

## INTEGRATED ISLAMIC EDUCATION IN BRUNEI DARUSSALAM: THE HOPES AND CHALLENGES

MAIMUN AQSHA LUBIS & ISMAIL SUARDI WEKKE



**ABSTRACT:** This study is a qualitative research into the implementation of integrated Islamic education in Brunei Darussalam. The Pioneer Schools (Sekolah Rintis) and the Thoughtful School (Sekolah Hatiminda) are solid evidence that Brunei has decided to settle on the integrated Islamic education for its future generations. Some problems surface later which are thought to impede a fully successful implementation of the integrated Islamic education in the country. This work aims to examine the extent of the implementation of the integrated Islamic education system and to evaluate whether there is an evident need to revise the current system. This research has identified, however, the needs to look into the implementation of three main solutions to successfully accomplish the vision of assimilating the integrated Islamic education system in the country in the light of (1) the implementation of the Thoughtful Schooling system; and (2) the Educator's capability to prepare and practice a good lesson plan, according to the "Eight Steps of the Teaching Learning Process" in the class room.

**KEY WORDS:** integrated Islamic education on teaching and learning, and its hopes and challenges in Brunei Darussalam educational context.

### INTRODUCTION

Education is important and helps to guide one's life. Since education is dynamic in nature, it has the capacity to propel human beings into becoming a better person as well as the caliph of God (al-Shaybaniy, 1991). Based on several discussions and resolutions of the many conferences held, Muslim scholars have strongly proposed adopting an integrated education system. To ensure the success in its implementation, it will have to be carried out after thorough and proper analysis as well as planning. As a nation, Brunei Darussalam is embarking on this approach to tackle the current scholastic issues.

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Dualism in education could lead to failure in producing well-balanced individuals. To produce a “balanced” human being, an integrated concept must be practiced – a type of education that guides and trains the mind, body and soul of a person based on Islamic values and the revelations (*Al-Qur’an* and *Al-Sