), *Nuzūl Al-Qurān* (The Revelation of The *Al-Qurān*) and *Isra' wa Mi rāj*. During the fasting month of Ramadan all government officers and staff work only six hours daily (as opposed to the seven and a half hours of normal working hours outside Ramadan. The nation hopes that the state's philosophy will be adopted in any national changes and activities (http://www.brunei.gov.bn/government/mib.htm). This inevitably includes any changes or formulations involving the Brunei's educational system.

1.2   STATEMENT OF THE PROBLEM

The design of an educational system plays an important role in the structuring and refinement of desirable qualities and attitudes in those societies that encompass different cultures and socio-economic backgrounds. Various nations in this world have different views on how the educational system should be designed. In every country the educational system plays a very important role in the lives of its children and young people. Those who design the educational system are not only intent on the mental development of the pupils but concerned with their physical and moral development as well. Countries in the world today

have citizens from different races, cultures and socio-economic backgrounds. It is natural that they have different views on how their educational system should be designed to meet the needs of children and young people. According to Rassekh and Vaideanna (1987), '...every system of education is a living reality whose goals, structures, processes, contents and methods are influenced by two types of factors; external factors such as socio-economic and cultural sources, other is internal factors which refer to the system's inherent dynamics' (Rassekh & Vaideana, 1987, p. 19). The inherent dynamics of education system here refers to: the position of teachers; teacher-learner relationships; relations between school and the outside world, in particular the family, the media, the local community and business firms; and school management and administration (Rassekh & Vaideana, 1987, p. 105). In relation to this, countries, like Brunei that, in terms of culture consider the religion of Islam as a way of life, should exhibit an Islamic ideal of concepts and attitudes in the design of its educational system.

As to the design of educational systems, the First World Conference on Muslim Education was held at Hotel Intercontinental, Al-Mukaramah from 31st March to 8th April, 1977, at the invitation of King Abdul Aziz University and under the patronage of His Majesty King Khalid bin Abdul Aziz and the Crown Prince Fahd bin Abdul Aziz. At this conference, 150 papers were presented by 313 scholars from 40 different countries, discussed the formation of educational systems derived from Islamic concepts and principles. This conference was a reaction to the conditions of educational institutions in most Muslim countries, which do not truly reflect the Islamic ideal. There is a regrettable dichotomy nowadays in education in the Muslim world; one system, religious education, being completely divorced from the secular sciences, and secular sciences being equally divorced from religion (King Abdul Aziz University, 1977, p. 1) In other words, there is a dualism of education in the Muslim world.

In the view of Saedon, Brunei Darussalam is among those Islamic nations that do not truly reflect the Islamic ideal in their educational systems (Saedon, 1998, p. 41). In recent years, the educational system in Brunei Darussalam has frequently kept on adapting to the rapid development of socio-economic development of the State (Ministry of Education, 1989, p. 6).

From 2nd to 5th March 1998, an educational convention was held at the University of Brunei Darussalam, under the theme, "Kurikulum Sekolah untuk Abad Ke-21" (School Curriculum Towards the 21st Century)". There were 180 participants, all educationists from the Ministry of Education (Ministry of Education, 1999, pp. xi, xii).

On that occasion, Saedon presented his paper entitled *Kurikulum sekolah Mengikut Perspektif Islam: Bentuk dan Kandungannya* (School Curriculum Following Islamic Perspective: its Structure and Content), calling for the implementation of Islamic concepts and attitudes in the educational system of Brunei Darussalam. According to him there is a contradiction between its aims and the second statement of *The Fifth Educational Development Plan (1986-1990)* policy. This states that education

'...aims for the development of all-rounded potential of an individual, in order to bring into being an educated and devout, as well as dynamic, disciplined and responsible people. Their virtues should be complementary with the needs of the State and founded on spiritual values, which are noble in the sight of Allah'.

However, the statement mentions that education in Brunei is '...to give instruction in Islam and ensure that Islamic values and the Islamic way of life are integrated into the education system through the school curriculum'. In his point of view, the statement should not treat Islam as an addition to the educational system now practiced in Brunei's institutions. Islam itself should act as the foundation of the educational system in order to

fulfil the aims of the educational policy. He further added that Brunei should formulate a national philosophy of education compatible with Brunei's national philosophy, which is supposed to be based on the Holy *Qur'ān* and *Sunnah* as well as the prophet's companions (Saedon, 1998, p. 42ff). In other words, the formation of this national education philosophy should be compatible with both Brunei's national philosophy and the Islamic philosophy of education. In response to Saedon's call for the formulation of state's educational philosophy, in early 2004 the Ministry of Education (MOE) stated its philosophy of education as follows:

> 'Brunei Darussalam's Education Philosophy is founded on the National Philosophy of a Malay Islamic Monarchy and also incorporates the two key elements of religion (*Naqly)* on the basis of the Holy *Qur'ān* and *H adīth* and rational (*`Aqly*) on the basis of reasoning. These two elements are essential in the development of individuals to their fullest potential, thereby bringing forth people who are knowledgeable, skilful, faithful, pious, and of excellent character which are fundamental in the realisation /emergence of a national identity based on the national philosophy as well as Islamic teachings in accordance with *Ahl Al-Sunnah Wa Al-Jemā'ah'*

 (Ministry of Education, 2004, p. 8).

The above statement points out that Islam is the core or basis of state educational philosophy with the emphasis on *`Aqly* and *Naqly* knowledge, so the Islamic philosophy of education plays an important role in this study. In general, '...philosophy of education can answer some of the ultimate questions concerning education and seeking to establish a system of principles that can be used in directing the educational process' (Park, 1958, p. 4). We have chosen the philosophy of education of Al-Attas, based on the Islamic philosophy of

education, in order to provide ideas on how to improve the educational system in Brunei Darussalam. His idea in education is belief to be in line with the national aspiration because his approaches are aimed towards the Islamization of contemporary knowledge that reflects human as universal human being (*al-insān al-kulliyy*) founded upon the divine (Al-Attas, 1998, p. 31).

1.3 RESEARCH QUESTIONS

The research questions of this study are:

1) How is the educational system being practiced in Brunei Darussalam?

2) What is the educational system proposed by Al-Attas in accordance with his philosophy of education?

3) What are the perceptions of academicians, senior officers, imams[1], headmasters, teachers and parents of the acquisition of knowledge?

4) Do the academicians, senior officers, and headmasters are acknowledge of the national education system?

5) Are academicians, senior officers, headmasters and teachers aware of the issue of dualism of knowledge in education that is happening in some Muslim countries?

6) Do they view Brunei as having a problem with dualism of knowledge?

7) What initiatives are available to improve the educational system in Brunei?

8) What difficulties are being encountered, by the Ministry of Education, Department of Curriculum Development and Department of Islamic Studies, headmasters and teachers, in implementing an integrated educational system?

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[1] In Brunei's context Imam is the leader of a <u>mosque</u>, the one who leads the prayer during Islamic gatherings

1.4 RESEARCH HYPOTHESIS

The research questions are based on the researcher's hypotheses that:

1) The educational system in Brunei does not truly reflect an Islamic ideal of education.

2) The system of education proposed by Al-Attas can contribute ideas for the improvement of the educational system in Brunei Darussalam.

3) Academicians, senior officers, imams, headmasters, teachers and parents do understand the acquisition of knowledge.

4) Academicians, senior officers, imams, headmasters, teachers and parents do not have a clear understanding of the national education system.

5) Most academicians, senior officers, headmasters and teachers are not aware of the issues of dualism of knowledge in education that are emerging in some Muslim countries.

6) Most academicians, senior officers, headmasters and teachers view Brunei as being unaware of its issues with dualism of knowledge.

1.5   SIGNIFICANCE OF THE STUDY

This study is a response to Saedon's call for improvement in the educational system in Brunei Darussalam, hence it is hoped that a critical analysis of the educational system in Brunei and of Al-Attas's philosophy of education can give some beneficial ideas and suggestions for the improvement of the system, which is supposed to be founded upon the basic philosophy of Islam.

In general, this study tries to revisit the reflection on Islamic ideals of education in institutions that were claimed by scholars during the First World Conference in , 1977.

The rationale of Al-Attas' philosophy of education has been chosen, because this has been endorsed by Wan Daud, one of the prominent contemporary Muslim scholars (Daud,

1998, p. 1). He has carefully examined current educational problems faced by the Muslim world. In 1973, he chaired the panel on Islam in Southeast Asia at the 29th *Congres International des Orientalistes* and awarded as Fellow of the Iranian Academy of Philosophy for his outstanding contribution in the comparative philosophy field. He also chaired the First World Conference on Islamic Education held at Mecca in 1977. He had also actively participated in the discussions and presented his idea on achieving ideal Islamic System of Education. His model of thought on Islamic educational systems has been successfully implemented at the International Institute of Islamic Thought and Civilization (ISTAC), Malaysia. He is a prominent Muslim scholar who contributes some extensive ideas of Islamic thought to the world. He was elected the first holder of the Al-Ghazzali Chair of ISTAC. In 1993, Anwar Ibrahim appointed him as the founder-director of ISTAC and as the first holder of the Chair (http://www.iiu.edu.my/istac/about.php).

We have selected the philosophy of education proposed by Al-Attas, because in our view his philosophy of education that is based on the Islamic teaching will be able to generate beneficial ideas on improving the educational system in Brunei Darussalam; besides, his model has already been successfully implemented at the International Institute of Islamic Thought and Civilization (ISTAC), Malaysia.

1.6 OBJECTIVES OF THE STUDY

The objectives of this research are to:

a) study the strengths and weaknesses of the bilingual system, the religious school system and the integrated educational system in Brunei Darussalam;

b) study Al-Attas' philosophy of education in relation to the improvement of Brunei's educational system;

c) give suggestions on how to improve the educational system in Brunei;

d) highlight the importance of the Islamic philosophy of education as a guideline for creating an ideal Islamic education in institutions.

1.7   LIMITATIONS OF THE STUDY

This thesis will study only the educational system in use in general primary schools in Brunei Darussalam under the Ministry of Education. The educational system in general primary schools is selected because any new systems that introduced are usually started at this level. Due to the time limitation, this study is not concerned with secondary schools or the other professional educational institutions: the Pengiran Anak Puteri Rashidah Saadatul Bolkiah Nursing College, Sultan Saiful Rijal Technical College, Jefri Bolkiah College of Engineering, Sultan Bolkiah Vocational School, Nakhoda Ragam Vocational School, Tahfiz Al-Quran Institute, Arabic Schools, Brunei Arts and Handicraft Training Centre, University of Brunei Darussalam, Sultan Sharif Ali Islamic University, University Institute of Technology Brunei and University College Perguruan Agama. This study is time limited to the year 2008. Therefore, discussions will not include the current system; Sistem Pendidikan Negara Abad ke 21 (SPN-21) National System in the 21st Century which is implemented in January 2009.

1.8   DEFINITION OF TERMS

In this section, two main terms, education and educational system, are presented, whilst other important terms, including philosophy, philosophy of education and Islamic philosophy of education, are discussed in detail in Chapter Two.

1.8.1 Education

Education is 'the process of successful learning knowledge, skills and attitudes, where what is learned is worthwhile to the learner, where it is learned in such a way that the learner can express his own individuality through what he learns and can subsequently apply it and adapt it flexibly, to situations and problems other than those he considered in learning it. Also, 'education' is used to refer to the product of the above process and to the academic DISCIPLINE studying the nature of the process and its outcomes' (Rowntree, 1981, p. 75). Rowntree's definition on education highlights that the term education can refer to three meanings: process of learning, product of learning and the discipline of studying the process and outcomes of learning. There are three important elements in the process of learning; "knowledge", "skills" and "attitudes". In his view, these three elements should be successfully transferred to the learner so that the learner is able to apply his/her knowledge to different situations and problems. Through education, one's personality can be developed, since education can also be defined as 'the transmission of knowledge and understanding, and the development of the individual personality, by teaching or example' (The Pop-up Oxford World Encyclopaedia (CD Rom), 2002). The process of education takes place through a teacher or role model, involving a "teacher" and a "learner", or a "more mature" and a "less mature" person. Butler (1957), defines education as 'an activity or endeavour in which the more mature of human society deal with the less mature, in order to achieve a

greater maturity in them and contribute thereby to the improvement of human life' (Butler, 1957, p. 12).

Ibn Khaldun viewed that learning and education can only flourish in a civilized society through the capacity of human reasoning as he stated that;

'...education is a social phenomenon and teaching is one of the social crafts. Man is a social animal and his prosecution of learning is conditioned by the nature of the material, intellectual and spiritual forces of the civilisation in which he lives'.

(Cited in Tibawi, 1972, p. 42).

Ibn Khaldun also indicated that the process of learning must be upon divine guidance. This is in line with Tibawi (1972) idea that education'...like everything in the social order, was divinely ordained, and like the society it served education had the definite purpose of conducing to approved conduct and happiness in this world and eternal bliss in the next' (Tibawi, 1972, p. 23). He specifically states that Muslim education is rooted to the Holy *al-Qurān* and the traditions which represent the sayings and the practice of Muhammad.

Syed Ali Ashraf (1985) referred education as '...purposeful activity directed to the full development of the individual' (Ashraf, 1985, p.3). Therefore education must produce a balanced vicegerent through guided

According to Langgulung, the word education originally comes from the Latin "*educere*" meaning to instil something. In Arabic language there are several concepts that refer practically to the meaning of education: *ta'lim, tarbiyyah* and *ta'dib* (Langgulung,

1997, p. 5). These concepts are states in the verses of the Holy *Qurān* and *Sunnah* Muhammad S.A.W. Among the verses that states the *ta'lim* is in the *Sūrah*: Al-Baqarah verse: 31

'And he who <u>taught</u> (*'Allama*) the names of the things, then he placed them before the angels, and said: 'tell me the names of these if you are right'.

The *tarbiyyah* also can be found in *sūrah Al- Isra'*, verse: 24

'And. Out of kindness, lower to them the wing of humility, and say; My Lord! Bestow on them thy Mercy even as they <u>Cherished</u> (*Rabbayāni*) me in childhood'.

The Prophet (ص) said;

'My Lord, <u>educated</u> (*addaba*) me and made my <u>education</u> (*ta'dībī*) most excellent'. (Langgulung, 1997, p. 5).

Edward William Lane (1984) specifically gives the meaning of *tad'dīb* as '...he taught him well, or much, the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul: he discipline him, chastised him, corrected him, or punished him, for his evil conduct; because discipline, or chastised him, is a means of inviting a person to what is properly termed "*al-adab*"'. (Lane, 1997, p.24)

The word also refers to 'good discipline of mind and manners i.e well disciplined, well-educated, well bred or well-mannered, polite, instructed in polite accomplishment' (Lane, 1984, p.24).

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Then *Ta'lim* according to Edward (1997) means 'he taught him knowledge or science' (Lane, 1984, p. 2139) whilst *tarbiyyah* he defines as 'I reared him, or brought him up'. This word according to him namely used for a child for example; 'I fed or nourished him'. The word also used for earth, soil plants and tree for example; I reared or cultivated plants or trees (Lane, 1984, p. 1023).

Although the three concepts *ta'lim, tarbiyyah* and *tad'dīb* can refer to the meaning of education, Al-Attas is of the view that the *ta'lim* refer to the meaning of teaching (delivering knowledge), only one component of education, whilst *tarbiyyah* is more general and covers the scope of teaching or nurturing animals and plants. He suggested that the *Ta'dib* is more appropriate to the meaning of education, because this concept only refers to humans, involving the processes of teaching, nurturing, instilling of good morals, in order to produce a "good man" (see Langgulung, 1997, p. 5).

1.8.2 Educational System

Janne defined an educational system as '...all the procedures and methods, with their instrumental apparatus, whereby a society gives its members organized and controlled education in the various fields of human activity for the purpose of the maintenance (functional and technical aspects) and acceptance (ethical aspects) of the social structures and the values which justify them. The expression is sometimes more loosely used in a formal sense, e.g., as an equivalent of 'school system'' (Cited in Page & Thomas with Marshall, 1977, p. 115).

1.9   LITERATURE REVIEW

Currently, few studies have been made of the system of education in Brunei. In relation to educational research, most of it is focused on specific subjects taught in Brunei, without having an overall look at the system itself. Although there is a lack of previous study resources, we can conduct the study by referring to several relevant resources.

In 1989, the Ministry of Education published a report, *Education in Brunei Darussalam*, which provides information about the development and progress of the present educational system in Brunei. It contains Brunei's current educational objectives, structure, administration, organization of the Ministry of Education, as well as the school curriculum (Education in Brunei Darussalam, 1989). It also describes the structure of the Bilingual System and Religious School System in Brunei, hence is of primary importance in answering our research question on how the educational system in Brunei Darussalam is run.

In 1999, the Department of Curriculum Development published a convention report entitled *Laporan Konvensyen Pendidikan: Kurikulum Sekolah untuk Abad Ke-21* (Education Convention Report: School Curriculum Towards the 21st Century), with the theme, *"Ke arah Kemantapan Kurikulum dan Kesempurnaan Pendidikan"* (Towards the Effectiveness of Curriculum and Perfection of Education). The goal of the convention was to make a refinement of the educational system by sharing and promoting participants' ideas and thoughts. The convention was part of the preparation for curriculum planning towards the 21st century. Five papers presented during the convention were also included in the report: *'Kurikulum Sekolah Mengikut Perspektif Islam: Bentuk dan Kandungannya'* (School Curriculum Following Islamic Perspective: It's Structure and Content) by Prof. Dr Hj Mahmud Saedon*; The Futures of Teachers Education in the Twenty-First Century* by Prof Sim Wong Kooi; *Kurikulum Sepadu: Isu dan Implikasinya* (Integrated Curriculum: Issue and its Implication) by Prof Dr Tajul Ariffin bin Nordin; *Perancangan dan Pembinaan*

Kurikulum yang Seimbang Untuk Abad Ke-21 (Planning and Designing of Firm Curriculum for the 21st Century) by Dr. Haji Noor Azmi bin Ibrahim, and, finally, *Technology Education, Learning/Thinking skills and Creativity For the 21st century* by Dr Ang Wai Hong. Based on these five papers, 180 participants had discussions, made feedback and presented ideas. As a result, two resolutions were agreed upon: firstly, to seek for more clarification of the needs of Brunei's own national philosophy of education. Secondly, to agree on actions and strategies needed to design an integrated curriculum in Brunei (Laporan Konvensyen Pendidikan: Kurikulum Sekolah Abad Ke-21, 1999). As a result of this, the Integrated Education System was designed and piloted in 37 general primary schools on 14th February 2002. The design, aims and curriculum structure of this system was reported by the Ministry of Education as *Pencapaian dan Penilaian 20 Tahun Pendidikan (1984-2003) dan Perancangan 20 tahun Akan Datang (2004-2024)* (Achievement and Evaluation in 20 Years of Education) published in 2004, which forms one part of the primary references for this study. On 3rd January 2004 this system was fully implemented in all general primary schools in Brunei Darussalam (Ministry of Education, 2004: 5). Unfortunately, in December 2005 this system was ordered to be immediately discontinued. There was no clear reason for this action. In January 2006 to Dicember 2008 Brunei runs its previous Bilingual System and Religious School System until recently in January 2009 Brunei run a new system, Sistem Pendidikan Negara Abad ke 21 (SPN-21).

It was also important to discuss the historical background of the development of education in Brunei in this study, so original reports of education in Brunei were referred to. The report entitled *Report on the State of Brunei for 1906-1924* was revised and followed up by other relevant reports in subsequent years. Two books, *Pendidikan Ugama di Negara Brunei Darussalam* (Religious Education in Brunei Darussalam) by the Ministry of Religious Affairs (1996) and *Perkembangan Persekolahan Agama di Negara Brunei*

Darussalam dari Tahun 1956-1984 (The Development of Religious Schools in Brunei Darussalam from 1956-1984), by A. H. Mohd Daud (2004) are two important sources in relation to the development of religious schools in Brunei. Other relevant materials are *Jurnal Pendidikan* (Journal on Education) published by the Department of Curriculum Development and *Brunei Museum Journal* by the Brunei Museum. Apart from these, a PhD thesis entitled *A Chronological Study of the Development of Education in Brunei Darussalam from 1906 to 1984: With Special Reference to Education Policies and their Implementation* by Dato Ahmad Jumat (1989) is also referred to. This thesis focused on the study of the changes and development of educational policies in three different periods: the period of residential system from 1906 to 1959, the second period marked by the beginning of the national system from 1959 to 1983 and the third during the post-independence period.

A book entitled *Tarsilah Brunei: The Early History of Brunei up to 1432 AD*. by M. J. Al-Sufri, (2000) is referred to. This book provides copies of old maps, manuscripts and data on Brunei. It helps to acquire information from as early a period as possible on the history of Brunei.

Part of the aim of this study is to generate awareness of the needs for the improvement of Brunei's educational system on the basis of Islamic philosophy of education. By analyzing the system of education being practised in Brunei and studying the overall thoughts of Al-Attas' philosophy of education, we hope to answer the research questions. Studying philosophy of education by seeing the relationship between philosophy and education is really important for the improvement of educational systems and processes. According to J. Donald Butler (1997), philosophy is theoretical and speculative while education is practical. Philosophy normally asks questions and examines factors of reality and experiences which involve the educational process. Education on the other hand is the actual process of actively dealing with teaching, organizing programs, administering

organizations and building curricula. Therefore, there are two essential ways in which philosophy and education are related. Firstly, philosophy generates a comprehensive understanding of reality. It is a worldview, which when applied to educational practice will lend it direction and methodology that are likely to be lacking. Secondly, by way of reciprocation, the experience of an educator in nurturing the students enables him to be in touch with the aspects of reality involved in making philosophic judgments. Because of this, those who are actively engaged in educating can advise philosophers about certain matters of fact. In other words, philosophy is a guide to educational practice while education is a field of investigation, able to generate certain data as a basis for philosophic judgements (Butler, 1957, p. 12).

Studying Al-Attas' philosophy of education may yield educational improvements in Brunei Darussalam. There are several other books relevant to this study. One is *Aims and Objectives of Islamic Education* (1979), a compilation of seven papers edited by Al-Attas himself. I will focus only on the introduction and Chapter One of this book, and to his paper titled *Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education*. In his introduction, Al-Attas sets forth the present Muslim dilemma, where the mind is being penetrated by un-Islamic cultural and intellectual elements; Muslim society is confronted with confusion about Islamic knowledge and the worldview of Islam. In order to unfold these confusions, it is important to conceptualize the educational system rooted in Qur'ānic and other Islamic foundations. In Chapter One Al-Attas proposes his thoughts on the conceptualization of the educational system; first, he looks at the nature of man in relation to the nature of knowledge. He then gives the definition and aims of education and follows this with his thoughts on the Islamic System of Order and Discipline, which he proposes to be implemented in Muslim institutions (Al-Attas, 1979). His thought is

beneficial in this study as a guide to present knowledge and how to improve the way that the present educational system runs in Brunei Darussalam.

His other book that has been referred is the *Islām and Secularism* 1993. This book presented his idea on the concept of education in Islam and this had been presented during the First World confrrence on Muslim Education held in in early 1977. His idea is towards Islamization of contemporary knowledge, forming an Islamic university and called upon basic education concepts towards the religious and intellectual tradition of Islam. He highlights "secular" Muslim states practices of secular philosophy that the spiritual is an isolation to the world of nature, segregation of politics from human affairs and exclusion of values from the human mind and conduct. Other related book is the *Islam, Secularism and the Philosophy of the Future* 1985. In this book, Al-Attas called upon dewesternization of knowledge and called upon the return to the Islamic philosophy of education and science for the future development of Muslim world.

Another book which is relevant to this study is *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: an exposition of the original concept of Islamization* (1998), written by Wan Mohd Nor Wan Daud. The content of this book reflects the overall ideas of Al-Attas' philosophy of education. Wan Daud gave a brief biographical background of Al-Attas and describes him as the most prominent multifaceted and creative Muslim thinker of contemporary time. The chapters in this book review Al-Attas' thoughts regarding the metaphysical world view of Islam; knowledge of knowing; the meaning, content and method of education; the concept and reality of the Islamic university; the history as well as the issues concerning the Islamization of present day knowledge (Wan Daud, 1998). This book contains an overall picture of Al-Attas' thought on the philosophy of education and it plays a crucial role in this study.

Al-Attas other book entitled *Islam: The Concept of Religion and the Foundation of Ethics and Morality* (1976) discusses on the nature and responsibility of human being towards God. He discusses on some of important Islamic terms or concepts such are; *ikmah, dīn, ma'rifah, islām, 'aql, tā'ah and others. He also classifies knowledge into far 'ain and far kifāyah.* Therefore this book was also referred for this study.

Book that are related to the Islamic education is the *Arabic and Islamic Themes* by Abdul Latif Tibawi, 1976. The important chapter of this book that is relevant to the study is in Part Two, whereby he discussed some important educational terms. George Maqdisi book entitled *The Rise of Colleges: Institutions of Learning in Islam and the West,* 1981, which containing the historical background of Islamic institution was also referred. Another book referred was the *Sejarah Pendidikan Islam,* 1992, written by Zuhairini, Moh. Kasiram, Abdul Ghofir, Tadjib, A Malik Fadjar and H. Maksum Umar. This book contains the historical background of Islamic education from the time of the prophet Muhammad (ص) until the present time.

From the above discussion it can be seen that Brunei lacks specific research on its educational system but other materials, such as government annual reports on education, books published by ministries, journals and theses, can provide relevant information for this study. Thus it is hoped that the present study will be able to contribute ideas on how to improve Brunei's educational system.

1.10   METHODS OF DATA COLLECTION

This study involves both qualitative and quantitative approaches. Thus the methods of study involved:

i.   Library research

The materials used to investigate and answer the research questions have been obtained from relevant books, journals, manuscripts, working papers, theses, reports and the internet. Libraries involved in this research were the Main Library, the Orchard Learning Resources Centre (OLRC) Library and the Education Library, all in the University of Birmingham, the University of Brunei Library and the Brunei Archive Library.

ii.   Fieldwork research

The fieldwork research comprised questionnaires and interviews. Interviews involved senior officers from the Department of Schools in the MOE, Department of Islamic Studies in MORA and the Department of Curriculum Development. Also involved were academicians of the University of Brunei Darussalam, headmasters of general primary schools and also the imams who lead prayers in the Brunei Muara mosques. Questionnaires were distributed to teachers and parents in level six general primary schools.

1.11   ORGANISATION OF THE STUDY

This thesis is divided into seven chapters. Chapter One is the introduction to the study, followed by the problem statement, research questions, hypotheses, significance of the study, objectives and limitations of the study, a review of the literature and lastly the methods of data collection.

Chapter Two discusses the Islamic philosophy of Education, the aims of education and the development of education and institutions in the early period of Islam as ways to understand the nature and patterns of Islamic education. Al-Attas' model of thought in the philosophy of education is reviewed in Chapter Three. The main book referred to is *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas*, by Wan Daud, because he has systematically documented all of Al-Attas' work and ideas, taken from his writings, speeches and even observed actions of Al-Attas himself. Al-Attas' own works are also important and relied on as reliable sources that ensure the authenticity of his thoughts. The discussion in this chapter relates to Al-Attas' biography, and his views on the metaphysical worldview; the nature of knowledge and its role in education; the definitions and aims of education; the Islamic vision of reality in education and the Islamic system of order and discipline in education.

Chapter Four explores the history, nature and evolution of the educational system in Brunei Darussalam. Discussions include the national education philosophy, its aspirations, goals, policy and objectives. There are four main periods of the development of education covered: before the beginning of the residential system, during the administration of the residential system (1906-1959); during the pre-independence period (1959-1983) and after independence (1984).

Chapter Five describes the methodology of the fieldwork, with specific discussion on how the population and sample of the study were selected; what design, methodology, methods and instruments were used; and how the data were collected and analysed.

The findings of the fieldwork, derived from the questionnaires and interviews, are presented in Chapter Six. Tables, histograms, charts and diagrams are used to explain the findings and results, leading to the important discussions, conclusions and recommendations of the study presented in the last chapter of the thesis.

1.12 SUMMARY

In this introductory chapter, I have discussed and presented the statement of the problem, the significance and objectives of the study and its limitations, a review of the literature and the methods of data collection. It is hoped that these will provide an understanding of this study.

CHAPTER TWO

ISLAMIC PHILOSOPHY OF EDUCATION, AIMS OF EDUCATION,

AND THE DEVELOPMENT OF EDUCATION AND INSTITUTIONS

IN THE EARLY PERIOD OF ISLAM

2.1 INTRODUCTION

According to Nasr (1982), 'it is not possible to have an educational system without some kind of philosophy' that acts as a tool for the disciplining of the mind (Nasr, 1982: 3). Human beings' activities, behaviours and characters are created and developed under the control of their minds. Apart from this, the natural inner parts of human entities, such as self-desire, instinct, intuition, anxiety and purity of heart, influence the mind to develop the desired or required actions, movements, behaviours and characters of persons as individuals or of society at large. In relation to the desires or needs of an educational system in a society. The view is that the philosophy should be directed to guide the mind, so that the educational processes of change will not be based solely on self-interest, which may be contradictory to certain beliefs, cultures, national principles and religion practices.

In the case of Islamic countries, specifically Brunei Darussalam, which practice Islamic teaching in their lives and implement Islamic elements in their educational institutions, it is crucial to understand what is meant by philosophy and specifically what it is that the Islamic philosophy of education refers to. By understanding both terms, the aims of education can clearly be specified and the design of a system can be refined or improved. It is also important to explore the patterns of the development of education and institutions during the period of the Prophet Muhammad (ص) and His companions, the Umayyad period and the Abbasid period. It is believed that exploring patterns of education and institutions

So this chapter begins with a discussion of the definition of philosophy, philosophy of education, and Islamic Philosophy of Education, followed by a description of the sources of Islamic education and philosophy of education, the importance of knowledge in Islamic Education, the classification of knowledge and lastly the development of education and institutions during the period of Prophet Muhammad (ص) and His companions, the Ummayyad period and the Abbasid period.

2.2 PHILOSOPHY, PHILOSOPHY OF EDUCATION AND ISLAMIC PHILOSOPHY OF EDUCATION

People tend to view philosophy in different ways and give it different meanings. According to Nasr, many traditional Muslims who have not been exposed to modern education refer to the term philosophy as *al-ikmah* (wisdom), which is associated with the prophets and the Muslim saints. Most modernised educated Muslims consider philosophy simply in terms of modern western philosophy, while some label philosophy as *kufr*, although philosophy exists in Islamic sciences, as *tafsīr, hadīth, kalām, uūl, Al-fiqh and taawwuf* (Nasr, 1982, pp. 4, 5). Some western philosophers view philosophy in an idealistic way, others in a more pragmatic light, and many have their own individualistic views. Although there are different schools of thought or ways of thinking in philosophy, in general the definition or interpretation of philosophy can be referred to by whatever facet suits these differences.

The word "philosophy" comes from the Greek, literally meaning the love of wisdom, from *philein,* meaning to love, and *sophia,* wisdom (Pojman, 2000, p. 1). Figuratively,

philosophy can be referred to as the process of developing global understanding and deep insight through enquiry into ultimate questions; Pojman interprets philosophy as '...the contemplation or study of the most important questions in existence with the end of promoting illumination and understanding, a vision of the whole' (Pojman, 2000, p. 1). This is also in accordance with Blackburn (1996) who sees philosophy as a way of understanding phenomena and matters of the world in a most universal, comprehensive, and conceptual way; he defines philosophy as '...the study of the most general and abstract features of the world and categories with which we think: mind, matter, reason, proof, truth, etc' (Blackburn, 1996, p. 286). Through these processes of enquiring into the truth and reality of the world, an individual's personality will improve towards perfection; as Wolff (2000), states, 'Philosophy is the systematic, critical examination of the way in which we judge, evaluate, and act, with the aim of making ourselves wiser, more self-reflective, and therefore better men and women' (Wolff, 2000, p. 4). The main characteristics of philosophy are its critical and systematic approaches in the process of enquiring, researching, analysing, evaluating, judging and conceptualising the truth and reality. *The Pop-Up Oxford World Encyclopaedia* defines philosophy as '...the use of reason and argument in the search for truth and the nature of reality, especially of the causes and nature of things and of the principles governing existence, perception, human behaviour, and the material Universe' (The Pop-Up Oxford World Encyclopaedia (CD Rom), 2002).

Apart from the above definitions, which highlight the true meanings and criteria of philosophy, Islamic scholars and philosophers interpret philosophy on the basis of its religious and spiritual aspects. According to Nasr, traditional Islamic philosophers are of the view that 'philosophy originates from the lamp of prophecy', which they directly acquired from the foundation of the *tawhīd* characterised with a certain Islamic teaching (Nasr, 1982, p. 5). This insists that philosophy should not contradict the divine and its teachings. The basis

of philosophy should be to advocate the existence of one God in accordance with Islamic principles.

Another interpretation of philosophy given by Al-Farabi, refers to Philosophy as *'love towards ikmah'*. A philosopher or person who loves *ikmah* is one who makes efforts and is ambitious in achieving *ḥikmah* by utilizing the maximum human capability. *ikmah* here refers to the *ma'rifah Allāh* (to know Allah) (Yasin, H.S, p. 32). According to Hasan, the word philosophy does not exist in the Holy *Qurān* as such**.** But there is the word " *ikmah*" which has the same meaning as wisdom. Wisdom in Islam includes the meaning of the truth and the ability to discern right and wrong (Muhammad, 2003) as stated in *sūrah*: *Al-Na l*, verse 125:

> 'Invite (all) to the way of your Lord with wisdom and beautiful preaching
>
> and argue with them in ways that are best and most gracious'.

Abdullah, 1990, states that Arabic linguists give the definition of *ikmah* as 'to know the best elements in types of knowledge' and this also refer to *"'ilm" (knowledge) and "'amal"* (practice) (Abdullah, 1990, p. 35). Philosophy is also viewed as a type of knowledge, or a type of method for seeking knowledge or truth (Abdullah, 1990, p. 29). Researchers agree with Hasan's interpretation of *ḥikmah* as wisdom. Apart from surah Al-Nahl, verse 125, another two verses in the Holy *Qurān* which explicitly refer to *ikmah* as wisdom are in *sūrah Al-Baqarah*, verse: 219 and *sūrah Al-Zukhruf,* verse 63

'He granted wisdom to whom He pleased and he to whom wisdom is granted receive indeed a benefit overflowing: but none will grasp the message but men of understanding'

Sūrah Al-Baqarah, verse: 219

'When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me'

Sūrah Al-Zukhruf, verse 63

According to the above definitions, philosophy should be seen as universal guidance or guidelines towards the perfection of human characteristic in the light of wisdom and intellectual capability. Philosophy also acts as a source of knowledge for seeking the truth on the nature of this world, and apart from this, in the Islamic perspective, philosophy should remain attached to revelation as its central doctrine towards the advocating the oneness of God. Divine faith and intellectuality should work in unity towards seeking the truth (Nasr, 1982, p. 5). According to Ibn Rushd, philosophy must agree with religion (Ibn Rushd, 1986, p.31, 32). He highlighted that the Islamic law call upon reflection on the existence (*mawjūdat*) through intellectual faculty as states in surah *Al-ashr* :2 and *Al-'Arāf*: 7 (Ibn Rushd, 1986, p. 22).

As we discuss what philosophy is, a question arises: "do we need philosophy in education?" According to Howard Ozmon and Samuel Craver (1990), in early human times

education was solely for the purpose of survival, such as learning necessary skills for living. But gradually, education is becoming used for a variety of purposes. Nowadays it is used in a more formal way for the refinement of the social and cultural life of human beings. Education is not solely in the form of theory but also has practical aspects, so philosophy is needed as a systematic theory to implement the practical aspects of education. It is hoped that the theory and practical aspects of education can be harmonised with one another, as a basic and systematic way of tackling educational problems (Ozmon & Craver, 1990, pp. xi, xii).

As Ozmon and Craver state, the needs and the purposes of education in the current situation are different from those in the early times of human existence. Education in the current situation is delivered in a more formal, systematic way, which aims to organise and develop human beings, not only to fulfil their individual needs, but also in accordance with the needs of the society and the country. The process of education not only teaches the theoretical aspects but also the practical, and this can only be done when it is guided by a philosophy of education. This can act systematically, giving guidelines or insights to the teacher, educator, and curriculum designer on what they have to do in education. Considering that we are now living in a modern civilisation, countries in this world tend to compete with each other in terms of production and progress, whether in technology, economics, or knowledge. It is important to specify the philosophy of education in such a way that education can organise and develop the society and the country by fulfilling their needs. A specific pictures of the needs of a philosophy of education can be seen in the roles listed by Ishak (1989); he states that the philosophy of education should:

1. 'able to mould perfect way of thinking in accordance to the nature of practical, aims and role of education.
2. increase the ability in enhancing problems and educational policy as to improve the implementation, method and learning system.

3. act as the foundation in streamlining the general and specific learning concept, designing curriculum, method of teaching and learning

4. outline systematic and affective policy and technique for the usage management and administration in learning institution'.

(Ishak, 1989, p. 10).

Although most people may agree on the needs of philosophy of education, according to Joe Perk (1958), 'there is no one philosophy of education' (Perk, 1958, p. 5). As the educational system has developed and keeps on developing, disagreements on certain issues in education are unavoidable. People tend to disagree upon new issues in social, political, economic, religious and educational systems (Ozmon & Craver, 1990, p. xiii). Therefore there are varieties of philosophy of education in existence in this world, but in general, the philosophy of education '…is the application of philosophy and the methods of philosophy to problems of education' (Reid, 1992, p. 17). It attempts to answer the primary questions relating to education and tries to create a system of principles for the guidance of the educational process (Perk, 1958, p. 4).

Philosophy of education can also be seen as the basic principles of education that serve as guidelines for professional educators in their process of planning curriculum and general decision making. An example of a philosophy of education for teachers would be the following '...to meet the social, academic, emotional, and psychological needs of all students in a multi-culturally sensitive environment where parent-teacher-student-community partnerships are nourished and fostered' (Spafford, Pesce and Grosser, 1998, pp. 204, 205). In education the people that most need to be considered are the students. It is important for teachers to know the social, cultural and religious background of their students, so that the quality of teaching will be effective. Here is where the philosophy of education helps the

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teachers in targeting the aims and objectives they to achieve in their teachings. In other words, a philosophy of education gives ideas on what appropriate educational content to teach to the students, and how to teach it; this is in accordance with Din and Salamon's description on philosophy of education as an activity of systematic ideas, a tool to organize and modify the operation of education. Philosophy of education and human experience are working together as a way to perfect each other (Din & Salamon, 1988, p. 3). Sam'an further states that the philosophy of education involves the activity of educationists in monitoring, organizing evaluating and modifying the operating system of education (Ishak, 1989, p. 18). This highlights the important of philosophy of education in the operational system of education.

Understanding the role of philosophy of education, it can be seen that in Muslim society it is important to acknowledge what Islamic philosophy education is. According to Rizavi (1986), for a basic definition of Islamic philosophy of education, we therefore, should refer to the Holy *Qurān* and the traditions of the Prophet Muhammad (ص), instead of looking for guidance from theologians who may have been psychologically influenced by the politics of their age (Rizavi, 1986, p. 111). This makes the point that the Holy *Qurān* and *Sunnah*, the traditions of the Prophet Muhammad (ص) are the main sources for the formulation of educational philosophy.

Al-Shaybāny defines the Islamic philosophy of education as '…a temptation towards the implementation of theory and methodology of philosophy in the area of human experience named as education'. Therefore, its function is to evaluate, standardise and analyse educational problems in terms of human life issues, which include the discussion of different views of thought in education and clarifying the meaning of terminologies in education, specifying the main issues which tie philosophy with the field of human life (Din & Salamon, 1988, p. 3). This implies that tasks of the Islamic philosophy of education are the

same as those of others, in which sets of theories and methodologies are formulated as references to the solution of problems in education as well as to maximise the effectiveness of the processes of education. Any issues that are related to human life and education are the main concern in Islamic philosophy of education on the basis of the Holy *Qurān* and *Sunnah*.

Lubis views the philosophy of education in two ways: the first of these relates to the task of developing human life and solving its problems and to solving current Muslim problems in education. He refers to this as the traditional approach, which, developing the existing knowledge of Islamic philosophy, provides alternative answers to those questions concerning the reality of human life which resulted in the emergence of the types of knowledge evident in Islam. Answers to questions related to God and His relation with Humans and also to the certainty of human life, are referred to as *Tawhīd* knowledge; answers to questions related to Humans and their relation with God and the return of humans to God, are referred to as *Ta awwuf* knowledge; whilst answers to questions related to what and how human values and norms should be practiced, and answers to questions on the existing world and its surroundings in relation to humans are referred to as *Fiqh* knowledge.

The second of these ways Lubis refers to as the critical approach, in which the Islamic philosophy of education provides alternative answers to various problems in Islamic education. It tries to explore in depth problems faced by Muslims and gives selections of alternative answers or effective solutions to educational problems. It also provides certain views on the reality of humans within the Islamic perspective and relates these with the aims of Islamic Education. The next stage is that Islamic educational philosophy might suggest specific operational objectives for Islamic education. In general, Lubis states that the roles of Islamic educational philosophy are:

1) developing concepts that lead to creating theories of the development of Islamic education

2) improving and upgrading the system of Islamic education.

(Lubis, 2000: 30).

2.3 THE SOURCE OF THE ISLAMIC PHILOSOPHY OF EDUCATION

According to Abdurrahman Saleh Abdullah (1990), the source of the Islamic Philosophy of Education is the Holy *Qurān* and *Sunnah*[2] (Abdullah, 1990, p. 17). In Islam, the Holy *Qurān* and *Sunnah* should be the foundation of all knowledge, as stated in *sūrah*: *Al-Naḥl,* verse 64 and *Sūrah Al-Ḥashr*, verse: 7, thus:

'And We sent down the book to thee so that thou should make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe'

Sūrah: *Al-Naḥl,* verse 64.

'So take what the messenger gives you, and refrain from what he prohibits you'

Sūrah Al-Ḥashr, verse: 7.

Islamic education should also be based upon the agreement or consensus made by the Muslims as stated in *sūrah Al-Nisā,* verse: 59:

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[2] See Nasr, Seyyed Hossein n.d *Our Philosophy*.Qum, Iran: Ansariyyan Publications.
Bakar, Osman (1992) *Classification of Knowledge in Islam*. Kuala Lumpur: Institute of Policy Research.
Salahi, Adil (2006) *Pioneers of Islamic Scholarship*: Markfield, United Kingdom. The Islamic Foundation.

'O ye who believe! Obey Allah, and obey the Messenger and those charged

with authority among you. If ye differ in anything among yourselves, refer it to

Allah and the last day: that is best, and most suitable for final determination'

2.4 THE IMPORTANCE OF KNOWLEDGE IN ISLAMIC EDUCATION

Knowledge is the most important element in education; Rowntree (1981), states that education is where the process of learning knowledge, skills and attitudes takes place and the learner is able to apply his/her knowledge to situations and problems with flexibility (Rowntree, 1981, p. 75). This emphasizes that knowledge in education is not solely involved in the process of transmitting theoretical knowledge to the students, but that knowledge should also be able to be implemented and actualised in the real-life conditions of the students. It is through the transmission of knowledge that certain thoughts, beliefs, customs and religions can be shared and taught to the new generation. It is also bridging people towards the discovery and development of new sciences.

According to Sahadat, knowledge is 'power for good and noble ends' but this can only be achieved if it is directed by the divine will (the Holy *Qurān* and *Sunnah*) with the condition that a human should be an instrument of the divine and totally submit himself/herself to God's will (Sahadat, 1997, p. 21). Sahadat emphasises the need for a human to fulfil his/her divine responsibilities given by God, so as to attain the power of good and noble ends. In the Islamic perspective, one of these noble ends is to achieve happiness in this world and life in the hereafter. Therefore, knowledge in Islam covers both spiritual and physical aspects and the main goal is to help one become obedient to Allah the Almighty (Ishak, 1989, p. 1). This is in accordance with the *Sūrah Al-Dhāriat*, verse 56:

'I have only created jinns and men, that they may serve me'.

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Al-Ghazzali also states that, through knowledge, a share in the next world can be acquired and closeness to God can be reached. Here, apart from the happiness in the hereafter another part of this noblest end is to become close to God (Al-Ghazzali, p. 26). He also believes that to teach is to worship. He writes:

> 'He who pursues learning in order to make money so as to attain social position or to reduce his taxes and evade his obligations towards the Sultan; he who studies for the sake of any other ambition save that of serving God exposes himself to dire consequences'.

(See: Quraishi, 1983, p. 4).

Quraishi asserts that correct knowledge leads the way '…to right conduct, which implies purging the heart of all worldly ambitions, building a lofty moral character, and the cultivation of virtue'. Abu Maezuq bin Shahid (d. 724 A.H.) advises his son: 'my son, seek the company of *ʻulamā* and *fuqahā*; gain knowledge from them; learn from them good manners'. Sufyan bin 'Uaina says 'weigh thy actions on the balance of the prophet's character; all that are like his actions are good, all unlike his are bad' (See Quraishi, 1983, p. 6). Right conduct, good morals, virtues, manners, actions and characters are all the responsibilities of humans assigned by God through the divine and these can be learned through the transmission of knowledge. The development of these skills involves the intellectual, physical, spiritual and moral aspects of the human being.

Ibn Miskawaih's theory of education, based on the Aristotelian theory of education, exemplifies the importance of intellectual, physical, spiritual and moral aspects of the human being. The goal of life is to combine the human will with the divine will and education should therefore fulfil the needs of both body and soul. The system of education should enable the people to accomplish their duties as entrusted by the state (Alavi, 1988, p. 34).

Alavi views that apart from accomplishing duties given by God, humans should also accomplish duties entrusted by the state. In my opinion, as one of the responsibilities given by Allah the Almighty is to be good with His other creations, such as the society or the state, humans should also accomplish responsibilities given by the states but through the direction of the divine (as long as the duties do not contradict the Holy *Qurān* and *Sunnah*).

Hatim-Al-Asamm stresses the moral value of knowledge as follows;

'…true knowledge helps the soul to make itself loose from its attachment to people, its devotion to the lusts and vanities of this world, its craving for power and glory, its exposedness to the temptation of envy and enmity, its unscrupulousness in the struggle for existence and its reliance on skills or wealth rather than on the Lord'.

(See: Quraishi, 1983, p. 4).

From the above discussion, we can summarise that knowledge in Islam act as a bridge for one to attain happiness in this world and the hereafter, and to become close to God. Knowledge related to both the spiritual and physical aspects of the human is important to acquire, and it should enlighten the heart towards good character between the human and His creation in this world. Humans should act as the instrument of the Divine and surrender to God's will. Thus, knowledge in Islam does not neglect the importance of social community and responsibility to the state. Knowledge is also able to increase the sincerity of worshipping Allah the Almighty, which results in a person becoming more pious towards Him. Looking at the importance of knowledge in Islam, Muslim scholars and educationists have set out the aims of the Islamic philosophy of education as the discussion shows.

2.5 AIMS OF EDUCATION IN ISLAM

According to Langgulung, Islam arrived to improve the condition of mankind towards human perfection; the development of a good man and the development of a good society and at the same time to complete the past messages of God revealed to His prophets and messengers (Langgulung, 2000, p. 67). The the Holy *Qurān* says in *sūrah Al-Mā'idah* verse 3 and *sūrah Āli-'Imrān* 110;

'This day I perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion'.

'You are the best of peoples, evolved for mankind enjoining what is right, forbidding what is wrong and believing in God'.

So Al-Ghazzali affirmed that the main aim of education should be to become closer to Allah the Almighty. Inculcation of good morals and eternal values is also important, so as to be intoned with the Infinite. In other words, the immediate aim of learning is the purification of the soul. It is also important to arouse moral consciousness among students, in order to train them on the proprieties of social life. It supposed to be in line with the purpose of creating human beings, and education should be a preparation for eternal life without neglecting the worldly side (Al-Ghazzali, n.d. p. 26).

We can see that Al-Ghazzali stressed the great importance of purifying humans spiritually through the cultivation of good morals and values. By this, one may develop a great communion with Allah the Almighty. Although spiritual aspects seem to be the priority, worldly life should not be neglected, since through a pure spirit humans will be able to accomplish their duty in this world so as to bring justice, balance and order to all God's

creation. Langgulung shares the same view as Al-Ghazzali, that apart from being a good man, education should also train a human to form a good society, and this is part of human duties in this world.

Other human duties in this world are also to act by the right way of thinking and living; as Abu Hanifa states, the aim of education is '…to teach a right way of thinking and living' (Cited in Quraishi, 1983, p. 1). It is the view that humans living in this world can be seen in two conditions, the human as an individual and humans as a collective society. An individual human should act the right way for the survival of himself/herself in this world, such as eating healthy food, wearing proper clothes, living in an appropriate shelter and acquiring knowledge for better living. Knowledge or education plays an important role in living in the current modern world. One who is able to pursue his education to a certain level will be able to provide himself with a proper life. Through education one will have a proper job, that enables him to built or rent a house for shelter, pay water and electricity, buy clothes, foods, drinks and other necessities. But in reality a human will not be able to stand alone as an individual. Humans need others to fulfil certain needs. For example in the process of education in schools, we need students, teachers, head teachers, curriculum designers, and support from the government. Therefore, humans should also obey the ways of living as a collective society. This is the duty of humans entrusted to them by God: to bring justice, peace, and the messages of God to society.

A human, either living as an individual or as part of a collective entity, should bring prosperities into this world; but this, according to Sahadat (1997), must be according to the measurement of God's revelation. Human have advanced knowledge in science and technology but the question is: do the potentials from a technological product get used for construction or destruction? Technology is not an end in itself, it ends with the human conscience. A human is an agent who makes decisions, either to aim technology towards

good or evil, construction or destruction. Here is where moral and spiritual values lead the human to the right way of making decisions under the guidance of the divine. The moral and spiritual elements should be taught in Muslim education. Islam does not accept the dichotomy of secular education. It focuses on developing an integrated human personality: spiritual, physical, intellectual, social and moral (Sahadat, 1997, pp. 19-22). Human personality in the Islamic concept, according to Raba (2001), is '…a balanced personality based on the basic beliefs about the purpose of human creation as well as the basic duties of Islam'. Faith is the basis of all Islamic duties. These are in forms of worship such as prayer, fasting, pilgrimage, including all Muslim actions that are based on good intentions. Therefore, these forms of worship should be taught to students. Man is created to accomplish certain duties in this world, to be rewarded or punished in the next world for what he or she has done. Man is "the overlord on earth, the *khalīfah* (vicegerent), the one who inherits the earth, to take care of it to use it for his benefit. He is a responsible creature. As stated in *sūrah* "*Al-Baqarah*" verse : 30:

'Just recall the time when your Lord said to the angels, "I am going to appoint a vicegerent on the Earth". They humbly inquired, "Will you put there one that will do evil and shed blood, when we have for so long sung Your praises and sanctified Your name?. He said: "I know what you do not know'.

A human is an honoured creature and unique among all God's creation. As stated in *sūrah Al-Isra'*, verse 70):

'We dignified the Children of Adam and transported them around on land and at sea. We have provided them with wholesome things and favoured them especially over many of those whom we have created'.

Everything in this universe is created for the benefit of mankind, and man is to perform His duty on earth and this is led by his intellect, with guidance from Allah through His prophets and Messengers. The uniqueness of human who has a good physical form and mind is that he or she has the abilities of thinking, comparing and creating emotional dimensions and is able to be a caring social being.

'He has created cattle, which provide you with clothing and food, and other benefits too. They look pleasant when you drive them to the pasture in the morning and bring them home in the evening. They carry your burdens to far – off lands, which you could not reach without painful toil. Indeed, your Lord is All-Compassionate and All-Merciful'.

This is where education plays its role, to educate people through knowledge to become responsible creatures, as God's servants and vicegerents on this earth. Ibn Sina sees the aims of education as using the benefit of knowledge to create a responsible person, without the dependency on others that may lead to being an immoral individual; as he states, the major aim of education is '…action and to get benefit of knowledge in earning one's livelihood' (See Rizavi, 1986, p. 103). The student should earn his living from his own effort and not from his parents, which may lead to deficient morality. Although he emphasizes earning one's own living, he does not neglect the importance of the potentialities of the soul (Rizavi, 1986, p. 103). Ibn

Sina points out the value of worldly responsibility for developing moral character, apart from the importance of exercising the spiritual entities. In my view, Ibn Sina's views on the aims of education are true, considering how humans are now living in the modern era, where almost everything is related to money.

Al-Zarnuji has the view that, although humans in the present day have to work to earn money for their living, the purpose of the work should be for the purpose of religion; as he states, the aim of education should be '…to seek the pleasure of God, to remove ignorance from oneself from other illiterate persons and to work for religion (din)'. He is of the view that any acquisition of knowledge whose only purpose is to seek high status, reputation, and popularity is undesirable. It should be purely spiritual, as this will maximise the benefits of learning. Ikhwan Al-Safa specifically viewed the aim of education to be the purification of the soul, as they have stated that the aim of education is '…to polish up gems of the soul' and to correct its habits in order to enable it to live in the life of hereafter. It is useless to have knowledge that cannot help the soul to acquire a better place in the life to come. Every soul has the potentiality of acquiring knowledge and it can actualise itself through education. This is in accordance with Ibn Jamaah's views in *Tadhkirat-us-Sāmi* that the aim of education should be moral and spiritual. Ikhwan Al-Safa further viewed education and training as two important elements in the progress of the child's development. They see them as two things that are different but complementary to each other. They believe that training starts earlier than education, immediately after birth through the physical senses. This phase is named the "Training Period" that takes four years of development before the child begins to achieve readiness in learning. They shared the same perspective with Aradshir Papkan (an Iranian King) who made it compulsory for children to learn the arts and crafts of their forefathers (Quraishi, 1983, p. 5).

Education should also be seen as for the benefit of social institutions thast develop according to the needs of the community. This is the view of Ibn Khaldun and he stated that one of the compulsory aims should be to attain spiritual excellence in this world for the benefit of mankind, so as to reach happiness in the eternal world (see Rizavi, 1986, p. ix). His view is in accordance with Ibn Miskawaih, that education should aim to '…produce good human beings from the social point of view and achieving eternal happiness and self realisation' (Alavi, 1988, p. 34).

Thus, the aims of education according to Ibn Khaldun are to:

(1) 'enable the pupil to plan for actions which may promote the interest of the society.

(2) try to go beyond sensory knowledge.

(3) develop good habits, for which religion is essential because it is the civilizer of morals and purifier of the soul as well as the promoter of a spirit of cooperation in society

(4) ensure means of livelihood'.

(See Rizavi, 1989, p. 105).

In 1977, 313 scholars gathered in Mecca at the First World Conference on Muslim Education. They reached the consensus view that:

'Education should aim at the balanced growth of the total personality of man through the training of Man's spirit, intellect, rational self, feelings and bodily senses. The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Quran and the Sunnah and be governed by the Islamic System of values

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willingly and joyfully so that he may proceed to the realization of his status as Khalifatullah to whom Allah has promised the authority of the universe'.

The above consensus made by the Muslim scholars stated that man's personality or entity naturally consists of spiritual, intellectual, rational self, feelings and bodily senses. Education, therefore, must ensure that these elements are trained, so as to have strong faith towards Allah the Almighty and a strong attachment to Islam. These will enable man to follow Islamic law and values and to fulfil their responsibilities as viceregents of this world. The training of human personally is also emphasised by Rizavi and Sarwar; according to Rizavi (1986), in general education should aim at imparting knowledge about the spiritual as well as the phenomenal world, and its final goal should be the optimum development of the personality of the recipient (Rizavi, 1989, p. viii). Specifically the Islamic aim of education is twofold: first the ultimate aim that is fixed and prescribed by the commandment of God, in achieving a state of righteousness and in acting according to the canon of Islamic justice; second, immediate aims which may be fixed or may be necessitated by the condition obtaining in a particular environment (Rizavi, 1989, p. 117); while Sarwar states that aims of Islamic education is to bring balance to the development of total human personality as well as to promote and motivate societies towards good deeds and prohibit them against evil. The acquisition of knowledge, skills and virtues is to achieve happiness both in this world and the hereafter (Sarwar, 1996, p. 10).

Khan more specifically sets the aims and objectives of Islamic Education as follows:

a) 'To provide the teachings of Holy Qurān as the first step of education

b) To provide experiences which are based on fundamentals of Islam as embodied in Holy Qurān and Sunnah, which cannot be changed

c) To provide experiences in the form of knowledge and skills with clear understanding in reference to the changes in society

d) To develop understanding that knowledge without a basis in faith and religion is incomplete education

e) To develop commitment towards the basic values which have been prescribed in religion and scripture

f) To develop the sense of accountability towards the Almighty creator so that man passes his life like a faithful servant

g) To encourage international brotherhood irrespective of differences in generations, occupations and social class amongst the person who are knit together by a common religion and faith

h) To foster great consciousness of the Divine Presence in the universe

i) To bring person nearer to an understand of God and of the relation in which person stands to his Creator

j) To develop piety and faith amongst the followers

k) To produce man who has faith as well as knowledge in spiritual development

l) To develop such qualities of a good man which are universally accepted by the societies which have faith and religion'.

(Khan, 1986, p. 38)

According to Khan, the aims and objectives of Islamic education differ from the aims and objectives of the modern system of education. It is undeniable that both of the systems want to produce good individuals but with the deficiency of moral values in the modern system it is argued that its target is unachievable (Khan, 1986, p. 39).

Although, there seem to be various aims of education stated by Muslim scholars and educationists, they are not many differences and the main aim that remains is for one to become closer to Allah the Almighty through the purification of the soul and development of good moral character, and to become a good individual, social being and citizen of the state. A well-rounded education should be implemented that emphasises all aspects of human potentialities: spirit, intellect, rational self, feelings and bodily senses. These highlight that education should focus on the development of not only spiritual but also physical aspects. Islamic education also aims towards the training of students as the vicegerent of God (*Khalīfatu Allāh)* in this world, as ways to attain happiness in this world and the hereafter.

Therefore, educational institutions which consider implementing the Islamic way of transmitting knowledge to the new generation are supposed to acknowledge the aims of education, in order to set a suitable curriculum through the implementation balance types of knowledge. Figure 2.1, in the next page, is a summary of the aims of education according to Muslim scholars. Following this is the discussion on the classification of knowledge as stated by Muslim scholars.
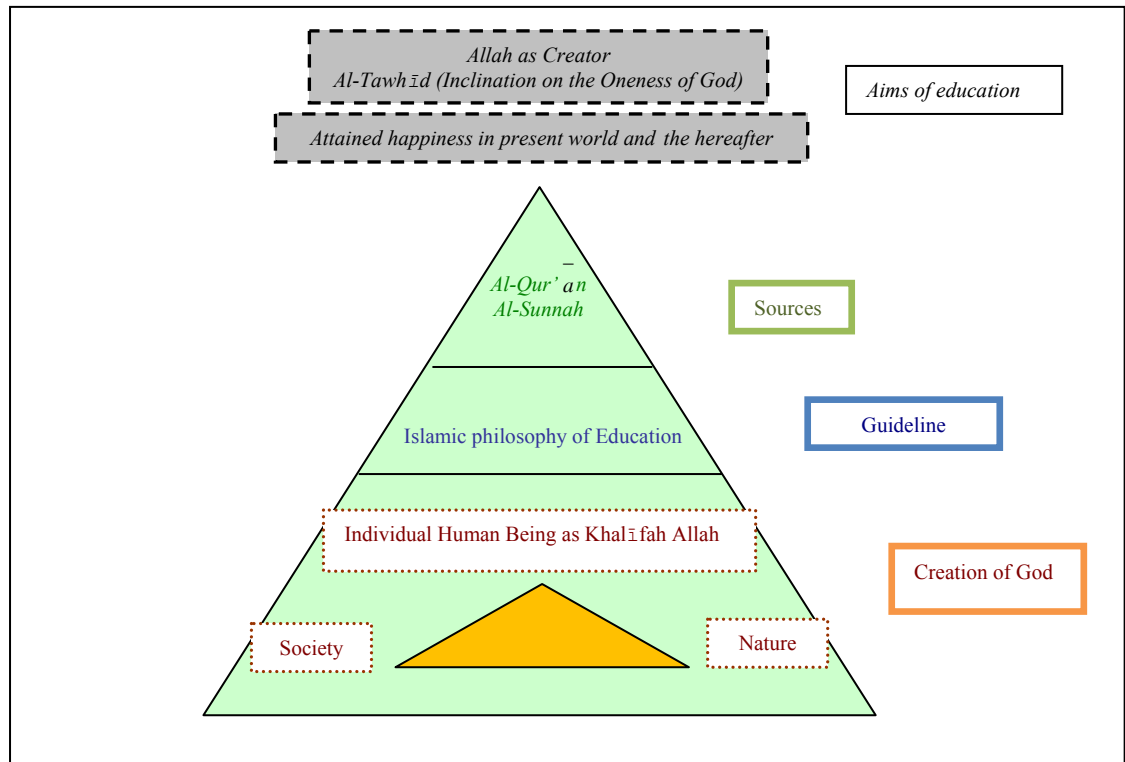
Figure 2.1. Aims of Education according to Muslim Scholars

2.6 CLASSIFICATION OF KNOWLEDGE IN ISLAM

In the Islamic view, all kinds of knowledge are important in achieving the aims of education. In the Islamic philosophy of education, specifically using the Islamic terminology as practiced in modern education, knowledge is separated, not simply into religious and non-religious; rather, in general, it is classed as *far   ain* or *far   kifayah*; that is, religious knowledge (*naqliyyah)* acquired through revelation *(wahy)* or rational knowledge (*'aqliyyah)* acquired through reason *('aql)*.

In *Al-iqti   ād fī Al-iqti   ād*, Al-Ghazzali classifies knowledge into two types; religious (*naqliyyah*) and intellectual (*'aqliyyah*). He categorised these two types of knowledge into three classes:

a)   knowledge attainable from rational/logic evidence but not stated in religious teaching

b) knowledge attainable from the teaching of religion without the help of rational evidence

c) knowledge attainable through both religion and rational evidence.

Zarkasyi, 1990

Thus Al-Ghazzali views both religion and human intellect as important sources of knowledge for humankind. Although his emphasis is more towards religion, he never neglects the importance of intellectual or rational knowledge. He compares 'the men learned in religious sciences to an army of soldiers fighting a holy war (sic) in the cause of religion, and the masters of the other sciences to the garrisons posted on the borders for the defence of realm' (Quraishi, 1983, p. 10).

He also has the view that religious subjects such as *tafsīr*, *adith*, *Fiqh* and *Al-Kalām* should be compulsory for students. He rejects the view that rational knowledge is incompatible with the non-rational. His emphasis on religious and moral education might give the perception that he was against intellectual sciences and philosophy, but this is mistaken. In fact, he recommended the study of these subjects and regretted that during his time subjects such as agriculture and medicine were ignored (Rizavi, 1986, p. ix).

Ibn Khaldun (Ibn Khaldun, 1986 p. 106), Shalaby (1954) (Rizavi, 1986, p. 67), and other scholars are in accordance with the two categories of knowledge identified in the Holy *Qurān* . There are many verses in the Holy *Qurān* that represent revelation as the source of knowledge (Rizavi, 1986, p. 67). As stated in *sūrah Al-Na l*, verse 89:

'and We have sent to you the book explaining, a guide, a mercy, and glad tidings to Muslims'.

Although its emphasis of learning is more towards revealed knowledge, the Holy *Qurān* does not neglect the importance of human reasoning, as a way of avoiding blind acceptance. Human beings are urged to use their resources to discover the truth, through deduction or induction (Rizavi, 1986, p. 67). This can be seen in *sūrah Al-Ankabūt*, verse 20:

'travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things'

Also we can see in *sūrah Fātir*, verse 27 & 28:

'See you not that Allah sends down rain from the sky? With it we then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue'.

'And so amongst men and beasts and cattle, are they various colours, those truly fear Allah, among His servants who have knowledge: for Allah is exalted in might, oft-forgiving'.

The above verses are evidences indicating that Islam does not only emphasise or limit the scope of learning or thinking solely to revealed knowledge. Humans are urged to critically explore and observe all typesof sciences that are related to His creation, such as humans, animals and the universe. Through exploration of knowledge, one may strengthen one's faith towards the existence of Allah the Almighty as the Creator and increase the feeling of piousness towards Him. These verses also show that human beings should use their intellectual tools through the exploring of the world and the universe, to avoid blindly

accepting certain matters or becoming orthodox followers (Al-Jambulati & Al-Tuwaanini, 1994, p. 56, 57).

Obligatory types of knowledge are also classified. Muslim scholars and educationists, such as Al-Ghazzali (Al-Ghazzali, pp.29, 31) and Syed Muhd Naquib Al-Attas categorise knowledge in this respect into *far̄ ʻain* and *far̄ kifāyah*. Further discussion on this classification of knowledge will be found in the next chapter.

Although such classification of knowledge exists, it does not mean these types of knowledge are working or operating in separate ways. Both support, interrelate and integrate with one another to develop responsible individuals and society, leading to progressive civilisation. Unfortunately, nowadays, education in Islamic countries practices a dualism following a basic principle that there are two types of knowledge and education: "religious knowledge and religious education" and "secular knowledge and secular education". On this basis, religious institution or religious education only teaches religious knowledge, such as how to perform formal religious worship and rituals, without stressing its relationships to society. Religious activities and intellectual discourse are conducted in limited religious institutions or places of worship. On the other hand, secular institutions or secular education emphasises or provides the learning of knowledge that is only related to the life and organisation of society, without relating it with religious values. This knowledge promises people a proper life, job and salary, resulting in the popularity of this second type of education. These patterns of education have developed a group of people who prefer to practice a secular life, in the view that religion is not important (El-Muhammady, 1991, p. 12). They are of the opinion that religion makes no contribution towards science and economic progress. As a result, secular political leaders may appear who manage their people without Islamic values and good moral character.

In the discussion that follows we will find that currently most countries practise a dualistic or secular system of education, so it is important for us to trace the history of the patterns of education practiced by the prophet Muhammad (ص) and his pious caliphs, and the subsequent patterns of education during the Umayyad period and the dynasty of the Abbasids. This exploration will disclose what patterns of education we should follow.

2.7 THE DEVELOPMENT OF EDUCATION AND LEARNING INSTITUTIONS IN ISLAM

In this section, the discussion on the development of learning institutions in Islam is focussed on three main periods in Islam: the period of the prophet Muhammad (ص) and his pious caliphs, the Umayyad period and the period of the Abbasids.

2.7.1 Education and Learning Institutions in the life of Prophet Muhammad (ص) and His Pious Caliphs (610 CE – 661 CE)

In the early time of the prophet, there was no organized system of education or formal learning institutions in Arabia. The learning process was delivered in non-formal approaches, such as Bedouin boys learning from their fathers how to nurture the camels, to administer the tents and to engage in raiding, while oasis boys learned how to master art and the culture of dates. As for women, they learned from their mothers what were culturally perceived as the tasks of women. Although, some progressive people were in existence, Christians and Jews, most Arabs were illiterate. This was due to the existence of many dialects and old scripts in literary works, which resulted in a lack of formal communication among Arabs (Dodge, 1962, p. 1). When Muhammad was called to prophet-hood in 610 CE, with the revelation of the Holy *Qurān* this marked the beginning of intellectual development in Islamic education (Zuhairini, Kasiram M., & Ghofir A. et al., 1992, p. 14). According to Dodge (1962), the

Holy *Qurān* was 'the foundation stone of Muslim education' (Dodge, 1962, p. 2). The verses of the Holy *Qurān* were compiled, preserving its original language, and as a result the Muslims learnt how to read and write the *Qur'ānic* language as a way to understand the Holy Scripture and the religion. The *Qur'ānic* language became the official language of Muslims and the Islamic sciences began to prosper (Dodge, 1962, p. 2).

At the beginning, the Prophet Muhammad (ص) taught the knowledge of Islam through meetings in the house of his companion named *Al-Arqam bin Al-Arqam* (Ishak, 1989, p. 46). He taught the *Qur'ānic* verses and guided them to the light of the Islamic way of life. The prophet listened to the companions' religious and domestic problems and solved them with divine knowledge (Alavi, 1988, p. 2). The prophet also used his own house in Mecca as a place for the Muslims to learn Islam. The teaching of Islam in Mecca focused on the instillation of the *tawhīdic* (Inclination on the Oneness of God) foundation in the heart of the Muslims and the *tawhīdic* practical character (Zuhairini, Kasiram M., & Ghofir A. et al., 1992, p. 23). For the first three years, the teaching of Islam was delivered in secret ways until the prophet received orders from Allah the Almighty to change the method of teaching and adopt an open approach:

'Therefore, expound openly what you are commended, and turn away from those who join false gods with Allah'.
Sūrah Al- ijr, verse 94.

Although, through open teaching, the Prophet encountered much more confrontation, he remained calm and patient, as he believed that Allah the Almighty would help and give him guidance to confront the problem. When the prophet moved to Medina, he continued to teach Islam in this way. When the Qubbah and Medina mosques were built, he delivered the

knowledge of Islam in these mosques. Therefore, mosques or places called (*masājid*) (Maqdisi, 1981, p. 12) were not only for worship but also acted as places of learning and teaching Islam (Ishak, 1989, pp. 46, 47). The teaching in Medina was in continuity with the teaching in Mecca and further thought towards the development of social and political education on the basis of *tawhid* (Zuhairini, Kasiram M., & Ghofir A. et al., 1992: 33). Therefore, the mosque was the first formal learning institution in Islam. The activity was conducted in study-circles (*alaqah*) with the teaching of a variety of Islamic knowledge (Maqdisi, 1981, pp. 10, 12). The prophet also appointed teachers for teaching reading and writing (Alavi: 1988, p. 2). This intellectual activity is termed *majlis* which, according to George Maqdisi (1981), originally meant 'the position assumed by the professor for teaching after first having performed the ritual prayer in the mosques' (Maqdisi, 1981, p. 10). In morphology, the term *majlis* is a noun of place (*ism makān*) meaning 'to sit' or 'to sit up straight' (Maqdisi, 1981, p. 11). Through active intellectual discourse the followers of Islam began to increase. Some of the newcomers were too poor to have their own houses. This led to the need to provide *uffah*, connected with the mosques in Medina. Omar states that Saleh Tug, in Early Educational Institutions in Islamic World, gives the literal meaning of *uffah* as *"a raised platform or bench"* (See Omar, 1993, p. 55). It is actually a form of room connected to the mosque where a more organised system of learning was conducted (Omar, 1993, p. 56). There were about nine mosques in the time of the prophet that provided the services of *uffah*. The *uffah* was considered as a regular residential school or elementary school for reading, writing, Muslim law, memorising and methods of reciting the Holy *Qurān* under the supervision of the prophet. Other subjects also included *adīth* elementary mathematics, rudiments of medicine, astronomy, genealogy and phonetics. After the death of the prophet, this practice was continued by his companions under the rule of the four *khulafā al-rāshidīn* (caliphs): Abū Bakri Al- iddiq, 'Umar Ibn Al-Kha āb, 'Uthmān bin 'Affān

and 'Alī bin Abī Ṭālib (11H - 40H). The caliphs sent teachers to teach the Holy *Qurān* and religious matters to various countries under Muslim rule (Alavi, 1988, p. 2). Caliph Abū Bakri Al-Ṣiddiq (11H/632CE – 13H/634 CE) was really interested in education and gave contribution in the development of education. He encouraged the Muslim to learn and appreciate the Holy *Qurān* He compiled and rewrote all Qur'ānic verses into one book (*maṣḥaf*). Although this was not done during the life of the Prophet Muhammad (ص), it was done with the agreement of other companions (*ijma'*) (Ishak, 1989, p. 42). This reflects that the Islamic education during this period certified the Holy *Qurān* as the core and essential knowledge of learning (Alavi, 1988: 2). Ishak (1989), noted that according to AhmadFu'ād Al-'Ahwanī (1967) in *Al-Tarbiyyah fī Al-Islām*, during the reign of 'Umar Al-Khaṭṭāb the whole of the Arabian Peninsular, Bilād Al-Furs (Persia), Shām (Historical Syria) and Egypt were under the rule of Islam. There was no single Islamic city in existence without mosques. They were places for prayer, religious worship, and centres for learning various fields of knowledge. Education during his reign did not only focus on the spiritual aspects but also include the physical such as swimming, horse riding and archery (see Ishak, 1989, p. 42).

From the above discussion, we can see that education during the period of the Prophet Muhammad (ص) was delivered in a comprehensive way, which included both revealed and acquired knowledge. The content of teaching started from the basics and proceeded to much more detailed and specific contents. The first stage of teaching focussed on the inculcation of the foundation and the *tawhīdic* practical character. It was followed by the teaching of reading, writing, *fiqh* (law), memorising and methods of reciting the Holy *Qurān*, *hadīth,* elementary mathematics, rudiments of medicine, astronomy, genealogy and phonetics. The subjects taught during the prophet's period show that there was no rejection

2.7.2 Education and Learning Institutions and Education During the Period of Umayyad (41A.H/661 CE - 132H/750 CE)

In the period of Umayyad, the mosques continued to be the main institutions of learning and sometimes provided higher learning in language and literature. During this period, the elementary system of education became more systematic and was divided into two streams: firstly, purely religious sciences, which taught courses in the Holy *Qurān*, and *adīth*. The second stream offered courses which emphasised Arabic language and poetry. At this time also the Muslims were active in translating Greek works on chemistry, medicine and astronomy into Arabic, with the encouragement and support of the Caliph Khālid bin Yazīd. Through this activity, education of the Muslims began to be influenced by foreign works. A variety of schools of thought also appeared, such as those of the Shī'ah and Khawārij, who had their own learning institutions (Alavi, 1988, pp. 2, 3). In the middle of the 8th century *kuttāb* were built attached to the mosques, which provided a more systematic elementary system of education for young children (Dodge, 1962, p. 3). The teachers worked voluntarily at the school without remuneration (Ishak, 1989, p. 59). The elementary classes were sometimes held in a shop or private house (Dodge, 1962, p. 3). Learning the Holy *Qurān* was the core of the curriculum; in the first stage, the children learn how to read and memorise the Holy Book verse by verse or chapter by chapter until they had completed the whole book. This usually took three to four years. By the age of ten a student became a *hāfiz*;

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those who had a sharp memory could finish much earlier, at the age of seven or nine (Quraishi, 1983, p. 14). As for reward, the children who completely memorised the whole of the Holy *Qurān* were paraded through the streets of the town (Dodge, 1962, p. 2). Intellectual activity also took place in the palaces of the caliphs. The Caliph Muʿāwiyah bin Abī Sufyān always invited scholars and intellectuals to his palace to discuss the history of the Arab people and race, the history of war, the administration and the system of rule of the kings of the Fars. Elementary education was also conducted in the palace. The curriculum was more or less the same for formal learning in the *kuttāb* (Zuhairini, Kasiram M., & Ghofir A. et al., 1992, p. 92). According to the *Ikwān* in *Rasā'il Ikwān Al-afā*, from the 4th to 15th centuries CE, there are several terms used in educational process of teaching and learning. The learners: *ifl* refers to infants and *abiy* to boys aged four to fifteen, and in rare situations, for a girl *bint*. The teacher was named *mu'allim* and the learning *maktab*. Teaching included reading, writing, reckoning, the Holy *Qurān*, stories of the past (*akbār*), poetry, grammar, and other subjects. Infants under age of four experienced their learning mainly through the senses (*awās*) and instincts (*gharīza*). *Ikwān* refers to this stage as "the completion of nurture and the gathering of strength'' under the guidance of parents. The first four years of the next stage is called *siniy al-tarbiyya*. Beginning at the age of fifteen, considered as youth (*shāb*) as a learner, the term applied to them was *tilmīdh* or *ālibu Al- 'ilm,* the teacher as *ustādh* and the process of learning as *majlis* and this was either conducted in mosques or elsewhere (Tibawi, 1976, p. 181).

During the reign of Caliph Al-Walīd bin Abd Al-Malik he took the initiative for the abolition of illiteracy by ensuring mosques and *kuttāb* were built as centres of learning in all states of Islam (Ishak 1989, p. 42). This period witnessed changes in the structure of the learning system; as the number of Muslims increased, the *Umayyad's* caliphs wanted to ensure that all of them were capable of reading and understanding the Holy *Qurān*, and

adīth, emphasising revealed knowledge as the core knowledge in the curriculum. Elementary education became more formal, with two stages or levels of learning. In the first stage pupils learnt the revealed knowledge the Holy *Qurān* and *adīth* followed by, in stage two, the learning of the Arabic language, poetry and other acquired knowledge such as chemistry, medicine and astronomy. The chemistry, medicine and astronomy were new types of knowledge learned among Muslims and the books used were translations of Greek works. This is evidence that Muslims during this period accepted and were open to all kinds of knowledge. They also explored and developed other kinds of knowledge, such are learning the history of the Arab people, race, war and also the administration and system of rule by the kings of the Fars. These kinds of new knowledge evolved from the needs of the developing society and the environment. Knowledge during this period accepted changes and development of sciences through the guidance of the Holy *Qurān* and *adīth*. Sections among Muslims also evolved, such as the *Sunni, Shī 'ah* and *Khawārij*, and each section had their own thoughts on religious matters. Although there were many kinds of knowledge, all were treated and learned equally without separation or exclusion. The only difference during this period was the formalisation of the structure of the elementary education system, with emphasis on the Holy *Qurān* and *adīth* as the core knowledge.

2.7.3. Education and Learning Institutions During the Period of Abbasid (132A.H – 655 A.H / 750 CE – 1258 CE)

The reign of Caliph Hārūn Al-Rāshīd and Al-Ma'mūn marked a greater richness of education, specifically in the translation of Greek, Persian and Indian works of science and philosophy. The Greek science and philosophy greatly influenced the Muslim scholars' religious thought, in that some of them interpreted the tenets of Islam in the light of Aristotelian philosophy and tried to integrate them both, which resulted in the emergence of

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some controversial philosophical doctrines, such as the Muʻtazilah. Abbasid Caliphs, particularly Al-Maʻmūn forced the Muslims to follow this doctrine as an obligation, which resulted in opposition from four great imām; Abū anīfah, Mālik, Al-Shāfi ʻī and A mad bin anbal. Although, education during the Al-Maʻmūn period was quite controversial, the Holy *Qurān* still remained as students' foundation of learning. Learning the Holy *Qurān* and rituals of prayers were made obligatory as knowledge, whilst others were optional. The imāms mentioned above were the founders of four well known schools of law: Imām Abū anīfah the founder of anīfite school died in Baghdad in 150H, Imām Mālik, the founder of Mālikī school, died in Madinah in 179H, Imām Shāfiʻī, the founder of the Shāfiʻīte school, died in Cairo in 204H; and the founder of the anbalite school, Imām A mad bin anbal, died in Baghdad 241H. The schools of law in this context are termed in Arabic *madhāhib* and the followers of these schools are described as *Sunnī* or orthodox. In this period there were also other schools of law: the *Shīʻah* and *Khawārij* had their own schools of law. There were theological disputes among these schools on certain doctrines, such as resurrection, reward and punishment in paradise or hell, whether paradise existed or would be created later, whether or not God would be seen in paradise. But their disputes were not on fundamental matters. Caliph Al-Maʼmun triumphed over the rationalism of Caliph Al-Mutawakkil, against the views of the Muʼtazilah and adopted the *Sunnī* as the official state of the law. As a result of the theological disputes, which controversially affected political and cultural conditions, at one point people thought that all questions on religious matters were already answered, and declared that the ijtihād, *"further endeavours for fresh solutions"* was closed. People began to follow the *madhhab* of well-known jurists. Apart from the development of theological knowledge, this period also prospered in the literary field in the eastern part of the Islamic empire. There were authors in the field of Islamic culture that

remain well-known until the present day, such as Al-Bukhari, Al-Samarqandi, Al-Shirazi, Al-Maturidi, and Al-Isfahani (Rauf, 1964, pp. 49-53).

In the 4th century A.H, 10th century CE, another type of institution named the *madrasah* was established. Some views such as those of Anees and Athār in *Educational Thought of Islam* suggest that it was first introduced by a powerful wazīr (prime minister) named Nizām Al-Mulk under the Saljuq Sultans, Alp Arslan and Malik Shah (456-485/1063-1092), however this is refuted in a paper by John Pedersen (1929), in Islamic Culture journal entitled *Madrasa* noting that *madrasah* already existed before the time of the Nizām Al-Mulk. Among these madrasah were *Sa'diyyah* founded by governor of Nasyabūr named amīr Nasr ibn Sebuktigin (389A.H/999 CE) and Madrasah Bayhaqiyyah, founded by a Nasyabūr teacher; Al-Bayhaqī (458 A.H/1066 CE). The madrasah provide a higher level of education in a continuation of learning in the *kuttāb* (See Omar, 1993, pp. 58, 64).

The term *madrasah* is the name of a place (*ism makān*) whereby according to George Maqdisi the main subject area of study is *fiqh*. The term *madrasah* taken from the root *drs* refers to a law lesson, *fiqh* (Maqdisi, 1961, Chapter VIII, p.11). This is refuted by Tibawi, who states that *madrasah* taught the full range of religious sciences except for *falsafah.* This is indicated through the writings of Nizamiyya teachers during the time which we can see specifically from the writings of the great Imam Al-Ghazzali in Ihyā Ulum Al-din, which stated the importance of learning all the religious sciences (Tibawi, 1976, pp. 215, 216). Apart from *madrasah*, there were several Sufi institutions, such as *khanqah, ribā , and zāwiyah*, that also played an important role in education. The teaching stressed the transmission of the divine law, emphasising the cultivation of the purity of the internal (soul) and spiritual life of a student (Omar, 1993, pp. 58, 64).

There were several *madrasah* in the eleventh century. In ḥanafī school of law the *madāris* was Al-Sarakhsi, the *Shāfiʿī* Tajiya *madrasah*, the ḥanbalī *madrasah*; Abu Saʿad Al-Mukharrimi and Ibn Al-Abradi. The teaching of law also took place in mosques and shrines *(mashhad)*. According to Dozy, a *mashhad* was a shrine where respected scholars were buried and some of the *mashhads* were connected to the building for the teaching of law. The *madrasah* was built and run on endowments (*waqf*). The purpose of endowments was to maintain the *madrasah* as long as possible, even though the founder had already passed away. Students who graduated from a *madrasah* were qualified to hold the post of *qādi,* to deliver legal decisions (*fatwā*) as *muftī*, or to hold a chair in on one of the *madāris* (Maqdisi, 1991, pp. 14-16).

Although during the Abbasid reign, educational institutions and knowledge were progressively developed, this period also marked the beginning of darkness and backwardness in Muslim education. According to M. M. Sharif in *Muslim Thought,* the Islamic civilisation and prosperity of education began to decline in the 8th century, due to several factors. Fazlur Rahman states in his book *Islam* that one of the reasons for the decline of Islamic thought was due to the closed gate of *ijtihād.* The Muslims tend to avoid what they considered as intellectual secularism and only focus on religious knowledge taught by the Sufis. Other reasons according to M.M. Sharif was the political greed of the caliphs and other rulers, which resulted to lessening of the striving towards educational development. *Fiqh* was practised based on *taqlīd* and the *Madrasah* began to change its curriculum towards sufism which emphasised the human relationship with God in the light of Sufi teaching. The students were only allowed to learn and give comments on previous scholars' literary works but not to argue on the works by discussion or by giving new insights into views or laws. As a result, the Muslims were backward in educational civilisation, and in contrast the Europeans began to prosper in intellectual activities. This situation continued until some

Muslim intellectuals openly raised the problem in 12 A.H/18 CE. It was promptly discussed by Muhammad Ibnu Abd Al-Wahab (1115-1206 A.H/1703-1792 CE) from the Arabian Peninsula and by Shah Waliyy Allāh (1113-1176 A.H/1702-1762 CE) in India. They called for a return to the original sources of the Holy *Qur'ān* and *Sunnah* and the elimination of heresy (*bid'ah*) and unguided mysticism from some misled groups of sufis. The calls for movement and change in Muslim education were continued to the end of 13A.H/19 CE by Jamaluddin Al-Afgani (1255 -1315 A.H/1839-1897CE), Muhammad Abduh (1261-1323 CE - 1845-1905 CE), Sayid Ahmad Khan (1232-1316 CE- 1817-1898 A.H) and others. According to Zuhairini, Kasiram & Ghofir (1992), with the awakening of Muslims to the backwardness of Muslim education, efforts had been made for changes that resulted in three main polar changes of education in Muslim countries. Some countries take the view that, in the present day, modern western education is considered to be the strongest source of the prosperity human life in this world, saying that they should follow whatever patterns, for schools of education or learning of subjects, are practiced in western progressive education. At the same time the traditional *madrasah* continues to be a place of learning of solely religious knowledge. This polarity of education was first implemented by Sultan Mahmud II (1807-1839), as he tried to develop modern Turkey, which marked the beginning of secular education in that country. Beside the existence of traditional *madrasah*, he established two general schools (Makteb-i Ma'arif) namely Makteb-i ulumi and Maktab-i Edibeye. The language of instruction in these schools was French. The subjects taught were Geography, History, Politics, and Arabic. He then established other types of school such as Military Schools, Technical Schools, Medical Schools and Surgical Schools. The Medical and Surgical Schools were later combined into one named *Dar-ul Ulum-u Hikemiyeve Makteb-I Tibbiye-I Sahane*. The second polar change in education is based on purely Islamic sources;

the Holy *Qur'ān* and *adith*, which contain both spiritual and intellectual aspects. This pole was founded by Muhammad bin Abdul Wahab and reorganised by Jamaluddin Al-Afgani and Muhammad Abduh at the end of 19th century, claiming that the gate of *ijtihād* must be re-opened to enable Muslim intellectuals to reach agreement upon new laws or interpretations on certain matters related to changes in current human social, economical and political conditions. Muhammad Abduh views that the Holy *Qur'ān* does not solely deal with human spiritual aspects, but is also involved in the intellectual or rational perspective. He refers to modern education as *sunnat Allāh* and says that the Islamic source is the revelation of Allah the Almighty. Both of these kinds of knowledge originate from Allah the Almighty. Modern education should not contradict revelation. He proposes that schools should provide different kinds of field or specialisation but that Islamic education should be included as part of the curriculum, such as the subjects of Islamic History and the History of Islamic Civilisation. Muhammad Abduh notices the existence of dualism in the Muslim educational system, which in his view is threatening because, as a result, there are two different kinds of Muslim in existence. One group masters religious knowledge but has no knowledge of modern education, whilst the other masters modern education but has a lack of religious education. Another polarity of education is based on nationalism. A majority of Muslim countries live side by side with people of different race and religion. Nationalist Muslims tried to harmonise both Islamic elements with certain related cultural inheritance, so as to create their own nationalist system of education. These three polarities of education, result from the Muslim striving towards the development of modern western education. As a consequence, there exists a dualism in the Muslim system of education. The traditional *madrasah* maintains its curriculum by focussing only on inherited religious knowledge, whilst modern education offers different kinds of knowledge and keeps on evolving along

with current changes in the intellectual sphere (Zuhairini, Kasiram M., & Ghofir A. et al., 1992, pp. 110, 117).

2.8 DUALIST SYSTEM OF EDUCATION

Due to the challenges of life in the current world, countries tend to compete with each other to attain a developed and progressive community. It is assumed that it is only through a modern system of education that people can intellectually and economically develop. As a result, the majority of traditional institutions in Muslim countries, such as *kuttāb and madrasah*, continue to be institutions that only teach Islamic knowledge or law, whilst secular institutions are more popular, providing modern education with no religious elements or values. The separation between these two patterns of education, referred to as the "dualist system of education" is the main problem faced by Muslim society. Rahman states that the 'duality of loyalty to religion and to worldly affairs' results in a "secularist" state of mind (Rahman, 1982, p. 47). Secularism destroys the purity and universality of all moral values and is wholly atheistic (Rahman, 1982, p. 15). Rahman considers that this duality has resulted in the decline and stagnation of Muslim intellectualism. He states that this situation started in the thirteenth/fourteen century when *madrasah* rejected "rational sciences" in its curriculum; one of the reasons being the opposition of important religious imams, such as Al-Ghazzali, to the learning of philosophy. Muslim society then wrongly perceived that any scientific knowledge or works should be avoided. Since then, original work on religion, such as theology and jurisprudence, have been replaced by commentaries and super commentaries. Muslims have adopted an orthodox way of learning, whereby students can only comment on the work of scholars' commentaries but not on the original text of the Holy *Qur'ān* (Rahman, 1982, p. 15).

According to Nasr, nowadays some of the Muslims in this world are trying to imitate or adopt the west's intellectual ideology or pattern of civilisation, as long as "Islamic" elements are attached to it. Nasr further points out that certain modern Muslims try to practice what they call "Rationalistic Islam" or "Islamic Rationalism", eliminating the orthodox way of learning practised since the 14th century by simply introducing the teaching of wisdom or philosophy. He further argues that Muslims should first understand what the meaning of rationalism in the west consists of. Historically, this ideology has evolved from the 17th century, when modern science was taught along with religion in churches. Traditional Christian teaching during the time affirmed that humans are bound with God through his will rather than their intelligence. This later resulted in the revolt against the teaching of religion that reached it peak in the 18th and 19th centuries CE. Rationalists believe that the ultimate reality of human is not the divine intellect or Pure Being. They try to create a boundary of human reason within which reality is the human ego itself. It is clear that this rationalist ideology is contradictory to the Islamic perspective on the role of reason in Islam. Nasr states that intelligence is a divine gift and that they should lead man to the affirmation of Al-Tawhid (doctrine of unity) and all the Islamic essentials. Islam affirms logic as the truth of the truth (*al-ḥaqq*), but its role must be as a ladder that leads man to the divine. Reason results from reflection of the intellect (*'aql)* and it should not be misled by passions and the *nafs*. Reason and intellect are both instruments for reaching the divine truth, but if humans use only pure reason it will act as a veil to the divine, because of its limitations in terms of the super rationality of the divine. We agree with the suggestion of Nasr that, in order to avoid dichotomy or dualism between faith and reason, it is not enough to harmonise between the Holy *Qur'ān* and science by quoting verses in the the Holy *Qur'ān* that refer to a particular scientific discovery or elements. The book of God has not provided detailed and up-to-date science knowledge, but certainly it has provided the philosophy of a metaphysical

world-view in its content and so humans should use their intellect based on the hierarchy of knowledge and the harmony between faith and reason.

Initiatives have been made to harmonise these two different systems of education, aiming at the revival of the pure Islamic system of education. Al-Ashraf (1985), suggests that Muslim scholars all over the world, as well as authorities, organisations and education centres in Muslim countries, who are interested in implementing an Islamic character of education should make plans or take actions in which the initial steps ought to be to 'integrate the dual system, firstly at primary level and to restructure the training of teachers' (Al-Ashraf, 1985, pp. 92, 93).

2.9 SUMMARY

From the discussion, it is highlighted that the Holy *Qur'ān* and *Sunnah* are the two main sources of the Islamic philosophy of education, which gives understanding on the nature of knowledge that is to be delivered generally to the society and specifically to students in institutions. In the Islamic perspective, both revealed and acquired knowledge are equally important for the development of a holistic, well-rounded person, who is not only physically but also spiritually trained to be a good individual in society. The ultimate aim of education should be to become closer to Allah the Almighty through the purification of the soul by cultivating good moral character and values. This will create a pious individual who fulfils his/her responsibility as the vicegerent of Allah the Almighty in this world. Balanced education should be implemented in the system of education. Apart from the verses in the Holy *Qur'ān* , the importance of balanced education can also be seen through the Islamic historical background of the development of education and institutions beginning from the period of the prophet Muhammad (ص) until the period of the Abbasids. The Islamic history shows that both revealed and acquired knowledge are intertwined or interrelated to each

Unfortunately, this pattern of education, which was practiced by the Prophet Muhammad (ص) and his Companions is no longer applied in most current Muslim countries. Nowadays, most countries practice the "Dualist System of Education" which is believed to have evolved or started in the later years of Abbasid period (8th A.H/13th CE). This system runs on the basis of the classification of knowledge into "religious knowledge" and "secular knowledge". These two types of knowledge are totally alien to each other, run in separate ways with their own separate systems of education. Religion is no longer treated as relevant to society and world affairs, it is solely focused on the purification of the soul, understanding the Holy *Qur'ān* and *Sunnah*, and concentrate only on the life of the hereafter, whilst the secular knowledge or system of education only concentrates on the world's knowledge without relating it with religious values. As a result, there are two types of schools or institutions now in existence; one school or institution only teach religious subjects such as the Holy *Qur'ān, adith, tawhīd, fiqh, u ūl Al-fiqh* etc and another school or institution only teaches secular subjects such as geography, medicine, mathematics, science etc. The second type of education is more popular in society because it promises or provides better job, salary and life to the graduated students, moreover nowadays money plays an important role in modern society. Most parents prefer to send their children to secular schools, which has resulted in the emergence of a new Muslim generation practicing secular way of life. Religion is only treated as daily common rituals, and does not have any relation to daily life or work. Thus, a dualistic style of life exists and it is the task of education to harmonise the worldly and religious matters towards a perfect Muslim identity.

This chapter has highlighted the importance of the Islamic philosophy of education, which acts as a systematic guide for Muslim educators or curriculum designers who prefer to practice the Islamic way in the process of setting their educational system of education. In the next chapter we will explore the view and plan of Syed Muhammad Naquib Al-Attas for the integration of both revealed and acquired knowledge in primary school through the implementation of a model suggested by him. It is hoped that his ideas will contribute towards the improvement of education in Brunei Darussalam.

CHAPTER THREE

AL-ATTAS' PHILOSOPHY OF EDUCATION

3.1 INTRODUCTION

In order to study Al-Attas' philosophy of education, it is important always to understand his biographical background and metaphysical worldview that are perhaps reflected in his model of thought in education. However, the more important aspects relative to the study, such as his views on the nature of knowledge and its role in education, the definition and aims of education and finally the Islamic vision of Reality in relation to the system of education are discussed specifically in this chapter.

3.2   A BRIEF BIOGRAPHICAL BACKGROUND OF AL-ATTAS

Syed Muhammad Naquib bin Ali bin Abdullah bin Muhsin Al-Attas is a prominent contemporary Muslim thinker, born on September 5th, 1931, in Bogor, Java. He was born into a family with a history of renowned ancestors and scholars. He received a thorough education in Islamic sciences, Malay language, literature and culture. His formal primary education began at age 5 in Ngee Heng Johor Primary School, Malaysia, but during the Japanese occupation of Malaysia he went to school in Java, in Madrasah Al-'Urwatu'l-Wuthqā, studying in Arabic. After World War II, he returned to Johor in 1946 to complete his secondary education, first at Bukit Zahrah School, and than at the English College (1946-1951). He was exposed to Malay literature, history, religion, and western classics in English. He lived in a cultured social atmosphere, which moulded him into an aesthetic, sensitive person. Having these characteristics, Al-Attas was known for his unique exquisite style and precise vocabulary in his Malay writings and language. After he finished secondary school in 1951, he entered the Malay Regiment as cadet officer no. 6675. There, he was selected to

follow a military education at Eaton Hall in Chester, and later he studied at the Royal Military Academy, Sandhurst, England (1952-1955). This gave him insights into the spirit and style of British society. During this time, he was drawn to the metaphysical works of Jāmī, a Muslim Sufi, which he found in the library of the Academy; it is significant to note that, while at Sandhurst, one of his main interests was studying the metaphysics of the Sufis. He travelled extensively to many parts of Europe, especially Spain, and to North Africa, where the Islamic heritage left a profound influence on him. Al-Attas later felt the need to further his study, and voluntarily resigned his commission to serve in the Royal Malay Regiment, in order to pursue his study at the University of Malaya in Singapore (1957-1959). While studying at the University of Malaya, he wrote literary works on *Rangkaian Ruba'iyat* (*Ruba'iyat* Version) and *Some Aspects of Sūfīsm as Understood and Practised among the Malays*. He was awarded the Canada Council Fellowship for three years of study at the Institute of Islamic Studies at McGill University in Montreal. He received the MA degree with distinction in Islamic philosophy in 1962, with his thesis *Rānīrī and the Wujūdiyyah of 17th Century Acheh*. Al-Attas then went for his doctoral study to the University of London in the School of Oriental and African Studies, where he worked with Professor A. J. Arberry of Cambridge and Dr. Martin Lings. His doctoral thesis (1965) was a two-volume work on the mysticism of Hamzah Fansūrī. In 1965, Al-Attas returned to Malaysia and became the

Head of the Division of Literature in the Department of Malay Studies at the University of Malaya, Kuala Lumpur. He was Dean of the Faculty of Arts from 1968 to 1970. Then he moved to the new National University of Malaysia, as Head of the Department of Malay Language and Literature and became the Dean of the Faculty of Arts. He strongly advocated the use of Malay as the language of instruction at the university level and proposed an integrated method of studying Malay language, literature and culture, so that the role and influence of Islam and its relationship with other languages and cultures would be studied

with clarity. To carry out his vision, in 1973, he opened the Institute of Malay Language, Literature, and Culture at the National University of Malaysia and became the director of the institute.

Perhaps because of his historical background, he is currently known as a man of integrated, multifaceted and creative thought. His goal in the philosophy and methodology of education is to Islamize the mind, body and soul and promote its effects on the personal and collective life of Muslims as well as others, including the spiritual and physical non-human environment. He is the author of 26 books and monographs written in English and Malay, many of which have been translated into Arabic, Persian, Turkish, Urdu, Malayalam, Indonesian, French, German, Russian, Bosnian, Japanese, Hindi, Korean and Albanian. Also he has published more than 400 articles. His works consist of various aspects of Islamic thought and civilization, particularly on Sufism, cosmology, metaphysics, philosophy and Malay language and literature.

In 1987, the International Institute of Islamic Thought and Civilization (ISTAC) was established in Kuala-Lumpur with Al-Attas as its founder and director. The institute strives to bring an integrated Islamization into the consciousness of its students and faculty. The design of ISTAC, planned by Al-Attas, has incorporated Islamic artistic and architectural principles throughout the campus and grounds. In 1993, Dato' Seri Anwar Ibrahim (former Deputy Prime Minister of Malaysia) the chairman of ISTAC and the president of the International Islamic University Malaysia, appointed Al-Attas as the first holder of the Abu Hamid Al-Ghazali Chair of Islamic Thought of ISTAC. The appointment is in recognition of his extensive contributions towards contemporary Islamic thought (Wan Daud, 1998, pp. 1-7 & http://www.cis-ca.org/voices/a/attas.htm). Nowadays, Al-Attas is no longer working at

ISTAC. The institute is now under the division of the International Islamic University of Malaysia. The list of books and monographs of Al-Attas can be seen in appendix 3.

Below are discussions on Al-Attas' philosophy of education which is based upon the Islamic teaching. Several importants elements are discussed which reflect an over view of his thought in education, based from the four books states in the literature of review of this thesis.

3.3 METAPHYSICAL WORLDVIEW

According to Al-Attas, in the Islamic metaphysical worldview, God is Absolute Existence; therefore Al-Attas' view of this belief carries profound implications for the concept, the contents and the methods of Islamic Education. The knowledge of the reality of God should be the centre or core of Islamic education. There is also the notion of the existence of others; therefore the questions of man and his psychology, human freedom and destiny and the universe should be a further significant foundation of our educational system. In order for us to understand Al-Attas' philosophy of education, it is important to look first at his view of these three aspects: man and his psychology, human freedom and destiny, and the universe, before we discuss further the nature of knowledge and his recommendations and suggestion on how the educational system should be designed in general.

3.3.1 Man and His Psychology

Man, as a human being, is endowed with a dual nature comprised of body (*badan*) and soul (*nafs*). In other words, he is neither completely body nor completely soul but a composite of both, so that at one and the same time he is a physical being and a spirit. There is a third entity which is his very 'self' (*nafs*). Self plays an important role in man because it

is intimately connected to body and soul; it is described as the animal self (*Al-nafs Al-hayawāniyyah*) if it is intimately connected to the body and as the rational self (*Al-nafs Al-nātiqah*) if it is intimately connected to the soul. Man's destiny in the hereafter depends upon which one of the two aspects has been given priority by his self. His existence as a creature has the notion of profound indebtedness to the creator (God). This is one of the fundamental elements of religious understanding and life in Islam. Human being cannot simply do whatever he wishes to do. He is given knowledge (*Al-'ilm*), the cause of actions and the attribution of realistic things and reasonable matters. He is also given knowledge of God (*ma'rifat Allāh*), but he is given only a little knowledge of the essence or inmost ground of certain objects such as the spirit (*Al-rūh*). By nature he is forgetful and this causes him to be disobedient and therefore inclines him towards injustice (*zulm*) and ignorance (*jahl*). Al-Attas points out that the starting point in the Islamic concepts of religion refer back to the time of the Pre-Separation in the Interior Condition of God's Consciousness. His interpretation draws from this *surah Al-A'rāf, verse 172*:

> 'When thy Lord drew forth the Children of Adam-from their loins-their descendant and made them testify concerning themselves (saying): "Am I not your Lord?" – they said: "Yea! We do testify!'.

The above verse also derives the origin of two other human key matters: language and brotherhood. In the Time of Pre-Separation, God announced to the angels that human being is going to be servant and vicegerent (*khalīfah*) on earth, entrusted with responsibilities to look after himself by way of doing justice and avoiding injustice. He epitomizes the microcosmic (*'alām saghīr*) aspects of the larger macrocosmic (*'ālam kabīr*) universe. Man's worldly life should fulfil the ultimate aim of religion (*dīn*), as to the Lord, or return to that

primordial state, or state of pre-separation, which involves the realization of his identity and spiritual destiny through true and right conduct. Understanding God's revelation in the Holy Qur'ān and His signs and symbols in the phenomenal world plays an important role in the attainment of this knowledge and actualization of right conduct. In other words, the various channels of knowledge and their proper implementation should follow the ethical principal of wisdom, temperance, courage and justice. Happiness (*sa'ādah*) in this world and the hereafter can be attained by developing and sustaining good character, based on true knowledge and the guidance of true religion(Wan Daud, 1998, pp. 49-55).

Malik B. Badri in his book entitled *The Dilemma of Muslim Psychologists* expresses his disappointments of some Muslims who follow blind acceptance with the western psychology theories which conceptualized humam being as a 'materialistic animal' or 'psychology without a soul' (Badri, 1979 p. 5). He call upon the Muslim Psychologists to have their own Islamic ideology. This does not mean that the Muslims should throw away all the western theories, it means that any secular elements should be avoided (Badri, 1979 p. 72)

Islam motivates human being towards the spiritual happiness that is integrated with the ultimate Truth, faith (*īmān)* and ethical-moral conduct. Happiness in Islam should lead to a higher end; love of God (*mahabbah*). This is the everlasting happiness in the hereafter, which is the vision of God (*ru'yatu'l-Lāh*). Therefore the rational soul plays an important role in governing its animal aspects with respect to his mission in this world.

Islam regards human being as being both the subject and object of knowledge. In relation to this, he should know his physical and spiritual abilities, his limitations as well as matters that may enhance or affect his development. Here is where education plays its part: to train his physical being and to discipline his spiritual faculties. The weakness of modern secular science is due to its restricted areas, which only focus on psychology, biology and

anthropology. Islam emphasises hunan being's spiritual reality, but this does not mean that his body is not important. The body and its sound faculties have the ability to acquire and verify empirical knowledge and experience. Human being has various intellectual, spiritual, as well as ethical, abilities; so human being also has absolute freedom. It is important to be aware that the highest moral value is not to struggle for equality as absolute freedom but to attain "justice" and this can be achieved through knowledge and wisdom. Naturally, human being is inclined to be just or unjust; neither plays the whole part in this relation; it begins and ends with self. Therefore justice and injustice have both exerted a powerful influence on the purpose, content and methods of education (Wan Daud, 1998, pp. 49-55).

3.3.2   Human Freedom and Destiny

According to Al-Attas, human freedom was exercised during the era of fixed essences. During this time humans had primordial potentialities (*istiʿdādāt aṣliyyāt*) in which the inner possibilities and destiny of each reality are determined. This refers to the earlier verse of the covenant that he has mentioned; this verse stated that mankind collectively affirmed the lordship of God and their collective answer "Yea! We do testify!" (*Balā Shahidnā*) refers to the precondition that each one of us already had known and agreed to all the implications of the affirmation. He further refers to another verse of *al − Aḥzāb* (33): 72-73 regarding the Trust that was refused by other creatures. These show that human being has freedom of choice and at the same time human being is also cautious with the consequences of that choice.

Regarding human destiny, Al-Attas agrees with Ḥamzah Fanṣṣūrī's view that in conformity to justice, human being's evil soul will return to hell and human being's good soul to heaven, return to the original place, and shows that God's will is not unrestricted

blind desire. He acts in cooperation (*muwāfaqah*) with primordial Potentialities in His knowledge. Nevertheless this cooperation does not mean that His will and power is meaningless. According to Al-Ghazzali, human soul has different status; the first type of soul is bright with a lighted lamp which is the soul of a believer. The second type of soul is black own by an unbeliever, the third type confined within cover that is the soul of a hypocrite and the last type of soul mixed with faith and hypocracy (Al-Ghazzali, vol III & IV, n.d. p.12).

Although the destiny of each human being has already been determined, this does not mean that education is meaningless. This is because in nature the potential of the human being must be brought forward through an effective and creative educational process. Through an effective and creative education, individual capacity or incapacity can be corrected and perfected. The concept of predetermined destiny (*taqdīr*) does not reject the need for education. The individual does not know his destiny until he meets his Lord. Education can improve one's present spiritual, ethical and material condition in life. In order to achieve true religious life the human being must return to the original nature (*fitrah*), as willing and knowing submission to God is the true freedom. In the view of Al-Attas, the proper term for (*ikhtiār*) comes from the word (*khayr*) "the choice for the better"; it is an exercise of freedom, which presupposes the knowledge of good and evil. A choice for the worse is based on ignorance and generated by the blameworthy aspects of the animal soul. Although human being is given the capacity to obey or to disobey, human being cannot ever overcome God's will (*mashīah*). Human being's true freedom can be attained through spiritual illumination or gnosis (*ma'rifah*) but he is still bound as a slave to God (*'ubūdiyyah*) (Wan Daud, 1998, pp. 55- 59).

3.3.3   The Universe

According to Al-Attas, the human condition is considered to be part of the phenomenal world. Beside the universe represented by the Holy *Qu'rān*, the world of nature is also considered as another element of divine revelation. In reality, the difference between the universe of the *Qur'ān* and the phenomenal world is that the *Qur'ān* is a great creation, an open book of nature. It presents itself in forms of multiplicity and diversity; playing its symbolic existence role by virtue of being constantly articulated by the creative word of God. The realities of the phenomenal world on the other hand are "modes and aspects of a single dynamic all-encompassing Reality." The processes of the phenomenal world or the laws of Nature are nothing but God's "customary way of acting" (*sunnat Allāh*). The phenomenal world often becomes a veil (*ijāb*) that covers its underlying unity, purpose and meaning. Human beings should be aware that the world is capable of distracting a human being from his true destiny because of its multiplicity, which opens up infinite possibilities. Moral conduct (*adab*) is a very fundamental concept in Al-Attas's philosophy. It refers to proper intellectual, ethical and spiritual discipline. Adab can guide human being towards his true destiny and is capable of dealing with all the distractions. This should involve the union between the knower and the meaning of things; however there are certain exceptional individuals who are able to reach the unity of existence through the medium of spiritual unveiling (*kashf*). They posses the right *adab* and at the same time they undergo a spiritual transformation that enables them to transcend the world of multiplicity (*shuhūd*) or taste (*dhawq*). At this level, they experience the union between the knower and the meaning of things. In this context, Al-Attas explains that this union does not mean that a human being who possesses it is God, or that God is in Him, but it occurs by Truth (*al- aqq*), which is an aspect of Himself as He manifests himself in the form of His name and Attributes. The real purpose of studying the phenomenal world is to achieve higher spiritual ends. Undirected

study might lead students to the wrong path where humans might think human being is God. Modern sciences are captivated by the phenomenal world as the object of study. There are signs that can be understood by those who are equipped with proper knowledge, wisdom and spiritual discernment. Al-Attas considers science as a kind of *ta'wīl* or allegorical interpretation of the empirical things that constitute the world and knowledge. Both are positively upheld by Islam and human being should be aware that the purpose of human life in this world is to actualize one's potentiality as God's servant and vicegerent. According to Al-Attas, secularism does not necessarily reject religion, but refers to the removal of spiritual content and meaning from nature, ethics, politics and religion (Wan Daud, 1998, pp. 59-67).

3.4 THE NATURE OF KNOWLEDGE AND ITS ROLE IN EDUCATION

In early 1973, there was much discussion about the issue of the downfall and the regrettable conditions of Muslim society. Al-Attas had observed this and wrote in "*Risalah Untuk Kaum Muslimin (Message to the Muslim)*" that many leaders tended to identify external sources originating from western culture and civilisation as the main causes of the situation. In Al-Attas' opinion, this is only partly true. In fact it is the internal sources that are the core problem in the Muslim dilemma; confusion and errors in knowledge lead to the problem of loss of *adab* (discipline). Loss of *adab* implies loss of justice, which in turns betrays confusion in knowledge. In respect to society and the community, confusion in knowledge of Islam and the Islamic worldview creates a condition of injustice. Al-Attas suggests that the first step should be to emphasize the right conception of knowledge, starting at the university level, then systematically moving down to the secondary and primary levels of education. It is also important to carry out research on the Islamic conception of knowledge by establishing an Islamic University, so that the concept of knowledge could be

shared. In Al-Attas' view the character of knowledge is not truly neutral; according to him different persons, cultures, religions and civilizations all have their own conceptions of knowledge; indeed it is also infused with the worldview. Al-Attas stresses that leaders' confusion and error about knowledge is the primary cause of corrupt leadership at all levels and has led to the emergence of an endless vicious cycle of confusion. He accuses leaders of being influenced by secular western ideas and values, which they introduced to revitalize the community. This was employing the wrong means, trying to westernize Islam through the system of education. This state of endless confusion of societal leadership of all levels is termed by Al-Attas the loss of *adab* (Al-Attas, 1979, pp. 1, 2 & Wan Daud, 1998, pp. 71-73). This can be described as follows:

1. 'Confusion and error in knowledge; creating the condition for –
2. loss of *adab* within the community. The conditions arising out (1) and (2) lead to –
3. the rise of leaders who are not qualified for valid leadership of the Muslim community, who do not possess the high moral, intellectual and spiritual standards required for moral, intellectual and spiritual standards required for Islamic leadership, who perpetuate the condition in (1) above and ensure the continued control of the affairs of the community by the leaders like them who dominate all fields'.
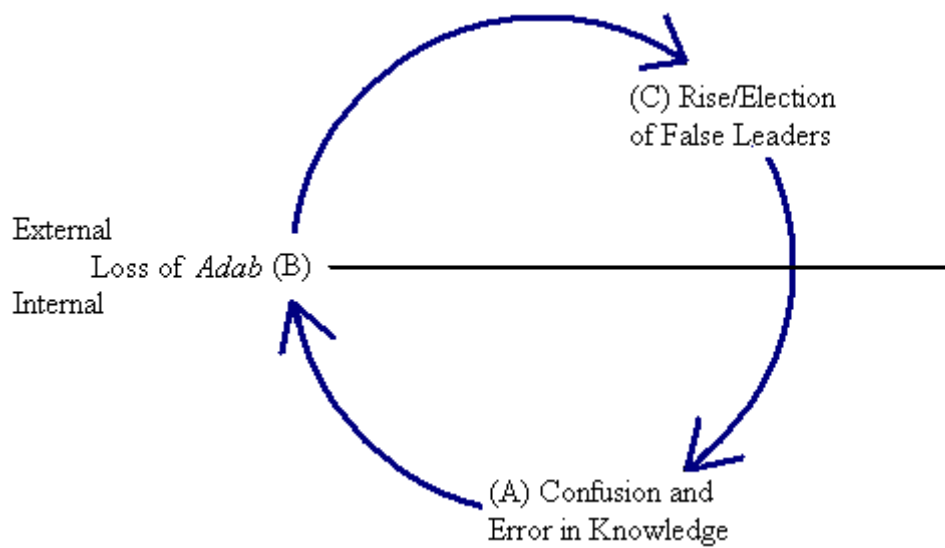
Figure 3.1
(Adapted From Wan Daud, 1998, p. 74)

As he explains in *Risalah* 'the confusion and error in knowledge is the primary cause of the vicious circle' represented in Figure [3.]1 but the first step that must be taken is not at level A. The vicious circle can only be effectively cut and the proper development of the Muslim Community be achieved if effective and sustained efforts to solve the problems at point B, are carried out. This is because knowledge cannot be taught and inculcated in the soul of an individual unless humsan being as a future seeker and bearer of knowledge first fulfils the requirements of *"adab"* (Wan Daud, 1998, pp. 74, 75).

Al-Attas views knowledge as neutral, so defining knowledge is not necessarily a requirement. The concept of knowledge naturally intercepts with human being's knowledge of knowledge. All knowledge comes from God but it is acceptable to classify knowledge generally into its essential elements so that the classification is useful to human being. Humans are composites of dual nature: body and soul, and so knowledge can be classified into two kinds. The first knowledge is food and life for the soul and the second is the provision that human being might equip himself with, for his pursuit of pragmatic ends in the

world. The first knowledge is the knowledge of prerequisites (*farḍ 'ain*). It can be acquired through the direct revelation of God as guidance and it is knowledge of objective truth and a prerequisite for all Muslims. It uncovers the true relationship between human being's self and his Lord as well as revealing the mystery of Being and Existence. It refers to the Holy *Qu'rān*, the complete and final book of God revealed to some human beings through the Prophet Muhammad (ﷺ), as well as the *sharī'ah* as it refers to God's law embodied in the Holy *Qur'ān* and manisfested in the word (*qawl*), model action (*fi'l*) and tacit confirmation (*taqrīr*) in the *Sunnah*. The prophet's life is the most excellent and perfect interpretation of the Holy *Qur'ān*. Although the Holy *Qur'ān* is the last word from God, He may continuously communicate to chosen human beings in relation to their various degrees of virtue (*iḥsān*).

Ihsan can be achieved when human worship and devotion towards God (*'ibādah*) has become identified with *ma'rifah*. Communication arises through spiritual knowledge (*'ilm Al-ladunī*) and wisdom (*ḥikmah*). This knowledge is associated with his self or soul, and such knowledge (*ma'rīfah*), when involved with the emulation of the *syarī'ah*, becomes the highest knowledge as it gives insight into knowledge of God. The process of receiving it involves direct insight or spiritual savouring (*dhawq*) and unveiling to his spiritual vision (*kashf*). Thus the knowledge of (*Islam-īmān-iḥsān*) is essential for every Muslim. It is a prerequisite to understanding their principles (*arkān*), their meaning and purpose and implementation in everyday life and practice; Muslims should also understand the basic essentials of Islam and the Unity of God, His essence and attributes (*tawḥīd*). The second type of knowledge is the knowledge of sciences (*farḍ kifāyah*). It is acquired through speculation and rational effort of enquiry based on a person's experience of the sensible and intelligible. When he understands this knowledge he may use it in life; it is obligatory for

3.5   DEFINITION AND AIMS OF EDUCATION

The definition and aims of education are constrained by the exposition of the concept "*adab*". Literally "*adab*" means invitation to a banquet. In a banquet, both the host and those invited are people of honour and prestige. Fine food is provided and everybody is well behaved, with good manners. Analogically we can say that *adab* means "to discipline the mind and soul; it is to perform the correct as against the erroneous action, of right as against wrong; it's preserving from disgrace" and knowledge can be analogically seen as the food and life of the soul. This analogy is expressed in a *ḥadīth,* narrated by Ibn Masʿūd, may God be well pleased with him! The *Lisān Al-ʿ Arab* says that *ma'dabat* means *mad'at.* This mean that we are required to acquire real knowledge from the Holy Qu'rān and this is an invitation by God to a spiritual banquet on earth. Therefore real knowledge is ultimately the "tasting of its true flavour" in reference to the first kind of knowledge (Al-Attas, 1979, pp. 35-37 & Wan Daud, 1998, pp. 135-142). *Adab* is "the spectacle (*mashhad*) of justice as it is reflected by wisdom; and it is the acknowledgement of the various hierarchies (*marātib*) in the order of being and existence and knowledge, and concomitant action in accord with the acknowledgement and recognition. Therefore, education is the instilling and inculcation of *adab* in human being-it is *ta'dīb (Education)*" (Al-Attas, 1979, p. 36). Education is what the Prophet (ص) meant by *adab* when he said:

'My Lord, educated (addaba) me and made my education (ta'dībī) most excellent'

In relevance to the above ḥadīth, Al-Attas' view is that education should therefore produce a "good human being" (Al-Attas, 1979, p. 1).

3.6 ISLAMIC VISION OF REALITY IN RELATION TO THE SYSTEM OF EDUCATION

Discussing the metaphysical worldview, the nature of knowledge and the definition and aims of education, Al-Attas stresses that the system of education should therefore be rooted in an Islamic philosophical basis. The educational system should project the Islamic vision of One Reality and confirms the affirmation of the same Truth. The affirmation of Being, the Holy Qu'rān, the source of Islam and projector of the Islamic worldview and the vision of the One Reality and Truth, symbolizes the finality and perfection of 'Being'. In the same way, the Islamic Vision of Reality is centred on Being. It is therefore practical to order knowledge hierarchically in terms of its relevance to the Islamic view on Being. The position of Being, from the highest to the lowest is in accordance with his true communion with God, as well as his relationship with human being and the universe. The Islamic vision of Reality does not accept dualism in Being. Both human entities: body and soul, play their essential role in education. Each is interrelated to the other. One is dependent while the other is independent of it; the one is absolute and the other is relative; the one is real and the other is the manifestation of that reality (Al-Attas, 1979, p. 35).

3.6.1   Islamic Model of Order and Discipline in Education

Islam is the model of divine cosmic order and discipline. Naturally, human being has dual entities in the state of both permanence and change. Therefore human being himself has order and discipline too, regardless of his position in Islam. The rational soul in him is a place of conceiving knowledge, for the first knowledge is a prerequisite, as a food and life to

his soul. The second knowledge is also important because his physical being constitutes change. Therefore knowledge should cover the totality of human life as a guidance to human being's salvation. It should encompass all aspects: spiritual, intellectual, religious, cultural, individual and social, in order to provide universal knowledge. Perhaps the Islamic *kulliyyah* reflects the idea of universality. Due to the limited information regarding the system of order and discipline of Islamic institutions, Al-Attas tried tracing evidence through history on the influences of Islamic civilization specifically on institutions in western cultures. In reality, the general character and structure of current western universities reflects significant traces of the original Islamic *kulliyyah*. The word 'faculty' which refers to "a power inherent in the body of an organ" in his view originated from the Islamic concept. Unfortunately the later western university no longer reflects the universal human being (*Al-insān Al-kāmīl*). It does not have permanent principles for accomplishing its final purpose. Each modern university has its own endless pursuits, exercising its own "free will' and inclined to be "becoming" not "being". Its purpose is secularly based and, as a result, it shapes a secular state and society. It is in a state of cruelty (*z̩ulm)*, while being legitimized by the scientific tools of enquiry. The

Holy Qu'rān considered it as blameworthy to have knowledge with conjecture (*shakk)* and guess (*z̩ann*), disputation and contention (*mirā'*, i.e. *jadal*) as inclinations of the mind or animal soul (*hawā*). The Islamic university should provide universal knowledge in reflection to the universal human being. It should be visualized through the relationship of God, human being, universe and knowledge (Al-Attas, 1979, pp. 37-40). This can be seen in the figure on the following page:

Fig 3.2: General Schema of Knowledge and its
Classification and system of order and Discipline

GOD
Knowledge
Al-'ilm

God's knowledge is not the subject of   this
paper. What is outlined herein is only God's
Knowledge as revealed and given to human
being

The Holy Qur'ān

The *Sunnah*

The wisdom and spiritual
knowledge *(h ikmah)- 'ilm*

Al- ladunī –ma'rifah)

Knowledge of Sciences
The natural, Physical,
Applied, Human
Sciences, etc., and
Aesthetics. Acquisition is
abligatory to some

(far d kif ayah)

The Revealed Law
(syarī'ah)

Knowledge of Prerequisites
to I: The Holy Qur'ān-
Exegesis, Commentary-
taw h īd, Principles of *Islam-*

īm an-i h s an, Life of the

Prophet. *Sunnah*, *H adīth*
and the Religious Sciences.
Ethics. Arabic. Acquisition is
obligatory to all *(far d 'ain)*

Human being

Body   **Soul**

The University

Specialization

Figure 3.2 shows   (Adapted From Al-Attas, 1979, p. 42)   by Al-

Attas in relation to his metaphysical worldview and the nature of knowledge. He classifies

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knowledge into the knowledge of prerequisites and the knowledge of sciences, with respect to the dual nature of human being: body and soul. The soul is the permanent in him and it is a place of conceiving knowledge. The knowledge of prerequisites is food and life for the soul. It is a guide that uncovers the reality of being and existence and helps to unmask the relationship between human being's self and his Lord. It is also capable of maintaining justice in human being's self and should be the essential basic in lieu of the knowledge of sciences. On the other hand, the knowledge of sciences is also important, because it harmonises with the changing of his physical being. It is also the knowledge of understanding the universe by discovering the process of the world's phenomenal laws of nature, which proves that it is nothing but God's custom of acting (*sunnat Allāh*), that can achieve spiritual ends. It is the knowledge of *ta'wil,* or allegorical interpretation of the empirical things, that shows that both knowledge and the world are upheld by Islam. Although there are two divisions of knowledge, each is related to the other and both come from God. This knowledge is Islamic as long as it develops and is consistent with Islamic concepts and values. This classification is important in education in order to bring justice. The knowledge of prerequisites is good for human being, while the knowledge of sciences facilitates human being in his responsibility as a vicegerent of this earth. But the knowledge of sciences, without the guidance of the knowledge of prerequisites, may lead human being to become a secular person.

The Islamic vision of reality is centred on Being, it is therefore practical to organize the knowledge hierarchically, by using the knowledge of prerequisites as the core knowledge in education. The acquisition of this knowledge is obligatory for all men. On the other hand, the acquisition of the knowledge of sciences is obligatory for some men who wish to specialize in it. Although there are differences in the knowledge, this doesn't mean that the knowledge of sciences is not important.

Al-Attas suggests that knowledge at the university level should be first formulated on the subject of the nature of human being (*insān*); the nature of religion (*dīn*) and men's involvement in it; of knowledge (*'ilm* and *ma'rifah*); wisdom (*hikmah*) and justice *('adl)* with respect to human being and his religion; and the nature of right action (*'amal-adab*). These refers to the concept of God, His Essence and Attributes (Al-*tawhīd*); the Revelation (the Holy *Qu'rān*), its meaning and message; the Revealed Law (*shari'ah*) and what necessarily follows: the Prophet Muhammad (upon whom be God's Blessings and Peace!), his life and *sunnah*, and the history and message of the Prophets before him; Religious sciences (*'ulūm Al-shar'iyyah*); Islamic Metaphysics *(Al-Tasawwūf)*; Islamic Philosophy, Arabic language and Islamic world-view. To the knowledge of sciences must be added the knowledge of Islamic history, culture and civilization, Islamic thought and the development of the sciences in Islam. New courses from the Islamic point of view on comparative religion, western culture and civilization should also be taught. A summary of these subjects can be seen in Table 3.1 on the next page:

Table 3.1
Knowledge to be Taught at the University Level as Suggested by Al-Attas

Knowledge of Prerequisites (Core)	Knowledge of Sciences
- nature of human being (*insān*) - nature of religion (*dīn*) - human being's involvementin it; of knowledge (*'ilm* and *ma'rīfah*) - wisdom (*ikmah*) - justice *('adl*) with respect to human being and his religion - nature of right action (*'am Al-adab*) - concept of God, His Essence and Attributes (Al-taw īd) - the Revelation (the Holy *Qur'ān*) - Revealed Law (*shari'ah*) - Prophet Muhammad (upon whom be God's Blessings and Peace!), his life and *sunnah*, history and message of the Prophets before him - Religious sciences (*'ulūm shar'iyyah*) - *Islamic Metaphysics (Al-Ta awwūf)* - Islamic Philosophy - Arabic language - Islamic world-view	These must be added: - Islamic history, culture and civilization - Islamic thought - Development of the sciences in Islam - Islamic view; -comparative religion, -western culture and civilization.

The order and priority of the subjects in the knowledge of sciences depend upon their usefulness and benefit to self, society and state, but this should not be judged by individuals. The judging should be based on the current needs of self, society and state. Al-Attas added that the requirements for student to enter the higher level of education should not solely depend on good results but that personal conduct should also be taken into account. The judgement of human character and conduct should be treated as a component of the educational process. This idea taken from the adīth was narrated by Abū Hurayrah, may God be well pleased with Him! Concerning the mark of the hypocrite: when he speaks, he lies; when he promises, he breaks those promises; and when he is entrusted with something, he betrays the trust. Al-Attas states that there are seven essential key concepts in the Islamic system of education. These key concepts are interrelated and interdependent, which is consistent with the Islamic nature and purpose of knowledge (Al-Attas, 1979, pp. 37-45 &

Wan Daud, 1998, pp. 174-264). The seven essential concepts and their practical application in the Islamic system of education are listed in Table 3.2 below;

Table 3.2
Essential Key Concepts in the Islamic Educational System and their Application

No	Key Concepts	Application
1	Religion (*dīn*)	*Purpose* of seeking knowledge and involvement in the process of education
2	Knowledge (*'ilm* and *ma'rifah*)	Scope
3	Human being (*insān*)	Content
4	Wisdom (*ikmah*)	Criteria of scope and content
5	Justice (*'adl*)	Deployment of the criteria
6	Right action (*'amal as adab*)	Method
7	University (*kuliyyāt-jāmi'āt*)	Form of implementation

These concepts differ from the concepts held in western universities. The majority of universities in this world use western key concepts and elements. Therefore, they should isolate the western key concepts and elements from our universities; this isolation should include the interpretation and formulation of theories in the sphere of human sciences. Subsequently, the process of Islamization should take place after the process of isolation; then that knowledge should be infused with the Islamic elements and key concepts. They should not merely accept the knowledge as what it is and than hope to Islamize it by "grafting" or "transplanting" it onto Islamic sciences and principles. The knowledge should first be neutralized before injecting it with Islamic elements and key concepts. It should be also integrated and interrelated in a harmonious unity with the structure and content, from the lower levels to the higher. The model of each level then can be implemented in simpler form at the secondary and primary level of education (Al-Attas, 1979, p. 43).

3.7   SUMMARY

Although Al-Attas has his own ideas and suggestions on the systematic educational process, he specifically calls upon the expert scholars and experienced thinkers in academic administration to do research on the details of the formulation and integration of the core knowledge, the order of deployment of the knowledge of the sciences into the academic structure and into the priority frameworks of the systems of order and discipline. This research might take several years, because it involves evaluation, methodical analysis and correction of errors before it achieves the level of satisfaction. Therefore, he believes that if the educational system at the university level could be perfected, it could then be followed to the lower levels.

From the above discussion, it is clear that Al-Attas uses a holistic approach to education, in a way considering human being a universal creature (*Al-insān Al-kāmīl*) and therefore, according to him, the knowledge to be taught in institutions should reflect the universality and integrity of human entities. He calls for an epistemological revolution by the way of Islamizing the present-day knowledge. In his view, Muslims should not only attempt to de-westernize or de-secularize knowledge but also it is important to re-Islamize it and return it to the original Islamic meanings. He introduces certain Arabic-Islamic terms as well as creating a systematic model of thought in the system of education, which reflects the Islamic vision of Reality and Truth. Education according to Al-Attas should aim to produce a "good human being" or a "human being of *adab*" who is not only good to theirself but also "good" in the general social sense. Human also should be a "good" citizen to the other kingdom. Al-Attas emphasizes personal conduct as a requirement for student to enter higher level of education.

Perhaps his historical achievements and experiences are what have developed his creative and integrated thought in education. It is clear that his fundamental objective in

education is to "Islamize the mind, body and soul and its effect on the personal and collective life of not only Muslims but also others, including the spiritual and physical non-human elements in the environment" (Wan Daud, 1998, p. 421).

This chapter has discussed the personal background of Al-Attas and his model of thought in the educational system. In the next chapter, I will explore how education in Brunei has developed and to discuss several patterns of educational systems run in the country.

CHAPTER FOUR

THE DEVELOPMENT OF EDUCATION IN BRUNEI DARUSSALAM

4.1 INTRODUCTION

This chapter specifically explores the nature and evolution of education in Brunei Darussalam, from the time before its formal establishment until the present. The study is divided into four different periods as follows:

1) before the beginning of the residential system;

2) during the administration of the residential system (1906-1959);

3) during the pre-independence period (1959-1983)'

4) after independence:

    a) during the first 20 years of independence (1984-2003);

    b) after the first 20 years of independence.

Discussion of these four periods is crucial for investigating the patterns of education based on Brunei's historical, cultural, social, religion and political background, so that relevant ideas can be suggested for the improvement of the educational system. The main aim is to determine whether or not Brunei experienced dualism in its educational system, as discussed in Chapter One. The discussion covers four main periods, the first being the beginning of social and educational civilization, when education was delivered in a non-formal way. The second and third parts of the residential political era saw drastic changes in the patterns of education, from non-formal Islamic traditional institutions to formal secular schools that had positive and negative impacts on the people. The last period covers the efforts to form Brunei's own national identity in education.

4.2 THE DEVELOPMENT OF EDUCATION BEFORE ADMINISTRATION UNDER THE RESIDENTIAL SYSTEM

It is said that, before the establishment of the formal school system, many parts of the Muslim world had their own traditional educational institutions (Chuchu 1990 p. 37). For example, in the Malayan Peninsula, education was conducted in *surau-surau* (prayer halls), instructors' houses, *pondok-pondok* (huts) and *madāris* (schools). The *pondok* institution for learning Islamic knowledge was also called *pondok pasantren* in Indonesia. It is believed that the *pondok* existed much earlier than the coming of Islam to Indonesia. In the *surau* and instructors' houses, the subjects taught were: reading the Holy *Qur'ān*, *'U ūliddīn* and *Fiqh*. When the *surau* was no longer able to accommodate the increasing numbers of students, small *pondok-pondok* were built around the *surau* for teaching. The *pondok* was founded by Patani scholars in the early 19th century; by the early 20th century, the *madrasah* institution was established, providing higher religious education in a more systematic way (Din & Salamon, 1988, pp. 16-18). *Madāris* were first established in the early period of the Abbasid Dynasty, in the 9th century. The institution was then reorganised and reformed by a talented minister of the *Seljuqs* named Ni ām Al-Mulk with a proper curriculum and system (Alavi, 1988, p. 5).

In the case of Brunei, Mansurnoor (1992), refer to Sweeney in *Silsilah Raja-Raja Berunai* (SRB)[3], that mosques, *surau-surau* and *balai-balai* (community halls) were well-known Islamic religious centres for the people of Brunei. In the 15th century, it was Sultan Sharif Ali (the third ruler of Brunei – he was said to be a Persian missionary, direct

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[3] This manuscript written in the 19th century by the order of Sultan Muhammad Tajuddin died in 1807 byDatuk Imam Ya'kub then continued by Katib Haji Abdul Latif and completed by Haji Abdul Ghaffar bin Abdul Mu'min 1936 (Sweeney, 1998, p. 46).

descendant of the prophet Muhammad (ص), who first built a mosque in the state and organized its intellectual activities as states in the *SRB* Manuscript B;

'Maka Sharif 'Ali inilah mendirikan agama Islam dan mengeraskan Shari'at nabi kita Muhammad S. A.W di dalam Barunai dan membuat masjid'

'Thus Sharif 'Ali practiced Islamic religion and implemented Prophet Muhammad's (ص) law in Barunai and built a mosque'[4]

(Sweeney, 1998, p.99)

According to Jumat, before the establishment of formal schools, Islamic education had been conducted in mosques, houses and *balai-balai* of the local leaders (Jumat, 1989, p. 189). In some cases, the instructor travelled from house to house to conduct tuition (Chuchu, 1990, p. 37), so Islamic teachings before the administration of the residential system are known to have been held in mosques, *surau-surau, balai-balai*, residential and instructors' houses. It is not known when exactly these intellectual institutions arose, due to a limited number of classical works being known (Mansurnoor, 1992, p. 38). In *The Coming of Islam*, the Brunei Historical Centre recorded that:

'...there were certainly Muslims in Brunei before CE. 1370, but it was only after Awang Alak Betatar (Sultan Muhammad Shah) embraced Islam that Brunei became a Muslim state and preachers preached openly'.

(See Jumat , 1989, p. 184)

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[4] Translation ours

Hence, we know that teaching was active and openly practiced in the late 14th century, although the Islamic religion came much earlier, before 977 CE (Al-Sufri, 2000, p. 9).

In Sweeney's view, before the building of mosques, religious education was conducted in the *balai*. He suggested that the term *balai* is known to be much older and existed in Brunei much earlier than the mosque. According to Ahmad 1989 and Hamid 1984, *balai* might have been originally related to the ancient local institutions that had served almost an identical role to the Islamic *balai*. On the other hand, the use of the term *surau* might have been due to the intensification of scriptural activities in the 19th century. According to Sweeney, the difference between the *balai* and the *surau* is not clear. The terms were used interchangeably, for religious centres below the level of the mosque (See Mansurnoor, 1992, p. 41).

Intellectual activities in Brunei may be traced as early as the 14th century, based on a report of a Chinese translator named Magat. In 1578, he made a report to the Governor of Spain Le Sanda, as reported by Cesar Adib Majul (1973), in "*Muslim in the Philippines*":

'…likewise in other books they say that the Borneons have always desired to make Moros[5] of the Christian - the thing that he also heard declared by the Catip (Arabic Khatib, for preacher) whom the said Borneon Mohama. This said catip[6] and others with like expressions preach the said doctrine of Mohama, so that the said native observe it...'

(Majul, 1973, p. 89).

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[5] According to Ceaser Adib Majul, in "Muslim in Phillipines", the term "Moro" generally refer to Muslim in Sulu, Mindanao and Borneo, because during the time these countries was in the process of Islamization. The Spaniards was called as "kastila" (castellans) (Majul, 1973, pp. 80, 81).
[6] Ceaser Adib Majul states that catip refers to an Arabic preacher. In Brunei, it refer to one of te officials of a mosque with a rank lower than the Imam (Majul, 1973, p. 363)

The Ministry of Religious Affairs indicates that "Borneo" in the report referred to Brunei (Ministry of Religious Affairs, 1996, p. 43). In my opinion, it could refer to other kingdoms than Brunei, because in the 14th century, Borneo Island had several kingdoms with their own kings. Nevertheless, Islam as a religion was officially accepted in Brunei in 1368 CE, with the conversion of the first Sultan to Islam. It is said that Islam was actually spread in Brunei much earlier than that, because geographically, Brunei is situated at a strategic location on the sea-trade route between western Asia and China, and was used as a refuelling port of call for Muslim merchants who also disseminated Islamic teachings in the area (Al-Sufri, 2004, p. 69).

This route can be seen in Figures 4.1 and 4.2 on the following pages, as described by Shahbuddin bin Ahmad bin Abdul Wahab An-Namiri in *Nihāya t Al-`Arab Fī Funūn Al-'Adab*" and "*Al-damashqī, in Nakhbatu Al-Dahri Fī 'Ajāyib Al-Bar Wa Al-Ba r*, as quoted by Sājid 'Alwī bin   āhir Al-Haddād (1957), in *Perkembangan Islam*[7] (See Al-Sufri, 2004, pp. 54 - 56).

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[7] Translate *"Perkembangan Islam"* = The Development of Islam

Figure 4.1

South Arabia – China Trade Route via the Malay Archipelago, the Eastern Islands and Indo – China

(Taken from Al-Sufri, 2000, p.56)

Figure 4.2

Map showing detail routes taken by Muslim missionaries in South East Asia (Malay Archipelago) in spreading the religion of Islam since the 7th Century.

(Taken from Al-Sufri, 2000, p.56)

According to Al-Sufri, there is evidence that Islam was practised in Brunei in the 15th century, based on a report of a Spanish traveller named Antonio Pigafetta, as quoted from Nicholl (1975) in *European sources for the History of the Sultanate*. In 1521 AD, Pigafetta wrote that *'The King (of Brunei) is a Moro (Muslim) and his name is King Siripada (Sripada)'* (See Al-Sufri, 2004, p. 73).

The acceptance of Islam in Brunei inevitably triggered the process of delivering the message of the prophet Muhammad (ص) in a proper way through the process of education.

In the previous report of Magat, the word "*catip*" was mentioned; he also refers to it as *"khatib"* and this comes from the Arabic word *"kātib"* literally meaning writer or copier. This term was used in the Arab-Islamic world for a person whose role consisted of writing or drafting official letters or administrative documents. In the middle ages it could be applied to private secretaries and the employees of the administrative service (The Encyclopedia of Islam, 1978, p. 754). According to the Ministry of Religious Affairs (1996), in the 15th century, *kātib* in Brunei referred to Islamic religious leaders or Islamic preachers who played important roles in the state. *Kātib* were considered elite people, entitled to authority equal to that of a state minister. They played an important role in informal Islamic education conducted in the *balai* (Ministry of Religious Affairs, 1996, p. 44). The word "catip" might also comes from Arabic word "*khatīb*" which means a preacher (Wortabet & Porter, 2001, p.79).

The informal teaching in *balai* institutions was aimed at:

1) 'transferring Islamic general knowledge to the people;

2) training and recruiting new *kātib'*.

(Ministry of Religious Affairs, 1996, p. 44).

The educational system in these institutions was designed to fulfil the social needs of the people during that time. It provided two levels of education, as follows:

1) Low Level of Islamic Education, concentrating on the teaching of general knowledge. At this level the students were taught the basic rituals of prayer and other subjects such as: *Zikir Brunei* (a traditional Islamic *dhikr*), *Rātib Saman*, Reading of the *Qurān* and *Hadrah* (traditional music instruments or folk-music) and *ṣalawāt* (praise) towards the prophet Muhammad (ص).

2) The High Level of Islamic Education taught specialised knowledge such as *Fiqh* (Jurisprudence), *Fara'iḍ*, *Bābu Al- Nikāḥ* (Marriage), *Taṣawwuf* & *'Akhlāq*.

Islamic traditional text books were used, such as *"Sabīlu Al-Muhtadīn"* by Daud Fatani and *'Al-Mukhtaṣar Rabbiṭirāṭ al Al-Mustaqīm'* by Ar-Raniri for teaching Fiqh. *"Ghāyat Al- Taqrīb Fī Al-'Irthi Wa Al-Ta'seeB"* for teaching *Fara'iḍ*. *"Idhahul- Al-Bāb Li Al-Mūrīdi Bābu Al- Nikāḥ Bi Al-ṣawab'* for *Bābu Al-Nikāḥ"* and *"Misyāhu Al-'Afrād"* and *"Hidāyat Al-Walid Lilwalad"* for *Taṣawwuf.* The books were written in the Malay language using the *Jawi* (Arabic) script. The books were originally written in the Arabic language, but instructors used the Malay versions translated by scholars from the Indonesian archipelago, because most Bruneians in the early period were not fluent in the Arabic language and had difficulties with studying books in Arabic. Students who successfully passed this level qualified to work as teachers and could also qualify to be junior Islamic scholars. The *balai* were located in scattered water villages situated in Brunei town centres, and high levels of education were only conducted in Burung Pingai village. The first education level was

usually taught by regular scholars, while higher levels were offered by elite scholars (*kātib*). In some cases, scholars who were not approved by the government set up their own houses as institutions and only taught the reading of the Holy *Qur'ān*. Some of these scholars conducted teaching sometimes in their students' own houses. In the case of *balai,* the education was restricted to male students only. Females could attend intellectual activities only in private houses. However, there is a lack of information regarding what kind and level of subjects were provided for them (Pendidikan Ugama di Negara Brunei Darussalam, 1996, pp. 44 & 45).

When mosques were set up, the differences between instruction in the *balai* and the mosque were not certain. Mansurnoor (1992) states that Sweeney had the view that the mosque mostly offered senior students advanced education, which might include *fiqh*, astronomy, sufism and *Tafsīr,* while *balai* could be associated with broadening the knowledge of growing youth about *fiqh* and theology. On the other hand *surau* provided only the introduction to the Holy *Qur'ān* and basic rituals to the children (see Mansurnoor, 1992, p. 41). In Brunei there was no *pondok* system of schooling as existed in other countries in the Malay Archipelago (Jibah, 1983, p. 2).

4.3 THE DEVELOPMENT OF EDUCATION DURING THE ADMINISTRATION OF THE RESIDENTIAL SYSTEM

Generally, it is said that the coming of the colonial masters to this part of the world was initially for commercial and trade interests. Education of the natives was not the main concern and was considered only after the primary interests were fulfilled (Jumat, 1989, p. 111).

According to Abdullah Mohd Noor (1986) in his thesis *A Study of National Education Policy Regarding Teacher Education at the University level from 1963-1984*:

'Even though Malaya was colonized by the British in 1786, formal schooling in English only started in 1816. Apparently, education was not a priority of British colonialism but rather economic and political stability in the area were more important for trade and commerce'.

(See Jumat, 1989, p. 111)

This situation was also encountered by Brunei when the state was under the protectorate of the British Resident from 1888 to 1984. Although the residential system of administration was imposed in 1906, the first formal Malay vernacular school only started in 1912.

The establishment of the first formal school in 1912, as reported by the Ministry of Education:

'Formal education in Brunei began in 1912 with the opening of a small vernacular school in Brunei Town. Records show that there were 53 boys on the roll....'.

(Report of the Education Commission, Brunei, 1972, p. 40).

Preparations for opening this school had been reported by Chevallier in the Annual Report of the State of Brunei in 1911. 'Preparations were made to start a school in the new year' (Chevallier, 1912, p. 10).

Unfortunately, the following year, Chevallier did not record the establishment of this school in the *1912 Brunei Annual Report*. It was in 1914 that reports on education continued, reported as follows:

'...there is a small Malay vernacular school in Brunei town with about 30 boys

attending. Hitherto it has been held in the mosque, but in October was removed

to the building formerly used as the monopolies office'.

(Douglas, 1915, p. 5).

The above report shows that the first formal school was held in a mosque. Historically, it shows the traditional role of the mosque in Islam, where it was not only a place for prayers or for religious rituals but also acted as a centre for the teaching and learning of Islamic education. Historically, the role of mosque during the period of the

prophet Muhammad (ص) was a place for, reading *Al-Qurãn*, prayers, meetings and

discussions (Zuhairini, Kasiram M., & Ghofir A. et al., 1992, p.35).

According to Jumat (1989), at the beginning of the residential period the aim of

education was to explore low-level potentialities of the society, such as practical skills for

labourers, carpenters, fishermen, policemen, government clerks etc. and also, at the very

minimum, merely to remove illiteracy among the Bruneian people (Jumat, 1989, pp. 113,

118). As the *Brunei Annual Report 1918* reports:

'These do not aim at providing a high standard of education. They do, however

provide the children with elementary training and also teach them discipline,

punctuality and personal cleanliness, qualities in which their parents are markedly

lacking....'.

(Cator, 1919, p. 4).

Also the *Brunei Annual Report of 1953* states that 'The main aim of Malay education is to spread literacy among the children of Brunei's indigenous population in both the Romanised and Malay-Arabic Scripts' [*Jawi* Script] (See Jumat, 1989, p. 113).

Although education in Brunei had its own aims of education, the state did not have any firm education policy during the time, as Dato Marsal bin Maun (1957), stated in the *Hiboran* magazine:

'We in Brunei have no firm policy. However it will be possible to formulate an education policy in the not to far distant future, and there is a possibility of there being not much difference from the Education policy recommended by Dato Razak in the Federation of Malaya'.

(See Jumat, 1989, p. 150).

When the first government Malay vernacular school was opened in 1912 there were only 53 boys attending the school. The number had fallen to only 30 boys in 1914. From 1912 to 1929 it was reported that there were no girls attending the government schools. Parents felt reluctant to send their daughters to co-educational schools, because culturally girls tended to get married at the average age of fifteen to seventeen. The process was mostly by means of arranged marriage (Chuchu, 1990, p. 37). Therefore, the parents felt that to mix with boys before marriage was inappropriate or unethical. However, in 1930 the first girls' school was opened; but it had to be closed because of poor attendance (Jibah, 1983, p. 4). Other reason was that the headmistress of the school felt ill and the government was unable to find other female teacher to replace her position (Upex, 2006. p. 10). In 1932, it was reopened with an enrolment of only 13 students; but two years later the school was again

closed. It can be concluded that the progress of girls' schools was much slower than boys' schools (Jibah, 1983, p. 4).

In relation to the boys' schools, although their attendance was much better than girls, progress was considered unsatisfactory. Although, in 1921, records showed that the school attendance had risen from 42 to 123, which the British Resident described as a shifting of interest towards the education of Brunei people (Allen, 1922, p. 7). Chuchu considers the attendance was low in comparison with the estimated population of Brunei; the population was 25,454, of which 23,938 were Malays (Chuchu, 1989, p. 39). One of the reasons for this dilemma was that, in most cases, boys were needed by their parents to help them during the rubber-tapping season. The Brunei economy during that time was based solely on agriculture and therefore, agriculture was viewed as more important than education for the survival of life. As reported by E. E. Pretty in 1924, 'the poor attendance of these schools can be attributed largely to the revival of the rubber industry, children being taken by their parents to assist in the tapping and weeding of their smallholding' (Pretty, 1925, p. 13).

While the government was concentrating on establishing the Malay vernacular schools in the early period of British residency, the Chinese community had successfully established the first Chinese medium school in 1916. The opening of this school was an effect of the tremendous political and social change in China that led to the educational revolution in the Chinese community in Brunei (Chuchu, 1989, p. 41). At the same time, the opening of the school was also for the benefit of Chinese shopkeepers' children. As Cator reported in the *Annual Report on the State of Brunei for the year 1916*, 'A small Chinese school was opened in Brunei towards the end of the year for the benefit of the children of local shopkeepers' (Cator, 1917, p. 6). By 1939, there were five Chinese schools in the state with a total of 261 boys and 180 girls. These institutions were run by their own local committees, and in most cases received a small grant from the government.

In 1929, oil was discovered in Seria, resulting in the expansion of oil industries in the state. Foreign labourers were brought in and the immediate establishment of an English school for the workers' children was needed. So, in 1933, a private English school was opened by the British Petroleum Company (now known as the Brunei Shell Petroleum Company Sendirian Berhad), organized under the Anglican mission (Chuchu, 1990, p. 40). This was a first Brunei's co-educational school with the medium of instruction was in English (Upex, 2006, p. 10). By the end of 1939, there were four English elementary private schools with a total of 188 pupils (Chuchu, 1990, p. 40).

Government English schools had not yet been opened. Instead, the state relied on the English school in Labuan, Sabah for primary English education. As Pengilley reported in 1939 'There is no government English school in the state but a small grant is made to the Government English school, Labuan to which Brunei boys are admitted' (Pengilley, 1940, p. 25). Brunei pupils who wanted to continue their study to the English Labuan school had arrangements made by the English resident in 1920: 'An arrangement has been made by which a certain number of vacancies in the government English school at Labuan are reserved for Brunei pupils: This will provide an opportunity for those who wish to carry their education beyond the range of the vernacular schools' (Cator, 1921, p. 5).

In 1938, Mr. M. R. Holgate, a senior inspector of schools in Singapore, visited Brunei to investigate the feasibility of establishing a government English school. He concluded that there was little demand for it; instead, he suggested a new system be applied by conducting an examination for all boys in the government Malay schools who had passed standard III but not yet reached the age of 12. Based on the examination, two boys would be selected to further their study at the English school in Labuan under the government's sponsorship. His proposal was agreed upon, and at the end of 1939, four students were given grants to study at the institution (Pengilley, 1940, p. 25). The selected students received special tuition in

English for a year in standard IV at the Malay Labuan School before being admitted to standard II in the English school (Pengilley, 1941, p. 16).

As the Malay vernacular school was still facing the problem of poor attendance, the government took an initiative by introducing the School Attendance Enactment of 1929 which was empowered by the British Resident to enforce the attendance at school of Malay boys aged seven to fourteen living within two miles of a school where free education in the Malay language was provided by the government. Parents who disobeyed had to pay 50 cents, to $1.00 or more, depending on how many times they broke the rule (See Jibah, 1983, p. 3). The enactment was effective, and the attendance increased from 198 students in 1928 to 672 by the end of 1929.

In 1939, the School Attendance Enactment was re-enacted and this time it was further implemented in the Kuala Belait district area. Through this enactment, the offenders had to pay $5.00 or be sentenced to 14 days of imprisonment. Major E. E. Pengilley (1941), reported that although the attendance had improved it was still not impressive because most parents outside Brunei and Kuala Belait towns were migratory cultivators who took their children to distant clearings during the padi planting and harvesting seasons (Pengilley, 1941, pp. 14 & 15). Although oil was discovered in 1929, the life of the Bruneian people improved only slowly. During this period the people depended upon agricultural products for their living. Furthermore, most areas that the people lived in were remote, so they faced difficulty in reaching school on time (Jibah, 1983, p. 7). Thus, the environment and socio-economic factors had largely contributed to the slow progress of schooling in Brunei. The intake of the students of the Malay vernacular school can be seen in Figure 4.3 in the next page.
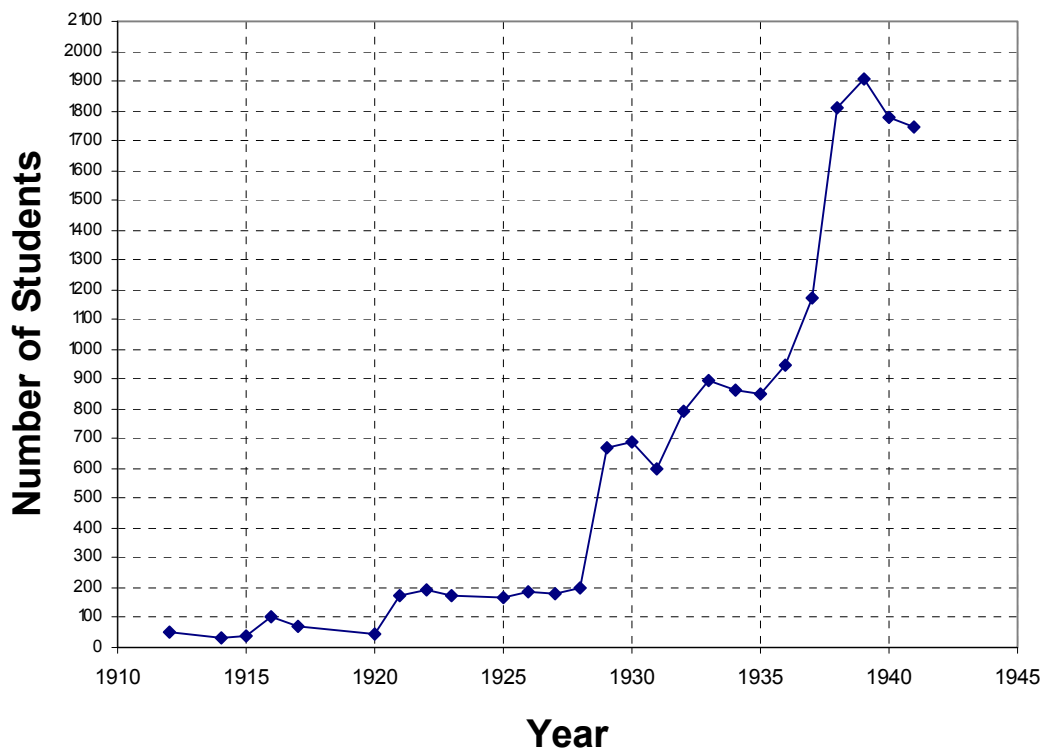
Figure 4.3. Intake of Malay Vernacular Primary School 1912 - 1941

(Jibah, 1983, pp. 23, 24)

As we can see from Figure 4.3, there was a dramatic increase in the student intake, from 198 students in 1928 to 672 in 1929, resulting from the 1929 School Enactment. The figure also shows another notable increase of students' intake in 1938, which might have been related to the inclusion of Islamic Religious Knowledge (IRK) as a subject in the formal school curriculum.

In 1942, when Brunei was occupied by the Japanese, the British retreated from the country. The oil fields closed down, many schools were destroyed and some were changed to Japanese medium schools (Jibah, 1983, p. 7). According to Mohamad Noor, during the Japanese occupation (1941-1945) people tended to shift from town to rural areas, leading to slight decline in educational interest among Bruneian people (Chuchu, 1990, p. 40).

In 1945, the Japanese were successfully expelled from Brunei by the British. The British Resident returned to Brunei and governed the country through the British Military administration. As they returned to the country, their primary concern was to re-establish the administrative machinery, rehabilitate the country and reopen the Seria oil-fields. Education after the 2nd world war was still geared towards eradicating basic illiteracy and also practical pursuits, such as handicrafts, gardening and physical training. The main function was the transmission of Malay culture and the maintenance of Malay social cohesion. *1946 Annual Report on Education of Brunei* stated that after the war, the government tried its best to reopen schools that had been closed and to rebuild new schools (Peel, 1946, p. 34). Some schools were housed in temporary *Kajang* (palm-leaf screen) houses (Chuchu, 1990, p. 40). Despite these difficulties, the government's attendance records showed a statistical increase in the number of students going to school.

A new paradigm of thinking evolved within the mindset of Bruneian society. People started to have a sense of nationalism and were speculating on the future outlook of the country. Some political agenda arose such as the rule of noble families, and the position of educated people with respect to ordinary people. The war had triggered the people into reinventing their particular national identity. They saw education as an important element in realizing the future identity of the country (Jumat, 1989, 129). Thus, in 1951, the Department of Education was established to specifically supervise Malay and English government schools.

The shifts in the outlook of the people and also the exploitation and exportation of the state's oil, which financed the education, resulted in a rapid increase of students' enrolment in schools, as can be seen in Figure 4.4 in the next page.
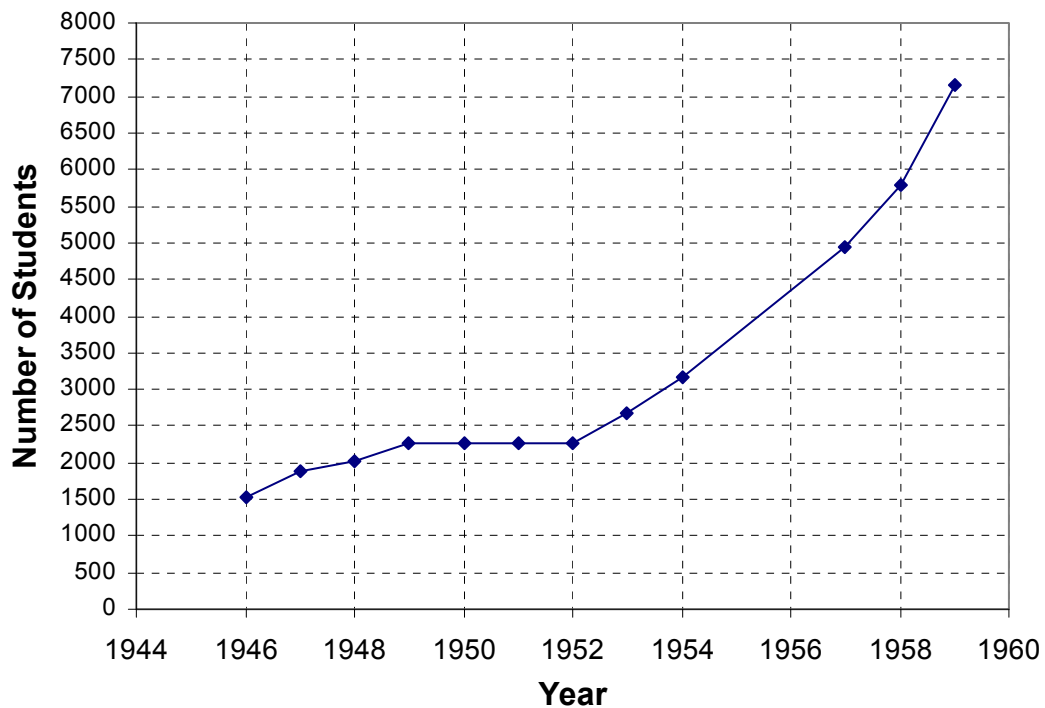
Figure 4.4. Enrolment in Malay Vernacular Primary Schools From 1946 to 1959

(Jibah, 1983, p. 24)

The figure shows that the school enrolment in Malay vernacular primary schools increased exponentially from 1953 to 1959, highlighting the increased confidence of parents in sending their children to government schools. The confidence might also have resulted from the establishment of formal government religious schools on 16th September 1956.

With the new outlook for the future and the opening of formal government religious schools, parents were less reluctant to send their daughters to schools. This can be seen from the enrolments of boys and girls in Brunei schools from 1946-1957 in the next page.
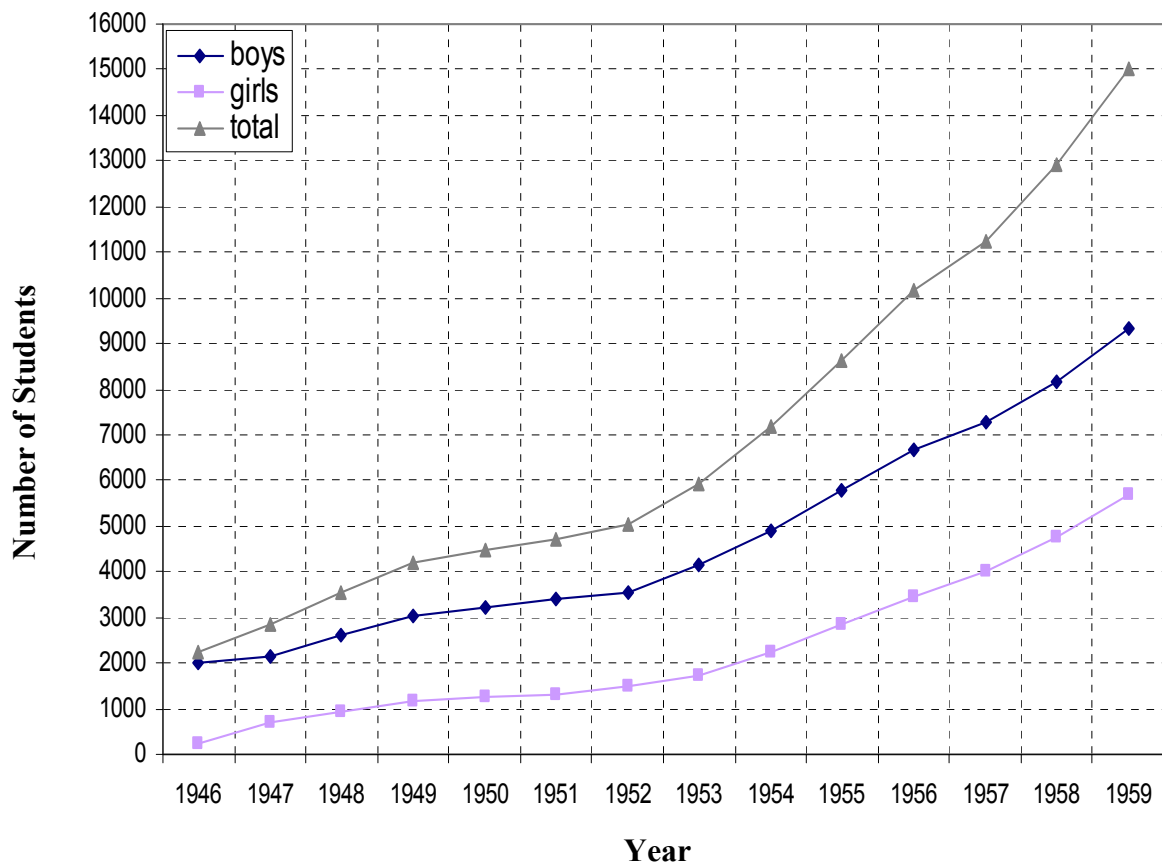
Figure 4.5. Total School Enrolments, 1946-1959.

(Jibah, 1983, p. 24).

Along with this progress, the government had successfully set up the first primary English school in 1952 and a secondary English school in 1953, under the supervision of the MOE (Ministry of Education, 2004, p. xxviii). As we can see from the figure 4.5 the ratio of girls were much lower than the boys. This, according to Halimah Hj. C. A. Mohammad, was due to the cultural reason that girls should not be allowed to go out in public because they would eventually get married in young age and belong to other family. Their daughther must be trained to become a good mother. Therefore, the girls should stay at home helping out their mothers with the housework and to care their younger siblings. Other reason was because of the sensitivity of the Muslims to mix their daughter with boys in one class.

Parents also viewed that it was a waste of money to educate their daughters because most of the Bruneian families during the time were very poor (Mohammad, 1983, pp. 41 – 44).

Generally, after the second world war, most countries in North East Asia: Burma, India and Pakistan, and in the South: Malaysia and Indonesia had undergone political adjustment. These countries successfully attained their independence much earlier than Brunei. India and Pakistan achieved their independence from the British in 1947. Indonesia declared her independence from the Dutch in 1945 and Malaysia achieved independence in 1957. Jumat states in his thesis that Ranjit Singh views that the independence of the neighbouring countries brought an intensity to Bruneian people's search for their state's own political identity. As a result, two different political groups emerged in the state. One group was the monarchist-aristocratic group led by Sultan Omar Ali Saifuddien III and his *Pengiran-Pengiran* and another was a vociferous popular *Parti Rakyat Brunei* (PRB) nationalist group, led by A. M Azahari (See Jumat, 1989, p. 130).

Both groups had the same view that, as an effect of the independence of the neighbouring countries, if Brunei were to remain as it was before the war the state would face political instability. But these two parties at the end emerged as rivals to each other, because the Sultan's government preferred slow political changes to the country through signing the 1959 constitution, while the PRB preferred immediate change through revolution.

4.3.1 Islamic Education

The process of learning and teaching Islamic education in Brunei began, seven centuries ago, in an informal way, conducted in *balai-balai*, mosques, *surau-surau*, residential, and instructors' houses. When the first formal Malay vernacular school was established in 1912, religious education was not included in the curriculum; it was said that

most of the lessons were conducted privately during the evenings (Jumat, 1989, p. 186). In 1936, religious education was included in the school curriculum as a subject called *Shar'iyyat*. The contents were limited to the `*ibādat* and *taw īd* fields (Mohd Daud, 2004, p. 1). In the early part of that year, the government only provided one religious teacher to teach the subject in the Brunei Town school and it was held only twice a week with only 150 boys attending (Jibah, 1983, p. 6).

Pg. Haji Abd. Rahman, 1998, is of the view that although an increased number of teachers taught Islamic religious subjects in 1937 the teaching was ineffective, due to the lack of trained teachers specialised in Islamic studies. Furthermore, the evening religious class was not conducted consistently; the content of the subject was inappropriate, with no specific curriculum and an insufficient class length. This disorganization might also have been caused by the unstable administration of the Department of Justice at the time. All these factors contributed to the poor basic Islamic knowledge of the children (Pg. Haji Abd Rahman, 1998, p. 9).

Recognizing this problem, His Majesty Sultan Haji Omar Ali Saifuddien invited two religious officers from the state of Johore, Malaysia, to make a study into the effectiveness of the teaching of Islamic knowledge in Brunei's government school. The two officers were Haji Othman bin Haji Mat Saad, an inspector (officer) of the Johore religious school and Haji Ismail bin Omar Abdul Aziz, a judge from Sagamat. The two officers arrived in Brunei on the 31st December 1954. Based on their research, they concluded that the weaknesses of Islamic education in Malay and English government schools were as follows:

a) 'The duration for the learning of Islamic education was insufficient, because each session took only an hour and a half.

b) The religious education did not achieve most of its goals; for instance most students did not know how to utter the *shahādāt* and did not know the basic Islamic pillars.

c) Most teachers did not have a sufficient academic and professional background'.

(Mohd Daud, 2004, pp. 1-5)

The Religious Affairs Department commented on the insufficiency of the time allotted for learning religious knowledge in *Chadangan Mengenai Pelajaran Ugama dalam sistem Persekolahan Negara Brunei Darussalam* (Proposal of Religious Studies School system in Brunei Darussalam) as follows:

3.14 'The fact is that religious education should comprise more than one subject as it is taught in the Malay and English schools. It cannot be treated the same as Geography, History, Science and so on, all of which represent a branch of a major discipline. Religious education comprises several disciplines. Each discipline has its own characteristics, for instance Fiqh, taw īd, the Qur´ān, Recitation, etc. Therefore, it is not justifiable to teach either all or a large section of these various disciplines as a subject in an allocated time of say 3 periods a week. 3 periods per week is even insufficient to teach one or two religious disciplines effectively.

3.15 The teaching of religious studies through one subject has evidently been insufficient and does not allow for the objectives to be attained. Even though it is intended to increase these periods up to 5 per week, this would possibly cause some negative effects on other subjects where their allocated periods would have to be reduced as a result. Such action may not be well received by teachers of other subjects. Therefore, Religious Studies as a subject cannot be compared or even regarded on an equal footing with the Religious Schools System'.

(Jumat, 1989, p. 189).

The two religious officers from Johore had suggested that instead of the religious subject being held twice a week it should be taught daily during the evening school time, separately from other subjects. The duration per day should be one hour for primary school and an hour and a half for secondary school. 100 teachers were needed and they suggested that teachers from the Johore religious school could be hired (Mohd Daud, 2004, pp. 2 & 3).

His Majesty accepted the report and agreed with these suggestions. On 16th September 1956, by command of His Majesty Sultan Omar Ali Saifuddien, Brunei opened its first formal religious schools. Seven schools were opened in four different towns (Mohd Daud, 2004, p. 5). These schools were located in the same buildings as the Malay and English schools as follows:

1) Ahmad Tajuddin Malay School, Belait Town

2) Laila Menchanai Malay School, Brunei Town

3) Muda Hashim, Tutong Town

4) Muhammad Alam, Seria Town

5) Muhammmad Jamalul Alam Malay Schools, Brunei Town

6) Sultan Hasan, Brunei Town

7) Sultan 'Omar 'Ali Saifuddien College, Brunei Town.

(Pg. Hj. Abd Rahman, 1998, p. 10).

These religious lessons were conducted during the afternoon, separately from the normal or public Malay and English teaching, and no longer treated as a single subject like other subjects. The curriculum followed only the existing curriculum and system of education that was run in Johore religious schools during the time. The same textbooks were used also, and in the early stages most of the teachers and office administrators were hired from Johore State (Mohd Daud, 2004, p. 9).

The admission of the students to the primary one level of religious schools were open to those who were studying at primary three level in Malay and English public schools. The duration of religious studies was up to six years (until primary six level) (Rahman, 1998, p.10).

In the early stages, the administration of these religious schools was conducted by the Department of Customs, Religious Affairs and Communities Welfare, while later, on 1st May 1960, the religious affairs section was separated from the customs section and upgraded into the Department of Religious Affairs and Community Welfare (Mohd Daud, 2004, p. 9).

The religious schools offered additional religious subjects leading to the Religious Primary School Certificate Examination, controlled by the Ministry of Religious affairs (Jumat, 1989, p. 196).

According to Abd. Rahman Khatib Abdullah (1979), the opening of religious schools received a positive response from the Muslim community. The number of students attending religious schools increased. Some Malay and English schools had to provide religious classes in both the morning and afternoon sessions. With increasing numbers of students, religious classes were held in the *balai-balai*, *surau-surau* and temporary buildings, provided by the local people with help from the Department of Religious affairs. The development of religious schools was rapid and the classes were available in mornings and afternoons (See Pg. Abd Rahman, 1998, p. 7).

According to Jumat (1989), the educational system during this period was a result of gradual growth and evolution. Lack of firm educational policy prior to the 1959 constitution resulted in the emergence of three different systems of education in the state; the specifications of which were that the Malay medium vernacular schools were only for Malays, and were run by the Department of Education, Chinese medium schools were only for the Chinese, and were privately run by the Chinese community, and the English medium

schools were for English children and middle class Malay and Chinese people, and were privately run by the British Petroleum company under the organization of the Anglican mission (Jumat, 1989, pp. 112, 113).

Haji Bakar Haji Apong (1980), states in his thesis 'The development of Education in Brunei during Self-Government Period' that 'Malaysia, Singapore and Brunei had experienced and followed almost the same pattern of education: compartmentalization of education – education in Christian mission schools, Government Malay schools, community Chinese schools (and Tamil schools in Malaysia and Singapore [Tamil schools were non-existent in Brunei])' (See Jumat, 1989, p. 120).

Apart from these three types of schools, the state also provided Religious schools for Muslims in other racial and class groups, run by the Department of Religious Affairs and Communities Welfare within its own system of education.

4.4 THE DEVELOPMENT OF EDUCATION DURING THE PRE-INDEPENDENCE PERIOD (1959-1983)

With the signing of the 1959 constitution, administratively Brunei had been granted internal self-government of the country; the post of the British Resident was abolished and a high commissioner appointed to advise the sultan and his government. The post of Menteri Besar (Chief Minister) and state secretary were created, and these two posts had to be filled by local Muslims; the Governor of Sarawak ceased acting as High Commissioner for Brunei. The constitution also provided for the establishment of two important councils, of which the Executive Council was to be the most important; it was to be presided over by the Sultan, with the Director of Education a member of this council. According to Jumat, the proclamation of the 1959 Constitution had certainly initiated a new era for Brunei

Darussalam in all fields including education. Pengiran Mustapha (1979), in *Educational Policy in Brunei with Special Reference to the National Language* states:

> 'A new form of Government materialized from the 1959 Agreement whereby Brunei became a self-governing sovereign state. This emergent nation at this stage was more concerned to lay the foundations of a national education policy. A major turning point was to establish a system of education that could meet the needs of the nation'

 (See Jumat, 1989, p. 132).

Therefore, since Brunei had been declared as a self-governing sovereign state, inevitably the state would construct its own national education policy, as well as re-examining the existing educational system.

For this purpose, in 1959, two experts from Malaya were invited to the state, to advise the government concerning the general policy and principles that should be followed in education. The two experts, Aminuddin Baki[8] and Paul Chang[9] were, and still are, well-known Malaysians. They spent two weeks in Brunei than submitted their recommendations in a report, known as the *"Aminuddin Baki/Paul Chang Report"*. Following is a summary of the report:

Education in Brunei should aim at:
1) 'educating all children of every race under a national education system which should be both free and compulsory;

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[8] Aminuddin Baki was Malaysia's first Chief Education Advisor which is equivalent to the present day Director General of Education (http://www.antriep.net/baki.htm).

[9] Both Aminuddin & Paul Chang were from the Central Advisory Committee in Malaysia (Upex, 2006, p.18)

2) using the national language (Malay) as a main medium of instruction in all schools in the country;

3) providing the country with the necessary manpower qualified to work in the administrative, commercial, industrial and other fields;

4) Establishing a common national identity for the people of Brunei whose loyalty is undivided; and

5) Providing equal opportunities of education, increasing the standard of education to all groups of the people of Brunei in order to turn them into an educated community, which is a precondition to the success of democracy in Brunei in the future'.

(Annual Report 1974, p. 1975).

The above report recommended that Malay should be the language of instruction in all schools. In my opinion, if Malay is to be the language of instruction in all schools, there will be problems encountered such as difficulty in delivering the subject content by other racial groups and expetriatriate teachers in Brunei. Futhermore, it is viewed that the students need an early exposure to English language before the students further their study abroad, specifically to the United Kingdom and Australia whereby the medium of instruction is in English.

In the report also mentioned that different racial groups of children need to be fostered towards the common loyalty of a national education system and policies. Therefore, Brunei should have an educational policy that should be implemented for all racial groups of children. In short, this report initiated a demand to formulate a national education system. The recommendations of this report were accepted by the government and became the National Education Policy of 1962. Although it was adopted, it was not implemented at all (Jumat, 1989, p. 166).

According to Jumat, there were many reasons why this report was not implemented. Firstly, it was due to the insufficiency of this report itself; the two experts had only spent two weeks in the state and had used the *Malayan Tun Razak* report as the source of their recommendations. Secondly, immediately after the report was adopted, there was a political dispute between the PRB (Partai Rakyat Brunei, or Brunei People's Party) and the Sultan's government; on the night of 8th December, 1962, there was a rebellion by the PRB. The government managed to defeat them with the help of the British troops in Hong Kong. So the educational changes recommended by Aminuddin Baki and Paul Chang were left out. Another reason was the confidentiality of the report, which even to the present time has never been released to education officers, professional teachers and researchers. Although the 1959 report was not successful, it created the initial base of "national" schools in Brunei Darussalam (Jumat, 1989, pp. 154-158). Abdul Razak Haji Muhammad views that there are two main reasons for the unsuccessful nature of the report. Firstly, during the time there was no research done to investigate the socio-economic needs of the Bruneian people. Secondly; Brunei was heavily relied on the expectriate's expertise in teaching the secondary, technical and tertiary education. Furthermore most overseas higher education institutions used English as their medium of instruction. Therefore, he views that it was unrealistic to make Malay as the language of instruction in all school subjects (Muhammad, 1979, pp. 39 – 40)

With the collapse of the PRB, and with the failure to actualize the *1959 Education Report*, the government was triggered to launch the first Five Year Development plan (1962-1967). The plan was designed to strengthen as well as to improve the economic, social and cultural life of the Bruneian people (See Jumat, 1989, p. 159).

With this enactment of the new plan, some initiatives had been taken to improve the quality of education in Brunei. In 1966, the first Malay medium secondary school was established (Education in Negara Brunei Darussalam, 1986, p. 4). Then in 1969 the Brunei

Youth Council organised a historic seminar on education, which emphasised the need and the importance of having a national education policy. In May 1970, His Highness the Sultan and Yang Di-Pertuan appointed an Education Commission to highlight to the community that the system and development of education was an important tenet for assessing the socio-economic progress of the country (Jumat, 1989, pp. 159-163).

As the result, the Bruneian community slowly became aware of the great importance of education to their life and to the country. The enrolment of students and teachers in education became more rapid; the intake of students increased from 335 in 1962 to 2,272 in 1970. The number nearly doubled in 1971 with 4,202 students. This can be seen in Figure 4.6 below.
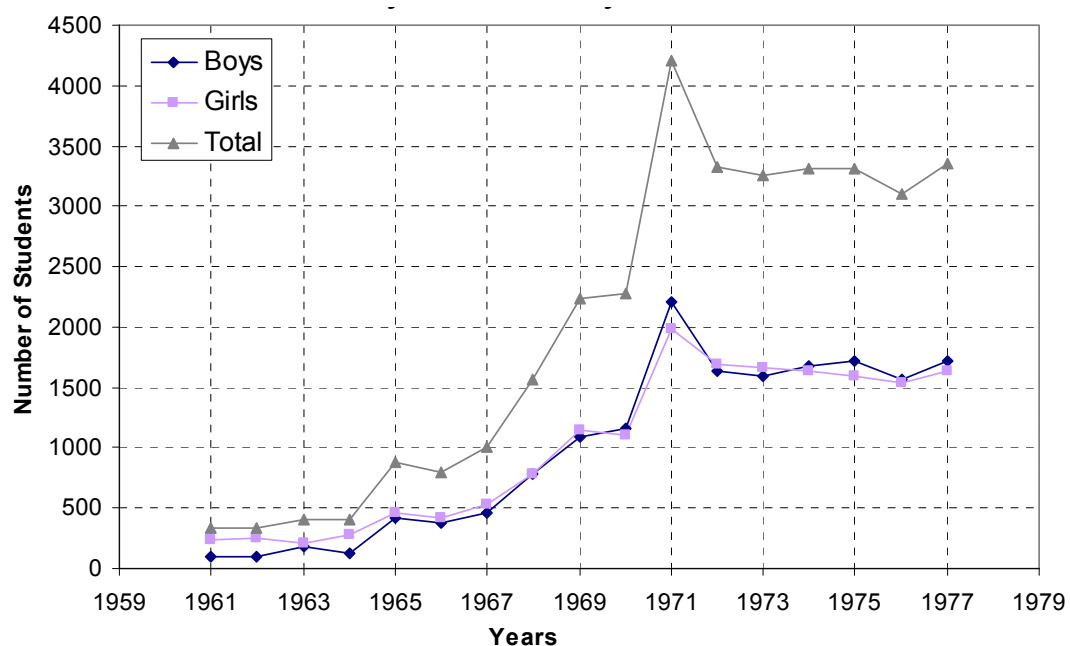
Figure 4.6 Intake of Malay-Medium Primary Schools, 1961-1977.
(Adapted From BAR of 1972, 1973, 1974 & BAR of 1976-1977, 1978, 6)

The government also made an effort towards modifying the former 1959 report on education by constructing a 1972 report, which later became the government's education policy, known as Brunei Education Commission of 1972. Unfortunately, the policy was not

fully implemented until the time of Brunei's independence in 1984 (Jumat, 1989, pp. 151-158).

The 1972 commission read as follows:

I)   'To make Malay the main medium of instruction in National Primary and Secondary schools as soon as possible in line with the requirement of the constitution;

II)   to raise the standard of the usage of English in the primary and Secondary schools in this country;

III)   to place more emphasis on religious tuition (Islam) in line with the requirements of the constitution;

IV)   to provide a continuous education for all Brunei children for a period of 9 years; 6 years in the Primary schools and 3 years in the Lower Secondary schools;

V)   to ensure, by the provision of syllabuses of common content that the standard education are complementary in all schools;

VI)   to provide all Brunei children with every possible opportunity to make themselves useful in the development of the country in order to meet the needs of the country would be fulfilled by Brunei people themselves; and

VII)   to promote by means of the above, a national identity upon which a sense of loyalty to Brunei rests, as wheel as generating the necessary efficiency and flexibility in the Education System to meet the development needs of the country'.

(Cited from Report of the Education Commission Brunei for the Year 1972, 1973, pp. 8, 9)

With this 1972 education policy, Malay language still remains the country's main language in national schools, while not neglecting the importance of the English language as

the world's lingua franca in education. Both languages are equally important for the socio-economic development of the country. All Bruneian children should be given equal opportunities in education and a common national curriculum should be adopted by all schools in Brunei. According to Jumat, 1989, the emphasis on Islamic elements must be upgraded and by this, hopefully the Bruneians will project their own national identity. By 1974, all Chinese and English language medium mission schools adopted the government's national syllabus and public examinations (Jumat, 1989, p. 138).

4.4.1 Islamic Education

As mentioned before, in 1st May 1960 the Religious Affairs Section was upgraded to the Department of Religious Affairs and Community Welfare. The same year changes had been made in the curriculum of religious schools, coherent with the state's needs and identity. The development of religious schools over 28 years (1956-1983) in relation to the number of schools, teachers and students can be seen in Table 4.1 in the next page.

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Table 4.1: Number of Schools, Teachers and Students
in Religious Schools from 1956 to1968

Years	Total of Schools	Total of Teachers	Total of Students
1956	7	11	347
1957	15	18	779
1958	29	55	1,271
1959	32	67	1,375
1960	37	110	1,606
1961	49	139	3,705
1962	51	138	4,243
1963	51	142	4,263
1964	49	199	4,954
1965	61	199	5,366
1966	63	276	5,656
1967	65	247	6,784
1968	68	266	7,049
1969	75	260	7,922
1970	80	294	7,800
1971	82	350	7,689
1972	83	306	7,851
1973	84	297	8,760
1974	91	277	8,465
1975	91	276	9,814
1976	96	304	10,494
1977	98	340	11,146
1978	101	450	12,069
1979	101	450	13,802
1980	103	517	13,813
1981	105	562	13,809
1982	100	582	14,013
1983	106	604	14,911

(Ministry of Religious Affairs, 1996, pp. 237 – 239 & adapted From Mohd Daud, 2004, pp. 32-37)

Based on the Report on Religious Schools, 1966, on 1st July 1965, the government introduced the teaching of Islamic Religious Knowledge (IRK) as a subject included in the Malay and English government schools' curriculum, as well as learning Islamic education in religious schools. The teaching of the subject started in Sultan Muhammad Jamalul Alam (SMJA) then was slowly implemented in all schools in Brunei (See Pg. Abd Rahman, 1998, p. 12). According to Pg. Abd Rahman, the teaching of IRK as a subject in Malay and English government schools was to give an opportunity to some parents who were not able to send their children to religious schools (Pg. Abd Rahman, 1998, p. 12).

The following year, on 11th March 1966, an Arabic secondary Hassanal Bolkiah Boys School opened with the enrolment of 50 students. The opening of this school was in response to a proposal by His Majesty Sultan Omar 'Ali Saifuddien in 15th January 1956, towards the reopening of an Arabic school at the time of his meeting with the previous mentioned two religious officers from Johore regarding the effectiveness of Islamic education in Brunei. This school was opened to boys only and located temporarily at the Madrasah Department of the Ministry of Religious Affairs building.

According to Abdul Aziz bin Juned (1968), in 1967, the first Arabic girls school opened with an intake of 61 girls. The name of this school was Raja Isteri Pengiran Anak Damit Religious Arabic Secondary School. Although the names of both of these schools were different, they shared the same building, because the new buildings for the studies were not yet ready (See Pg. Abd Rahman, 1998, p. 14).

In Penyata *Sekolah-Sekolah Agama Kerajaan Brunei bagi Tahun 1968-1970* (Report on Government's Religious Schools in Brunei 1968-1970), students who were interested in entering the Arabic school were required to take a Candidates Arabic School Examination at primary IV level in primary Malay school and at level II classes in religious schools. The Ministry of Religious Affairs would select certain numbers of students to join the Arabic

schools at primary IV. The school system consists of two years in primary level, 3 years in lower secondary school, 2 years in upper secondary school and another 2 years in pre-university school (See Pg. Abd Rahman, 1998, p. 15). According to Hj. Serudin, 1981, the Islamic knowledge subjects are taught in the Arabic language, while others were taught either in the Malay or English medium (See Pg. Abd Rahman, 1998, p. 15).

As we can see, there were three different kinds of system run in the formal school sector for the teaching of Islamic knowledge. The Arabic and religious schools were under the supervision of the Ministry of Religious Affairs, while the teaching of the IRK subject in primary and secondary national schools were under the supervision of the Ministry of Education.

In general, the system of education run by the government were in three media of instruction, the Malay, English and Arabic languages (BAR for the Year 1981-1984, p. 153).

4.5 THE DEVELOPMENT OF EDUCATION AFTER INDEPENDENCE

4.5.1 Education during 20 years of independence (1984-2003)

Brunei achieved her independence on 1ˢᵗ January 1984. During the proclamation his Majesty Sultan Haji Hassanal Bolkiah declared that Brunei will be:

'...forever a sovereign, democratic and independent "Malay Islamic Monarchy" based upon the teachings of Islam according to the *Ahl Al-Sunnah Wa Al-Jemā‘ah* and based upon the principle of liberty, trust and justice and ever

seeking the guidance and blessing of Allah (Whom praise be and Whose name be exalted) the peace and security, welfare and happiness of the people of Brunei Darussalam'.

(Education in Brunei, 1989, p. 6).

It had been declared that "Malay Islam Monarchy" philosophy would be the cornerstone of the state's social, political and cultural stability. It is hoped, therefore, that every aspect, including education, should fulfil this state's aspiration.

Although in the first year of independence, the educational system remained the same (Educational Report Annual Report for the Year 1981-1984, p. 153), the MOE had immediately taken a step towards changes of the system that would follow the national aspirations and former national objectives outlined in the 1972 educational report.

The new national education objectives are;

i) 'To establish a bilingual system of education in which the important role of Malay language (the national language) will be maintained. While at the same time recognising the importance of the English language.

ii) To give emphasis to religious education and ensuring that Islamic values can be assimilated in the National Education System through the school curriculum.

iii) To provide education for every child for a period of at least 9 years – 6 years in Primary

school and 3 years in a Lower Secondary school.

iv) To ensure, by the provision of syllabuses of common content, that the education provided is the same in all schools.

v) To make secondary education secondary education accessible to all on the basis of their

needs and abilities.

vi) To provide all children with an education which will enable them to participate actively

    in the development of the country, so that the needs of the country are met by local

    people.

vii) To provide, by means of the above, a national identity upon which a sense of loyalty to

    Brunei is based, as well as to generate the necessary efficiency and flexibility in the

    education system to meet the development needs of the country'.

The aims for Education in Brunei Darussalam after independence were outlined as follows:

1) 'To implement the objectives of the educational policies outlined in the Brunei Education Report, 1972, together with such amendments due to recent developments in the nation.

2) To implement a single system of education, to be known as the education system of Brunei Darussalam, which also no longer comprises different mediums of instructions.

3) To build a community and nation where the concept of a Malay Islamic Monarchy is paramount, by means of Education System of Brunei Darussalam.

4) To instil solidarity among the people of the nation by means of a single system of education.

5) To ensure the Islamic values can be assimilated in the National Education System through the school curriculum'.

(Education in Brunei Darussalam, 1986, p. 6).

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To accomplish the above aims, a new system of education known as the "Bilingual Education System", in Malay, the "*Sistem Pendidikan Dwi Bahasa*", was introduced in April 1984 (Educational Annual Report for the year 1981-1984, 1985, p. 151). This scheme was fully implemented in early 1985 in all government schools and was fully actualized in non-government schools in 1992 (Pencapaian dan Penilaian 20 Tahun Pendidikan (1984-2003) dan Perancangan 20 Tahun Akan Datang (Educational Annual Report for the year 2004-2024, 2004, p. 30).

The concept of Bilingual Education System is a means of 'ensuring the sovereignty of the Malay language, while at the same time recognising the importance of the English language' (Education in Brunei Darussalam, 1987, p. 33).

It means that Malay must be remained as the state's national language without neglecting the importance of English as the world's academic lingua-franca. Mastering the English language will hopefully enable the students to enter higher overseas institutions, where the medium of instruction is in English. A high degree of proficiency in both Malay and English languages should therefore be achieved. By this, it is hoped that the future generation in Brunei would be able to provide its own facilities for higher education. Subjects that are substantially dependent on the English language at the higher level of education, were taught in the English language, while those that were not were taught in Malay. In the future, the provision of learning of both languages may be changed, as other languages may also become of vital importance, but the compulsory study of the Malay language will be maintained. Through this system, which is free and compulsory, it is hoped that all children in Brunei will have equal opportunity of studying both languages. According to Jumat, 1989, both Brunei and Singapore have recognized English as one of their educational media, because both countries saw English as a language of international

communication, the language of commerce, trade, economics and banking (Jumat, 1989, p. 211).

According to Gary Jones 'As a result in the post colonial period, there was no clamour to unburden the country of all things British including the English language as had been the case in some other countries….'. (See Jumat, 1989, p. 209).

Jumat agrees with Gary Jones' statement. He is of the opinion that English has never been strongly apprehended by the majority of Bruneians as the instrument of the colonial masters. The Bruneian sees this language as a tool of development or as the language of international communication. Most high and middle class parents used to send their children to the non-government English schools prior to the implementation of this system. The awareness of the advantages of sending children to these schools can be seen in Table 4.2 below (Jumat, 1989, pp. 209-211).

Table 4.2

Student Enrolment in Non Government English Schools in 1974 and 1984

Mission Schools	Year	Citizens	Permanent Residents	Foreigners	Total
St. Margaret's School, Seria	1974	197	264	386	847
	1984	461	389	366	1216
St. James School, Kuala Belait	1974	160	120	150	425
	1984	568	326	163	1057
St. George's School, Bandar Seri Begawan	1974	208	143	558	909
	1984	324	183	635	1142
St. Michael's School, Seria	1974	149	425	232	806
	1984	433	266	245	944
St. Andrews School, Bandar Seri Begawan	1974	587	98	293	978
	1984	1024	140	498	1662

(Taken From Jumat, 1989, p. 210)

The implementation of the Bilingual Education System in 1985 proceeded in stages, beginning from the lower Primary classes (Primary I to III) where all subjects are taught in Malay, except for English language taught as a subject. Commencing from Primary IV or Dwibahasa I (bi-lingual class1) to primary VI, 50% of the subject were taught in English and 50% were taught in Malay. In the pre-school level the language medium used was the Malay language (Educational Annual Report of 1981-1984, 1988, p. 151). The implementation of the system in the curriculum can be seen in Tables 4.3 and 4.4 below:

Table 4.3
Pre-School Education

SUBJECTS	WEEKLY TIME ALLOCATION	LANGUAGE MEDIUM
Pre-School education comprises: Language, Numbers, Courteous Basic Islamic Religion, Self Discipline, Singing and Development of Talent. These basics are taught through an integrated approach, using examples from the children's own environment. (The teaching of the content of one subject is not separated from that of another). Informal teaching methods are used throughout.	There is no strict division of the timetable into subjects since an integrated approach, which is largely activity-based, is used.	All teaching is in the medium of the Malay language

(Taken From Ministry of Education, 1992, p. 16).

Table 4.4
Lower (I-III) and Upper (I-VI) Primary

Levels	ENGLISH MEDIUM SUBJECTS	MALAY MEDIUM SUBJECTS
Lower Primary (I-III)	English Language	Arts and Handicraft Civics General Studies Islamic Religious Knowledge Malay Language (including *jawi*) Mathematics Physical Training
Upper Primary (IV-VI)	English Language Geography History Mathematics Science (including health science)	Arts and Handicraft Civics Islamic Religious Knowledge Malay Language Physical Training

(Adapted From Jumat, 1989, p. 215)

In lower secondary school most of the subjects were taught in the English language. Students were required to take nine subjects. Seven of them werecompulsory and examinable subjects, one was an un-examinable compulsory subject and the other was an optional and examinable subject. In year three, students sat the Brunei Junior Certificate of Education (BJCE) examination. Students who passed continue their study either to upper secondary or to technical and vocational schools.

Table 4.5
Lower Secondary (Form I-III)

TYPES	ENGLISH MEDIUM SUBJECTS	MALAY MEDIUM SUBJECTS	OTHER MEDIUM LANGUAGES
Compulsory and Examinable Subjects	English Language Geography History Integrated Science Mathematics	Islamic Religious Knowledge Malay Language	
Non-Examinable Compulsary Subjects		Physical Education	
Optional and Examinable Subjects (Only one subject to be chosen from the following list)	Art and Craft Agricultural Science Commercial Studies Home Science Metalwork Music Woodwork	Malay Language Music	Third Language

(Adapted From Ministry Brunei, 1992, pp. 19 & 20).

Students who proceed to upper secondary level were categorized into three groups, based on their results. Group one was the Science Stream, group twowas the Arts Stream and Group three was the Technical and Vocational Stream. In year two of this level, students sat the Brunei Cambridge General Certificate of Education (GCE O Level) examination. Students who passed may continue their study to pre university (sixth form) level. Subject requirements for this level can be seen in the following tables:

Table 4.6

Upper Secondary (Form IV)

1. Compulsory and Examinable Subjects (for all groups of students)

TYPES	ENGLISH MEDIUM SUBJECTS	MALAY MEDIUM SUBJECTS

COMPULSORY AND EXAMINABLE SUBJECTS	English Language
	
	Mathematics
	
	Science
	
	One to be selected from the following;
	
	  a) Group I
	
	    * Biology
	
	    * Chemistry
	
	   * Physics
	
	  b) Group II and III
	
	    ** Agricultural Science
	
	    ** Combined Science
	
	   ** Human and Social
	
	   ** Integrated Science
	
	   ** Science
		Malay Language

(Adapted From Ministry of Education, 1992, p. 21)

*   Students joining Science Stream should choose one from these three subjects.

** Students joining Arts and Technical and Vocational Streams should

    choose one of these five subjects.

Table 4.7

2. a) Optional Subjects for Group I (Science Stream)

TYPES	ENGLISH MEDIUM SUBJECTS	MALAY MEDIUM SUBJECTS	OTHER MEDIUM SUBJECTS
LIST A			
OPTIONAL SUBJECTS	Additional Mathematics Biology Chemistry Economics/Principles of Account Geography Physics		
LIST B			
OPTIONAL SUBJECTS	English Literature History	Art and Craft Islamic Religious Studies	Specific Language

(Adapted From Education in Brunei, 1992, p. 22)

Students who were to take a combination of subjects from group I should select at least two subjects from list A. Students who were interested in list B were allowed to choose one subject only from the list.

Table 4.8

2. b) Optional Subjects for Group II (Arts Stream)

TYPES	ENGLISH MEDIUM SUBJECTS	MALAY MEDIUM SUBJECTS	OTHER MEDIUM SUBJECTS
OPTIONAL SUBJECTS	Commerce/Commercial Studies Economics English Literature Fashion & Fabrics Food & Nutrition Geography History Home management Principles of Account Science/Integrated Science/Combined Science/Biology/Human and Social Biology	Islamic Religious Studies Malay Literature/Art and Craft	Specific Language

(Adapted From Education in Brunei, 1992, p. 23)

Students who were to take a combination of subjects from Group II should at least take two from the list.

Table 4.9

2. c) Other Optional Subjects for Group III (Technical & Vocational)

TYPES	SUBJECTS	LANGUAGE MEDIUM
LIST A		
OPTIONAL SUBJECTS (Group III)	Agricultural Science	English
	Electronics	English
	Engineering Science/Physics	English
	Fashion & Fabrics	English
	Food and Nutrition	English
	Geometrical & Mechanical Drawing/Geometrical & Building Drawing	English
	Home Management	English
	Woodwork/Metalwork/ Metalwork Engineering/Craft, Design and Technology	
LIST B		
OPTIONAL SUBJECTS (Group III)	Art and Craft	Malay
	Commerce/Commercial Studies	English
	Geography	English
	Islamic Religious Studies	Malay
	Malay Literature	Malay
	Principles of Account	English

(Adapted From Education in Brunei, 1992, p. 24)

Most sixth form students followed nominal two year courses in three subjects, leading to the externally-assessed Brunei Cambridge General certificate of Education (G.C.E. 'A' level) examination in November of the second year.

Table 4.10

Subjects Offered For Sixth Form

NO.	SUBJECTS	LANGUAGE MEDIUM
1.	Accounting	English
2.	Art	English
3.	Biology	English
4.	Chemistry	English
5.	Economics	English
6.	English Language	English
7.	English Literature	English
8.	Food & Nutrition	English
9.	General Paper	English
10.	Geography	English
11.	History	English
12.	Malay Language	Malay
13.	Mathematics	English
14.	Further Mathematics	English
15.	Physics	English
16.	Public Affair	English
17.	Syariah	Malay
18.	Usuluddin	Malay

(Adapted From Education in Brunei, 1992, p. 25)

In 2004, the MOE summarized the effectiveness of the Bilingual system with respect to students' entrance to overseas institutions and the achievement of Malay and English language competency in national examinations. It is based on the research findings of Prof Hugs Baetens Beardsmore, Dr. Gary Jones, Dato Peduka Dr Awang Haji Ahmad bin Haji

Jumat (ex vice Minister of Education), the principals and headmasters of schools as well as research conducted by local officers and a review committee of the lower education programme (1994-1996). The summary of the findings are as follows:

a) Entrance to Overseas Institutions

Bruneian students from the government's Bilingual Education System schools did not have problems with entrance to overseas institutions. Overseas institutions do not hesitate to accept them because they believe these students are competent in English and it was reported that, in some cases, some of the students were even capable of competing with native English speakers.

b) Language Achievement in Examination

i) Student achievement in Malay language subject

The GCE O Level Cambridge results examination show an increase in the percentage of passes in Malay language from 85.61% in 1983 to 99.5% in 2003. The percentage of students who obtained grade C increased from 50.37% in 1983 to 92.6% in 2003.

ii) Student achievement in the English language subject

The achievement in the English language subject also improved from 28.31% to 73% in 2003. Although only 19.0% of the students managed to obtain grade C, it shows that the students have enough capability to tackle other subjects that are taught in the English language.

Having obtained these achievements, the students have the opportunity to further their study abroad. Overseas results show that Bruneian students have the capability to compete with native English speakers.

The Bilingual system has some weaknesses in terms of administration, implementation, teacher's preparation for delivering the curriculum, the materials and sources used for the teaching and learning as well as concerning the development of students' cognitive skills.

Although the achievements of English language are not equivalent to the Malay, the MOE decided to continue the system and an effort towards remedying the weaknesses has been continuously carried out (Pencapaian Dan Panamanian 20 Tahun Pendidikan (1984-2003) dan Perancangan 20 tahun Akan Datang (2004-2024), 2004, pp. 31&32).

Also with this new system, the MIB philosophy concepts are implemented in the school curriculum, aiming to:

i) inculcate in Bruneian children a mental outlook and attitude of life and such positive qualities of character as will enable the realisation of a society that is consistent with traditional Brunei virtues, such as strong religious faith, loyalty to the monarch and a desire for balanced progress and development.

ii) transmit teachings which are consistent with national aspirations, whereby the nation is seen as a Malay Islamic Monarchy in which responsibilities are to be shouldered by all people at all levels of society, without regard to descent, beliefs, religious faith or traditional customs (Education in Brunei Darussalam, 1989, p. 46).

The objectives of this implementation are to:

i) 'add completeness and perfection to the education which is transmitted, such education in itself being intended to develop mental, physical, social and spiritual growth through knowledge, as well as being a means of ennobling character and providing a firm approach to the nurturing of both mental and physical welfare from an overall point of view;

ii) complete and 'perfect' the characters of children, so that they will be able to shoulder responsibility and to build, in every aspect, a dynamic society'.

(Education in Brunei Darussalam, 1989, p. 46).

Adherence to the "Malay Islam Monarchy" is the national philosophy and these three elements are incorporated into the state's educational system and curriculum. Steps taken by the MOE to support this are localization of curriculum materials, introduction of a civics subject to primary school, introduction of an MIB subject to lower secondary school, as well as learning Jawi script in the Malay language curriculum.

(Education in Brunei Darussalam, 1989, p. 47).

4.5.1.1 Islamic Education

After independence, the approach to Islamic education became more progressive. In 1993, Tahfiz Al-Qur´ān Sultan Haji Hassanal Bolkiah institute was established by His Majesty Sultan of Brunei under the supervision of the MOE. The main aim for the establishment of this institute is to produce the *uffā* (persons who memorize the *Qur´ān*) without neglecting other academic fields. This institute has successfully produced 43 *uffā*. The students of this institute also manage to further their study in local and overseas institutions in the area of Engineering and Islamic studies; *Shar`iyyāt*, Revealed Knowledge

and the *Qurʾān* and *Qirāʾāt*. Overall, the institute has managed to produce *uffā* as well as preparing them to specialize in different academic fields (Pencapaian dan Penilaian 20 Tahun Pendidikan (1984-2003) dan Perancangan 20 tahun Akan Datang (2004-2024), 2004, p. 39).

With the new Bilingual Education System, the religious and Arabic Schools remain under the supervision of the Ministry of Religious Affairs, but a dilemma has emerged. Pg. Mustapha Pg. Metassan (1979) has detected the existence of dualism in the system of education in terms of control and management. According to him, it would be more effective if the administration of schools were the responsibility of one body, so that there would be no waste of financial resources and man power. Furthermore, most of the people responsible for administrating religious schools were not educationists, so it is better for them to concentrate on propagation of Islam. To Jumat (1989), this lack of integration has created a situation in which the national education system has come to be divided into religious and non-religious schools. The dual approach to education has created the problem of "two worlds" in the child's mind, one the religion and the other the scientific, with each held in isolation from the other. This matter was discussed by Saedon in the *School Curriculum Towards the 21ˢᵗ Century* convention in 1998. In his paper *School Curriculum Following Islamic Perspective* he argued that this dualism in the system has resulted in categorization of knowledge into religious and non-religious, in the mindset of the people. They tend to have a misconception that religious knowledge has no connection or relationship with the world and environment, and also has nothing to do with the development of science and technology. Further, Saedon states that knowledge known to be religious knowledge (*Naqly*) should not contradict acquired knowledge (*ʿAqly*). Acquired knowledge must be guided by revelation. As mentioned in Chapter One, this is the kind of problem faced by most Muslim countries in the world. This problem was discussed during the educational convention in 1998. As a result, efforts have been made, starting with the placement of three sections from the Islamic

Studies Department, Ministry of Religious Affairs namely the Inspectorate Section, Examination Section and Curriculum Section under the jurisdiction of the department concerned in the MOE, effective from 1st March 2001. This was followed by the placement of other sections: administrative and scholarship under the administration of the MOE. The merger was fully implemented in January 2002 with the transfer of the Department of Islamic Studies and all the religious schools under its jurisdiction to the MOE. With the merger of religious schools and general schools, the schools share the same building, facilities, and come under the single management of MOE. This solves the problem in terms of control and management but the curriculum is not yet integrated. Towards integration, in 14th February, 2002, the MOE run the "Whole Day Schooling Pilot Scheme" called "*Skim Rintis Pendidikan Sepadu*" (Pilot Scheme on Integrated Education) to 37 schools which it aimed to integrate both public schools and religious schools under one management of the MOE.

The MOE has conducted several projects in schools; one of the important ones is the "*Pelajaran Al-Quran dan Pengetahuan Agama Islam*" (PAI); "Learning Al-Qur´ān and Islamic Revealed Knowledge" as a subject in the public schools that replaced the IRK. The PAI project had been conducted in 1994 in nine schools in the state. The aim was to make Bruneian children capable of reading the *Qur´ān*. The curriculum of this subject was later integrated into the new religious education curriculum in the year 2004.

4.5.2 Education After 20 years of Independence

In response to the convention held in 2ⁿᵈ-5ᵗʰ March 1998, regarding the dualism of education, a major action has been taken by the MOE of modifying its educational policy and system. The MOE also formulated in the early part of 2004 its own educational philosophy as suggested by Saedon in the convention. The state's education philosophy is as follows:

Brunei Darussalam's Education Philosophy is founded on the National Philosophy of a Malay Islamic Monarchy and also incorporates the two key elements of *Naqly* (on the basis of the holy *Qurʾān* and *adīth*) and `*Aqly* (on the basis of reasoning).

These two elements are essential in the development of individuals to their fullest potential, thereby bringing forth people who are knowledgeable, skilful, faithful, pious, and of excellent character, factors fundamental in the realisation or emergence of a national identity based on the national philosophy, as well as being based on Islamic teachings in accordance with *Ahl Al-Sunnah Wa Al-Jemā'ah*.

This is an important foundation for ensuring loyalty to Islam, the Monarch and the nation. (Pencapaian dan Penilaian 20 Tahun Pendidikan (1984-2003) dan Perancangan 20 tahun Akan Datang (2004-2024), 2004, p. 8).

The above education philosophy highlights the state's aspiration to inculcate in the Bruneian people the identity of the "Malay Islam Monarchy". Its target is that an individual citizen will have a balanced potential, not only knowledgeable and skilful in certain fields but also having intrinsic values of strong faith, piety and good morality. Islamic elements of `*Aqly* and *Naqly* sciences are importantly used for guidance in achieving this aspiration.

In accordance with this national education philosophy, the vision, mission and aims of education are outlined as follows:

Vision

To mould a well-rounded (*shumūl*) Bruneian race, for a flawless and blissful life on earth and hereafter *('ākhirah*).

Mission

The ministry is desirous of educating Brunei citizens through the implementation and improvement of a quality, unique and balanced system of education for the development of perfect individuals who are valuable to their religion, nation and race.

Aims of Education

To maximise the intellectual, spiritual, emotional, social and physical potential of every individual, to form a developed society that is strongly founded on the Malay Islamic Monarchy philosophy'.[10]

(Cited from Pencapaian dan Penilaian 20 Tahun Pendidikan (1984-2003) dan Perancangan 20 tahun Akan Datang (2004-2024), 2004, pp. 8, 9).

In achieving the above vision, mission and aims of education, the 1972 national education policy has been modified as follows:

Education Policy

- 'Implementation of a national education system that prioritises the use of the Malay Language as the official national language, and the use of major languages such as English and/or Arabic as a medium of instruction.

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[10] Translation ours

- Provision of 12 years of education for every student; that is, 7 years of primary education including a year of pre-school, 3 years of lower secondary and 2 years of upper secondary, or vocational or technical education.

- Provision of an integrated curriculum, as well as suitable and uniform public examinations administered according to the level of education, including special needs, in all schools throughout the nation.

- Provision of Islamic Religious education in accordance with *Ahl Al-Sunnah Wa Al-Jemā'ah*, through the school curriculum.

- Provision of facilities for mathematics, science, technical education and information and communications technology education, to enable students to obtain knowledge and skills that are relevant and necessary in the constantly changing world of employment.

- Provision of self-development and enrichment programmes through co-curricular activities in accordance with the national philosophy.

- Provision of opportunities in higher education for those with appropriate qualifications and experience, such opportunities to be offered based on national needs as and when they arise; and

- Preparation of the best possible educational infrastructure in order to fulfil national needs'[11].

(Cited from Pencapaian dan Penilaian 20 Tahun Pendidikan (1984-2003) dan Perancangan 20 tahun Akan Datang (2004-2024), 2004, pp. 8, 9).

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[11] *ibid*

In this new education policy, we can see that Malay remains the state's national language. Apart from the English language, Arabic has been included as an important medium of instruction. The design of the curriculum must be integrated and compatible with the public examinations, which also take into account students with special needs. Study of Islamic religious education is compulsory, and it is important to ensure that sufficient facilities for mathematics, science, technical education, information and communications technology education is provided, and that co-curricular activities are part of developing skills required in the national philosophy. Through this education philosophy, the educational objectives are outlined as follows:

- 'Implementation of an integrated curriculum so that the spiritual, physical, intellectual, social, and aesthetic talents of each individual can be developed in a balanced way.

- Implementation of the curriculum for all according to level and need, including Special Education.

- Implementation of Islamic Religious Education programmes in order to enhance understanding and to uphold Islamic values among all individuals so as to enable them to bring about harmony in society, and for every Muslim to be faithful and pious forever.

- Upgrading proficiency and fluency in the Malay, English and Arabic languages.

- Provision of programmes for learning foreign languages according to needs.

- Enhancement of mathematical, scientific, technical and information and communications technology skills.

- Implementation of educational programmes for the development of self-reliant and enterprising individuals.

- Implementation of technical education programmes that are responsive, relevant and flexible and in line with global economic development, in order to fulfil national development needs.

- Implementation of educational programmes based on culture, society and nationalism, for the development of Brunei citizens.

- Provision of opportunities for skills training in professional and semi-professional areas

- Implementation of educational programmes aimed at maintaining peace and harmony in the environment.

- Implementation of educational programmes oriented to the family in order to mould the attitude of individuals and society into being courteous, caring and loving.

- Creating understanding and awareness among people about the nation's socio-economic and political status; and

- Implementation of enrichment and value added programmes, and industrial placement/training for the enhancement of the quality of an individual so that he/she is able to compete at the international level'[12].

(Cited from Skim Rintis Sistem Pendidikan Bersepadu, 2004, p. 10).

On 3rd January, 2004 in response to the "Whole Day Schooling Pilot Scheme" being reviewed as successful, the new 'Integrated Education System' was implemented. This new

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[12] *ibid*

integrated education system aims to prevent dualism of education, and ensure that all aspects in the development of education, physical, emotional, spiritual, intellectual and social, will be acquired by all students. Integrated education means: to integrate the religion and general education or in other words, integration of revealed knowledge (as the foundation) with acquired knowledge. In these ways, the education is targeted at producing a balanced individual who not only emphasizes intellectual aspects but also has strong faith, is pious and is of good character, so as to balance the life of the present world and the hereafter (Skim Rintis Sistem Pendidikan Bersepadu, 2004, p. 5). In this system, religious schools are physically integrated into the public school system. The move began with efforts of integrating the contents of the three curricula: the Religious Schools curriculum, single religious education subjects taught in public schools, IRK and Learning Al-Quran and Islamic Religious Knowledge (Pendidikan Agama Islam (PAI)), each of which is integrated into one curricular component within the integrated education system (Integrated Education, 2003, p. 7). Towards the reformation of this new system a model of School Curriculum for the 21st century is designed as shown in Figure 4.7 in the next page.
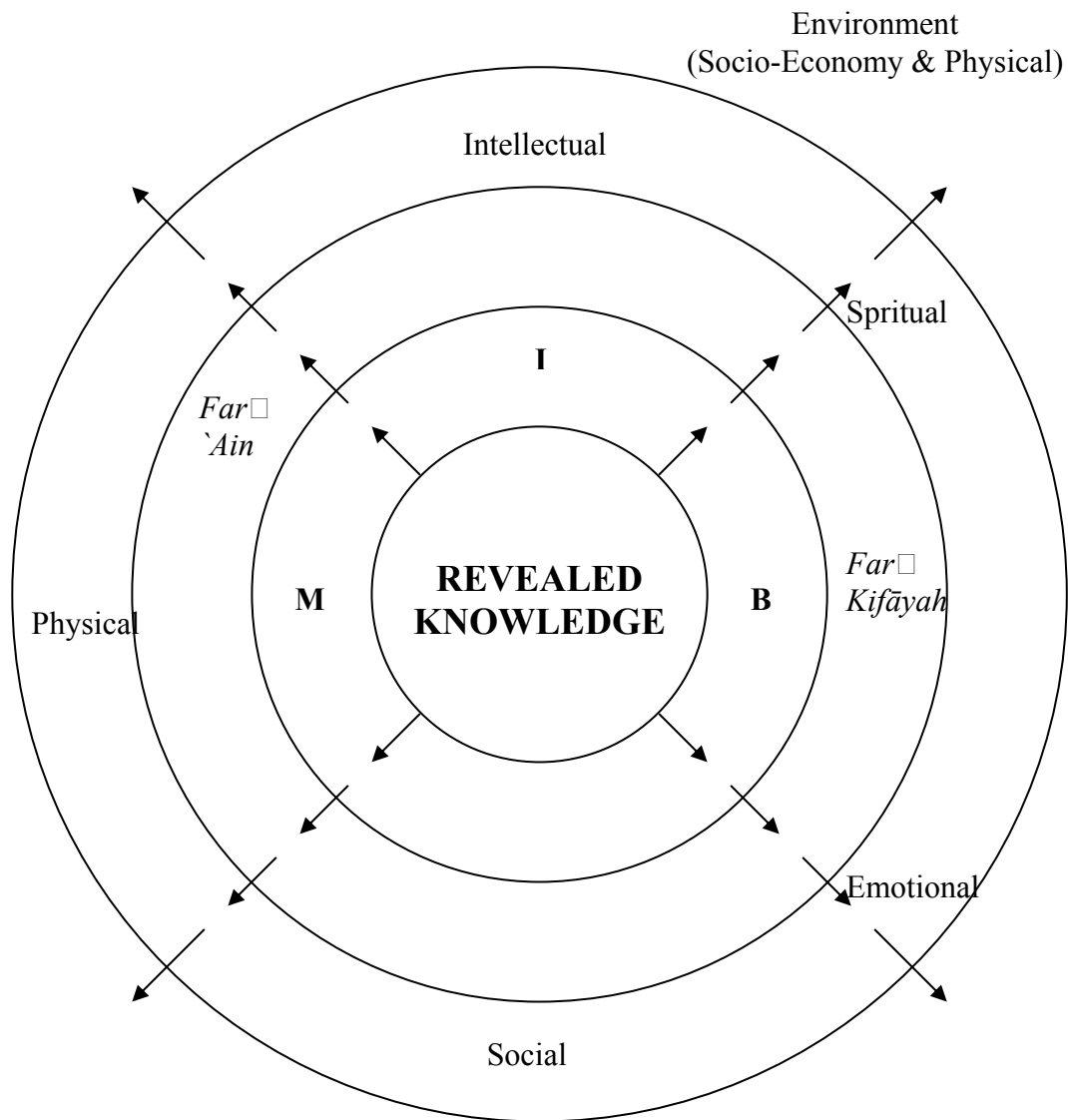
Figure 4.7. Model of School Curriculum for the 21st Century

(Taken From Skim Rintis Sistem Pendidikan Bersepadu, 2004, p. 6).

This curriculum model is founded on the *Taw īd* perspective, as a way to develop by means of integration, an outstanding and balanced student, in terms of intellectual, spiritual, emotional, social and physical development. Thus, it is hoped that future educational patterns can be planned.

The rationale of model selection is to:

1. 'Consolidate the balance and integration of education founded on revealed knowledge.

2. Provide an educational curriculum categorized into *far `Ain* and *far Kifāyah* knowledge, so as to highlight the principle of integration of the life of the present world and the hereafter.

3. Provide an academic educational curriculum, for the need of academic, professional and comprehensive education.

4. Prepare the community for dealing with challenges and for producing a citizen who is sensitive, innovative and responsive to current developments in fulfilling future needs.

5. Inculcate and foster the awareness of long life education concept.

6. Produce a student with a personality that is *Al-shumūl* (well-rounded), *Al-tawāzun* (balanced) and *Al-takāmul* (well rounded).

7. Form an outstanding, faithful and pious individual striving for the happiness in the present world and hereafter.

8. Improve and maintain the Bruneian identity as well as develop modest personality based on the national philosophy of "Malay Islam Monarchy"[13].

(Cited from Skim Rintis Sistem Pendidikan Bersepadu, 2004, pp. 6, 7).

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[13] *ibid*

Elements of the Model

'1. Revelation

The main source of knowledge is revelation, which is based on principles of the *Qur'ān* and *adīth.* This revealed or religious knowledge is also known as *naqly* science in the area of human, social and natural sciences. This science is very important to be studied, in a search for the welfare and happiness of humankind in the present world and the hereafter. In this context, revealed knowledge is made the guideline for intellectual discipline in order to develop pious individual *'insān Al- ālih'.*

2. 'Malay Islam Monarchy' (MIB),

In line with the national aspiration, to ensure the sovereignty of Bruneian identity and aimed at the formation of individuals who love their country, nationality and religion, the country's philosophy of 'Malay Islam Monarchy' should therefore, be implemented by way of the two aspects of `*ummah* development*; far* `*Ain* and *far Kifāyah, above all kinds* of skills: intellectual, spiritual, emotional, social and physical so that perfect individuals can be produced.

3. Far `Ain and far Kifāyah is the basic knowledge needed for the continuing life of an individual, such as religion, social ethics, morality and legislation. *Far Kifāyah,* on the other hand, is the basic knowledge for the continuing and prosperous life of a community, such as the knowledge of science, geography economics and history.

In this perspective, *far* `*Ain* and *far Kifāyah* knowledge must be integrated with the educational curriculum to create a significant continuity, meaningful and effective for developing a perfect individual (*insān*).

At the same time, revealed information, in the forms of *Sunnat* and role examples based on the *Qur'ān* and *adīth,* must be implemented in this curriculum in ways that will ensure that the knowledge that is taught will strength the faith and morality of students.

4. Emotional, Intellectual, Physical, Social and Spiritual Development

In planning and designing this curriculum model, its intellectual, spiritual, emotional, social and physical components and characteristics must have their balance emphasized in order to achieve harmony between humans, between humans and Allah the Almighty, and relationships between humans and the environment. This model is focused on the relationships between spiritual and material, various kind of knowledge, various aspects of individual development, faith, knowledge and practice (`ama*l*) and the individual and society.

Every individual's potential must be fully developed to develop a perfect and decent personality, valuable to the religion, nation and state.

5. Environment

Currently, there are rapid changes and developments in the national and overseas environment, which may make it difficult for some people to settle the conditions and pattern of their future life. So this curriculum model needs to equip the students with knowledge and skills so that they will be able to fulfill the nation's needs and face future challenges of globalization, and besides, they must also be able to maintain Bruneian self identity'[14].
(Skim Rintis Sistem Pendidikan Bersepadu, 2004, pp. 7, 8).

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[14] *ibid*

The objectives of integrated education are to

i)   'strengthen the practice and internalization of Islam;

ii)   provide knowledge, skills and moral values;

iii)   incorporate Bruneian values;

iv)   match learner ability and interest with the appropriate education;

v)   cultivate basic skills;

vi)   produce learners who are more determined to face the contemporary challenges of modernity;

vii)   provide human resource training that contributes national initiatives and efforts towards human research and development;

viii)   establish a well-defined format for assessment and measurement;

ix)   increase achievement levels in literacy, numeracy, scientific literacy and functional literacy;

x)   give due emphasis to individual's physical and health conditions;

xi)   promote co-curricular and extra-curricular activities'.

(Cited from Integrated education, 2003, p. 11).

The implementation of this system begins with preschool and lower primary school classes. All Muslim children take Religious Education as a compulsorily subject, while Non-Muslims take Arts and Handicraft, Extended Civics, Library and Malay Language. The subjects and period distribution for the lower primary and upper primary levels are shown in Tables 4.11 and 4.12 in the next page.

Table 4.11
Lower Primary (I-III)

No.	SUBJECTS	PERIODS PER WEEK (1 period is 30 minutes)	LANGUAGE MEDIUM
1.	Arts and Handicraft	2	Malay
2.	Civics	1	Malay
3.	Co-Curriculum	5	Malay
4.	English Language	10	English
5.	General Studies	2	Malay
6.	Information Computer Technology (ICT)	8	Malay
7.	* a) Religious Education	11	Malay
	b) - Arts and Handicraft	2	Malay
	- Extended Civics	5	Malay
	- Library	2	Malay
	- Malay Language	2	Malay
8.	Malay Language	10	Arabic
9.	Mathematics	12	Malay
10.	Physical Training	2	Malay
11.	** *Elective*		
	a) Arabic Language	2	Arabic
	b) - Extended Civics	1	Malay
	- Library	1	Malay

(Adapted From Skim Rintis Sistem Pendidikan Sepadu, 2004, p. 17)

* Non-Muslims who were not taking Islamic Religious Knowledge (11 periods) are required to take 2 periods of Arts and Handicraft, 5 periods of Extended Civics, 3 periods of Library and 2 periods of Malay Language.

** A student was not taking Arabic Language (2 periods) is required to take 1 period of Extended Civics and 1 period of Library Studies.

Table 4.12

Upper Primary (IV-VI)

No.	SUBJECTS	PERIODS PER WEEK (1 period is 30 minutes	LANGUAGE MEDIUM
1.	Arts and Handicraft	2	Malay
	Civics	2	Malay
2.	Co-Curriculum	4	
3.	English Language	10	English
4.	Geography	3	English
5.	History	3	Malay
6.	* a) Religious Education	15	Malay
7.	b) - Arts and Handicraft	3	Malay
8.	- Extended Civics	5	Malay
9.	- Library	3	Malay
10.	- Malay Language	4	Malay
11.	Malay Language	10	Malay
12.	Mathematics	10	English
	Physical Training	2	Malay
	Science	4	English
	** *Elective*		
	a) Arabic Language	5	Arabic
	b) - Extended Civics	2	Malay
	- Library	3	Malay

(Adapted From Skim Rintis Sistem Pendidikan Sepadu, 18, 2004)

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* Non-Muslims who were not taking Islamic Religious Knowledge (15 periods) are required to take 3 periods of Arts and Handicraft, 5 periods of Extended Civics, 3 periods of Library and 4 periods of Malay Language.

** A student who was not taking Arabic Language (5 periods) is required to take 2 periods of Extended Civics and 3 periods of Library.

In this new integrated education curriculum, new subjects have been introduced, such as Arabic, Information Communication Technology (ICT) and Co-Curriculum. The IRK subject was replaced by Religious Education (RE). In RE, the contents of the three curricula: the religious schools curriculum, single subject taught in public schools; IRK and the PAI are integrated into one curriculum. Apart from the integration of these three curriculum contents into one subject (RE), emphasis was also give to the Islamisation of knowledge, i.e. implementation of Islamic elements across the curriculum. Unfortunately, a curriculum for special needs learners is not yet provided but recommendations and suggestions from experts towards this formulation has already been reviewed (Integrated Education, 2003, p. 4).

Unfortunately the Integrated Education System has been discontinued after only running for two years, from 3rd January 2004 to December 2005. Brunei then continued its former Bilingual System and Religious School System for only two years. In January 2009, Brunei run a new system SPN-21 but this system is not included in my study.

4.6   SUMMARY

Over the past centuries, Brunei Darussalam has undergone cultural, social, political, and economic changes. This situation has inevitably influenced the structure and development of the present state educational system. Although, in the early era, Brunei was

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known to be a Malay Hindu-Buddhist country, we lack evidence of the existence of any educational institution during those times, until the first ruler of Brunei, Sultan Muhammad Shah (14th century) embraced Islam, which marked the beginning of intellectual activities in the state. Islam was preached openly to the people, by Muslim scholars and *kātib*. The teaching was conducted either in private or instructor's houses, *balai* and *surau*. Based on the subjects taught, the contents emphasized revealed knowledge. When a mosque was built by Sultan Sharif Ali (15th century), advanced types of knowledge were introduced. Sufism and futher *Fiqh* were included in the curriculum. Scientific knowledge, like astronomy, was taught as a subject.

In my view, the 15th century marked a new era of Islamic prosperity. Through education, Islamic faith was successfully strengthened in the heart of the people. The 14th and 15th centuries highlighted the important role played by the Sultans towards the achievement and development of Islamic education.

When the first formal Malay vernacular school was opened in 1912 by the British Resident. The curriculum contents leant more towards scientific knowledge. Traditional Islamic education was conducted privately, by individuals in the afternoons. In my view, the separation of these two kinds of knowledge into two different types of schools marked the beginning of dualism in the system of Education in Brunei.

At independence in 1984, Brunei proclaimed its national philosophy of Malay Islamic Monarchy. On 14th February 2002 Saedon called for changes based on the discussions held at the Convention Centre in Brunei, in reponse the MOE introduced the Integrated Educational System fully implementedon the 3rd January, 2004 but only for two years. Therefore, some of the questions to be put in the research questionnaire and interviews will explore opinions

of selected samples on the strength and weaknesses of the three systems: the Bilingual System, the Religious School System and the Integrated Educational System. Currently, Brunei runs a new system; SPN-21 which is started in January 2009. Next, in Chapter Five, we will discuss what types of methodologies are used in the fieldwork.

CHAPTER FIVE

METHODOLOGY OF FIELDWORK

5.1 INTRODUCTION

In the previous chapter, the development of education in Brunei Darussalam from the 14th century until the present day was discussed. To explore further, a fieldwork study has been conducted that specifically investigates the implementation of three different educational systems: Bilingual, Religious School and Integrated in general primary schools and religious schools. This chapter aims to discuss the procedure of this study, which involves the selection of a research design, including its methodology, method and samples; the selection of instruments and their development; the administration and procedures of data collection; and data analysis.

5.2 DEFINITION OF RESEARCH

Before conducting a fieldwork research, it is important to explore what research means. According to Denffer (1983), to understand the meaning of research, firstly we look at the word 'search' which simply means 'to look for something' and in the word 'research' this has been combine with the Latin syllable 're', meaning 'to do something again and again'. Therefore, Denffer defines research as 'to look into detail or to search intensively'. When this word is employed in technical language, it means 'fact finding, for the purpose of presenting facts in some way, be it description, in analysis, in formulating a theory, or any other way' (Denffer, 1983, p. 6).

Research is used to answer scientific questions, the process should be done in a systematic way through a systematic method of enquiry where Drew (1980), defines research

as 'a systematic way of asking questions, a systematic method of enquiry' (Drew, 1980, p. 4). The process of inquiry will give better understanding to the researcher on the problem or topic being investigated; Creswell (2005) states that through the process and steps of collecting and analysing information, we will '…increase our understanding of a topic or issue' (Creswell, 2005, p. 3).

Apart from being a systematic way to study a problem, research is also able to gather valuable information. It is also defined as '…the application of the scientific approach to the study of a problem. It is a way to acquire dependable and useful information' (Ary, Jacobs & Razavieh, 1979, p. 20). Best and Khan (1989), state that the advantages of research are that through this intellectual process, theories, principles and generalisations can be expanded, which enables people to indicate, plan or control future incidents. They define research as '…the systematic and objective analysis and recording of controlled observations that may lead to the development of generalizations, principles, or theories, resulting in prediction and possibly ultimate control of events'.

(Best and Khan, 1989, p. 17).

From the above definitions we can conclude that research is a formal, organised, systematic and methodical way of investigating relevant information for understanding and for solving problems or issues. The valuable information gathered from this process of inquiry may lead to the formation of new theories, principles or generalisations.

5.3 EDUCATIONAL RESEARCH AND ITS IMPORTANCE IN EDUCATION

Educational research simply means research that is related to education, which focuses on investigating the problems of education (Asher, 1976, p. 12). Therefore, research in education is certainly important; the aim of this study is to improve the educational system in Brunei Darussalam with reference to Al-Attas's philosophy of education. The research is carried out through library and fieldwork approaches and hopefully the findings will enlighten teachers, policy makers and educational designers in their efforts towards an ideal actualisation of education. This is in accordance with Bassey's (1999) statement that educational research aims at:

'...informing educational judgements and decisions in order to improve educational action. This is the kind of value-laden research that should have immediate relevance to teachers and policy makers, and is itself educational because of its stated intention to 'inform'. It is the kind of research is education that it carried out by educationist'

(Cited in Morrison, 2002, p. 8).

Asher (1976) claims that apart from constructing knowledge to improve the effectiveness and quality of educational systems, educational research also decreases the costs of the educational system, provided effectiveness can be maintained or developed (Asher, 1979, p. 12). This is true in the case of Brunei, where the government spent millions of Brunei dollars for a system that was implemented for only two years before any proper research on it had been done (Majid, 2006, interview).

In general, Creswell (2005) views research in education as crucially important in seeking valuable information towards educational improvement. Information gathered from

research enables educators to examine current issues in education. Through research, gaps in knowledge can be filled, broadening ones perspectives and helping to develop new ideas or practices. Research also contributes some new ideas in educational practice. Results obtained from a research study enable teachers or educators to plan and implement better teaching approaches and to apply proper educational settings for the students. Through educational research policy makers, administrators and school boards can discuss current educational issues raised by the researchers' studies and analyse their different perspectives on selected results. In terms of the researcher's personal skills, research is 'a tool for constructing and developing the individual's skill of writing, organising, conceptualising and presenting data in a fact-finding exercise' (Creswell, 2005, pp. 3-7).

5.4 HOW IS EDUCATIONAL RESEARCH DONE?

In general, there are three essential steps in the overall research framework. First, to pose a question, then collect data to answer the question and, finally, to present an answer to the question (Creswell, 2005, p. 3). According to Charles (1988), all research, whether in education or elsewhere, occurs according to the following sequence:

1. 'There is something we want to know, explore or develop. As researchers, we call this the problem. It may be a question, a concern, a need, or an interest. It may come from any source, often unexpectedly.

2. Once we have clarified the problem, we begin to seek information about it from various sources. Chief among these sources are people, places, physical objects, and printed materials. The steps we go through in obtaining and organizing information are called the procedures of our investigation.

3. Having obtained information, we organize it logically or sensibly. Sometimes we organize the information into tables or figures. Sometime we present it statistically, a procedure that involves mathematical treatment and special terminology. That organized information comprises the findings of our investigation.

4. Once we have stated our findings, we try to explain what they mean. In other words, we interpret the information we have come up with, a phase appropriately referred to as conclusions'.

(See Charles, 1988, p. 5)

Charles gives the sequences of research up to step 4, I view that after a researcher has made conclusions, he or she might present suggestions or propose recommendations for solving the problem, give ideas on how to improve the situation or issue and suggest future actions related to the problem. After making these suggestions, the researcher might end his or her research at that point, or take an interest in revisiting or reviewing the problem again to monitor any changes and improvements. Using this approach, the effectiveness of any actions taken can be identified, and further action can be conducted such as more study of the revised problem.

A summary of this educational research process is shown in Figure 5.1 in the next page.
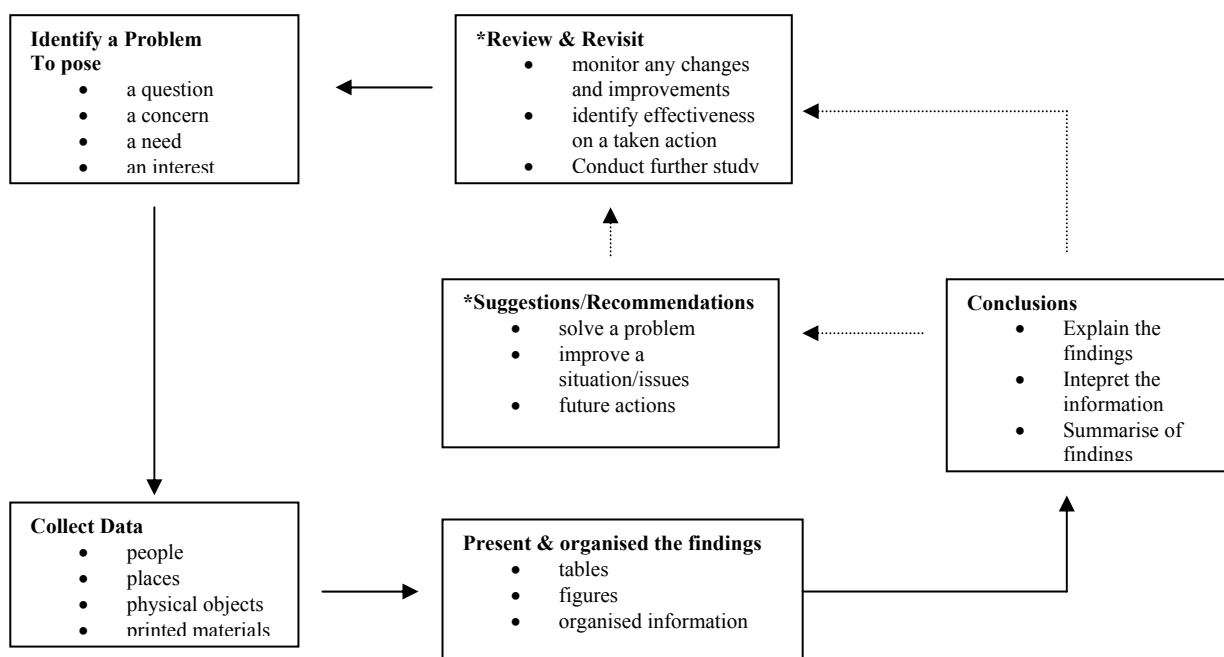
Figure 5.1. The Process of Educational Research
(Adapted from Charles, 1988, p. 6)

5.5 METHODOLOGY, RESEARCH DESIGN AND FIELDWORK METHODS

Methodology, research design and methods are three important elements that need to be specified before conducting a research study. Researchers need to select what type of methodology, research design and methods they are going to apply in their fieldwork that will be capable of providing answers to the research questions. This section specifically discusses the selection of these three fundamental elements for my study.

5.5.1 Methodology

According to Kaplan (1973), methodology aims to assist researchers towards the understanding of the process of research in the broadest terms possible (See Cohen et al., 2003, p. 45).

In general, there are two main types of methodology of research data analysis: quantitative and qualitative. According to Casley and Kumar (1988), quantitative research produces numerical data, whereas qualitative research provides information that can be best described in words (Casley & Kumar, 1988, p. 3).

Blaxter, Hughes and Tight (1996), describe quantitative and qualitative research as follows:

'Quantitative research is concerned with the collection and analysis of data in numeric form. It tends to emphasize relatively large-scale and representative sets of data, and is often, falsely in our view, presented or perceived as being about the gathering of 'facts'. Qualitative research on the other hand, is concerned with collecting and analysing information in as many forms, chiefly non-numeric, as possible. It tends to focus on exploring, in as much detail as possible, smaller numbers of instances or examples which are seen as being interesting or illuminating, and aims to achieve 'depth' rather than 'breadth''

(Blaxter, Hughes & Tight, 1996, p. 60).

From the above statements, we can conclude that the difference between these types of research are that quantitative research is a way of collecting data in a numeric form, while qualitative research presents non-numeric data, in the form of in-depth information.

According to Blaxter, Hughes and Tight (1996), there has been huge debate within many of the social sciences regarding the application of quantitative and qualitative research. Taking one position, individuals might view that these methodologies are entirely separate, while others are happy to mix them. The use of interviews and observation are thought to be qualitative, while questionnaire methods for collecting data are often seen as a quantitative approach. However, in practice, interviews may be structured and analysed in a quantitative

manner, as when non-numeric answers are categorised and coded in numeric form. On the other hand, survey questionnaires may allow open-ended responses, which lead to more detail and in-depth study (Blaxter, Hughes & Tight, 1996, p. 60).

5.5.2 Research Design

There are several steps in collecting, analysing and reporting quantitative and qualitative research; choosing and constructing these steps is known as research design. In general, research design can be categorised into three types: Quantitative Research Design, Qualitative Research Design and Combined Quantitative/Qualitative Design. (Creswell, 2005, p. 597). A quantitative research design applies specific, narrow questions to gather measurable and observable data on variables. Only selected variables are studied, depending upon specific and narrow statements of purpose, research questions or hypotheses; whereas qualitative research design involves general and broad data collection, which usually seek to understand participants' experiences (Creswell, 2005, p. 46). The third type of research design is the combined quantitative/qualitative design, which falls into two categories: mixed method designs and action designs. According to Brewer and Hunter, 1989, 'A mixed method design is a procedure for collecting, analyzing and 'mixing' both quantitative and qualitative data in a single study to understand a research problem' (See Blaxter, Hughes & Tight, 1996, p. 60). Action research, according to Mills (2000), is 'a systematic procedure used by teachers or other individuals to improve the process of particular educational settings in teaching and learning by using quantitative and qualitative data' (See Creswell, 2005, p. 588).

The approach selected for this study is a mixed method design. The rationale for this is that the respondents involved in the research are headmasters, teachers, parents of students of general primary schools and religious schools, imams, academics and senior officers. As

the major aim of this study is to give ideas on ways to improve the educational system in Brunei Darussalam in the light of Al-Attas's philosophy of education, some of the information needed from respondents is suitable for gathering in a quantitative manner, because of the large number of respondents such as teachers and parents. It is also important and appropriate to collect in-depth information from some of the respondents, particularly selected imams, headmasters, academicians and senior officers. It is believed that combining both types of data will enrich the information, for better understanding of the research study. The selection of these procedures is also in accordance with the selection of research instruments that will be discussed in Section 5.2.

The categorisation of the research designs is shown in Figure 5.2:
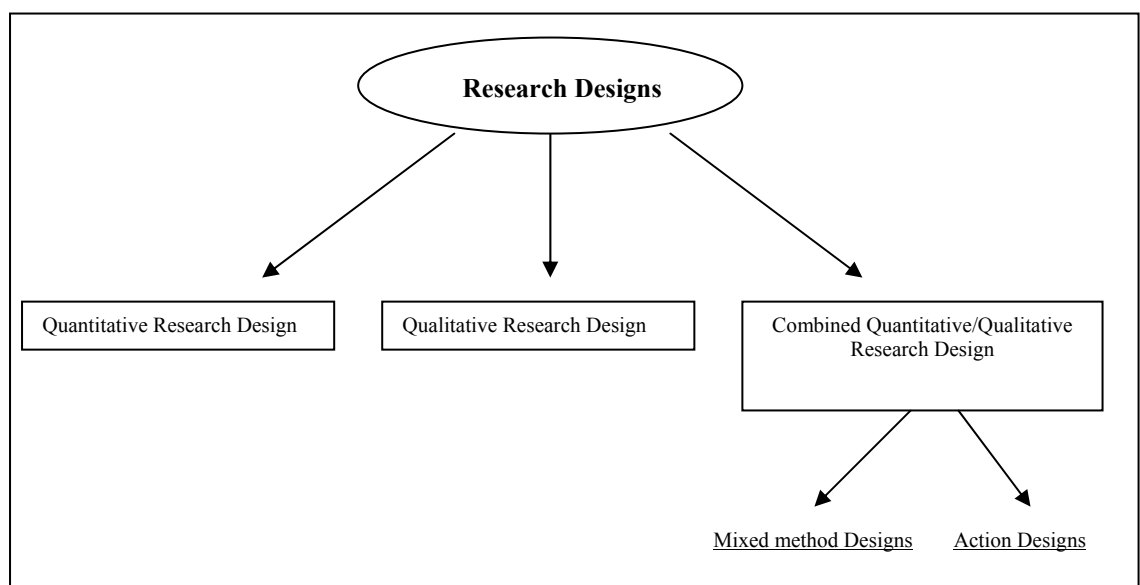
Figure 5.2: Categorisation of Research Designs

There are three types of mixed method designs commonly used in educational research; triangulation design, explanatory design, and exploratory design, as shown in Figure 5.3:
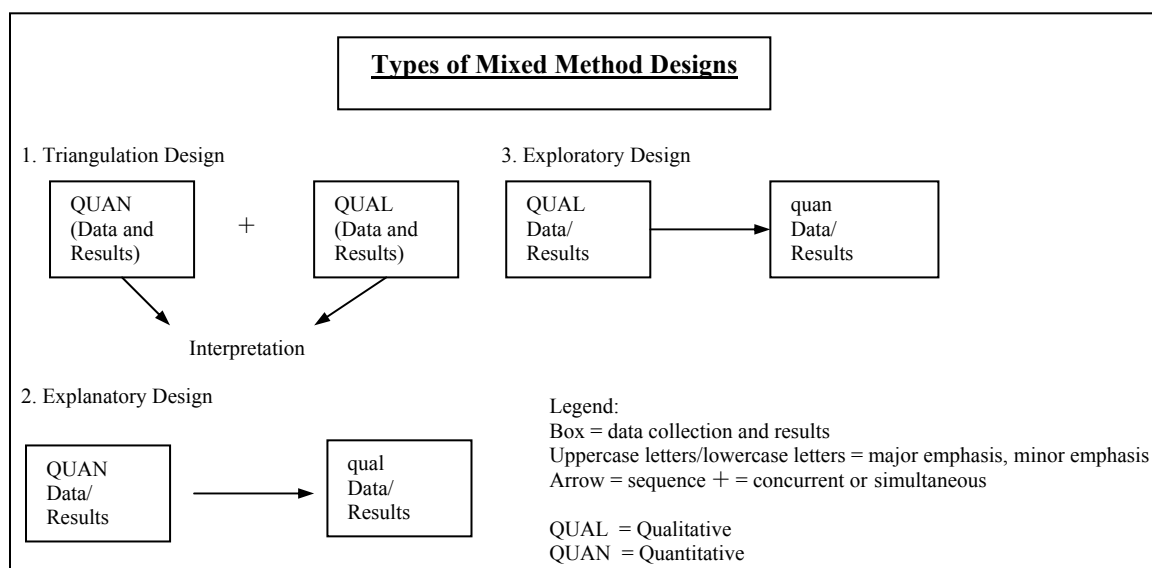
Figure 5.3 Types of Mixed Method Designs
(Adapted from Creswell, 2005, p. 514)

The above figure shows the process of collecting data in three types of mixed method

design. In the triangulation design the quantitative and qualitative data are collected

simultaneously, and then both are merged to best understand the research problem.

Explanatory design is also called the two-phase model; in the first step of the process

quantitative data is collected, and then this is followed by collection of qualitative data to

help explain or elaborate on the quantitative results. Exploratory mixed method design, on

the other hand, consists of first gathering qualitative data to explore a phenomenon, and then

collecting quantitative data to test the relationships found in the qualitative data (Creswell,

2005, pp. 591, 592, 600)

The design applied in this study is a triangulation design, in which both qualitative

and quantitative data are simultaneously collected and then the data converged, with the

results used to have a better understanding of the research problems. This design is selected

because this study not only seeks to know the perceptions of teachers and students' parents

on the acquisition of knowledge and their view on the educational system in Brunei, but also

seeks to explore other matters, such as the difficulties of headmasters and senior officers of the MOE and MORA in implementing the Integrated Education system, initiatives taken to improve the system and other matters related to the study. It is my view that the research questions concerning the teachers and parents were best designed and distributed through questionnaire in a quantitative manner considering they involve a large number of respondents. On the other hand, questions concerning the headmasters and senior officers of the MOE and MORA are thought to be best conducted through qualitative interviews, because this attempts to explore in-depth information from these respondents. Other respondents involved include also the Imams, since they are viewed as also playing important roles in educating the communities, so that their views on education are quite influential to others; this is also conducted in a qualitative manner. So, due to the variety of information or data that needs to be collected from the different respondents, the triangulation design is seen to a more suitable implementation.

5.5.3 Methods

Methods refer to the '…range of approaches used in educational research to gather data which are to be used as a basis for inference and interpretation, for explanation and prediction'(Cohen, 2003, p. 44). According to Moore (2002), methods are the 'tools of the researcher's trade' where identifying when to apply them is not much less important than knowing how to use them (Moore, 2002, p. 101). Clough and Nutbrown (2002), refer to methods as 'being some of the ingredients of research' (Clough & Nutbrown, 2002, p. 22). There are various methods available: surveys, case studies, observations, interviews, questionnaires, documents and audiovisual materials. As this study involves both the quantitative and qualitative methodologies, using a triangulation mixed method design,

quantitative survey questionnaires and qualitative interviews are employed. The rationale for selection of these methods will be discussed in section 5.12.

5.6 SURVEY RESEARCH METHOD

According to Borg and Gall (1989), survey research has a long historical tradition. It can be referred back as far as the time of the ancient Egyptians, when that community counted and surveyed their crop production for various purposes, such as taxation. Twentieth-century sociologists, such as Lazarsfeld, Hyman, and Stouffer, have contributed to the development of survey instruments such as linked questionnaires and interviews for data collection, which make this research more logical when using statistical procedures (Borg & Gall, 1989, p. 416).

Fogelman (2002) states that according to Hutton (1990):

'Survey research is the method of collecting information by asking a set of preformulated questions in a predetermined sequence in a structured questionnaire to a sample of individuals drawn so as to be representative of a defined population'

(Cited in Fogelman, 2002, p. 93).

Coleman and Briggs are of the view that Hutton's description of the survey is too narrow. Survey techniques can be applied not just to questionnaires but also to interviews (Coleman & Briggs, 2002, p. 93). I agree with their view that interviews can be structured by using a pre-formulated questionnaire, where the difference is that the questionnaire answers will be filled or ticked by the interviewer depending upon the responses of the interviewees. Survey interviews are commonly held in supermarkets and shopping malls, where the people

entering the buildings are randomly selected as respondents. The questions may relate to the quality of the food and merchandise being sold, or the quality of services provided by the traders. The responses provided in the questionnaire should be in the form of short answers, to enable the interviewer to collect data in a shortest time as possible, because people tend to shop in a rush and need to go to other places afterwards.

Creswell (2005), views survey in a more specific way as:

'…procedures in quantitative research in which investigators administer a survey to a sample to the entire population of people in order to describe the attitudes, opinions, behaviours, or characteristics of the population'.
(Creswell, 2005, p. 354)

A survey can be applied in several circumstances, for instance to describe community interest in schools and national uniform policies. It also can verify the individual's opinions about policy issues, indicating his/her important beliefs and attitudes. So, through the survey method, information can be gathered, which is useful in evaluating certain programme, policies or system for future action (Creswell, 2005, p. 354).

In this study, the survey method is taken to be much more appropriate for seeking answers to research questions that mainly focus on the perceptions of teachers and parents on the acquisition of knowledge and the national education system, as well as teachers' knowledge of the national philosophy of education and the issue of dualism in education.

The advantages of using the survey method are that it can help administrators to predict the educational needs of their schools, or for an advanced degree student to investigate a particular educational problem. Survey research uses a variety of instruments and methods to study relationships, effects of treatments, longitudinal changes, and comparisons between groups (Borg & Gall, 1989, p. 417).

In general, there are two types of Survey Research Method: longitudinal and cross-sectional, as shown in Figure 5.4:
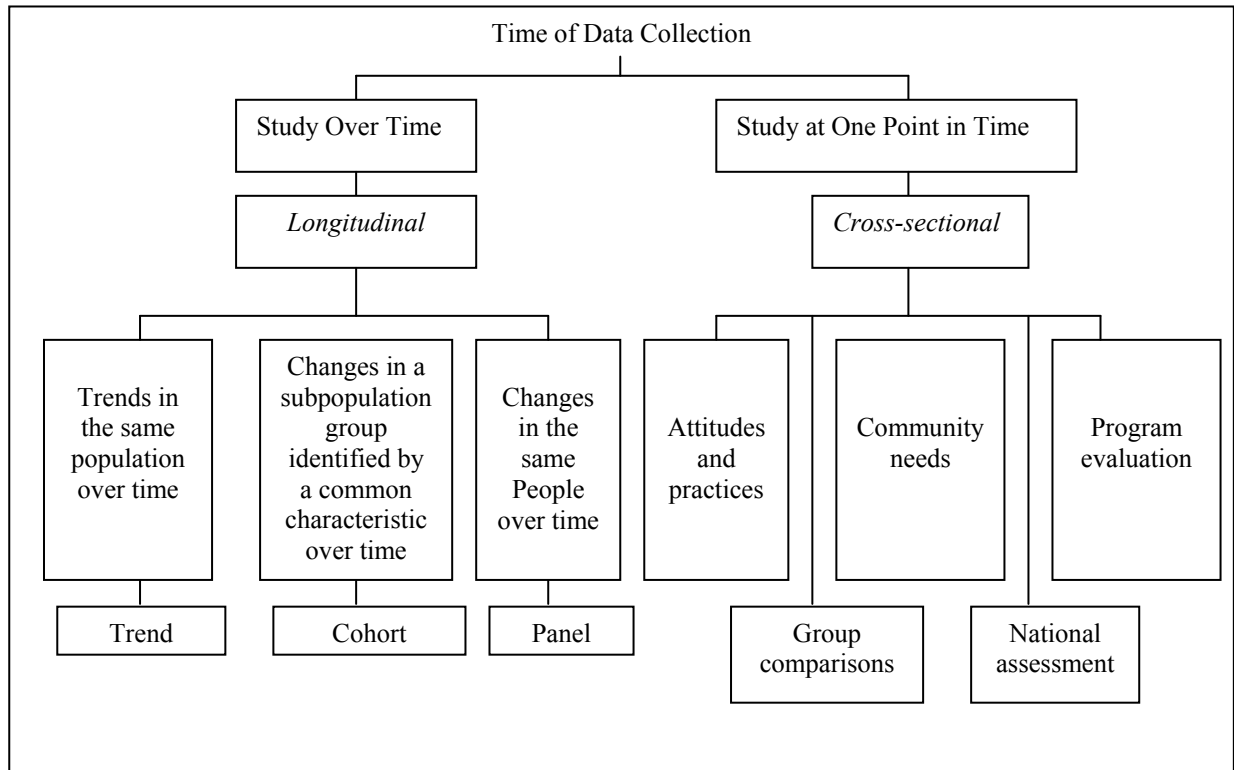
Figure 5.4. Types of Cross-Sectional and Longitudinal Survey Designs
(Taken From Creswell, 2005, p. 355)

5.6.1 Cross-Sectional Survey Designs

The cross-sectional survey is the most popular design applied in education. In this design, the researcher collects data at only one point in time, so measuring current attitudes or practices over a short period. Cross-sectional designs can be applied for several purposes, such as to examine current individual attitudes, beliefs, opinions or practices, or to compare two or more educational groups, such as comparing students with students, students with teachers, students with parents or with other groups in the educational and school settings. The cross-sectional design can also measure community needs in educational services related to school or community planning, for example courses, programs, projects and facilities.

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Using a survey to evaluate a program, is another common type of cross-sectional design. This kind of design provides useful information to educational decision makers. A final type of cross-sectional design is the state wide or national survey, involving large numbers of participants (Creswell, 2005, p. 356, 357).

5.6.2 Longitudinal Survey Designs

The second type of survey is known as the longitudinal design; data in a longitudinal study can be collected for three purposes: first, the study of specific trends within the same population, called trend studies; second, discovering changes in a cohort group or subpopulation known as cohort studies; and third, investigating changes of a representative panel group of the same individuals over time, known as panel studies (Creswell, 2005, p. 357).

According to Babbie, 1998, trend studies aim 'to analyse changes within some general population over period of time' (Cited in Creswell, 2005, p. 357); it studies specific trends within the same population. In contrast, a cohort study is a 'Longitudinal survey design in which a researcher identifies a sub-population based on some specific characteristic and then studies that subpopulation over time', thus in a cohort study all members must share a common characteristic. A panel study is also another type of longitudinal survey design in which the researcher examines the same people over time, the most accurate of the three longitudinal designs (Creswell, 2005, p. 357).

From these two types of design, I had selected the cross-sectional survey to answer research questions in my study through the self-completion questionnaire techniques because my research questions are mainly concerned on the respondents' attitudes, opinions and evaluating national systems. Self-completion questionnaire techniques are very popular with researchers and there are several ways in which these techniques can be administered. They

can be posted to respondents with a covering letter and a pre-addressed return envelope, and they are requested to complete the questionnaire and return it to the researcher. In another way, they can be handed to respondents when they come into contact with a service or product (Moore, 2002, p. 108). In this study, a self-completion questionnaire survey was administered by distributing questionnaires through the government service (headmasters) in general primary schools, with the teachers and students' parents as the researcher's questionnaire respondents. The disadvantage of this approach was that, I need to come several times to the selected schools in order to collect as much as possible the questionnaire responses. The number of the returned questionnaires are depends upon the collabration of the headmasters themselves.

The questionnaire was designed in a semi-structured format, where the questions were orderly structured in a sequence but space was also provided for open-ended answers from the respondents, letting them respond to the questions in their own terms and words (Cohen, Manion & Morrison, 2003, p. 248)

5.7 INTERVIEW RESEARCH METHOD

The interview is a commonly used method of collecting research information from people. 'Any person-to-person interaction between two or more individuals with a specific purpose in mind is called an interview' (Kumar, 1999, p. 109). This method typically involves a researcher asking questions and (hopefully) acquiring answers from the interviewee (Robson, 2002, p. 269). According to Creswell (2005), an interview is '...when researchers ask one or more participants general, open-ended questions and record their answers' (Creswell, 2005, p. 593).

In general, there are two different methods of interviewing: face-to-face and at a distance (Gilham, 2005, pp. 39, 99). This study employed a semi-structured interview

technique in the face-to-face method through one-to-one approach and through a semi-structured telephone interview in the distance method. The telephone interview approach is 'the process of gathering data using the telephone and asking a small number of general question'(Creswell, 2005, p. 216). This technique has been widely used as a survey technique in research since the 1970's (Gillham, 205, p. 102), and involves the researcher recording respondents' answers to prepared questions over the telephone (Creswell, 2005, p. 362).

The primary advantage that can be achieved through the live talk interviewing is that the researcher can help the respondents by clarifying any of their difficulties in understanding the interview questions. The interviewee may not need to be literate as would be necessary with a questionnaire. Response rates for telephone interviews are higher than for questionnaires, because the interviewee has agreed upon an arranged time and the answers given will be appropriate and clear (Arskey & Knight, 1999, p. 77). Notwithstanding that the accessibility to interview people anywhere in the world is feasible, the convenience of the respondent should be cautiously considered. 'Live' telephone interviewing can be interactive while lacking visual interaction, which may result in a lack of interpersonal chemistry and empathy (Gillham, 2005, p. 102, 103).

5.7.1 Semi-Structured Interview Technique in Face-to-Face and Distance Methods

According to Robson (2002), the semi-structured interview is widely used as a flexible design, either singly or in a mix with others (Robson, 2002, p. 278). Gillham (2005), states that in the semi-structured interview:

- 'The same questions are asked of all those involved

- The kind and form of questions go through a process of development to ensure their topic focus

- To ensure equivalent coverage (with an eye to the subsequent comparative analysis) interviewees are prompted by supplementary or probing questions if they haven't dealt spontaneously with one of sub-areas of interest

- Approximatlye equivalent interview time is allowed in each case'.

(Gillham, 2005, p. 70).

In this interview the questions are arranged in order but can be re-shuffled based upon the interviewer's perception of what seem to be appropriate according to the interviewee's response. The wording of the questions can be changed and, if appropriate, an explanation will be given so as to give the interviewee better clarity or understanding of the interview questions (Robson, 2002, p. 270). The important elements in the semi-structured interview are that the questions are an open approach that leads to open answers; and probes are used if the interviewer thinks the answers need to be expanded (Gillham, 2005, p. 70).

5.8 SAMPLING FRAME (TARGET POPULATION) AND SAMPLE

Identifying the researcher's unit of analysis is inevitably crucial in implementing both the quantitative and qualitative data collection. Unit of analysis refer to the level or sources of the information needed to answer the hypothesis or research question. Therefore, the unit of analysis may involve students, principals, teachers, parents, administrators or others in the sampling frame. Units of analysis in this study are senior officers, headmasters, deputy headmasters, teachers and students' parents. After the unit of analysis has been identified, the next process is to select the representatives of the unit. Representative refers to the '…selection of individuals (or group of organizations) with some common defining characteristic that the researcher can identify and study' (Creswell, 2005, 145). This will

enable the researcher to move towards the next step in choosing the target population or sampling frame. The target population refers to the category of people who share common characteristic and on whom the researchers tend to generalise their findings (Sowell, 2001, 43), altogether enabling the researcher to draw conclusions from the sample about the population.

From the sampling frame, a sample or sub-group of the target population that the researcher plans to use for generalizing about the target population can be chosen, using different kinds of sampling techniques (Creswell, 2005, 146). A sample in a research study refers to any group on which information is obtained from the larger group to which one hopes to apply the result (Fraenkel & Wallen, 1990, 79). A sample is the most specific level of subjects that are actually studied.

There are several procedures to be employed in the sample selection, depending on the techniques to be implemented.

As mentioned earlier, quantitative questionnaire survey and qualitative interview approaches are employed for data collection. The sampling procedures in quantitative survey approaches are generally categorized into probability and non-probability sampling. According to Creswell, 2005, in probability sampling '…the researcher selects individuals from the population who are representative of that population', whereas in non-probability sampling 'the researcher selects individuals because they are available, convenient and represent some characteristic the investigator seeks to study' (Creswell, 2005, pp. 146,149).

Both probabilistic and non-probabilistic sampling have their own strategies of sampling, which can be seen in Figure 5.5 in the next page.
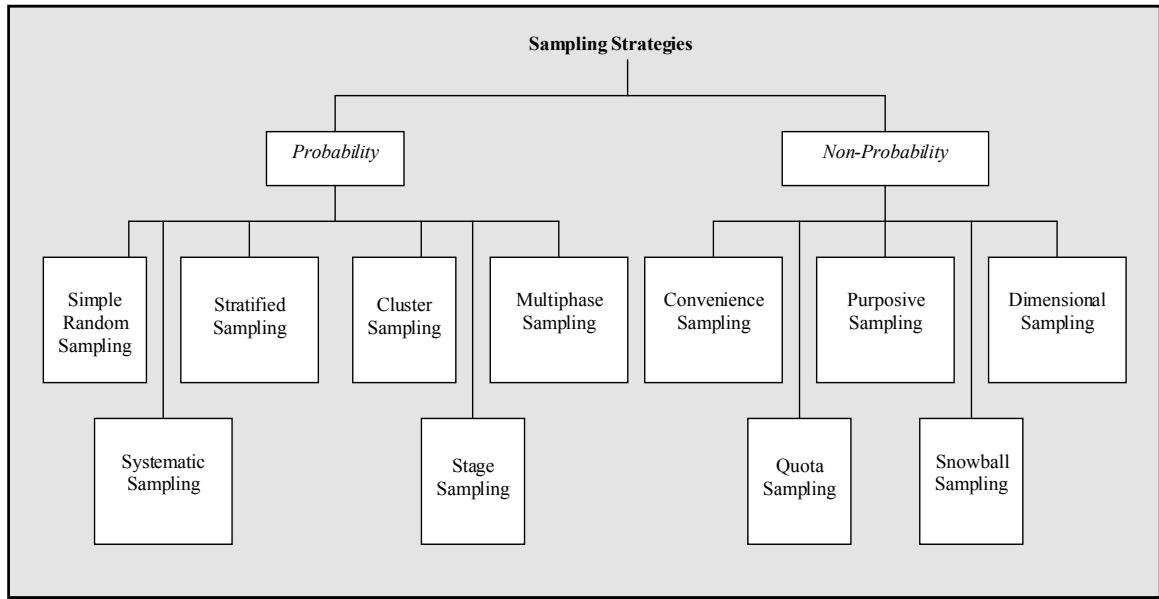
Figure 5.5: Types of Sampling Strategies
(Adapted from Creswell, 2005, p. 146)

The questionnaire survey in this study employed both probabilistic and non-probabilistic sampling. The strategies applied in the probabilistic sampling are simple random sampling, stratified sampling, cluster sampling, stage sampling and multiphase sampling, whereas the qualitative interviews used non-probabilistic purposive sampling. The rationale of these selected sampling strategies is discussed in Section 5.12.

5.9 QUANTITATIVE SURVEY METHOD

The selection of probability sampling in this study is intended to explore the opinion of the population regarding the current system of education in the primary national schools and religious schools in Brunei Darussalam. Probability sampling is an important tool to minimize the risk of bias in this research. The population in the questionnaire involve individuals in the government schools, the teachers and parents of the students. Geographically, Brunei consists of four districts; Brunei Muara, Tutong, Kuala Belait and Temburong. It was not feasible for me to conduct the study in every government school in

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these four districts due to the limited time of study as well as the huge economic cost. So the sampling frame or target population was focussed on the government schools in the Brunei Muara district, chosen because it is the most developed district with the highest number of schools and population.

The sampling frame (government schools in the Brunei Muara district) was then stratified into general primary schools. This type of school was chosen because it was involved in the implementation of Integrated Education System from 3ʳᵈ January 2004 to the end of December 2005 and under the administration of the MOE. It was belief that this system was following the A-Attas model of thought in the educational system.

According to Creswell (2005), stratification is where the researcher divides the population based on specific characteristics; it is used when the population includes different sampling characteristics to be studied. The procedure for selecting the samples should begin by dividing the population into strata or groups then proportionally sampling within each group according to their representation in the total population (Creswell, 2005). The characteristic of the general primary schools is that it involved in the implementation of two different systems; Bilingual and Integrated under the supervision of Ministry of Education,

After the process of stratification, simple random sampling is applied as a way to determine representatives of cluster sampling from the schools. According to Frankel and Wallen (1990), simple random sampling is '…one in which each and every member of the population has an equal and independent chance of being selected' (Frankel & Wallen, 1990: 82). This sampling is the most precise kind of probability sampling. Its purpose is to choose individuals who will be representative of the population (Creswell, 2005, p. 147). Cluster sampling on the other hand is applied when the respondents are spread over a large geographical region (Charles, 1988, p. 153). In this study, it is not feasible for me to administer questionnaires and conduct interviews to all 61 national general primary schools

in the Brunei Muara district. The name list and number of national primary schools were obtained from the official MOE website. The cluster sampling was applied by choosing 10% of the sample from general primary schools. Following statistical calculations, a total of six general primary schools were randomly selected for the study.

Further, from the schools, I selected two sample groups to be studied: teachers and parents. This procedure is called multi-phase sampling. According to Cohen, in multi-phase sampling the purposes of the research change at each phase (Cohen & Morrison, 2003, p. 102). In phase one, teachers are studied to investigate their perceptions, opinions, beliefs and experience in teaching the primary general school systems. In phase two, the researcher not only wants to explore the same matter on parents but also to explore their opinions on the involvement of their children in these three systems.

As mentioned, the integrated educational system was fully implemented for only two years, from 3rd January 2004 to end of December 2005. The students involved in this system were from pre-schools to primary level three of general primary schools. In the Brunei educational system, when students reach primary three, they can begin their religious education in religious schools in the level one class. Under the new integrated educational system, the primary three students were required to attend a one-day whole school session as a way to integrate both former general school and religious school curriculum system. This is the main reason why the parents of primary five students of general primary schools were selected as respondents for the pilot study that took place in 2006, as they could provide their opinions on these three different systems; Bilingual, Religious School and Integrated. This type of sampling is called non-probability purposive sampling, where the selection of the sample can fulfil the specific needs of the study (Cohen & Morrison, 2005, p. 103). The non-probability purposive sampling was also applied in the qualitative interviews with the

headmasters and deputy headmasters of general primary schools. This will be discussed in the next section.

After several collections of questionnaires in each school, I only had received low returns of questionnaires from teachers and parents. In the fieldwork study conducted in May 2008 further six different general primary schools in the Brunei Muara District was randomly selected. This involved all teachers and parents of primary six students in general primary schools (these groups of respondents are the last intake of student parents that were involved in the whole one-day session of school). From this fieldwork I had received satisfying returns of questionnaires.

The summarisation of the sampling steps in the fieldwork conducted in 2006 and 2008 can be seen in Figures 5.6 and 5.7, in the next page.

Figure 5.6: Sampling Steps on the Pilot Fieldwork Conducted in 2006 and 2008
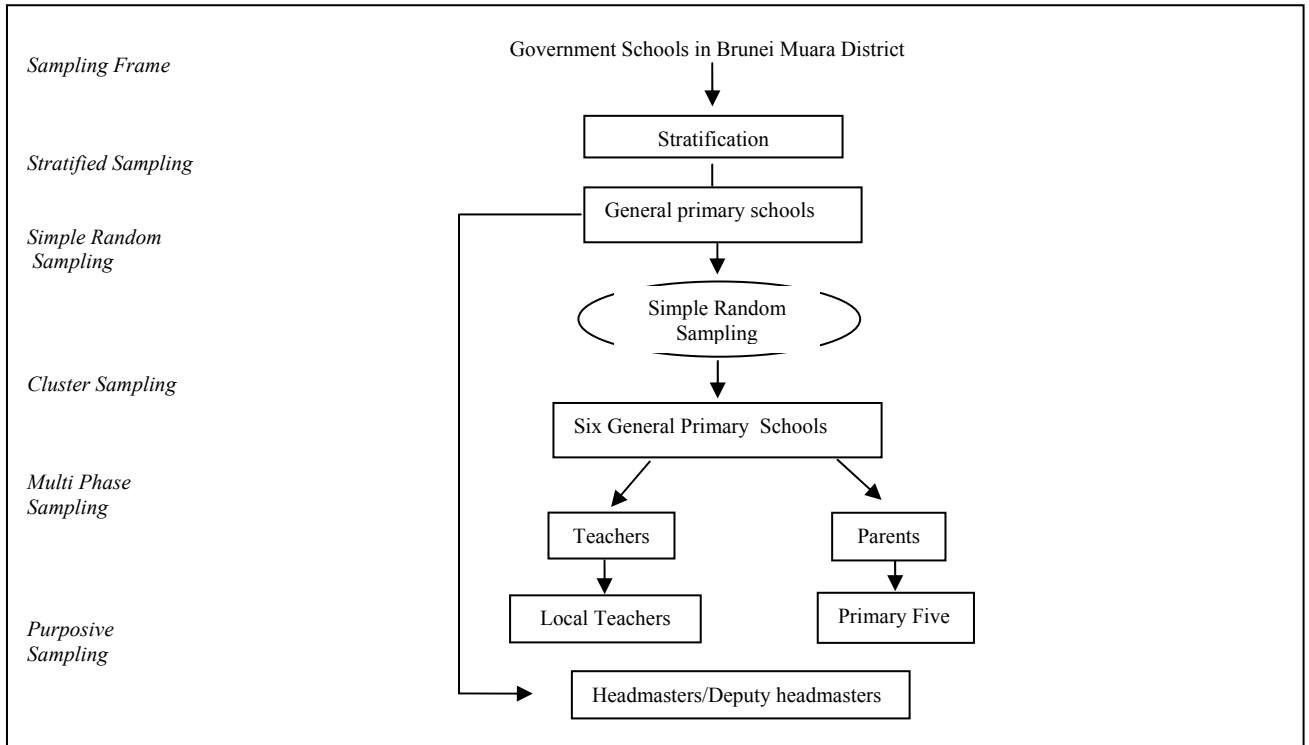
Figure 5.7: Sampling Steps on the Fieldwork Conducted in 2008
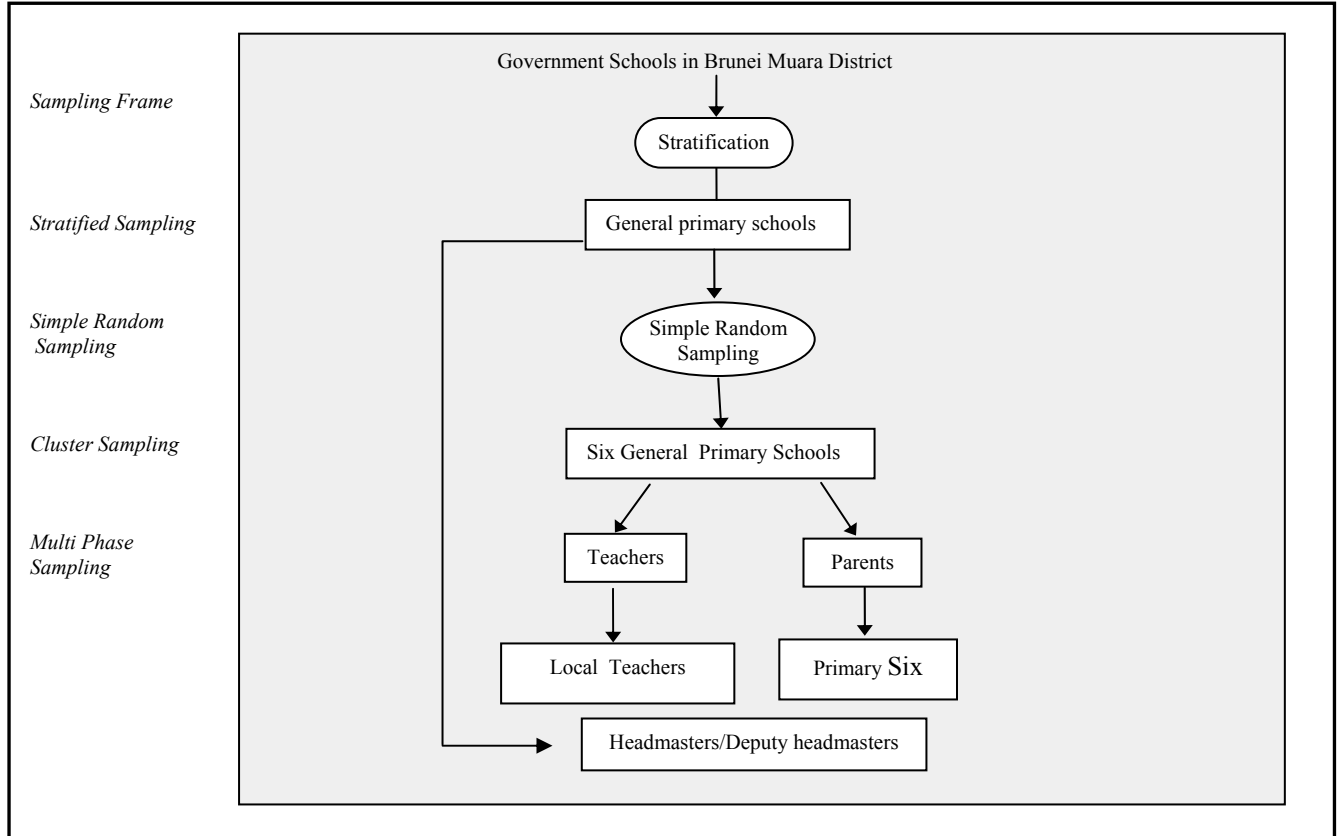
The differences between the two figures are that in 2006 the distribution of questionnaire involved all teachers and parent of students at primary level five in the general primary schools, while in 2008 the fieldwork involved all teachers and parents of students in primary level six.

Following, in Table 5.1 are lists of the selected six general primary schools and two religious schools with their number of respondents in 2006.

Table 5.1 Names of Schools and Number of Participants in 2006

Names of Schools	Numbers of Partipants			
	Questionnaire		Interview	
General Primary Schools	*Teachers*	*Parents*	*Headmasters*	*Deputy Headmasters*
1.	36	96		1
2.	31	76	1	
3.	36	64	1	
4.	26	49	1	
5.	34	70	1	
6.	36	75		1
Total Participants	**223**	**562**	**4**	**2**
Returned Questionnaire	**74**	**207**		

Following, in Table 5.2, are the names of schools and numbers of participants involved with the questionnaires conducted in May 2008, which involved teachers and parents.

Table 5.2 Names of Schools and Number of Participants in 2008

Names of Schools	Numbers of Partipants			
General Primary Schools	*Teachers*	*Parents*	*Headmasters*	*Deputy Headmasters*
	11	22	1	
	12	20		1
	38	56		1
	18	55	1	
	21	49		1
	25	32		1
Total Participants	**125**	**234**	**2**	**4**
Returned Questionnaire	**113**	**234**		

As can be seen in Tables 5.1 and 5.2, there are differences in the number of students and teachers in each school. This is normal because schools in Brunei have different infrastructure such as different sizes of buildings and facilities provided. Other factors contributing to these differences are the different scale area of these schools.

5.10 NON-PROBABILITY PURPOSIVE SAMPLING IN THE QUALITATIVE INTERVIEW STUDY

In the qualitative interview study I employed non-probability purposive sampling, which resulted in the selection of three academics, two headmasters, four deputy headmasters, three imams and three senior officers as respondents to my study. The academics here are lecturers of the University of Brunei Darussalam. The selection of the academics was based on their academic background, teaching experience, involvement and contribution in the educational field. The first respondent was selected because he has

published two books that contain suggestions on the implementation of Islamic elements in teaching. The second respondent specializes in the national educational system field of study, and has suggested the Islamisation of education in his PhD thesis. The third respondent is a senior lecturer who specializes in the "Malay, Islam, Monarchy" national philosophy and a member of the committee for setting the objectives of the integrated educational system. Other respondents are two headmasters and four deputy headmasters; basically, the target sampling was the headmasters but due to unavoidable circumstances, some of them were on leave or had other important commitments, so they were replaced with their deputies. As a result, four head masters and two deputy headmasters from the national primary schools were interviewed.. The selection of headmasters is crucial in this study to explore their experiences and views of implementing the three different systems. The other group of respondents involved three Imams; their selection for this study is important, because historically, Imams play an important role towards the development of education in Brunei. Although at present their jobs on committees are solely on religious matters and religious activities, in the mosques their view on the educational sphere might influence peoples' perception of the national education system. The fourth group of respondents consisted of three senior officers from the Ministry of Education, Department of Curriculum Development and the Department of Islamic Studies. These three administrations have made intense efforts towards the improvement of educational system in Brunei. It is therefore, important to choose this group as a further sample in my study. Table 5.2 and 5.3 in the next page list the numbers of participants involved in the interview research.

Table 5.3: Number of Interviewed Academicians, Deputy Headmasters, Headmasters,

Imams and Senior Officers

Participants	Number of Participants
Academician	3
Deputy Headmasters	4
Headmasters	2
Imams	3
Senior Officers	3

Table 5.4: Number of Interviewees in the General Primary Schools

Names of Schools	Number of	Partipants
General Primary Schools	*Headmasters*	*Deputy Headmasters*
	1	
		1
		1
	1	
		1
		1
Total Participants	**2**	**4**

5.11 RATIONALE FOR SELECTION OF THE INSTRUMENTS

As mentioned, this study employed the triangulation mixed method design. This research pattern involved both quantitative and qualitative approaches, in which survey questionnaires and interviews were selected as important tools for gathering data. The selection of questionnaires and interviews was mainly to obtain as much information as possible, which will enable me to provide answers to the following research questions:

1) How is the educational system being practiced in Brunei Darussalam?

2) What is the educational system proposed by Al-Attas in accordance with his philosophy of education?

3) What are the perceptions of academicians, senior officers, imams, headmasters, teachers and parents of the acquisition of knowledge?

4) Do the academicians, senior officers, and headmasters are acknowledge of the national education system?

5) Are academicians, senior officers, headmasters and teachers aware of the issue of dualism of knowledge in education that is happening in some Muslim countries?

6) Do they view Brunei as having a problem with dualism of knowledge?

7) What initiatives are available to improve the educational system in Brunei?

8) What difficulties are being encountered, by the Ministry of Education, Department of Curriculum Development and Department of Islamic Studies, headmasters and teachers, in implementing an integrated educational system?

Self-completion survey questionnaires were distributed to all teachers and parents in six national primary schools. One of the reasons for using this instrument is that the numbers of respondents were quite large and it is impossible to interview all of them within the limited time of the research study. As Robson (2002), states, interviewing is time consuming (Robson, 2002, p. 273), while questionnaires allow a much larger number of people to be surveyed – although a low response is more likely (Blaxter, Hughes & Tight, 1996, p. 160). As this research employed a self-completion questionnaire that was specifically distributed to the respondents using services, according to Moore (2002) the response rate may drop below 50% and this may place the statistical validity into question. But, the results will be used only

to provide a broad indication of what is happening and to give ideas on how to improve a situation, and this is an appropriate way of dealing with the findings of a questionnaire with a response below 50% (Moore, 2002, p. 109). I encountered this problem, receiving a low return 33.2% of responses from teachers' questionnaire and 37% from the parents in the pilot fieldwork conducted in 2006. I received satisfying returns of questionnaire in the fieldwork that was carried out in 2008 with 100% returns from parents and 90.4% from teachers. Using a questionnaire has an advantage in economic costs. Considering that this research is self-sponsored and administered by myself, this instrument is less expensive and less time consuming, considering the large number of the respondents.

Although questionnaires play an important role in this research, it is my view that the interview is also important. As this research seeks to explore what initiatives have been taken by selected respondents to counter the problem of dualism of knowledge and to improve the national education system, it is certainly appropriate to use the interview method. Even though it is time consuming and expensive, it is useful for collecting in-depth information and for discussing complex situations, such as what are the difficulties faced by the respondents in the implementation of the integrated educational system (Kumar, 1996, p. 115). It is feasible to conduct the interview as it involved only a few selected respondents. Through interviewing, much more valuable information can be gathered, which a questionnaire cannot cover.

In general, the questionnaire and interview instruments were both employed in this Triangulation mixed method design to seek a wider picture of the implementation of the current educational system in Brunei Darussalam. Furthermore, as Creswell (2005) states, by employing this design, the strength of each form of data can be acquired (Creswell, 2005, p.

515). Table 5.4, following, shows some of the main advantages and disadvantages of employing questionnaire and interview instruments, as listed by Kumar (1996):

Table 5.5: The Advantages and Disadvantages of Questionnaire Instrument

The Advantage of Questionnaire	The Disadvantage of Questionnaire
It is less expensive	Limited application
It offers greater anonymity	A low response rate
	Self-selecting bias
	Lack of opportunity to clarify issues
	Spontaneous responses are not allowed
	The response to a question may be influence by the response to other question
	It is possible to consult others
	A response may not be supplemented with other information

As shown in Table 5.5, there are alternatives that can be used to avoid some of the disadvantages of using a questionnaire instrument. For example, to minimize the chance of receiving limited application in the questionnaire, the instruments can be designed without a heavily structured format. This will reduce the feeling of burden, which might result in a reluctance to respond to the questionnaire. In relation to the low response rate, offering interesting prizes, such as lucky draws, could motivate respondents to answer and return the questionnaire. Seeking help or cooperation from other related authorities can also help to increase the number of questionnaire returns. For example, the headmaster of a school can issue a letter to the respondents, requesting them to fill in the questionnaire and return it to the school's administration or teachers by a certain date. This is the step I took for the second

fieldwork study conducted in 2008. As a result, I received more than 90% return rate (100% returns from parents and 90.4% from teachers) for the questionnaires. Respondents may also be given the chance to clarify certain issues by allowing or providing room for them to expand an answer or clarify a point. A questionnaire also can be designed in a semi-structured format, leaving space for any general comments. Respondents may also tend to consult others in answering the questionnaire; to avoid this, if feasible, the respondents can be gathered in one place or room to respond to the questionnaire. Thus, in my view, some of the weaknesses can be minimized in an effort to obtain good data.

Table 5.5: Advantages and Disadvantages of the Interview as an Instrument

Advantages of Interview	Disadvantages of Interview
The Interview is more appropriate for complex situations	Interviewing is time consuming and expensive
It is useful for collecting in-depth information	The quality of data depends upon the quality of the interaction
Information can be supplemented	The quality of data depends upon the quality of the interviewer
Questions can be explained	The quality of data may vary when many interviewers are used
Interviewing has a wider application	The researcher may introduced his/her bias
	The interview may be biased

(Adapted from Kumar, 1996, pp. 114-116)

As for interviewing, it is unavoidable that using this approach is time consuming and expensive but it is capable of explore information in depth and providing a proper understanding of complex situations. Questions that are unclear can be explained properly and more information can be easily transferred. The difficulty that a researcher may confront

is the quality of data, which depends upon on how good an interaction the interviewer able to achieve. To solve this problem a researcher should prepare very early by reading the questions thoroughly and then practice the talking for the interview. The researcher should also know the background of the interviewee so that the line of questioning is in tune with the person.

5.12 PROCEDURE OF DATA COLLECTION

According to Tamuri, in presenting the procedure of data collection and analysis in a research study, it is important to discuss three important aspects: the administration of the instruments, and the questionnaires and interviews (Tamuri, 2000, p. 188).

5.12.1 Administration of the Instruments

After the research design, methods of data collection, and sample of study had been selected, I followed the normal research procedure of seeking consent or permission from the ministries and respondents involved in this study.

According to Kumar, 1999, the informed consent of the respondents signifies that they are aware of the type of information that the researcher wants to obtain, why the study is being conducted, the purpose of the study, how they would participate in the study and how the study might affect them (Kumar, 1999, p. 192).

Before conducting the fieldwork, I prepared two versions of a letter addressed to the respondents. Both contained my supervisor's validation that I was currently doing PhD research in the Department of Theology and Religion in the University of Birmingham, together with the title of the study. They mentioned that questionnaires and interviews would be conducted and assured the respondents that the findings from the research were solely for academic purposes. The first type of letter was addressed to individual respondents, and the

academics (lecturers) in the University of Brunei Darussalam and the Director of Schools in the Ministry of Education. The second letter was distributed to the Department of Curriculum Development, the Department of Islamic Studies, the Department of Mosque Affairs and the Department of Schools Inspection. I also prepared personal letters that clarified the purpose of the study and the general content of the questionnaires and the interview.

So before the fieldwork was carried out in February and March 2006, the Ministry of Education, the Department of Curriculum Development and Department of Schools were contacted through phone from United Kingdom in January 2006, seeking permission and making arrangements for the fieldwork. I then faxed personal and supervisor's letters on the 19th January 2006 to the Department of Schools Inspection and the Department of Curriculum Development.

Due to unavoidable circumstances, the Department of Mosque Affairs & Department of Islamic Studies were contacted later in 9th February 2006 in Brunei Darussalam. This was due to the contact number being unobtainable while I was in United Kingdom.

There were four academics selected in the samples for this study. I made appointments through emails and visited them personally in their offices.

All applications seeking consent had been granted and all of the respondents agreed to cooperate. The application and approval letters of the study can be seen in the appendix 1. Further fieldwork conducted in 2008 also following the same procedure.

5.12.2 Questionnaires

The questionnaire instrument in this study was distributed to the teachers and the parents of students in the general primary schools in Brunei Darussalam.

After receiving permission from the Department of Schools Inspection and the Department of Islamic Studies, headmasters and deputy headmasters of selected schools

were contacted by telephone to arrange interviews and the distribution of questionnaires. I introduced myself, and explained the aims and purpose of the study, and also informed them that permission to do the research had been granted by the departments. On the arranged date, I showed the permission letter to the headmasters and deputy headmasters and asked them for the sample number of teachers and students in their schools. In the general primary schools, the focus sample were students of primary five in 2006 and primary six in 2008. After few days, I visited the schools again and handed over the questionnaires to the headmasters and deputy headmasters to be distributed to the respondents. A duration of one week was provided for the participants to complete the questionnaires. I had to revisit the schools at least two or three times to collect the questionnaires. The reason for this was to maximise the returns of questionnaire answers as much as possible. Unfortunately, in one of the general primary schools, [name], I had only one chance of collecting the questionnaires because on the 9th March 2006, all general primary schools and religious schools in Brunei Darussalam were closed due to an emergency of the spread of "hand-foot-and-mouth" disease (HFMD) from Sarawak, Malaysia (Lyna Mohammad & Azlan Othman, 2006, p. 1). The fieldwork study that was conducted in 2008, was using the same procedure as formerly.

The questionnaires were organised in a semi-structured approach. The SPSS software was used to analyse the quantitative data, while simple themes and coding of descriptive manner were used for the qualitative data from the open-ended question.

5.12.3 Interviews

Interviews involved the Imams, senior officers in the Ministry of Education, the Department of Islamic Studies, the Department of Curriculum Development, academics in the University of Brunei Darussalam as well as headmasters and deputy headmasters of the general primary schools.

Before conducting interviews with the Imams, an officer from the Department of Mosques Affairs gave a list of the names and contact numbers of Imams who she thought were capable and suitable to be interviewed by me. From the list, I applied random sampling then contacted the Imams, and both I and they were of the view that it was more convenient to conduct the interviews by telephone, considering the difficulty of arranging suitable time for the interviewing; as well, most of the imams were more comfortable being interviewed by telephone. At the arranged time, I first gave a brief explanation about the purpose and nature of the interview questions as well as assuring them that they would remain anonymous. I also asked their permission to record the interview with a digital recorder and they agreed with this procedure. The recording of interviews was also applied to all other respondents through the same procedure, after asking permission and also giving a brief explanation of the aims, purpose and nature of the interview questions. There were several respondents who preferred to know the interview questions much earlier before the meeting. I decided to be cooperative, because, in this way, the respondents were more comfortable with the ideas of the research. For the senior officers, academics, and headmasters, the interview took place in their personal offices face-to-face. One of the academics does not mind if his identity is revealed.

The interview questions were in a semi-structured format and were manually analyzed by using themes and coding in a descriptive manner.

In general, the procedure of collecting data in the research was conducted in an ethical way, as described by Burns (Burns, 1997, p. 17); who suggests that before conducting research, the researcher should seek participants' informed consent. This was done through debriefing or description on the nature of study, and also through the consent letter and individual meetings. I also reached a very clear understanding with participants about the data, whether they preferred it to be treated as personal or confidential or could be shared with others. Individual identity remained confidential unless the participants were willing to be known by the public.

5.13 MAIN STRUCTURE OF THE QUESTIONNAIRES

In this study, the questionnaires were designed for two sample groups. Group 1 for teachers and Group 2 for parents. Questionnaire for Group 1, the teachers, can be divided into four main sections whilst Group 2, the parents, was divided into 3 sections. The general divisions of the questionnaires are as follows:

Table 5.6

Group 1: the teacher's questionnaire

SECTION A	*:*	Teacher's personal and professional background
SECTION B	*:*	Background knowledge of the national philosophy of education and the issue of dualism in education
SECTION C	*:*	Perceptions on the acquisition of knowledge
SECTION D	*:*	Perceptions on the national education system

Table 5.7

Group 2: the parent's questionnaire

SECTION A	*:*	Parent's personal background
SECTION B	*:*	Perception on the acquisition of knowledge
SECTION C	*:*	Perception on the national education system

The teacher's questionnaire was divided into four main sections. Section A was the teacher's personal and professional background, such as sex, age, religion, academic qualifications, course specialization and teaching experience. Section B consists of five questions investigating the participants' background knowledge on the national philosophy of education and the issue of dualism in education. There were dichotomous and multiple-choice types of questions. Dichotomous questions required a 'yes/no' response. Dichotomous means having only two values (Borg & Gall, 1989, 341). According to Cohen & Morrison (2003), this type of question is useful in coding the answers quickly and acts as an important tool to the next relevant sequence of questions (Cohen & Morrison, 2003, pp. 250, 251). The selection of tools for the processed data will be discussed in the next chapter.

Multiple-choice questions, on the other hand provide a range of responses to the respondents,who will select the one (or several) that are most appropriate (Asher, 1976:175). For example, in question B2, respondents were asked to circle their answer, from a list provided of the sources from which they had acquired information regarding the national philosophy of education. The respondent may circle from the answer list only one response (single answer mode) or several responses (multiple answer mode).

Rating types of question were used in section C to investigate the perception of teachers on the acquisition of knowledge. A rating scale is very useful to identify a degree of sensitivity and differentiation of response whilst generating the numbers (Cohen & Morrison,

2003, p. 253). A Likert scale instrument was used for all nine questions in this section, providing a range of five responses: 1= strongly disagree, 2= disagree, 3= uncertain, 4= agree=, 5= strongly agree. The advantage of using this kind of scale is that it provides the respondents with the range of possible answers that they may give (Cohen & Morrison, 2003, p. 253).

Section D consisted of nine questions, examining the respondents' perception of the implementation of the national education system. For questions D1 to D5 there was a mixture of types of questions: dichotomous, multiple-choice and rating scale, whereas for questions D6 to D9 the instrument used open-ended questions. Open-ended questions on questionnaires allow further exploration of the reasons for the closed-ended responses and allow the recording of any comments that people might have (Creswell, 2005, p. 217).

The questionnaire for Group 2, the parents, was divided into three main parts. Part A investigates parent's personal background through multiple-choice questions on status, age, religion and occupation.

The questions in part B were structured similarly to those in section C of the teacher's questionnaire, using Likert scale questions as a way to explore parent's perception of the acquisition of knowledge. I did not investigate the parents' knowledge on the national education philosophy and their view on the dualism of education because I believe majority of them are not exposed to these subjects matter.

Lastly, there were 9 questions in section C. This section was intended to study parent's perception of the implementation of the educational system; it involved dichotomous, multiple-choice, rating scale and open-ended questions.

5.14 MAIN STRUCTURE OF THE INTERVIEWS

As mentioned earlier, there were five groups of participants involved in the interview: academics, headmasters, deputy headmasters, Imams and senior officers. Taking account of the professional background of the participants, as well as answers to the research questions of the study, three types of interview questions were employed: type A was for the academics, headmasters and deputy headmasters, type B was for the senior officers and type C was for the Imams.

Type A interview questions were categorised into five main parts. Part A consists of three questions relating to the interviewees' background knowledge and their perception of the national philosophy of education. There were eleven questions in Part B, which aimed to explore the opinions and background knowledge of the acquisition of knowledge and the issue of dualism in education. Part C provided seven types of questions investigating the background knowledge, opinions and perceptions of the dualism of knowledge and the integrated education system. Three questions in Part D focused specifically on the perception of the current educational system and lastly, two questions in part E tried to obtain opinions on the improvement of the current educational system and any other issues that the interviewee would like to discuss.

Type B interview questions, which were specifically for senior officers, consisted of eighteen questions, mostly focussed on the role of the three important bodies: the Ministry of Religious Affairs, the Ministry of Education and the Department of Curriculum Development in the implementation of the Bilingual, Religious Schools and Integrated Education Systems. The questions also explored respondents' personal views on Brunei's educational system, their perceptions of the acquisition of knowledge as well as their personal understanding of the national philosophy of education. There were three respondents involved in this

interview, each an individual representative from each of the three bodies mentioned above. Their identities remain anonymous as requested.

Lastly, the Type C interview question, which involved the Imams, consisted of twelve questions related to their perception of the notion of knowledge and its implementation in the educational system. Opinions on the implementation of the integrated educational system were also investigated, as well as seeking for any ideas on the improvement of education in Brunei Darussalam.

A sample of these three types of questions can be referred to in the appendix 2.

5.15 PROBLEMS AND LIMITATIONS OF THE FIELDWORK

There were several unexpected problems and limitations that arose during the time I was conducting the fieldwork, as follows:

i) There was a misunderstanding about the aims and objectives of this study by several people in one government department, even though the interview questions had been distributed earlier, before the arranged time for the interview. It was also mistakenly presumed that the interview questions violated the code of confidentiality of the department. I explained the purposes of the study and assured them that the research questions did not breach any code of confidentiality and at the end I was able to interview the target respondents.

ii) There were supposed to be two respondents to be interviewed in the Department of Curriculum. Unfortunately, only one respondent was available, and I didn't receive any reply to the rearrangement for a new appointment.

iii) Some interview appointments had to be cancelled because of unexpected matters involving the respondents. This created difficulties of rearrangement of new

appointments, resulting in the interviewing of several people in one day in different places.

iv)   For the purpose of obtaining as many returns as possible, I needed to go to a school either a second or third time to collect them and this was time consuming.

v)   Some respondents were reluctant to be interviewed because they were afraid that their identity would be known. After assuring them that their identity would remain confidential, they agreed to give me their cooperation.

vi)   There was a technical error, which meant that I did not receive a permission letter from the Department of Islamic Studies, which had been posted to my house. I noticed the unexpected problem and was able to seek a copy of the permission letter by fax. This caused a last minute rearrangement of appointments.

5.16 SUMMARY

This chapter discussed several important aspects in managing and conducting the fieldwork study. It highlights how this research acts as an important tool towards the contribution of ideas on how to improve the educational system in Brunei Darussalam. The selection of methodology, research design and methods are crucially important in finding answers to the research questions.

A triangulation mixed method design was employed, which involved both quantitative and qualitative methodology so as to seek as much valuable information as possible for this study. Copies of semi-structured survey questionnaire were distributed to all selected schools teachers as well as parents of students in primary level six of the general primary schools. The semi-structured interview method was conducted with selected respondents who were considered important to the research. I followed the guideline procedures of selecting sample

and collecting data so that hopefully this research will not fall short of the criteria of good research. Although preparations had been made for this fieldwork research, I was confronted with several problems and limitations. At the end, several of the problems were solved and I am satisfied with the good co-operation given by the respondents. In the following chapter, the data findings from the questionnaire and interview are presented.

CHAPTER SIX

THE QUESTIONNAIRE AND INTERVIEW FINDINGS

6.1 INTRODUCTION

This chapter presents the findings of the fieldwork, which was conducted in six general primary schools, three government departments, and the University of Brunei Darussalam.

The fieldwork applied both questionnaire and interview methods that involved samples taken in the Brunei Muara district in Brunei Darussalam. The questionnaires used in this study aim to gather information on the present perceptions of teachers, students, and parents regarding the acquisition of knowledge and their insights into the national education system. Teachers' background knowledge on the national philosophy of education and the issue of dualism in education are also considered crucial elements in this study regarding assessing their awareness of current educational issues. SPSS version 12.0 was utilised to analyse descriptively the data obtained through the close-ended questionnaires whilst the open-ended responses were investigated manually. The interviews were administered as tool for gathering much more in-depth information from selected samples. The findings were then manually analysed and reviewed.

This chapter begins with a discussion of the questionnaire and interview samples, followed by the findings from the questionnaires completed by the religious teachers, general teachers, parents, and guardians, and finally a discussion on the interview responses.

6.2 QUESTIONNAIRE SAMPLE

The questionnaires were distributed to general primary schools under the administration of MOE. All of these schools are located in the Brunei Muara district. Six schools were involved in the samples, which represents 10% of the total number of general primary schools. The samples used in the questionnaires are focused on teachers and the parents of the students from those schools. The names of the schools involved in this study appear in Table 6.1 below.

Table 6.1 Names of Schools and Number of Participants in 2008

Names of Schools	Number of Participants	
General Primary Schools	*Teachers*	*Parents*
Sekolah Rendah Menteri	11	22
Sekolah Rendah Tanah Jambu	12	20
Sekolah Rendah Bengkurong	38	56
Sekolah Rendah Sungai Hanching	18	55
Sekolah Rendah Bendahara Sakam Bunut	21	49
Sekolah Rendah Kapok	25	32
Total of all Participants	125	234

6.2.1 Sample for Teachers in General Primary Schools

The teachers' sample in six general primary schools involved 125 respondents and included 113 instances of feedback. The teachers are Muslims and non-Muslims to gather diverse opinion.

6.2.2 Sample for Parents and Guardians

The sample population for the questionnaires given to parents and guardians included 234 respondents from the general primary schools.

6.3 INTERVIEW SAMPLE

The interview samples consist of three academicians, four headmasters, two deputy headmasters, three imams, and three senior officers as seen in Table 6.2 below. The academicians are lecturers at the University of Brunei Darussalam, and they preferred to remain anonymous in this study. The headmasters and deputy headmasters in this interview are from the schools involved, and they participated in the distribution of the questionnaire. All of them preferred to remain anonymous as well.

The imams involved are working with the Department of Mosques Affairs in the Ministry of Religious Affairs while the senior officers are from the Ministry of Education, Department of Curriculum Development in the Ministry of Education as well as the Department of Islamic Studies in the Ministry of Religious Affairs. The headmasters and deputy headmasters represent samples taken during the first fieldwork conducted in March 2006. The specifications of the samples are addressed in Table 6.3.

Table 6.2: Number of Respondents Interviewed

Participants	Number of Participants
Academicians	3
Headmasters & Deputy Headmasters	6
Imams	3
Senior Officers	3

Table 6.3: Names of schools with headmasters and deputy headmasters as respondents

Names of Schools	Number of	Participants
General Primary Schools	*Headmasters*	*Deputy Headmasters*
		1
	1	
	1	
	1	
	1	
		1
Total Participants	**4**	**2**

The following are the findings from the questionnaires administered to the general teachers.

6.4 FINDINGS FROM THE QUESTIONNAIRES GIVEN TO GENERAL TEACHERS

6.4.1 Personal and Professional Background of the Sample

a) Gender and Age

Figure 6.1: Number of teachers by gender and age instructing in the general schools.
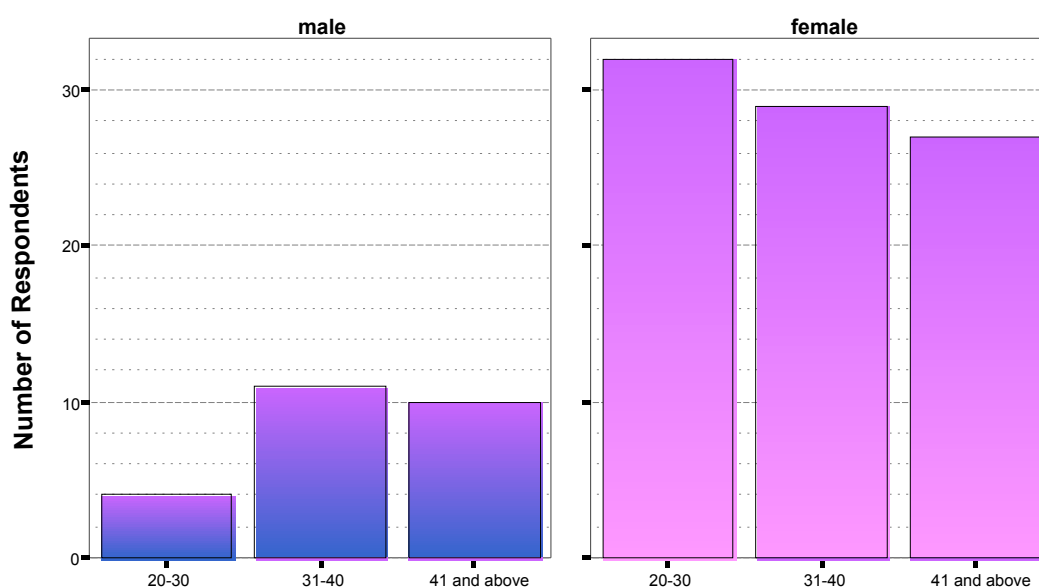
Figure 6.1 shows the total number of teachers (respondents) teaching in the general primary

schools in Brunei Darussalam relative to their genders and ages. The figure illustrates clearly

that the majority of the teachers are females throughout the entire range of ages representing a total of 88 (77.9%) while 25 (22.1%) are males. For the age range 20 to 30, the total number of female teachers is 32 compared to only 4 males. In the range of ages from 31 to 40, there are 29 female and 11 male instructors. For the age range of 41 and above, 27 female teachers were involved compared to 10 males. These results indicate that the teaching profession in Brunei is favoured primarily by females.

b) Religion

Figure 6.2: A histogram showing the percentage of teachers of different religions.
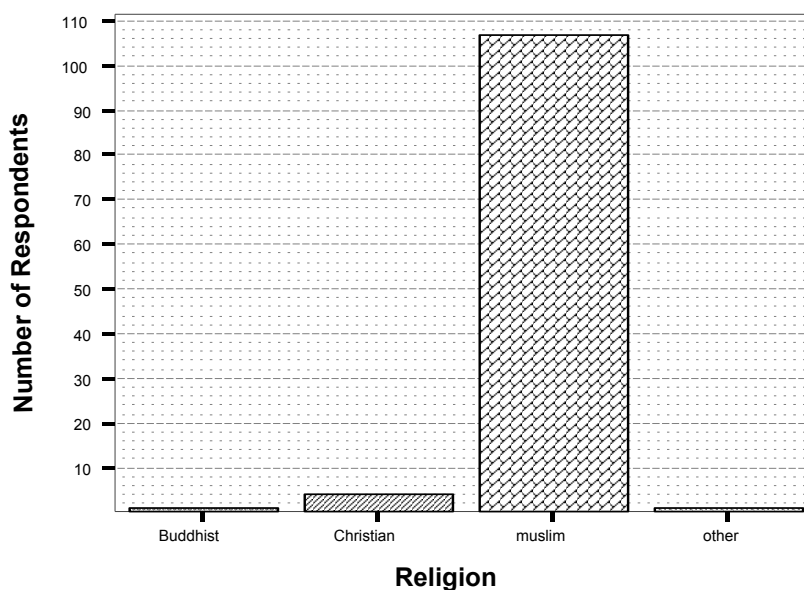
As seen in the histogram in Figure 6.1, the respondents represent a vast number of different religions. Figure 6.2 illustrates the percentage of teachers by religion, such as Muslim, Christian, Buddhist, and other, such as Sikh. As shown in the figure, 94.7% (107) of the teachers are Muslim and 3.5% (4) are Christian. Only 9% (1) are Buddhist and another 9% (1) are Sikh. It is obvious that the majority of the teachers are Muslim as the majority population in Brunei Darussalam is Muslim.

c) Level of Education

Figure 6.3: Level of education
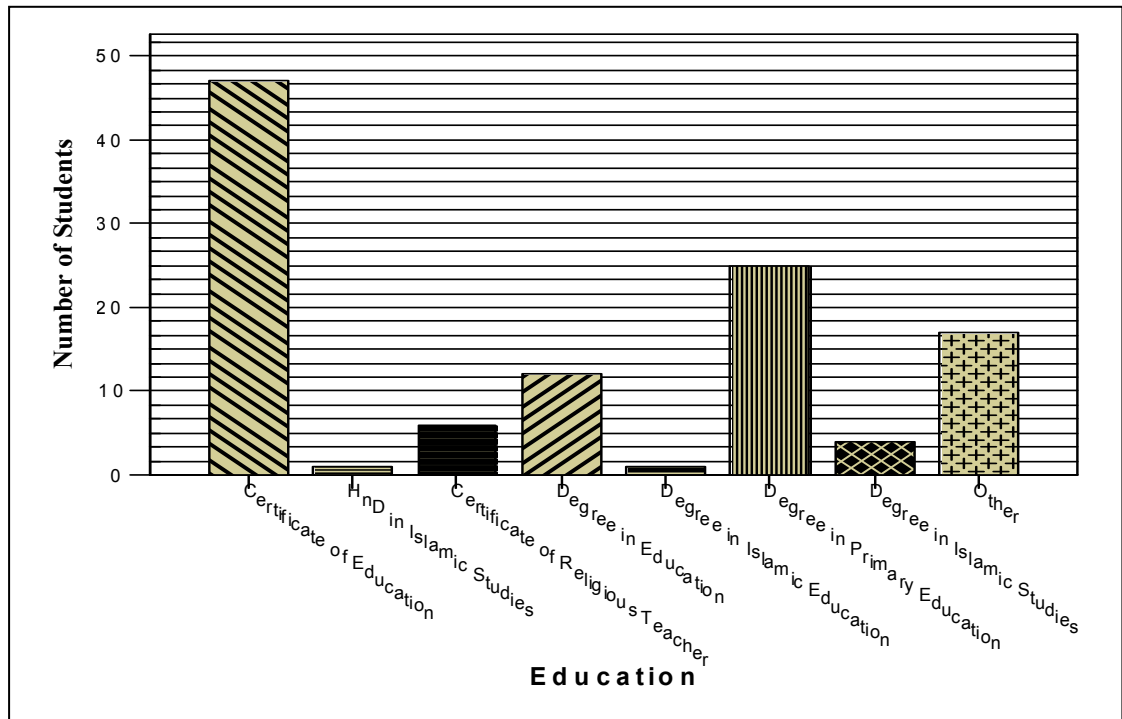
The majority of the teachers, 41.6% (47), are certificate holders in Education compared to 9% (1) who hold a degree in Islamic Education and HnD in Islamic Studies. Those with degrees in Islamic Studies represent 3.5% (4) whilst 5.3% (6) hold Certificates as Religious Teachers. The reason for the low range of percentages of teachers with backgrounds in Islamic Studies is that in the general primary schools, there is only one Islamic studies subject for each levels of class whereas most other subjects are in relation to non-religious knowledge.

d) Specialization

Table 6.4: Specialization of general teachers

Specialization	Frequency	Percent
General Subject	28	24.8
Teaching Malay language	19	16.8
Primary Education	16	14.1
Childhood Education	10	8.8
Teaching English as Second Language	9	8.0
Islamic Studies	8	7.0
Special Education	6	5.3
Physical Education	4	3.5
Science & Mathematics Education	3	2.7
ICT computers	3	2.7
Art Education	3	2.7
Syariyyah	2	1.8
MIB and History	1	0.9
Arabic Language	1	0.9
Total	113	100

Table 6.4 illustrates the variety of teachers' specializations in general primary schools. Most of the teachers, 24.8% (28), specialize in General Subjects followed by Teaching Malay Language at 16.8% (19), Primary Education at 14.1% (16), Childhood Education at 8.8% (10), Teaching English as Second Language at 8% (9), Islamic Studies at 7% (8), Special Education at 5.3% (6), Physical Education at 3.5% (4), whilst Science & Mathematics Education, ICT computers, and Art Education all have 2.7% (3). *Syariyyah* is at 1.8% (2), and the lowest are MIB and History and Arabic Language at 9% (1).

e) Teaching Experience

Figure 6.4: Range of years in general teachers' instructional experience
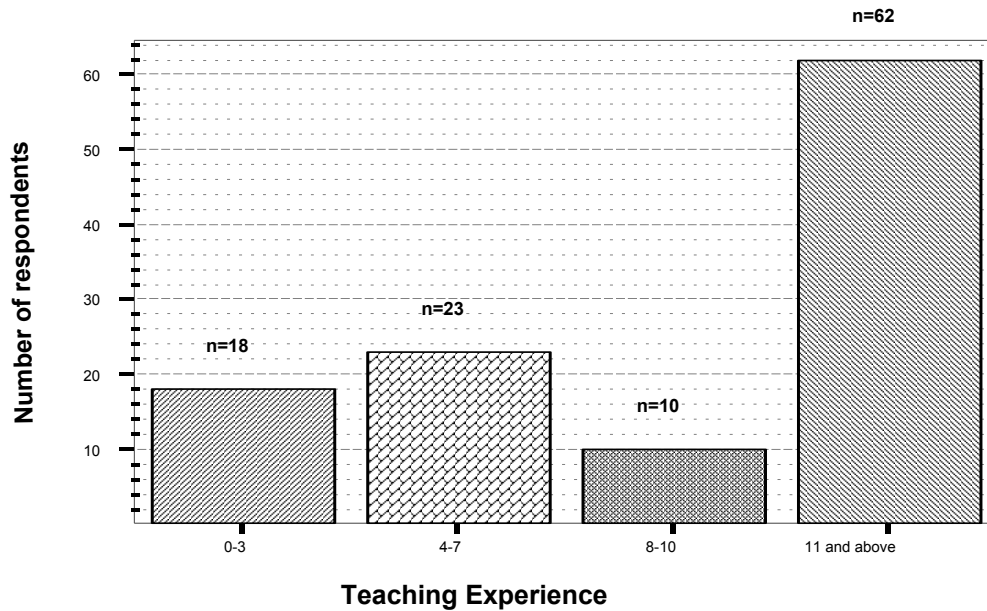
More than half of the teachers, 54.9% (62), have 11 years or more teaching experience compared to 8.8% (10) with experience between 8 and 10 years, 15.9% (18) between 0 and 3 years, and 20.4% (23) between 4 and 7 years of teaching experience. This statistical result, which shows that most teachers have more than 11 years of teaching experience, makes it easier for the researcher to obtain beneficial input for this study based on this wealth of experience.

6.4.2 Knowledge of the National Philosophy of Education and the Issue of Dualism in Education

Figure 6.5: Teachers' knowledge of the national philosophy of education
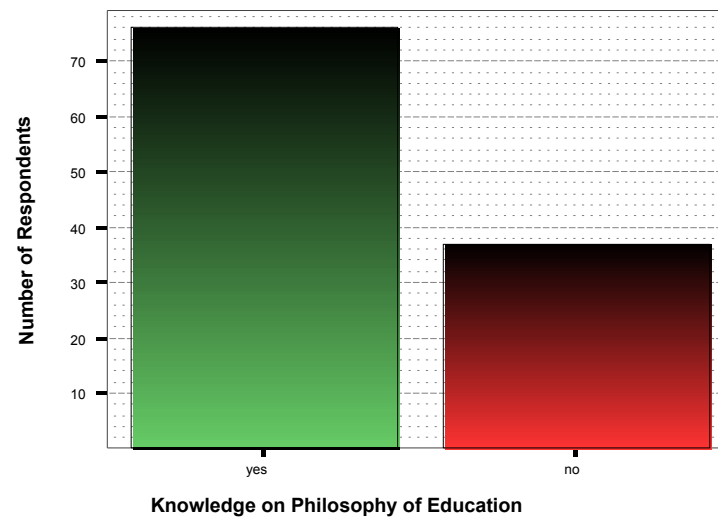
Figure 6.5 shows that more than a quarter, 32.7% (37), of the teachers in general primary schools have no knowledge of the national philosophy of education in comparison to 67.3% (76) who have such knowledge. In the researcher's view, this result is alarming because the national education philosophy serves as the foundation and guideline for teachers in education. Without knowledge of this philosophy, teachers may mislead youth about the nation's aspirations in education or they may perpetuate a misunderstanding of the system set forth by the ministries. Therefore, it is important for the ministries to ensure that all teachers in Brunei are informed and briefed on the nation's educational philosophy. It is suggested that the ministries conduct workshops or briefings in which they introduce and discuss the philosophy. Also, the Graduate School of Education at UBD needs to ensure that it delivers this knowledge to student teachers.

Figure 6.6: Sources of knowledge of the national philosophy of education
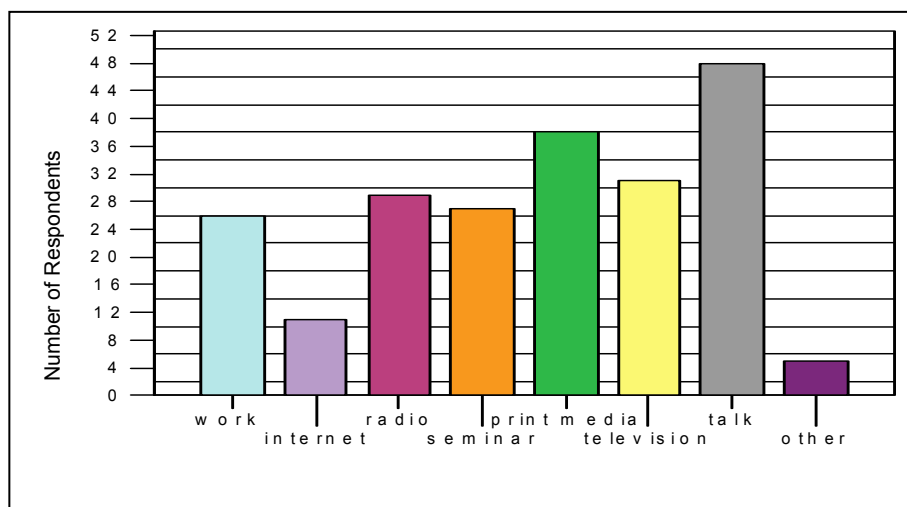
The histogram in Figure 6.6 illustrates that majority of teachers obtained knowledge about the national philosophy of education through talk (n= 48), followed by print media (n= 38), television (n= 31), radio (n= 29), seminar (n= 27), workshop (n= 26), Internet (n= 7), and others (n= 5), which includes class lectures (n= 1), book report (n= 3), and colleagues (n=1). Based on half of the responses (n=106), it can be seen that teachers obtained their knowledge about the nation's education philosophy through individual discovery or reading, such as print media, television, radio, Internet, and discussion with colleagues compared to 105 responses that described the use of talk, seminars, workshops, lecture classes, and book reports to obtain the same information. This demonstrates that intensive actions should be taken to ensure that all teachers in government schools are aware of and acknowledge the nation's educational philosophy.

Figure 6.7: Knowledge of the issue of dualism in education
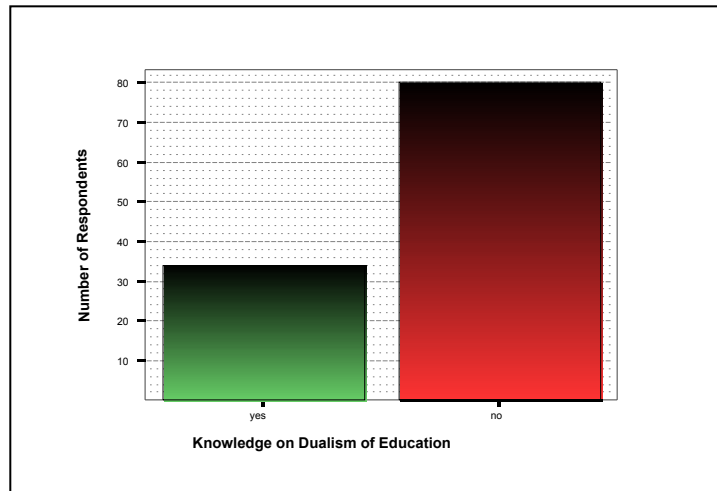
The statistical results show that more than half of the teachers do not know or have not heard about the issue of dualism in education. The percentage is 70.2% (80) of the total of 74 teachers compared to 29.8% (34), respectively. This proves that although the issue of dualism in education is currently a significant topic of discussion within Muslim societies, the Bruneians are far behind in realizing this issue, ostensibly because they have not been exposed to the matter. The majority of respondents are aware of this issue through print media (*n*= 21) as can be seen in Figure 6.9 below. This is followed by television (*n*= 16), Internet (*n*= 10), radio *(n*= 7)*, and seminars *(n*= 6)*. A few learned of this through talk (*n*= 5) and workshop *(n*= 4)*, whilst another *(n*= 1) became aware of dualism through in-class lectures.

Figure 6.8: Sources of knowledge on dualism of education
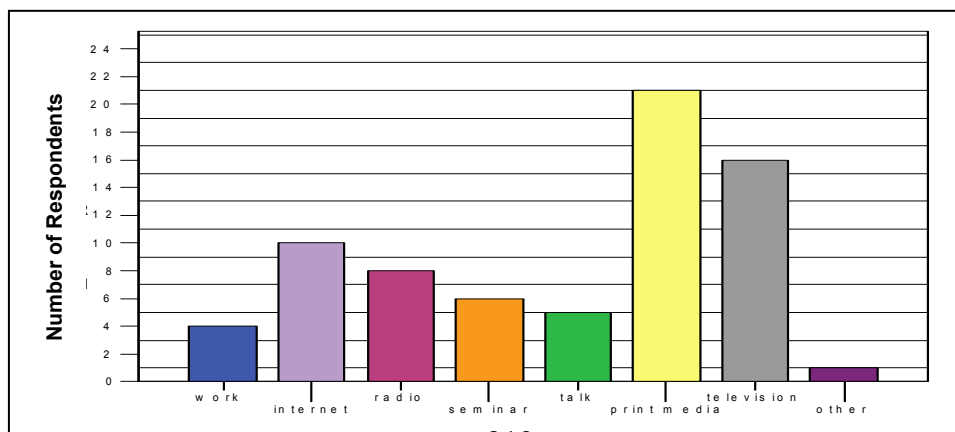
Figure 6.9: Views on dualism of education in Brunei Darussalam
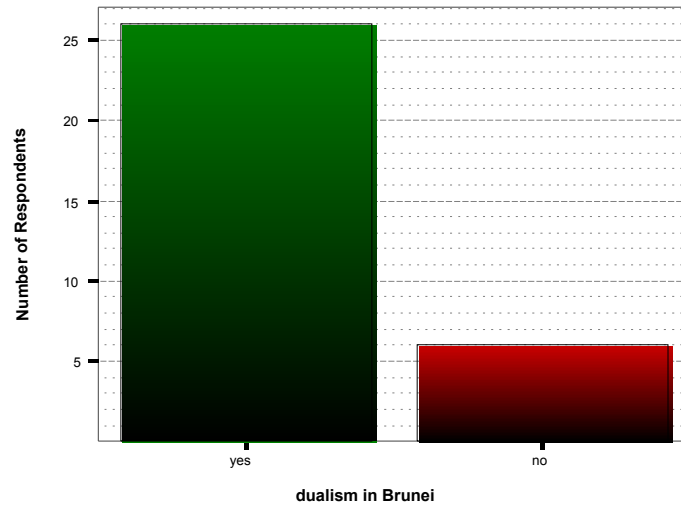
Of the 34 teachers who had knowledge about the issue of dualism, 32 responded to question B5 in section B relative to their views on whether Brunei currently faced the issue of dualism of education. Of these, 26 respondents (81.25%) that more than half, considered that Brunei was currently facing the problem of dualism in its educational system whilst only 6 respondents (18.75%) thought that was not the case.

6.4.3 Perceptions about Knowledge

Table 6.5: Perceptions of the acquisition of knowledge

no.	Statements	Percentages and Frequencies of Responses (N=113)				
		SD	D	U	A	SA
C1	Knowledge can be categorized into revealed and scientific			17.7 (20)	54 (61)	28.3 (32)
C2	At present, revealed and acquired knowledge share equal importance with human life			11.5 (13)	51.3 (58)	37.2 (42)
C3	Revealed knowledge should be the basis of all knowledge			16.8 (19)	48.7 (55)	34.5 (39)
C4	Both revealed and acquired knowledge are interrelated in creating a balanced personality who is not only			11.5 (13)	41.6 (47)	46.9 (53)

	knowledgeable but also faithful and pious					
C5	This interconnection can be internalised in the system of education			10.6 (12)	55.8 (63)	33.6 (38)
C6	This interconnection can be internalised in the school curriculum			18.6 (21)	54.9 (62)	26.5 (30)
C7	Islamic elements of knowledge should be implemented across the school curriculum			3.5 (4)	47.8 (54)	48.7 (55)

The above table presents seven statements concerning the acquisition of knowledge as we perceived it traditionally from conventional *ulama*, and it coincides with the majority of contemporary *ulama*; i.e., *al-Attas* and *ulama* from the World Muslim Community. The distribution of responses shows the satisfying result that none of the respondents disagreed with any of the statements despite the teachers having different fields of specialization and religious backgrounds. The highest percentage of agreement was in item C7 (96.5%), which was followed by statement C5 (89.4%) regarding the possibility of integration between the revealed and acquired knowledge to be internalized in the educational system, and which is in agreement that Islamic elements should be implemented across the school curriculum. Other statements received less than 90% agreement; however, this is still considered high as in statements C1 and C4 with 88.5%, C3 (83.2%), C1 (82.3%), and the lowest, C6 (81.4%). Uncertainty responses were found in all statements with the highest percentage being associated with statements C1 and C3 (18.9%) regarding the categorization of knowledge into revealed and acquired, and whether revealed knowledge was the basis for all knowledge. The lowest was statement C7 with only 3.5%.

Overall, this results show that most teachers are in agreement with the importance of revealed knowledge and its role as the foundation of all knowledge. In practice, the majority agree that the interrelatedness between revealed and acquired knowledge can be practically included in the school system and curriculum.

Table 6.6: Perceptions of the administration of knowledge

no.	Statements	Percentages and Frequencies of Responses (N=74)				
		SD	D	U	A	SA
C8	The delivery of revealed and acquired knowledge is best organized in two separate systems	1.8 (2)	4.4 (5)	20.4 (23)	44.2 (50)	29.2 (33)
C9	It is best for two different bodies to organize the delivery of revealed and acquired knowledge separately	1.8 (2)	6.2 (7)	28.3 (32)	41.6 (47)	22.1 (25)

Table 6.6 shows the distribution of answers in all five levels of responses regarding teachers' perceptions about how the knowledge should be organized in the educational system and whether two different bodies should be responsible for the delivery of these two classifications of knowledge in the school system. However, in statements C1 and C7, the majority of the teachers surveyed are in agreement with the statement concerning the interrelatedness between revealed and acquired knowledge. They hold the view that the school system should remain separate and continue to run two different systems, one focusing on general knowledge and the other on revealed knowledge. The result shows that 73.4% agree with statement C8 and 63.7% agree with statement C9. The figure illustrates that the minority of the teachers disagreed with both statements, with 6.2% showing disagreement with item C8 and 8% with item C9. In the researcher's view, although the majority of the respondents acknowledge and agree with the notion of knowledge as set forth by the Muslim scholars (i.e., *Al-Attas*), most of their personal views on the system contradict their suggestions. This is due to teachers' lack of awareness of the issues of dualism and secularism in the system of Muslim education.

6.4.4 Perceptions about the sufficiency of two different systems and the Integrated Education System in developing a well-rounded individual

6.4.4.1: Perceptions about the sufficiency of two different systems in developing a well-rounded individual

Figure 6.10:

Pie chart illustrating teachers' perceptions about two different systems in developing a well-rounded individual
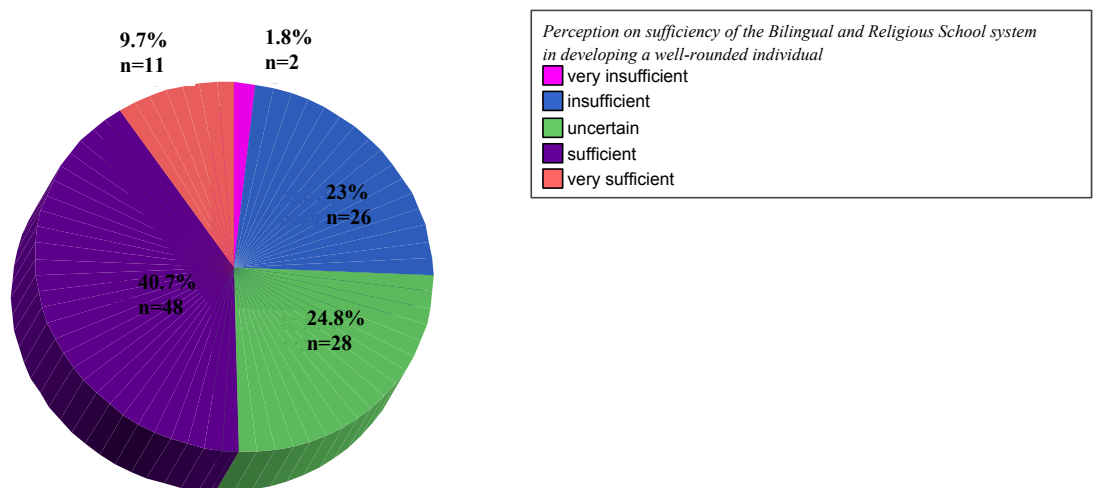
The pie chart illustrates teachers' views on whether the practice of two separate systems, Bilingual and Religious schools, is sufficient to develop a well-rounded individual who is not only knowledgeable, but is also faithful, pious, and has good moral character based on the integration of revealed and acquired knowledge. The results show the

distribution of respondents' answers to all five of the responses provided. It may be seen that more than half of the teachers agreed with the statement, such that 46 respondents (40.7%) believed that the two systems were sufficient and 11 respondents (9.7%) saw them as very sufficient. There were 28 respondents (24.8%) who expressed uncertainty, 26 respondents (23%) who considered the systems insufficient, and only two (1.8%) who responded that it was very insufficient.

6.4.4.2: Perceptions about the sufficiency of the Integrated Education system in developing a well-rounded individual

Figure 6.11

Perceptions about the sufficiency of the integrated education system

in developing a well-rounded individual
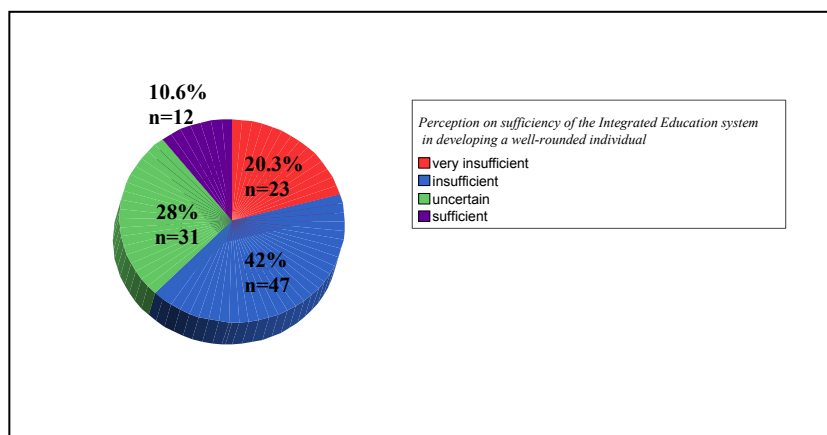
The pie chart above illustrates teachers' views regarding whether the integrated education system is sufficient in developing a well-rounded individual who is not only knowledgeable but is also faithful, pious, and has good moral character based on the integration of revealed and acquired knowledge. The chart shows an unsatisfying result in which the majority of teachers viewed it as insufficient (42% or n=47) compared to only

10.6% (n=31) who considered it sufficient. Of those surveyed, 20.3% (n=23) responded that the concept was very insufficient while 28% (n=12) were uncertain.

6.4.5 Acknowledgement and Clarification regarding the Implementation of the Integrated Education System

6.4.5.1 Acknowledgement of the Implementation of the Integrated Education System

Figure 6.12

Acknowledgement of the implementation of the integrated education system
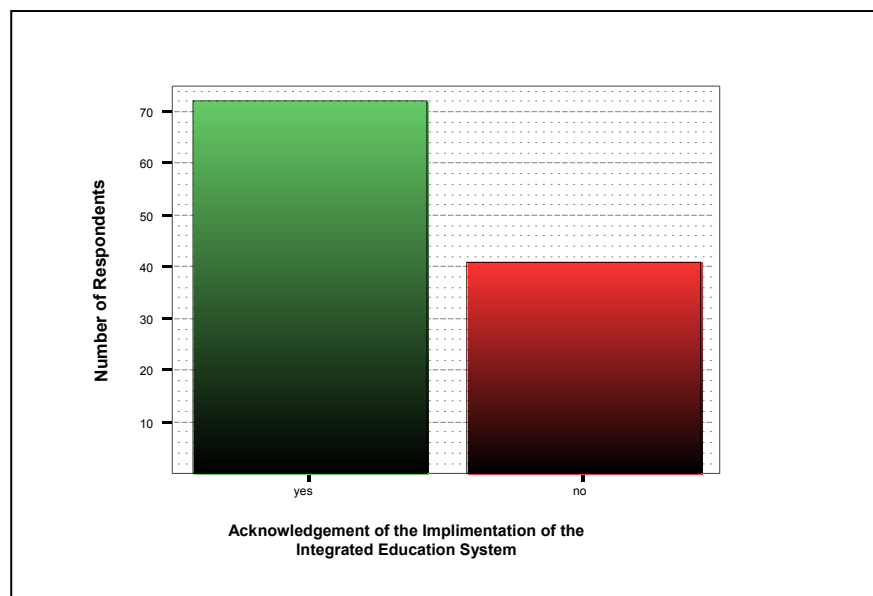
The histogram graphically depicts the responses to question D3 in section D concerning whether teachers were acknowledged before implementation of the integrated education approach. The results indicate that more than half of the teachers had been informed (63.7% or *n*=72) whilst 36.3% (*n*=41) responded with no answer.

6.4.5.2 Clarification regarding Implementation of the Integrated Education System

Figure 6.13

Clarification regarding implementation of the integrated education system
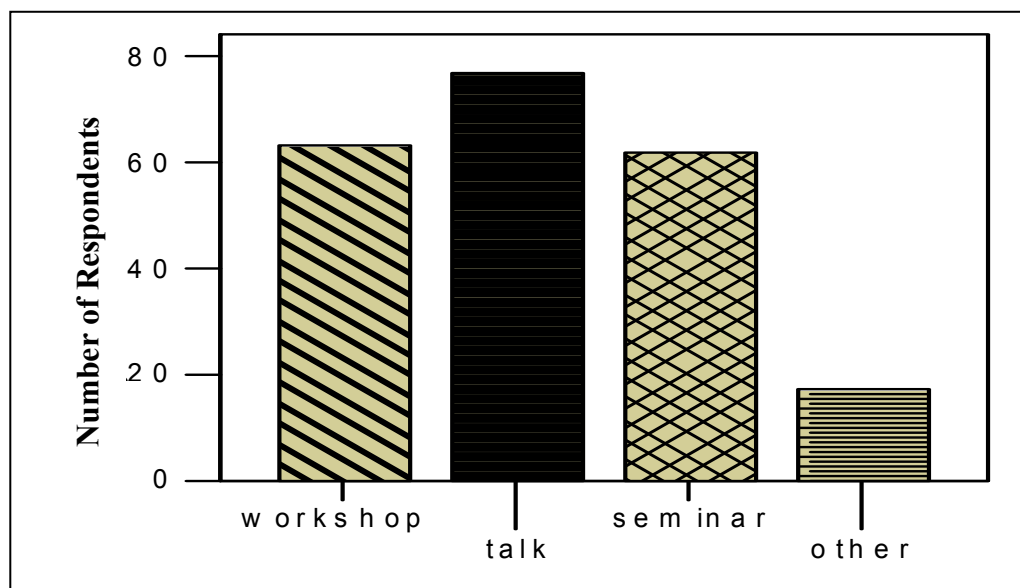
The histogram shows initiatives that had been implemented regarding clarification and the understanding by teachers about implementation of the integrated education system. The results show that most of the teachers attended talks on the subject ($n=65$), followed by workshop ($n=16$), seminar ($n=8$), and others ($n=17$), which are specifically from headmasters' briefings ($n=11$), colleagues ($n=3$), school meetings ($n=3$), and courses ($n=1$).

6.5 FINDINGS FROM THE QUESTIONNAIRES FOR PARENTS AND GUARDIANS

The second type of questionnaire was distributed to parents of the students, which included a total of 234 respondents from both religious and general schools in the Brunei Muara district. The following describes the findings from those questionnaires.

6.5.1 Personal Background of the Sample

a) *Status*

Figure 6.14: Status of respondents
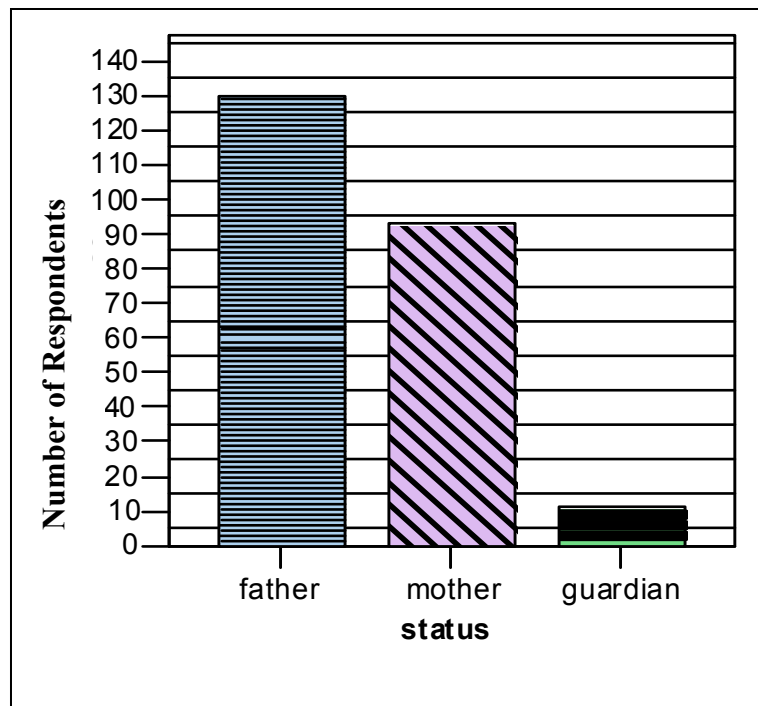
The above bar chart shows that of the total number of 234 respondents, 55.6% (n=130), were fathers of students followed by students' mothers (39.7% or n=93), while only 4.7% (n=11) were guardians. Guardians can include grandfathers, grandmothers, caretakers, stepfathers, aunties, or sisters.

b) Ages

Figure 6.15: Parents in different range of ages
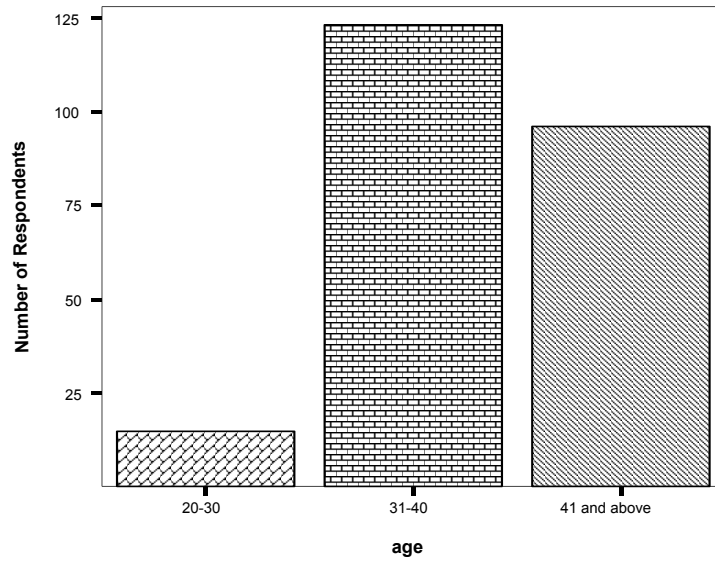
Figure 6.15 illustrates that the majority (123 or 52.6%) of the respondents are between the ages of 31 and 40. The number is lower for ages 41 and above (96 or 41%). For parents aged 20 to 30, the total number is only 15 (6.4%).

c) Religion
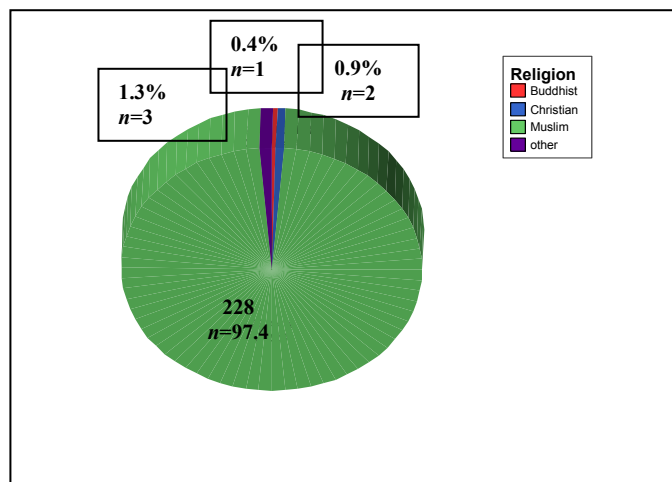
Figure 6.16: Pie chart illustrating the percentage of parents and guardians
in different religions.

Figure 6.16 is used to explain the percentage of different religions among parents and guardians. It shows that the vast majority of respondents are Muslim with a percentage of

97.4% (*n*=228). Christians are represented at 0.9% (*n*=2), Buddhists at 0.4% (*n*= 1), whilst 1.3% (*n*= 3) of the parents stated no religion.

d) Occupation

Figure 6.17

A histogram of the work status of students' parents
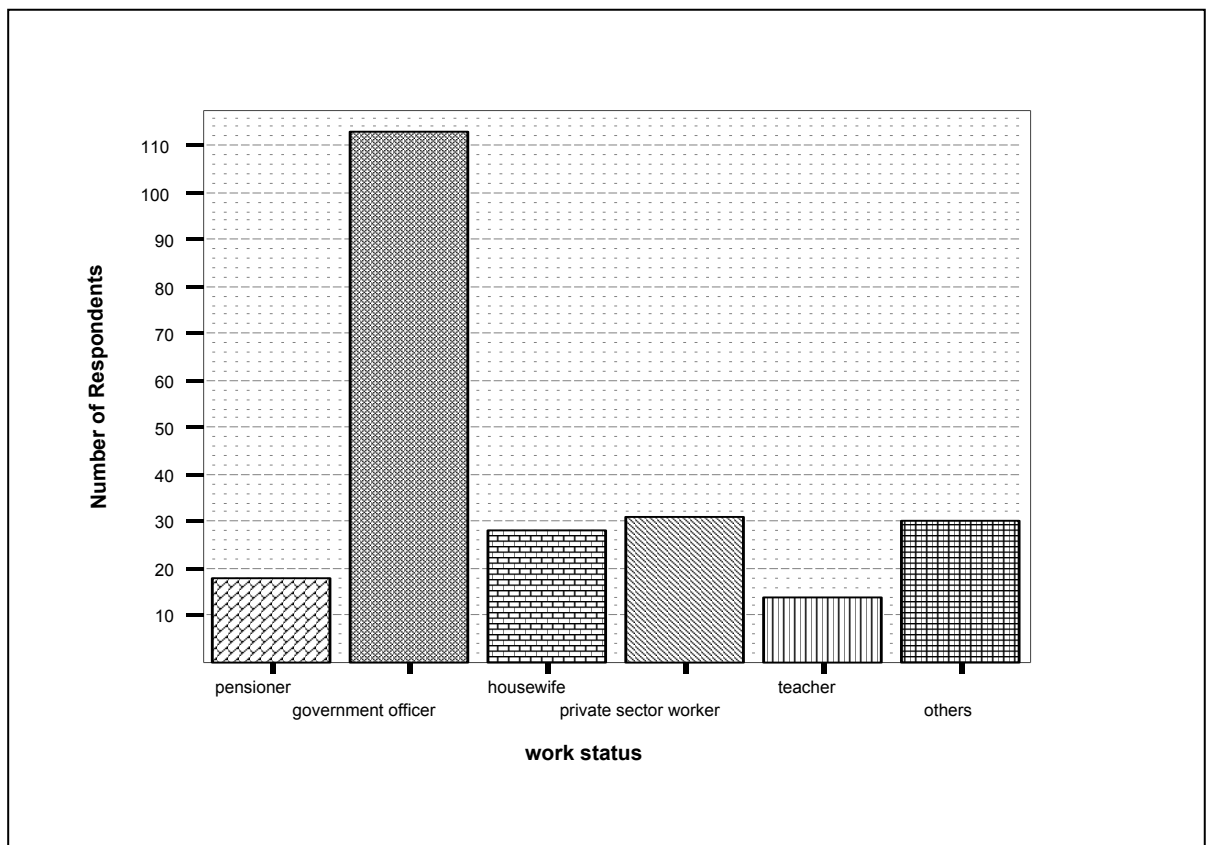
The above bar chart illustrates the distribution of occupations and work status among respondents. The results show that most work as government officers with a total number of 113 (48.3%). This is followed by 31 (13.2%) in the private sector, 30 (12.8%) who represent businessmen, carpenters, clerks, cooks, drivers, engineers, labour workers, military, office boys, police, semi-government sector workers, school attendants, and students. Others

included 28 (12%) who were housewives, 18 (7.7%) who were pensioners, with the lowest

presence being teachers with 14 respondents (6%). These varied occupations and

backgrounds among parents and guardians will hopefully contribute different views and

ideas relative to their different standards of living.

6.5.2 Perceptions about Knowledge

a) Perception on the Acquisition of Knowledge

Table 6.7

Perceptions of the acquisition of knowledge

no.	Statements	Percentages and Frequencies of Responses. (N=207)				
		SD	D	U	A	SA
B1	Knowledge can be categorized into revealed and scientific		2.1 (5)	12.8 (30)	50.9 (119)	34.2 (80)
B2	At present, revealed and acquired knowledge share equal importance with human life	0.4 (1)	0.9 (2)	6.8 (16)	50.9 (119)	41 (96)
B3	Revealed knowledge should be the basis of all knowledge		0.4 (1)	13.2 (31)	52.6 (123)	33.8 (79)
B4	Both revealed and acquired knowledge are interrelated to each other in creating a balanced personality who is not only knowledgeable but also faithful and pious	0.4 (1)		6.0 (14)	44.9 (105)	48.7 (114)
B5	This interconnection can be internalised in the system of education	0.9 (2)	0.9 (2)	7.3 (17)	53.4 (125)	37.6 (88)
B6	This interconnection can be internalised in the school curriculum	0.4 (1)	0.9 (2)	14.5 (31)	54.7 (113)	29.5 (60)
B7	Islamic elements of knowledge should be implemented across the school curriculum	0.4 (1)	0.9 (2)	3.8 (9)	42.7 (100)	52.1 (122)

Table 6.7 shows the distribution of parents' responses concerning the acquisition of

knowledge. The results show that more than 90% agreed with statements B2, B4, B5, and

B7, whilst on statements B1, B3, and B6, the percentage of agreement ranges from 85.1% to

86.6%. In the first statement regarding the categorization of knowledge into revealed and

acquired, 34.2% (*n*=80) strongly agreed, 50.9% (*n*=119) agreed, 12.8% (*n* =30) were uncertain, and 5 respondents (2.1%) expressed disagreement, by which 4 are Muslim and 1 Hindu. In statement B2 regarding the current situation, both revealed and acquired knowledge have equal importance to human life, 41% (*n*=96) strongly agreed, and 50.9% (*n*=119) agreed, whilst 6.8% (*n*=16) are uncertain, 0.9% (*n*=2) (which included 1 Hindu and 1 Muslim) disagreed, and 0.4% (1 Muslim) strongly disagreed. Next, in statement B3, 33.8% (*n*=79) strongly agreed, 52.6% (*n*=123) agreed, 6.8% (*n*=16) were uncertain, and 1 Muslim disagreed (0.4%). In statement B4, which mentioned the interrelatedness of revealed and acquired knowledge in creating a balanced personality who is not only knowledgeable but is also faithful and pious, the result shows that 48.7% (*n*=114) strongly agreed, 44.9% (*n*=105) agreed, 6% (*n*=14) were uncertain, and 1 Muslim (0.4%) strongly disagreed. In statement B5, which considers whether the interconnection between revealed and acquired knowledge can be internalized in the system of education, 37.6% (*n*=88) strongly agreed, 54.7% (*n*=125) agreed, and 7.3% (*n*=17) were uncertain, whilst 0.9% (which included 2 Muslim respondents) disagreed, and the remaining two Muslims (0.9%) strongly disagreed. Half of the respondents agreed with statement B6 (54.7% or *n*=113), 29.5% (*n* =60) strongly agreed, 14.5% (*n* =31) were uncertain, 2 Muslims (0.9%) disagreed, and 1 Muslim (0.4%) strongly disagreed. Lastly, in statement B7, which addressed the view on whether Islamic elements should be implemented across the curriculum, the results were satisfying and showed that more than half of the respondents (52.1% or *n*=122) strongly agree, 42.7% (*n*=100) agree, 3.8% (n=9) were uncertain, 0.9% (*n*=2) (1 Muslim and 1 Buddhist) disagreed, and only 0.4% (*n*=1) (1 Muslim) strongly disagreed. These findings contrast with the findings from the teachers' questionnaires in which no teachers disagreed with all seven statements despite three of them being of different religions, Christian, Buddhist, and Sikh. Table 6.7 illustrates disagreement among the parents and guardians throughout the seven statements. Most of this

disagreement comes from Muslims and a minority from Hindus. This result demonstrates the existence of secular thinking as well as the dualism view of knowledge in the minds of the Muslims.

b) Perceptions of the Administration of Knowledge

Table 6.8

Perceptions of the Administration of Knowledge

no.	Statements	Percentages and Frequencies of Responses (N=207)				
		SD	D	U	A	SA
B8	The delivery of revealed and acquired knowledge is best organized in two separate systems	0.4 (1)	5.1 (12)	11.5 (27)	47.4 (111)	35.5 (83)
B9	It is best for two different bodies to organize the delivery of revealed and acquired knowledge separately	0.4 (1)	8.5 (20)	26.1 (61)	39.3 (92)	25.6 (60)

In terms of the organization of revealed and acquired knowledge, most of the respondents considered it better to organize them in two separate systems, although a majority agreed with statements B1 to B7, which are traditionally perceived by the Muslim scholars. The open-ended questions explored this issue further, the results of which will be discussed later. For statement B8, 35.5% (n=83) strongly agreed, 47.4% (n=111) agreed, 11.5% (n=27) were uncertain, 5.1% (n=12) disagreed, and 0.4% (n=1) strongly disagreed. In statement B9 regarding whether the two different bodies should be organized separately, the results show that 26.1% (n=61) were uncertain, 25.6% (n=60) strongly agree, 39.3% (n=92) agree, 8.5% (n=20) disagree, and 0.4% (n=1) strongly disagree.

6.5.3 Perceptions about the sufficiency of two different systems and the Integrated Education System in developing a well-rounded individual

6.5.3.1 Perceptions about the sufficiency of two different systems in developing a well-rounded individual

Figure 6.18

Perceptions about the sufficiency of two different systems in developing a well-rounded individual
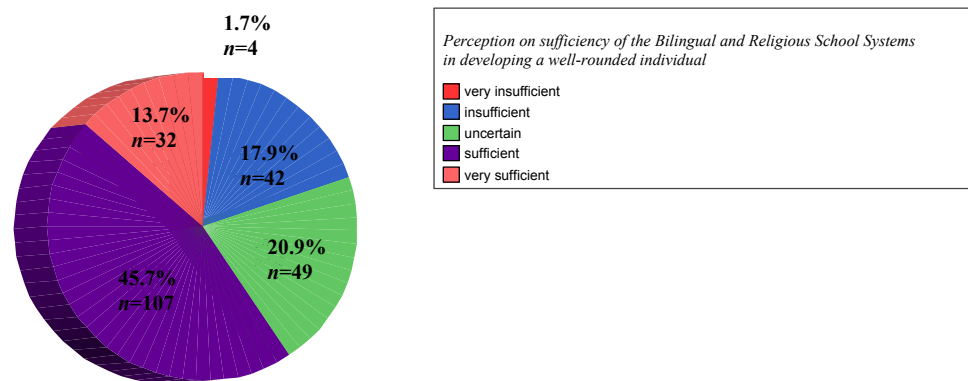
The pie chart illustrates that based on 234 respondents, the result shows that the majority (45.7% or *n*=107) perceive that implementation of two separate systems, the religious and the national school system, is sufficient to create a student with a balanced personality who is not only knowledgeable but is also faithful and pious. Further, 13.7% (*n*=32) considered it very sufficient, 20.9% (*n*=49) are uncertain, 17.9% (*n*=42) view it as insufficient, and 1.7% (*n*=4) considered it very insufficient.

6.5.3.2 Perceptions about the sufficiency of the Integrated Education system in developing a well-rounded individual

Figure 6.19

Perceptions about the sufficiency of the integrated education system in developing a well-rounded individual
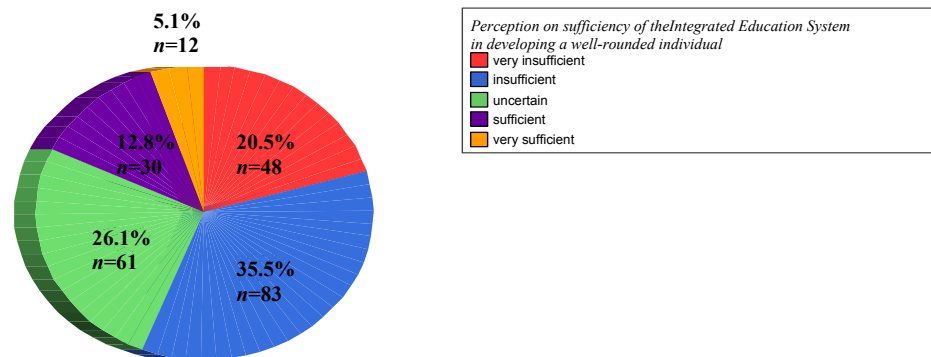
The pie chart above shows the distribution of answers to all five responses. Among the 234 respondents, 20.5% (n=48) considered that the integrated education approach was very insufficient in its ability to create a student with a balanced personality who is not only knowledgeable but also faithful and pious; 35.5% (n=83) considered the approach insufficient, 26.1% (n=61) were uncertain, 12.8% (n=30) saw it as sufficient, and 5.1% (n=12) saw it as very sufficient.

6.5.4 Acknowledgement and Clarification regarding the Implementation of the

Integrated Education System

6.5.4.1 Acknowledgement of the Implementation of the Integrated Education System

Figure 6.20

Acknowledgement of the implementation of the integrated education system
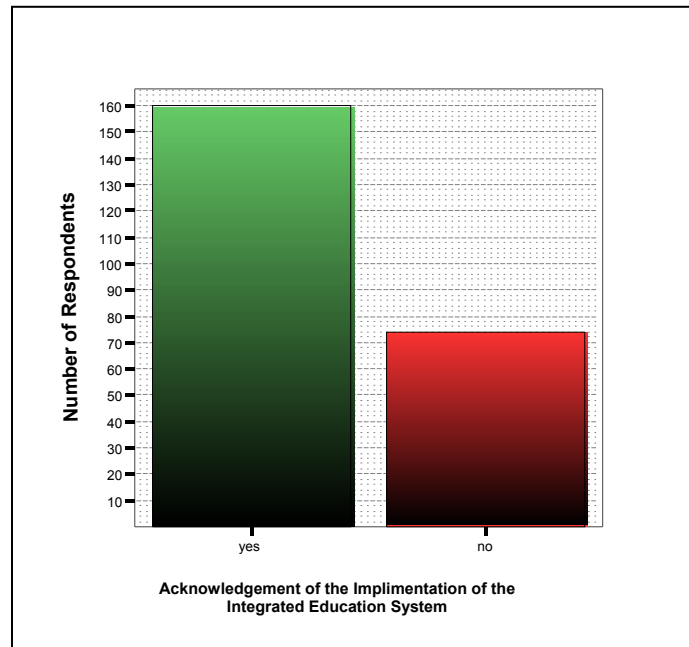
In question C3 of section C, 68.4% (n=160) responded that they received acknowledgement about implementation of the education system whilst 31.6% (n=74) responded otherwise. This shows that most of the parents and guardians were inform previously by the Ministry concerning the changes made in the system, but some parents claimed they could not acknowledge the changes.

6.5.5 Clarification regarding Implementation of the Integrated Education System

Figure 6.21

Clarification regarding implementation of the integrated education system
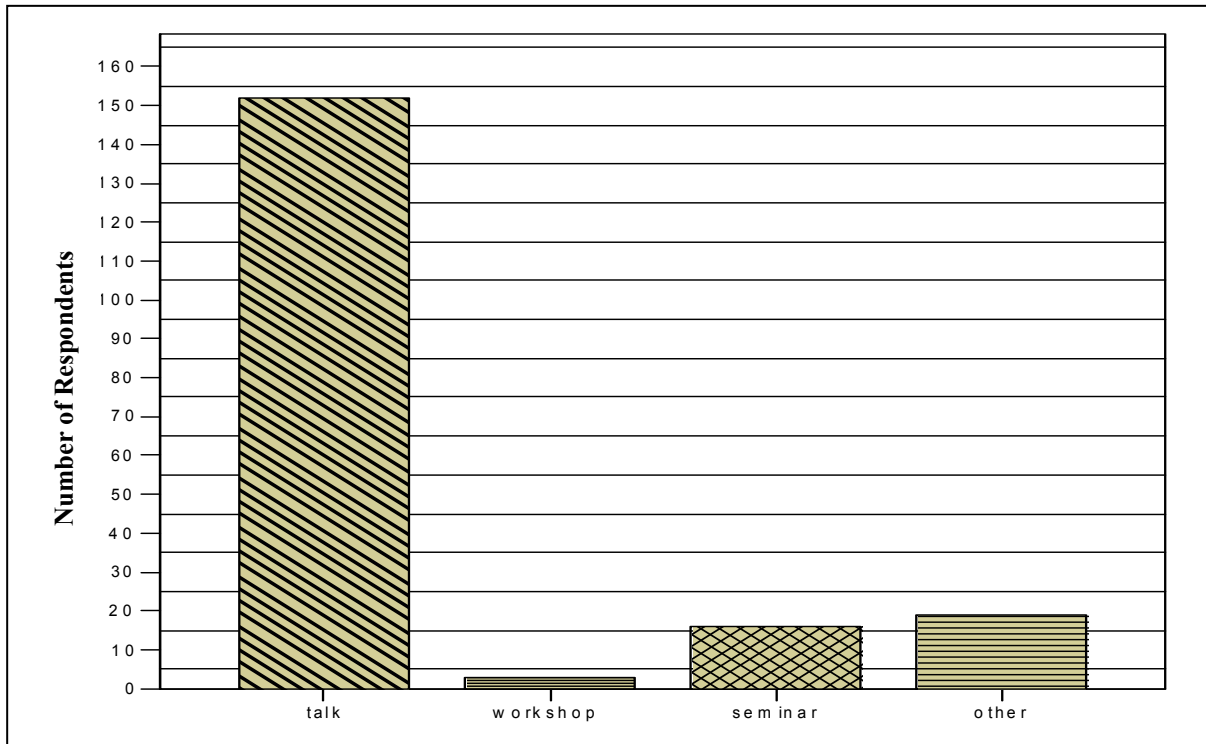
The histogram illustrates that explanation of the implementation of the integrated education approach was accomplished primarily through talks in the schools with parents and guardians (152) by representatives from the Ministry of Education. This is followed by other at $n=19$, which consisted of the headmasters' briefings and in-school meetings, seminars ($n=16$), and workshops ($n=3$).

6.6 OPEN-ENDED QUESTIONNAIRE FINDINGS

In this section, answers to the open-ended question are analyzed manually, and the findings appear as follows.

6.6.1 Question D9: Teachers' Understanding of the Integrated Education System

We received a variety of responses to question D9 regarding teachers' understanding of the integrated education system. The MOE states in the '*Skim Rintis Sistem Bersepadu 2004*' that the integrated education approach was intended to integrate religious and general education in order to produce 'a balanced individual who not only emphasizes the intellectual aspects but is also one who has strong faith, is pious, and is of good character relative to balancing life in the present world and the hereafter' (Ministry of Education, 2004, 5).

Under this system, religious schools are physically integrated into public schools. The move began with efforts being made to integrate the contents of the three curricula; i.e., the Religious school curriculum, single religious education subjects taught in public schools. Here, IRK and Learning Al-Quran and Islamic Religious Knowledge (PAI) are integrated into a single curricular component within the integrated education system (Integrated Education, 2003, 7).

Among the respondents, only one answered closest to the statement of integrated education as stipulated by the MOE, which is to 'to bring into being students with a well-rounded personality with sufficient revealed and acquired knowledge'. Another other respondent stated that apart from the integration of religious and general knowledge, this system was also intended to implement Islamic elements in school subjects and activities.

Another statement came from a respondent regarding enriching Islamic knowledge, emphasizing both religious and acquired knowledge, strengthening faith and religious practices, and learning the Arabic language and Jawi script.

Among the remaining respondents, most were not particularly clear, and several have misunderstandings about the integrated education system. Most see this system only from a practical perspective, which is that of the integration between general and religious education under a single system, the integration of two curriculums, two types of knowledge, and two types of schools under the administration of the MOE. As planned, this system considers a whole day of school as starting at 7.30 and finishing at 4.30 coupled with the inclusion of religious education in general schools.

Four respondents misunderstood or misinterpreted this system as follows:

1. Students are no longer studying religious education
2. The administration of religious affairs falls under the administration of MOE
3. Religious education is limited to learning al-Quran and the Arabic language
4. Religious education is implemented in the morning session

One respondent claimed that he/she was unclear about the integrated educational system. The results from this item reflect that opposition and complains related to implementation of the integrated education system were due to misunderstandings about this system, especially regarding the perception that it no longer taught religious knowledge. In reality, this system follows what the *Syed Muhammad Naquib Al-Attas* and Muslim scholars suggested in the Muslim curriculum.

In the future, it is suggested that any changes in the system should be presented much earlier to the teachers, the school administration, and the public. Furthermore, the MOE

should provide a booklet containing information about the new system. This should be supplemented by clear briefings, creating a link to the new system on the MOE Web site, conducting workshops on how to run the new system in schools, and providing points of contact who can explain the system.

6.6.2 Question C6: Parents' understanding of the Integrated Education system

The same question was asked to the parents regarding their understanding of the integrated education system. The responses are essentially the same as those given by the teachers.

Most of the respondents view this system from a practical perspective, which is that a day of school begins at 7.30 in the morning and runs until 4.30 in the afternoon. They also add that their children do not need to go home during lunchtime to perform the *Zuhor* prayer since they will be under the supervision of the teachers. This system also integrates religious subjects with general subjects, which means that students no longer need two different types of schools. Only one parent (respondent 125) considered that this system was also able to develop a well-rounded individual. This result is unsatisfying since although the talks had already been conducted, most respondents only recognised the practical aspect of this system. In the researcher's view, it is likely that during these talks, the primary aim of this approach was not sufficiently highlighted, which produced confusion among the parents.

Misunderstandings also exist about this system regarding the perception that it:

1) Lacks or provides less religious knowledge

2) Ignores religious school subjects and the principles of al-Quran and *Hadith*.

3) Places greater emphasis on the sciences subjects

4) Is tantamount to a religious school system

5) Only offers religious knowledge in one subject daily, which is insufficient

6) Represents a mixture of religious and general education, which produces confusion and less the learning about the religious subject

7) Results in a lack of education among students

Several respondents expressed uncertainty or lack of clarity regarding this system whilst others expressed their dissatisfaction. These statements will be discussed in the section that addresses the weaknesses of the Integrated Education system.

6.6.3 Question D10: Teachers' Views on the Strengths and Weaknesses of Integrated Education System

In question D10, teachers were asked about their views on the strengths and weaknesses associated with implementing the integrated education system. The responses they provided can generally be categorized into eight themes: administration, teachers' advantages, students' advantages, parents' advantages, society's advantages, system of education, curriculum, and educational facilities.

6.6.3.1 Teachers' Views on the Strengths of the Integrated Education System

a) Administration

From the administrative perspective, it was easier to handle and organize government schools under a single ministry.

b) Teachers' Advantages

1. Religious and general schoolteachers can share knowledge on teaching skills

2. Teaching hours were distributed more effectively

3. By combining the two school systems, problems concerning the lack of substitute teachers can be solved

4. Remedial and revision classes can be conducted easily during the afternoon

5. This system enables the development of mutual understanding between religious and general schoolteachers

6. Teachers were more focused and dedicated to teaching

7. This system facilitates cooperation amongst staffs that come from two different systems

8. Fosters unity between religious and general teachers

9. Improves the social interaction amongst teachers

c) Students' Advantages

1. All students have equal opportunities to study Islamic subjects

2. Students have the chance to learn the Arabic language

3. Greater numbers of extracurricular activities can be learned

4. Students have the chance to learn revealed and acquired knowledge, which is beneficial for life in this world and in the hereafter

5. Islamic values can be practiced easier

6. Students utilize their daily learning time more completely

d) Parents' Advantages

1. With the two sessions, morning and afternoon, being conducted in one school and under one system, parents do not need to fetch their children during the lunch hour. This gives parents more time in terms of working hours.

e) Society's Advantages

1. It becomes acknowledged that religious education is equally important to acquired knowledge in the modern society

f) *System of Education*

    1. Creates unity between the two systems of education

g) *Curriculum*

    1. Emphasizes learning Jawi writing

    2. A standard Jawi script can be implemented

    3. Integration of religious and general education subjects can develop easily

    4. Easy to improve the content of subjects

    5. Good moral values can be implemented easily

    6. Religious and general education curricula were integrated

    7. Has motivated the MORA to improve its religious education

h) *Educational Facilities*

    1. New buildings were constructed, including prayer halls, congregation halls, and canteens, and pipes are being installed for ablution.

6.6.3.2 Teachers' Views on the Weaknesses of the Integrated Education System

a) *Administration*

  1) The MOE experienced difficulty because of less cooperation and support from parents

  2) The arrangement of class periods for religious and general knowledge was disorganized

  4) The overall implementation of this system is less organized

b) *Teachers*

    1) Some general teachers were not confident in their ability to handle religious matters due to their inadequate religious backgrounds. For example, they must monitor and teach the students *Zuhor* prayer.

2) Some teachers felt the working hours were too long

3) Some teachers were reluctant to monitor students' prayers

4) There is less time available to check students' work because they had to work until the afternoon

5) Given their new responsibilities, some teachers were stressed out

6) In contrast to the strength of integrated education indicated in teachers' category 3, some teachers felt it was a difficult task to seek substitute teachers, especially during the afternoon session

7) Some teachers were still unclear about the implementation of integrated education

8) There were too many students in each class to be handled effectively by the teachers

9) Teachers claimed that they did not have enough rest

10) Religious teachers felt that their periods of instruction increased

11) Teachers were confused and unclear about their roles and responsibilities in the implementation of integrated education.

12) The staff room was overcrowded

c) *Students*

1) Students were exhausted because their study time was too long

2) The learning time was inappropriate; it begins too early at 7.15 in the morning

3) The learning time was too constrained; the students did not have sufficient time to rest at midday

4) Some students did not attend the afternoon classes

5) Teachers felt that the students were less intact or meditation on religious education

6) The practice of ablution was not monitored properly

7) Students were very tired at night, which made them incapable of finishing their homework.

8) Not all of the students received free lunches

9) Student lunches were not provided

10) Some viewed that students were weak in Jawi writing

11) The students were unclean before they began their religious class because they had ECA activities prior to the class

12) Student learning was disorganized

13) Students did not have enough rest

14) Students who failed religious education subjects can still proceed to the next level. Passing these subjects should be a requirement.

d) Parents

1) Most parents did not understand the concept of integrated education

2) Parents incurred more school-related expenses because they had to buy lunch for their children

e) Curriculum

1) Some considered that there was less content knowledge than before because of the time constraints imposed on learning both types of knowledge. For example, the students were unable to memorise short verses in the times allotted.

2) The curriculum was disorganized and unsystematic

3) Some teachers saw the new religious education subjects as being difficult for the students to study, especially learning the Jawi script.

4) Not many changes were made to learning activities

g) Educational Facilities

1) The textbooks for the religious education subjects were had not been prepared early enough before the opening of school

2) The facilities lacked items, such as pipes for the ablution before prayers

3) Not all schools had prayer halls, which meant classrooms had to be used for prayers

4) No showers were available for students to clean themselves before prayer, especially after participating in outdoor ECA activities

5) No changing room was provided

6) Buildings used previously as religious schools were not being utilized

h) General

Lack of a religious learning environment

6.6.4 Questions C7: Parents' Views on the Strengths and Weaknesses of the Integrated Education System

6.6.4.1 Parents' Views on the Strengths of the Integrated Education System

a) Administration

1) The administration of the two schools was easily monitored

b) Parents

1) Allows parents to be more efficient with their work hours either in private or government sectors

c) Teachers

1) Helps build good communications between religious and general school teachers

d) Students

1) The children need not to go home during lunchtime

2) They can learn how to conduct prayer and read the verses

3) The students had the chance to do co-curriculum activities once a week

4) The students and teachers can maximize and receive optimum benefit from the time allotted to the learning and teaching process

5) This system does not waste the time dedicated to learning

6) Acquired much richer knowledge than before

7) Can perform prayer on time

8) Many more academic subjects can be learned

e) *System of Education*

1) A well-rounded education

2) Provide general knowledge based on religious knowledge in order to bring prosperity to the nation

f) *Curriculum and Co-Curriculum*

1) Many subjects can be learnt in a single day

2) Can upgrade the standard learning in general primary school

3) Able to strengthen knowledge in English and general subjects but not in religious subjects

4) The teaching of revealed and acquired knowledge was standardized

5) More co-curriculum activities

6) Religious knowledge implemented into general knowledge

7) No overlap in the teaching of religious knowledge

8) The curriculum were integrated

g) *Educational Facilities*

1) Lunch was not provided by the government

h) *General*

   1) Initiative was taken to upgrade the quality of national education

   2) Budget in education can be utilized efficiently

6.6.4.2 Parents' Views on the Weaknesses of the Integrated Education System

a) *Administration*

   1) Improper timetable establishment

   2) Improper time allocation for the extracurricular activities(ECA) in the timetable

   3) Periods of instruction for each subject were shortened, which was insufficient

b) *Parents*

   1) Lack of briefing and acknowledgement on the new system

   2) Parents need to spend more for their children's lunches because the price of food in the schools' canteen is quiet high.

   3) Relationship between parents and their children became tense

c) *Teachers*

   1) Some teachers did not cooperate fully, which exacerbated the problems incurred during implementation of the system

   2) 2) Complaints from teachers that they had to work in the afternoons

d) *Students*

   1) The children were weak in religious knowledge

   2) They had less understanding of religious subjects

   3) There was less learning content for religious knowledge

   4) The children were less enthusiastic about learning

   5) The practical aspects of religious knowledge were taught less

6) Students are more focused on learning general knowledge compared to religious knowledge

7) They are weak in reading and writing the *jawi* script

8) Students were no longer attending religious schools

9) The children become slow learners

10) Because students are not properly focused, they become bored and exhausted

11) The children do not learn religious knowledge properly

12) They were less rested and less focused in class

13) The children had difficulty concentrating on the afternoon class

14) They were required to bring many books with them each day

15) The mixed understanding of religious and general knowledge resulted in confusion

16) Many of the students cannot cope with the new learning system

17) The students' clothes were not clean during afternoon prayer when they had engaged in physical activities in the morning

18) Some students were absent from the afternoon classes, especially during the co-curriculum activities

19) The long hours of learning caused the students to be less interested in learning

20) Students need to rush their eating during lunchtime because of the tight schedule

21) The subjects taught in schools were not properly understood

22) They feel too exhausted to do their homework after school hours

e) *Curriculum and co-curriculum*

1) The subjects were too tight, which made them too challenging for primary students

2) The co-curriculum activities were sometimes conducted before the religious education subject class, which is considered inappropriate

   f) *Educational facilities*

   1) Lunch was not provided

   2) Lack of facilities (changing room, dining hall, recess room)

   3) Lack of teachers and textbooks

   4) No comfortable place to get rest during the recess

6.6.5 Question D11: Teachers' Views on the Strengths and Weaknesses of Implementing Two Different Systems; Bilingual and Religious School.

In this section, the findings are also categorized under eight general themes; administration, teachers, students, parents, society, system of education, curriculum and educational facilities. The findings are as follows.

6.6.5.1 Teachers' Views on the Strengths of the Bilingual and Religious School Systems

   a) *Administration*

   1) With two different systems, the administration can be monitored and focused more easily by two different ministries

   2) School administration is easier to organize by the headmasters

   b) *Teachers*

   1) The teaching is more systematic

   2) Teachers can monitor students' activities relevant to their expertise

   3) The staff room is not overcrowded

   4) Teachers have more time to prepare and check students' work exercises

5) Decreased workload and responsibilities

6) The teachers' responsibilities are clearer and more efficient

7) Able to coordinate time better between teachers and parents

c) *Students*

1) Students' learning is more systematic

2) Students can focus easier on learning religious knowledge in the afternoon

3) The students are more comfortable in the afternoon religious class because they have ample time to clean themselves and wear clean clothing (students have 1.5 hours during lunchtime at home before going to the religious schools, which start at 2.00 PM)

4) They can learn prayer rituals in more systematic and proper ways

5) Students managed to acquire greater depth in their understanding of religious knowledge

6) Academic lessons can be learned through better focus

7) They can learn efficiently the theoretical and practical aspects of religious knowledge

8) Students can easily differentiate between the purposes of religious and general education

9) Students are more spiritually aware of religious knowledge

10) Easier for students to develop good character and values

11) Students are less exhausted during learning

12) They wear clean clothes

13) Students experience two different learning environments

14) They can interact with students from different general primary schools during religious school

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d) Society

    1) Members of society are more comfortable and confident with the old system

e) System of Education

    1) The systems were more orga

f) Curriculum

    1) More religious knowledge content

    2) The curriculum is more systematic

    3) Each school focuses on its own curriculum

    4) The subjects are not too tight

    5) The content of study can be widely considered

    6) *Al-qurān* can be taught daily

g) Educational Facilities

    1) The infrastructure was not fully provided

    2) There was no recess building for students

h) General

    1) Each ministry has its own plan for the development and effectiveness of education

6.6.5.2 Teachers' Views on the Weaknesses of the Bilingual and Religious School Systems

a) Administration

    1) Although Brunei has returned to the old system and each ministry; e.g., MOE and MORA, administer their respective systems, the religious schools are still using the MOE's primary school buildings. This made it difficult for the

general primary schools to conduct activities, ECA, and remedial class during the afternoons. The classes were also untidy because classes were shared, exacerbated by a lack of responsibility, and most of the teaching aids in the morning class were disturbed by the students who attended the afternoon class.

b) Teachers

1) Due to the two different administrations, teachers from two different departments found it difficult to meet with each other to discuss teaching and classroom matters and share experiences.

c) Students

1) Some students did not attend the afternoon religious school or class, because they were not interested.

d) Parents

1) Some parents did not want their children to attend religious school because they wanted the children to excel in the acquired knowledge delivered in the general primary school.

2) Parents need to leave work during working hours because some classes in the religious schools begin or end class at 3.00 PM, thus requiring the parents send or fetch their children.

e) System of Education

1) No standardized educational vision between the two systems

2) Secular and dualism in the educational systems

f) Curriculum and co-curriculum

2) Difficult to arrange co-curriculum activities in the afternoon

3) In the bilingual system, the curriculum emphasizes acquired knowledge over religious values

4) Religious school textbooks are outdated and still use the old *jawi* system

5) The school curriculum is also outdated following the traditional

6) The pattern of religious school examinations needs to be revised

h) Educational Facilities

1) The Religious schools lack facilities, such as teaching aids, photocopy machines and Information and Communication Technology (ICT)

2) The educational facilities and buildings were not properly cared for due to shared buildings and classes

i) General

1) The religious school certificate is not accredited for seeking jobs

6.6.6 Question C8: Parents' Views on the Strengths and Weaknesses of Implementing Two Different Systems; Bilingual and Religious Schools.

6.6.6.1 Parents' Views on the Strengths of the Bilingual System

a) Administration

1) It is easy to set a proper, less constrained schedule

2) The MORA and MOE can focus and monitor their respective systems more easily

3) The theory and practical content of religious knowledge can be delivered properly

4) Religious knowledge can be delivered in a more systematic and efficient method

5) The periods assigned for learning need further study

b) *Students*

   1) Students are more focused on learning two different areas; revealed and acquired

   2) The learning periods are not too tight

   3) The students wear clean clothes

   4) They find it easier to understand the two types of knowledge

   5) The children preferred to follow the two different systems

   6) The children can clearly differentiate between worldly and religious matters

   7) The students need not bring a lot of textbooks with them to the morning session

   8) Children are happier with the system because they had ample time for rest

   9) The children can focus on learning worldly knowledge in the morning and religious knowledge in the afternoon (secular)

   10) The implementation of these two different systems is believed to help moulding knowledgeable and pious students

   11) The students can experience two different types of schools

c) *Parents*

   1) The parents are more comfortable with the customary school system in which their children attend two different types of schools

d) *System of Education*

   1) The religious school system helps develop students who are pious, have good morals, and are knowledgeable

e) *Curriculum*

   1) Much more religious knowledge can be learned by the student

f) *General*

1) The general school primary certificate provides accreditation for seeking a job

2) Religious and general knowledge are not mixed (secular)

3) These two different systems can avoid confusion between general and religious knowledge (secular)

6.6.6.2 Parents' Views on the Weaknesses of the Bilingual and Religious School Systems

a) *Administration*

1) Lack of communication and mutual understanding between the two administrations (MOE and MORA)

2) Misunderstanding between the MOE and MORA regarding the structure and system of education created

3) The administration of educational matters is unorganized

b) *Parents*

1) Some parents have to go out during working hours, at 3.30 PM, to fetch their children from religious school. Several classes in the morning session of religious school start at 7.30 to 10.45, whilst the afternoon session starts at 3.30 to 5.30 PM.

c) *Teachers*

1) Most of the teachers are committed to their teaching because they are motivated by having a reduced workload and working hours

d) *Students*

1) The children felt depressed that they needed to attend two different schools

2) Children did not get enough rest because they had to attend afternoon religious classes

3) Created confusion among students because they also learned Islamic Revealed Knowledge as a subject in the general primary school, and some of the same topics are delivered in religious schools

4) Some view that their children have less homework

5) Some students are unable to attend religious school in the afternoon since their parents have very strict working hours

6) The implementation of these two different systems created the notion in the children's minds that there is no connection between the two types of knowledge, revealed and acquired.

e) *System of Education*

1) The dualism system of education exists currently, in which the general primary schools focus only on worldly matters whilst the religious schools only provide knowledge of the hereafter

f) *Curriculum*

1) The bilingual system is focused more on the extra curricular activities

g) *General*

1) Daily learning time is limited

2) The religious school certificate holder can only work in government and private agencies

3) Some parents view that delivering religious knowledge is traditional and boring

6.6.7 Questions D12 and C9: Suggestions and Recommendations from Teachers and Parents on Improvement of the Educational System in Brunei Darussalam

In this section, the findings are also categorized under eight general themes; administration, teachers, students, parents, society, system of education, curriculum and educational facilities. The findings are as follows.

a) *Administration*

1) To conduct tuition classes every Friday and Sunday

2) To hold discussions on students' learning progress between parents and teachers once every three months

3) The length of the school day should be reconsidered because the students also must do a lot of homework

4) To read prayers at the end session of class

5) During the month of *Ramaḍan,* classes should start with the reading of the *Al-Qurān*

6) The MOE should be fully in charge of all educational matters, pertaining either to the general primary schools or religious schools, so that the system of education in Brunei can be standardized

7) The timetable needs to be standardized

b) *Teachers*

1) To attend additional courses focused on effective teaching

2) Teachers should be given workshops that focus on developing interesting strategies and methods for teaching

3) Teachers have the opportunity to attend overseas courses

4) The quality of teaching needs to be monitored and upgraded

c) *Students*

1) It is better to stick to the old system (Bilingual and Religious School Systems) so that the children have enough rest

d) *Curriculum and co-curriculum*

1) Add ICT as a subject learning area in the primary levels

2) Emphasize the practical aspects of knowledge

3) The curriculum should make the Brunei language an elective subject

4) The curriculum of religious schools needs to be revised

5) Any curriculum should be well rounded

6) The subject content should be revised and updated

7) The curriculum of religious schools should add more content related to *Al-hadīth*

8) Give the students more choices and flexibility in choosing their subject specialization

9) The school curriculum needs to be changed and updated to remain current with modern times

10) The general primary school curriculum should focus more on essentials, such as how to read and spell

11) The *Pengetahuan Agama Islam* (PAI) subject should be maintained and updated

12) *The Al-qurān* subject should be continuously taught until upper secondary school

13) In the general primary schools, the language of instruction should be the Malay language, so that the learning subjects can be easily understood

e) *System of Education*

1) Integrated education should not be continued

2) Before the implementation of any new system, it is important to ensure that the pilot implementation program was successful

3) A standardized system of education is more compatible to the people and country

4) It is better to maintain the old system of Bilingual and Religious Schools

5) In contrast to the view in point 1, a respondent views that the Integrated Education should be implemented again

6) To continue the Integrated Education system provided that the learning hours will be reviewed

7) Schools should be integrated, and specialization should begin at the secondary level

8) The religious schools should run from 2.00 PM to 4.30 PM

9) Integrated education should be continued, but it should focus more on the interrelatedness of revealed and acquired knowledge

10) Any new subject or textbook should be prepared much earlier

11) Teachers should be given presentations or workshops on how to teach the new textbook or subject

12) Before implementing a new system, the opinions and views of teachers should be considered

13) The two different systems, Bilingual and Religious, need to be synchronized

f) Facilities

1) Lunch transportation should be provided so that parents need not leave their places of business during working hours

2) The ministry of religious affairs needs to upgrade its school facilities

3) The buildings used for religious and general school should be separated

4) The educational infrastructure needs to be refined and upgraded, and educational facilities must be sufficient to the task

5) Buses should be used to transport the children to and from school so that the parents do not need to leave their places of work

6) Facilities must be provided before conducting any co-curriculum activities

7) Dining halls should be provided

i) General

1) It is suggested that class should run from 9.00 AM to 4.30 PM, so that parents are not required to leave work to fetch their children

2) The government should provide only two types of schools; the general schools and Arabic schools

3) Emphasize the use of ICT in teaching school subjects, including religious subjects

4) Studies must be conducted before any new system is implemented to prevent waste

5) Increase the number of religious teachers

6) Teachers must be informed clearly through workshops, seminars, or talks of any new system that is to be implemented

7) Provide workshops on effective teaching

8) Integrate or implement Islamic values with acquired knowledge, but religious schools should be maintained

9) In the month of *Rama an*, school should start at 9.00 AM, the same time as the parents begin work

6.7 INTERVIEW FINDINGS

The interview includes four groups of respondents; the first group includes headmasters and deputy headmasters of general primary schools; the second includes academicians; the third was comprised of senior officers; and the fourth consists of the imams. The discussions on the results follow.

6.7.1   Interview with Headmasters and Deputy Headmasters of General Primary Schools

In section A, the researcher attempts to explore the headmasters' and deputy headmasters' acknowledgement and perception of the national philosophy of education. In response to question A1, among the six headmasters and deputy headmasters in the general primary school, only respondent 3 could not acknowledge the philosophy. Although the overall result shows that most of the headmasters are aware of the national education philosophy, the MOE should ensure that all headmasters have this knowledge. This will ensure that their teaching and administration can focus on achieving the national aims and inspirations in education. The results of the interviews can be seen in Table 6.9 in the next page.

Table 6.9: Question A1. Questionnaire Responses

Section A, Question 1: Are you aware that we now have our own national education philosophy?

Participants	Responses	
	Yes	No
General primary schools' headmasters and deputy headmasters		
Respondent 1	⬤	
Respondent 2	⬤	
Respondent 3		⬤
Respondent 4	⬤	
Respondent 5	⬤	
Respondent 6	⬤	

In question A2, respondents 2 and 6 stated that they acquired knowledge of the philosophy through meetings with the MOE, whilst respondents 4 and 5 gained that information through presentations conducted by the MOE.

In response to question A3 regarding their understanding of the national education philosophy, respondent 3 perceived it to be a holistic education comprised of both revealed and acquired knowledge. Respondent 6 saw it as being aimed towards achievement in knowledge by balancing the knowledge of the worldly and the hereafter. Unfortunately, respondents 2 and 5 were unclear about the philosophy.

In section B, regarding the questions that related to the respondents' perceptions about the acquisition of knowledge, all responded 'yes' to questions B1 through B4. This shows that they are in agreement with the statement made in the national education philosophy that both revealed and acquired knowledge play important roles in developing a

holistic individual. They also agreed with the interrelatedness of such knowledge. All respondents indicated that the interrelatedness between these two types of knowledge can be implemented in the school system and curriculum.

Of interest is the fact that although not all of the respondents were aware of the national education philosophy, they all agreed with the notion of knowledge as set forth by the Muslim scholars and Al-Attas.

Regarding their views on how to create the interrelation between revealed and acquired knowledge in question B5, respondent 1 commented that in the teaching of scientific knowledge, the contents should be connected with Islamic teachings. Respondent 3 held that the interrelatedness refers solely to the integration between the religious schools and general primary schools. Respondent 4 noted that apart from the integration between religious schools with general primary schools, Islamic elements should be implemented in the teaching of acquired knowledge. Respondent 5 held the view that the implementation of Islamic elements should be across curriculum subjects, which includes extracurricular activities. Finally, respondent 6 suggested that the curriculum should contain both worldly and religious affairs.

In response to question B6, all headmasters agreed that revealed knowledge should provide the guidance to all types of knowledge. Unfortunately, the interview results show that none of the respondents had ever heard of the issue of dualist education, which is encountered in most Muslim countries. We view that this is the main weaknesses in the implementation of integrated education system. This system was aimed at solving the problem of dualism in education. However, since some headmasters were not aware of this issue, the situation produced confusion and misinterpretation about its aims and methods of implementation.

Next, in section C, the researcher tried to explore the respondents understanding of, and perceptions about the integrated education system. In response to question C1, respondents 1, 4, and 6 stated that integrated education system was the integration of two different systems under one administration, whilst respondent 5 viewed that in this system, religious knowledge was a compulsory subject to be learnt by all students. Respondent 3 held that the curriculum content represented a mixture of revealed and acquired knowledge and understood that the student was required to learn only the theoretical part. From these statements, it can be seen that three headmasters perceived that the system only integrated two systems into a single system, whilst respondent 3 had the incorrect perception that the system only provides theoretical knowledge. Therefore, several elements are apparent that contradict the main purpose of the Integrated Education System.

The respondents' general comments regarding implementation of the Integrated Education system are as follows:

1) Do not agree with implementation of the system

2) This system was implemented in a rush without proper explanation to teachers

3) There are too many curriculum subjects, which makes it difficult to organize

   the timetable

4) If it was run with proper preparation and a good plan, the system would be successful

5) The learning periods for the extracurricular activities can be reduced so that other subjects can increase their duration, especially regarding religious knowledge. He understood that the content of religious knowledge was much less than before. Due to the compressed time, staff meetings must be conducted after office hours; therefore, the ability to plan or develop the staff further is constrained.

6) It was a good system, but the school's administration needs to be improved.

In question C5, several factors were mentioned by the respondents in regards to the weaknesses and strengths of the Integrated Education system. The concerns related to teachers, students, and facilities. A summarization of the respondents' opinions can be seen in Tables 6.10 and 6.11 below.

Table 6.10: Weaknesses of the Integrated Education system

Weaknesses	Res.1	Res.2	Res.3	Res.4	Res.5	Res.6
Teachers						
Insufficient number of teachers to monitor students during lunchtime					⬭	
Teachers not specialized in religious knowledge are involved in religious activities			⬭			
Students						
Students tend to come late to school because class starts too early (7.30 AM) and ends at 4.30 PM	⬭	⬭		⬭		
Sparse student attendance in the afternoon		⬭				
Recess time during lunch hour was too short		⬭				
Facilities						
Textbooks were not ready in the weeks after the school was opened		⬭		⬭		
Lack of facilities	⬭	⬭			⬭	
For the first few months, food was not provided during lunch hours		⬭				
Parents believed that religious knowledge was no longer taught					⬭	
Lack of Islamic environment						⬭
Time given to each learning period was too short			⬭			

Table 6.11: Strengths of Integrated Education system

Strengths	Res.1	Res.2	Res.3	Res.4	Res.5	Res.6
Administration						
Under one administration, it is easy to handle matters pertaining to education	◯					
Teachers						
Reduced workload	◯					
Students						
All students must learn religious knowledge						◯
The students were able to learn to read *Al- qurān* much faster compared to the old system			◯			

In question C6, the respondents gave suggestions towards the improvement of the Integrated Education system:

1) Sufficient facilities should be provided, such as taps for ablution

2) Religious education should not taught after the students have finished their physical education lesson

3) Textbooks should be ready

4) It is better to implement the old system, but it should be done under one administration

Several difficulties were encountered by the headmasters in response to question C7 as follows:

1) It is difficult for teachers to arrange the timetable

2) Parents' misunderstanding that children no longer learned religious knowledge

3) Most students did not attend the afternoon class

4) Parents complained that lunch was not provided to all students

5) Parents' confusion about the system

In section D question 1, all of the respondents agreed that implementation of the two different systems would develop a balanced human personality who is not only knowledgeable but also faithful and pious

Next, Tables 6.12 and 6.13 below illustrate the views of the headmasters and deputy headmasters regarding the weaknesses and strengths of Integrated Education system.

Table 6.12: Weaknesses in Implementing Two Different Systems

Weaknesses	Res.1	Res.2	Res.3	Res.4	Res.5	Res.6
Teachers						
Heavy workload	◯					
Students						
Sharing classrooms between students of the general primary school who attended in the morning with students who attended religious class in the afternoon	◯		◯		◯	
Students unmonitored during lunchtime					◯	
Some students did not attended the religious schools						◯
Curriculum						
Limited extracurricular activities	◯					

Table 6.13: Strengths in Implementing Two Different Systems

Strengths	Res.1	Res.2	Res.3	Res.4	Res.5	Res.6
Administration						
Easy to handle personal matters	◯					
The practical knowledge in the religious subject can be taught more properly by the specialist		◯	◯			
Academic Matters						
Academic results are improving						◯
The objectives of the systems are very clear				◯		

Based on the weaknesses apparent in the difficulty of conducting co-curriculum in the afternoons, respondents 1 and 3 suggested that MOE needs to negotiate with MORA to determine a solution. Respondent 5 suggested that religious staff and students should have their own building or negotiations/meetings between the two schools should be conducted.

Several suggestions were made by the headmasters and deputy headmasters towards improvement of the educational system in Brunei. These are listed below:

1) Sufficient facilities need to be provided, such as computer room, sports equipment, and facilities.

2) Religious school textbooks need to be updated

3) Update the computers

4) Enact a policy that requires Muslim parents to send their children to religious schools

5) Books for the students need to be updated and interactive

In general, the respondents recommended:

1) Although there are two different systems at present, administration should be consolidated under one body or organization.

2) The general primary schools should add more periods in the religious knowledge area by decreasing the hours given to extracurricular activities.

3) All schools at each level should start classes at the same time. Currently, students in level 1 religious schools have class from 1.30 PM – 3.30 PM, levels 2 and 3 run from 3.30 PM – 5.30 PM, whilst levels 4, 5, and 6 are in session from 1.30 PM – 5.30 PM.

6.7.2 Interview with Imams

Fourteen questions were asked during the interview with the *imams*. The findings for questions 1 through 5 can be seen in Table 6. 14 below.

Table 6.14: Respondents' Responses on Questions 1 – 7

Questions	Statements	Res. 1		Res. 2		Res. 3	
		Yes	No	Yes	No	Yes	No
1	Knowledge is categorized into revealed and acquired	●		●		●	
2a	Both types of knowledge have equal importance to human life	●		●		●	
3	Revealed knowledge should be the guidance of all knowledge	●		●		●	
4	Islamic elements should be implemented across school curriculum	●		●		●	
5	Revealed and acquired knowledge are related to each other in creating a balanced human personality who is not only knowledgeable but also faithful and pious	●		●		●	
6a	The interconnection between these two types of knowledge can be internalized in the school curriculum	●		●		●	
7	The delivery of revealed and acquired knowledge in schools should be conducted separately through two different systems by two different bodies	●			●	●	

The table above shows satisfying results in which all respondents are in agreement with questions 1 to 7 in regards to the notion of knowledge set forth by the Muslim scholars and Al-Attas.

Two respondents agreed with the statement in question seven. Respondents 1 and 3 agreed that the delivery of revealed and acquired knowledge in schools should be conducted separately through two different systems and by two different bodies. The following reasons were given:

1) Without the guidance of revealed knowledge, acquired knowledge may lead to immoral character and destruction.

2) In order to understand revealed knowledge, we need to use acquired knowledge.

3) Both types of knowledge are interconnected and interrelated to perfect each other.

All respondents answered 'yes' to question 9, which asked whether they acknowledged the implementation of the previous integrated education system. The understanding of respondents 1 and 2 about this system was that it integrated the religious school and general school, whilst respondent 3 was uncertain.

According to respondent 1, the advantage of this system was that parents do not need to leave their businesses during work hours to fetch their children from school. This is because, under the new system, school ends at 4.30 PM whilst under the old system, some schools ended at 3.30 PM. Respondent 2 considered that the system was good but that the teaching of religious knowledge should be delivered in the afternoon. Respondent 3 stated that any new system to be implemented needs to be planned systematically with clear explanation to the public.

Lastly, in question 12, the imams suggested that all Muslim children should learn basic Arabic language. If the government wants to continue with the two separate systems, students should be required to finish their study in religious school. The certificate students receive for finishing religious school should be accredited for seeking jobs. Respondent 2 held that the Integrated Education system should be continued, and that learning religious knowledge should be compulsory for all. This is an interesting result since this imam agrees with the implementation of the integrated education system whilst respondent 3 commented that any system run in the country should be monitored. Section C, below, includes the findings obtained during the interview with the academicians.

6.7.3 Interview with Academicians

In section A, question 1, it was found that among the three academicians, only respondent 1 did not acknowledge the national education philosophy. Respondent 2 obtained this knowledge through readings and class presentations by students in a course offered in the University of Brunei Darussalam (UBD), Islam and Education, whilst respondent 3 is a member of the committee which set the philosophy. The understanding of the philosophy by respondents 2 and 3 indicated that the system emphasizes both *far̄ ain* and *far̄ kif̄afyah* knowledge, which assists in developing individual with worldly knowledge and knowledge of the hereafter.

In response to questions B1 to B3, all respondents agreed that both revealed and acquired knowledge play important roles in developing a holistic individual. They also agreed with the notion of both types of knowledge and the interrelatedness between them. They recognized that the interrelatedness between these two types of knowledge can be implemented in the school system and its curriculum.

Concerning question B4, all respondents agreed that the interrelatedness between the revealed and acquired knowledge are interrelated to each other and it can be implemented practically in the school system and curriculum. Respondent 1 stated further that this was already efforts creating the inter relatedness during the implementation of Integrated Educational system, whereby by the Curriculum Development Department had published the general primary school science textbooks after inserting some verses from the *Al-Qur̄an* (see appendix 3). Unfortunately, the textbooks are no longer being used in the current system.

Respondent 1 viewed that apart from inserting verses from the Al-Quran, which related to the science topics, teachers should also know how to develop an understanding

towards the existence of Allah by learning the acquired knowledge. According to respondent 2, this needs an improved approach. He suggested that the teachers should be given presentations or briefings on how to develop this approach. He held further that although Brunei currently runs two different systems, Most of the students attend both the general primary school and the religious school system; therefore, it is possible to continue the approach.

In response to question B6, all respondents held that revealed knowledge should provide the guidance for all kinds of knowledge, and Islamic elements should be implemented in the school curriculum.

Regarding the issue of dualism faced by most Muslim countries in the education system, all respondents acknowledged this issue. Respondent 1 learned about this issue through readings, respondent 2 through conferences, and respondent 3 through exposure. All viewed that Brunei currently faces the problem of dualism; however, according to respondent 2, the problem of dualism is not particularly serious because most parents send their children to religious school in the afternoon. In his view, in order to solve this problem, one of the initiatives is to require Pengetahuan Ugama Islam (PUI) subject (Islamic revealed knowledge (IRK)) and religious school to be taken by all Muslims.

In questions C1 and C2 in section C, the researcher sought to explore academicians' understanding and views on the implementation of the Integrated Education system. Respondents 1 and 2 were of the opinion that the Integrated Education system was to integrate the religious school and the general primary school, whilst respondent 3 saw it as a system that teaches both revealed and acquired knowledge under one concept. Respondent 1 noted that the positive effect of this system is that parents need not leave their businesses during working hours to fetch their children, but the government needs to provide food for

students during lunchtime. Respondent 2 saw this in a different way, where the students could have less mastery in terms of Islamic knowledge.

All respondents agreed that the integrated education system can solve the problem of dualism in the national system of education. Respondent 1 held that through this system, the interrelatedness or interconnection between revealed and acquired knowledge can be taught.

For question C5, concerning the strengths and weaknesses of this system, the views are as follows:

Strengths:

1) The implementation of Islamic elements

2) Can develop a balanced individual with knowledge that is both revealed and acquired

3) Aims to create a balanced individual who not only emphasizes worldly matters but also the hereafter

4) Parents do not need to go out during working hours

Weaknesses:

1) Arabic language only offered as an elective subject

2) The integration between the schools was burdensome

3) Free lunch was not provided

Suggestions given by the respondents to overcome the weaknesses in the Integrated Education system are as follows:

1) The MOE should provide free lunch to all students

2) All parties involved in the implementation of the system should commitment themselves to the success of the system

3) Religious knowledge should be under the supervision of the MORA

In question C7, the respondents commented that the difficulties encountered during the implementation of Integrated Education system were that parents were unhappy with the integration, teachers demonstrated low commitment to the success of the system, and some of the non-Muslims were uncomfortable or reluctant to accept a system that emphasized Islamic elements and perspectives.

In response to question D1, respondent 3 was of the view that implementation of two different systems would not help develop a balanced human personality who is not only knowledgeable but also faithful and pious. In contrast, respondents 1 and 2 stated that it is still possible to achieve these aims, providing that the process of Islamization is continuously carried out.

The respondents' opinions regarding the weaknesses and strengths associated with implementing two different systems are as follows:

Weaknesses:
1) Teacher training should move more toward the quality of teaching rather than be focused on how to implement Islamic elements
2) Although there are two different systems, the implementation of Islamic elements should be continued

Strengths:
1) The two systems have been proven to be stable

In question D3, respondent 3 suggested that to solve the weaknesses associated with implementing two different systems, the government should continue the former integrated education system or refer to the system of education suggested by Muslim scholars.

In general, respondent 3 believed that the education system in Brunei should follow the Islamic pattern of education and develop critical and analytical skills among students. Lastly, it is suggested that the curriculum department should seek consultation from academicians concerning education matters. In order to achieve Islamization while specifically solving the problem of dualist education, all related parties should cooperate.

6.7.4   Interview with Senior Officers

During the senior officer interview, respondent 3 did not acknowledge the national education philosophy. Respondent 1 understood that the philosophy was to produce an ideal system of education, which emphasizes matters pertaining to the world and the hereafter. Overall, this is based upon the Malay Islam Monarchy (MIB) concept, which seeks to achieve the development of a holistic individual; one who is both intellectual and spiritual.

In question 2, respondents 1 and 2 agreed that revealed and intellectual sciences are important. All respondents agreed that both revealed and acquired knowledge play important roles in developing a holistic individual. Respondent 1 held that achieving this depends upon actions taken by the department of curriculum. Respondent 2 felt that Islamic perspectives should be included in the learning content.

Respondents 1, 2 and 3 agreed that both revealed and acquired knowledge are interrelated to each other. Efforts towards developing this interrelatedness had already been done. According to respondent 1, this began with the pilot implementation of the integrated education system and progressed through implementation of the system itself amongst all general primary schools. Other initiatives mentioned by respondent 2 were those that sought

to insert the Islamic perspective in the math and science curriculum content. Notably, respondent 3 held that education in Brunei has not implemented Islamic elements in the curriculum.

All respondents agreed with questions 4 and 5 that the revealed knowledge should act as guidance to all knowledge and that Islamic elements should be implemented across school curriculum.

Relative to question 6, all of the respondents were unclear or not understand the issue of dualism in Muslim education. Per the previous statement, we shifted to question 11 and then to question 13.

Regarding question 13, the weaknesses and strengths of the Integrated Education system as stated by the respondents are as follows:

1) Misunderstandings and incorrect perception among the parents

2) No strong support

3) No prior study on the perceptions of society with the new system

4) Insufficient facilities

5) Implemented too hastily.

6) Complaints from the non-Muslim parents

7) Lack of religious knowledge content.

Strengths

1) Religious knowledge can be learned in greater depth and more systematically.

To overcome these weaknesses, studies should be conducted to investigate the effectiveness of the integrated education approach and the amicability and tolerance between teachers. Finally, general teachers and religious teachers must develop good relationships.

The difficulties encountered during implementation of the Integrated Education system include:

1) Complaints from teachers because they had to work in the afternoon

2) Negative perception; no cooperation

3) Lack of facilities such as no taps for ablution

4) Parents' misunderstanding of the system

5) Headmasters complained that they had difficulty managing the new system

Several suggestions were made to overcome these weaknesses:

1) The students can choose whether to attend religious school

2) To solve the problems presented by in the new system, it is better to reinstate the old system

The weaknesses and strengths associated with implementing two different systems are as follows:

Weaknesses:

1) lack of infrastructure and facilities

Strengths:

1) The two separate systems are more systematic

2) The traditional way of teaching and learning is used in religious school

Therefore, in order to overcome the weaknesses, the government should provide buildings for the religious schools that are separate from the general primary schools. It is

suggested further that religious schools should use computers in their teaching as a means to shift away from the traditional approach to delivering the knowledge.

In terms of ideas associated with improvement of the educational system, the respondents suggested that:

1) After level 6 of religious school, the students still need to advance their studies. They can be channelled into two strands; *syari'yyah* or *u ulu in*.

2) Any system should avoid becoming exam oriented

In response to question 19, respondent 2 suggested that Brunei should practice lifelong education and the infrastructure of schools must be upgraded. Other ideas included improved communication skills and the use of (ICT) among the students. Also, more opportunities should be given to teachers to attend professional development, to increase the number of teachers who specialized in Teaching English as a Second Language (TESL), and lastly, to find effective strategies in teaching English, Math, and Science subjects.

6.8 SUMMARY

This chapter has presented findings from both the questionnaire and interview instruments from various sample populations. Six general primary schools in the Brunei Muara district were involved in this study and the respondents are headmasters, teachers, and students' parent. The fieldwork conducted in 2006 received low returns on questionnaires instrument from the schools but in 2008, I able to solve the problem and manage to get 90% returned questionnaire. The data findings are presented either in histograms, pie chart and qualitative report. Other respondents involved in this study are the academicians, senior officers, and imams.

Next, in chapter seven, my last chapter, I will discuss important findings of my studies, and I will offer recommendations and suggestions for future research.

CHAPTER SEVEN

DISCUSSION AND ANALYSIS, CONCLUSION, CONTRIBUTIONS,

RECOMMENDATIONS AND RECOMMEMDATIONS FOR FUTURE RESEARCH

7.1 INTRODUCTION

From the previous chapters discussed, I would like to discuss three main issues in this chapter. Firstly, the educational systems practised in Brunei Darussalam compared to the Al-Attas model of thought; secondly, the main problems encountered during implementation of the Integrated Education System; and thirdly, respondents' perceptions of the national education philosophy, the acquisition of knowledge, and the issue of dualism in education. This is followed by recommendations, contributions and finally, by the conclusion and suggestions for future research.

7.2   DISCUSSION AND ANALYSIS

7.2.1   Educational systems practised in Brunei Darussalam compared to the Al-Attas model of thought

As mentioned in chapter three, the pattern of the educational system proposed by Al-Attas is centred on the nature of "being". His view corresponds with the Islamic perspective that a 'being' consists of the dual entities of "body" and "soul". His model of thought regarding the patterns of education therefore depicts "being" as a 'Perfect Human Being' (*Al-*

Insān Al-Kāmil). Thus, the curriculum subjects in schools should be compriseD of both

knowledge of the prerequisites and knowledge of the sciences, and such knowledge should

reflect a good communion between human being and God. Al-Attas stands against the dualist

pattern of education which involves secular knowledge as well as a secular state of mind.

Relative to Brunei's educational system, specifically its Integrated Education System, it is

intended to solve the problem of dualism in education. Unfortunately, this system remained

in force for just two years (January 2004 to December 2005). The aim of this system was to

produce a balanced individual, who not only emphasizes the intellectual aspects, but also

maintains a strong faith, is pious, and is of good character (Skim Rintis Sistem Sepadu, 2004,

p. 5). This system also fulfils the national education philosophy that "the incorporation of

revealed and acquired knowledge plays an important role towards the creation of a well-

rounded individual, who is not only knowledgeable but also faithful and pious". If we look at

the integrated education model itself (see page 156), the revealed knowledge acts as the

source of curriculum subjects taught in schools. This is in accordance with the Al-Attas

model of thought (see page 91) that the revealed knowledge, which is seen as the Holy *Al-*

Qurãn and the *Sunnah*, should serve as the main source of knowledge. The difference is that

in the Integrated Education System, the national philosophy of "Malay Islam Monarchy" is

relegated to the second primary source for the school curriculum. In comparison to the model

suggested by Al-Attas, this does not explicitly include the national education philosophy.

Nevertheless, he states that the aim of education should be to produce a good human being or

a person of *adab*; thus, a person should be good to his being and good as a social being. To

be a good social being is tantamount to being a good citizen, and good citizens are those who

fulfil the national needs and aspirations. We view it as acceptable to include explicitly the

national education philosophy as a means to achieve national needs and aspirations. The national Integrated Education System was also in line with Al-Attas' idea that the true system should provide both the *far ʻain* and *far kifāyah* knowledge, while it also aims to provide a comprehensive education with respect to the intellectual, spiritual, emotional, social, and physical domains of human being. Another factor that was mentioned in the Integrated Education System is that of the environment, which includes topics related to socioeconomics and the physical environment. As stated in Integrated Education (2003, p. 11), one of the objectives of the system is to include Islamic elements in the curriculum. This was actualized by the curriculum department whereby for the first time, it included some verses from the *Al-Qurān* in the science subject textbooks (see appendix 3). During the interview, the Curriculum Department senior officer mentioned this lovely efforts; unfortunately, the textbooks are no longer used in the current SPN-21 education system. One of the main strengths of the Integrated Education System is the requirement that all Muslims study Religious Education from the lower primary to the upper primary level; in other words, Religious Education is a prerequisite subject for all Muslim students, which is certainly in line with Al-Attas' model of thought. Unfortunately, Arabic language was offered as an elective subject, whilst Al-Attas suggested this as a compulsory subject for all. It can be said, however, that the Integrated Educational System approximates the Al-Attas model of thought in the system of education except for these elements:

1) Arabic language was offered only as an elective subject.

2) Inclusion of state's philosophy; as the second primary source for school curriculum.

3) The system had no plan to include key Islamic concepts.

After integrated education was stopped, the dual system, bilingual and religious, was recommended. The Bilingual System was focused more on strengthening the English Language without neglecting the Malay language as the national language. It was stated that the Bilingual System was intended 'to ensure the sovereignty of the Malay language, while at the same time recognizing the importance of the English language' (Education in Brunei Darussalam, 1987, p. 33). The curriculum content of the Bilingual System does not emphasize revealed knowledge as being the core of all knowledge which should be implemented throughout the curriculum. In fact, the *Pengetahuan Ugama Islam* (PUI) / Islamic Revealed Knowledge (IRK) subject was offered only as a compulsory subject until form three of secondary school. In forms 4 and 5, IRK is offered only as an elective subject to all three groups of streams; science, arts, and technical and vocational. Whilst the Arabic language is not offered at the primary level but only as an elective, the subjects taught in secondary schools were provided based on the availability of expert teachers. Based on the structure of the system, several of its elements contradict the proposed Al-Attas model of education:

1) Arabic language was not taught in primary school and was only an elective subject in secondary primary schools.

2) Islamic knowledge was not implemented across curriculum subjects.

3) Students had to acquire additional religious content in religious school, which resulted in the dual system of education.

4) There was no plan to include key Islamic concepts.

With the implementation of the Bilingual System, the IRK subject was introduced as a single subject. It was considered that the content did not cover many of the practical aspects

such as important religious theories. Therefore, in order to obtain more in-depth religious knowledge, students had no option but to attend religious school. The religious schools practice the religious school system in which all subjects taught relate to the knowledge of the revealed. Students who finish all six levels of religious education receive religious certificates, but this certificate enables them only to continue to study for their certification in religious teaching. Thus, the certificate is insignificant with regard to current needs in employment and higher studies. This resulted in the notion that religious knowledge or the knowledge being provided in religious schools was no longer valid for contemporary life. Such knowledge does not guarantee one a better job or a larger salary. The implementation of the two different systems resulted in the dualist education approach and secularization, in which religious knowledge is treated as being separate from scientific knowledge. This certainty contradicts with the idea proposed by Al-Attas. Through these two different systems, people tend to perceive religious knowledge as being less important and having no connection with scientific knowledge. Although Brunei is currently implementing the new SPN-21, which started in January 2009, education overall still practices the two different systems.

7.2.2 Main problems encountered during the implementation of Integrated Education System

a) *Misunderstanding and incorrect perceptions regarding the aims and curriculum structure of the system.*

The chief aims of the Integrated Education System are to solve the problem of dualist education, inculcate Islamic elements across the curriculum, and provide a holistic education that addresses the physical, spiritual, and emotional needs, through the

delivery of both revealed and acquired knowledge. Unfortunately, the interview findings indicate that most of the respondents lack knowledge and understanding about these aims.

We view that the dualist structure of the educational system now being practised in Brunei resulted from the evolution of traditional practices of the Bruneian people and political condition of the country. These contributed ultimately to a misunderstanding of the system in general. When the first formal learning institution, the traditional *balai*, was established, the curriculum content provided only a variety of religious knowledge. The reason behind this was to strengthen the faith of Islam in the heart of the Bruneian people. When the British residents introduced scientific knowledge in a formal manner, it was delivered separately from religious knowledge and conducted formally in a mosque in 1912. It later moved to a building used by the former monopolies office in October 1914 (Douglas, 1915, p. 5). This marked the beginning of the delivery of two types of knowledge; therefore, when Integrated Education was introduced, people tended to have the incorrect perception that religious knowledge was no longer being taught to students. From the questionnaire findings, only one teacher and one parent answered closest to the expected meaning on the aims of Integrated Education System as initiated by the Ministry of Education (MOE). Some teachers and parents have misperceived the concept of the system, as did one from the senior officers and one from the academicians. Several statements were given that show their misunderstanding:

1. Students are no longer studying religious education.

2. The administration of religious affairs falls under the administration of the MOE.

3. Religious education is limited to learning *Al-Qurān* and the Arabic language.

4. Religious education is implemented in the morning session.

5. Lacks or provides less religious knowledge.

6. Ignores religious school subjects and the principles of *Al-Qurān* and

   adīth.

7. Places greater emphasis on the sciences subjects.

8. Is tantamount to a religious school system.

9. Only offers religious knowledge in one subject daily, which is insufficient.

10. Represents a mixture of religious and general education, which produces
    confusion and decreases learning about the religious subject.

b) *Lack of Infrustructures and facilities.*

To ensure the successful implementation of the Integrated Education System, facilities, such as a congregation hall, dining hall, taps for ablution, a shower, and changing rooms had to be provided. Unfortunately, this did not occur, which caused many problems including discomfort and an unclean environment. To overcome this, the students had to use classrooms for prayer, which was not easy since they needed to clear all the tables and chairs to acquire the space necessary for conducting prayers. Without proper taps for ablution, the students had to use taps in the toilets, which is improper and unhygienic. Since there were so few taps available in the toilet rooms, the students needed to queue up, which produced time constraint as they attempted to perform the prayer within the time allotted. When these facilities were finally provided, the system was discontinued. This action caused the facilities to be

wasted since schools that do not run religious classes in the afternoons do not need some of these facilities.

c) *Culture and attitudes.*

One of the factors related to culture is that teachers are accustomed to working a half day. When the Integrated Education was run, they had to be present for work during two sessions, morning and afternoon. This created reluctance among the teachers, which they explained as having less time to check students' work, and that the long work hours caused them stress and afforded them less rest. We are of the view that the working hours can indeed be tolerated by holding school from 9.00 AM until 4.30 PM. Alternatively, the hours could be from 7.30 AM until 3.00 PM. Nevertheless, the sudden change in working hours resulted in less cooperation from the teachers in implementing the system successfully.

Another cultural factor is related to social "trust". For ages, the Bruneian people have given their full trust to the traditional religious institutions in delivering religious knowledge. When all religious schools were suddenly administered under the general primary school system, this created anxiety and mistrust, since people believed that this system would not provide proper teaching of religious knowledge. Given the long history of the dual system, people tend to think that religious knowledge should be delivered separation from scientific knowledge. Thus, to mitigate this problem, efforts should be made to discuss the issue of dualism in education with the public and explain it to them properly. People would be more confident about the delivery of knowledge through two separate systems, which is evident from the questionnaire results, in which 50.4% ($n=57$) of teachers viewed that the two different systems, which integrated revealed and acquired knowledge, were

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sufficient in developing a well-rounded individual who is not only knowledgeable, but is also faithful, pious, and has good moral character. In comparison, 62.3% (n=70) viewed the approach as being insufficient. Similar results show that parents 59.4 (*n*=139) viewed the two different systems as being sufficient to achieve national aspirations in contrast to 56% (*n*=131) who considered the Integrated Education System to be insufficient to the task.

It is believed that if Integrated Education is implemented for a longer period, people will slowly begin to accept the change, provided that the weaknesses of this system can be improved.

d) Insufficient acknowledgement on the implementation of the system.

The statistical results show that 36.3% (n=41) of the teachers did not have prior knowledge about implementation of this system compared to 63.7% (n=72) who had such knowledge. We view this as an unsatisfying result, because we consider 36.3% as a high percentage, which caused confusion among many of the teachers regarding the system. The same problem is also evident in the parents' result, where only 68.4% (n=180) received knowledge compared to 31.6% (n=74).

7.2.3   Perceptions of respondents on the national education philosophy, acquisition of knowledge, and the issue of dualism in education.

It is important that all teachers, curriculum designers, education officers, and educationists have substantial knowledge of the national education philosophy so that any new designs or changes in national education are in line with the philosophy. The interview results show that one respondent each from the general primary school head teachers, the

academicians, and senior officers do not have knowledge regarding the education philosophy whilst from the distribution of the questionnaire, 32.7% (n=37) of teachers indicated that they had no knowledge. The percentage of teachers with no background knowledge in this area is considered high. Relevant authorities should ensure that all teachers, curriculum designers, education officers, and educationists have such knowledge by conducting more talks or workshops. It is regrettable to find that two respondents from the head teachers were unclear about the content of the philosophy. We are of the view that a lack of understanding regarding the national education philosophy may lead to an unclear understanding about implementation of the Integrated Education System itself.

In regards to the acquisition of knowledge, the teachers' questionnaire shows a satisfying result, where none of the teachers disagree with the notion of knowledge as set forth by Al-Attas and Muslim scholars. Unfortunately, some parents disagree in all seven statements concerning the acquisition of knowledge. This shows that some parents have no background knowledge about the notion of Islamic education. However, when it comes to questions C8 and C9 in the teachers' questionnaire, it is apparent that most of them agree that revealed and acquired knowledge is best organized in two different systems and remain organized by two different bodies (MOE & Ministry of Religious Affair (MORA), with the percentage of 73.4% (n=83) in C8 and 63.7% (n=72) in C9. These results indicate that most teachers perceive that knowledge of the "revealed" and knowledge of the "acquired" is best or more efficiently delivered through two separate systems administered by two different bodies. A similar result is also noted in the parents' questionnaire, where 82.9% (n=194) agree with question B8 and 64.9% (N=152) agree with question B9. From the interview, one imam disagreed with the two types of knowledge being taught under two different systems. This shows that the majority of Bruneians are still unaware of the issue regarding dualist education. Pg. Dr Haji Abu Bakar bin Pg Haji Sarifuddin stated during the interview that

although Brunei is now practising a dual system, it is believed that the problem of secularization will not be as serious compared to other Muslim countries because students who attend the religious classes are the same students who attend the general primary schools. He considers that implementation of Islamic elements across the curriculum should be continued. From our point of view, if Brunei is to stick with its dual system, then the government should require all Muslim students to attend religious school education. By doing this, the country can avoid the wrong perception that revealed knowledge is no longer valid in contemporary life since the inclusion of Islamic elements in all subjects would be continued.

As suggested by Al-Attas, key Islamic concepts should also be injected into the curriculum. At the same time, relevant authorities should increase their initiatives to deliver knowledge to the public that pertains to the issue of dualism and secularism. Another initiative that can be taken is to run an integrated school, which models the system and integrated curriculum proposed by Al-Attas and corresponds with Brunei's national aspirations. By doing this, the Bruneian people will slowly become familiar with and exposed to a truly Islamic curriculum. The lack of knowledge on the issue of dualism can be seen from the teachers' questionnaire, which shows that 70.2% (n=80) of the 112 respondents do not know or have not heard about the issue. Moreover, the interview result indicated that one senior officer and one academician also had no knowledge about this issue. On the teachers' questionnaire, most of the respondents acquired knowledge through the print media. Finally, most of the teachers who had knowledge regarding the issue of dualism consider that Brunei is currently facing this problem, as evidenced by the percentage of 81.25% (n=26) out of 32 respondents.

7.2.4 The knowledge of academicians, senior officers, headmasters and teachers of the national education system.

From the open-ended questionnaire the findings show regrettable results wheby a quarter, 32.7% (37), of the teachers in general primary schools have no knowledge of the national philosophy of education in comparison to 67.3% (76) who have such knowledge. As I mentioned in chapter six, this result is alarming because the national education philosophy serves as the foundation and guideline for teachers in education. Without knowledge of this philosophy, teachers may mislead youth about the nation's aspirations in education or they may perpetuate a misunderstanding of the system set forth by the ministries. Therefore, it is important for the ministries to ensure that all teachers in Brunei are informed and briefed on the nation's educational philosophy. It is suggested that the ministries conduct workshops or briefings in which they introduce and discuss the philosophy. Also, the Graduate School of Education at UBD needs to ensure that it delivers this knowledge to student teachers. The interview result shows that one respondent each from the academicians, senior officers and headmeasters have no knowledge on the national education philosophy, in my view all headmeasters in school should have the knowledge on this.

7.3 CONCLUSION

It is hoped that this thesis can contribute some useful ideas towards the improvement of the educational system in Brunei Darussalam. As studied, there has been an effort made towards implementing the Islamic curriculum through implementation of the Integrated Education System. The aims of this system are similar to the Islamic model proposed by Al-Attas. Unfortunately, due to poor educational facilities and lack of knowledge among the people regarding the issue of dualism in education, misconceptions about this system became apparent, thus resulting in its eventual failure. The educational

system in Brunei also shows tolerance to other religions by giving them the opportunity to select optional subjects in exchange for Islamic education. The national educational philosophy itself is non-secular and is aimed towards the perfection of students' moral character. This approach is similar to the Malaysian education philosophy, as stated by Rosnani Hashim (Hashim, 1996, p. 153). It can be deduced that the findings in this study have satisfied the researcher's hypothesis. Some of the findings are apparent to be beyond researcher's hyphothesis such as lack of infrustucture and facilities in the general primary schools as well as negative culture and attitudes that existence among teachers and parents in accepting new ideas, and changes in education.

It can be deduced that the main contributions of this research are:

1) To highlight the importance of national education philosophy, as understood by teachers and academicians, so that any changes made to the system do not create confusion and misconceptions.

2) Misunderstanding, confusion, and misconceptions about the new systems, particularly the "Integrated Education System", lead to failure in their implementation. Therefore, efforts should be made to inform teachers and academicians prior to any such new system implementation either through talks, distributing leaflets, or the print media.

3) The important information obtained from this study is that although the majority of respondents have adequate background knowledge regarding the Islamic notion of knowledge, they are unfamiliar with the issue of dualism and secularism relative to Muslim education.

4) To give a better idea about the ideals of Islamic education, Al-Attas suggested a model of an education system.

5) This study highlights to the authorities the importance of providing educational facilities and necessary infrastructure in schools.

6) The study urges the relevant authorities to have an in-depth study of the recommended changes to the educational system so that any implementation would be effective.

Based on the preceding discussions, the following are some of the recommendations we would like to make, some of which are in line with the views held by Al-Attas and other respondents.

1) Much more exposure and awareness need to be given to the society relative to problems related to the dual educational system.

2) In line with the views of Al-Attas and the imam, Arabic Language should be a compulsory subject for all Muslim students.

3) Attendance at religious schools should be compulsory for all Muslim students.

4) To include key Islamic concepts and continue with the implementation of Islamic elements across the curriculum as suggested by Al-Attas and Pg. Dr Haji Abu Bakar bin Haji Sarifuddin.

5) To institute an integrated school that models the system suggested by Al-Attas and provides a curriculum that is in line with the national philosophy of education.

6) The Islamic Revealed Knowledge should be a compulsory subject up to the upper secondary level.

7) Matters pertaining to schools, curriculum, and the educational system should be administered by one body so that the curriculum content can be easily standardized and well planned.

8) Notice of any changes made to the educational system should be well disseminated to the schools and the public.

9) Relevant authorities should ensure that sufficient facilities are provided in education.

10) Authorities should carry out critical exploratory research before implementing the new educational system.

11) Trainee teachers should be given a course related to the issue of dualism so that they can become aware of how to implement Islamic elements into the curriculum.

Finally, The following are recommendations for future research that may be of interest to researchers.

1) To study the current SPN-21 education system in the primary schools under the administration of the MOE.

2) Investigate the systems being administered currently by MORA, such as the Arabic school system and the religious school system.

3) To explore the opinions of religious school teachers and headmasters of religious schools relative to the educational system in Brunei.

4) Identify ways to achieve the Islamization of knowledge in the Brunei curriculum.

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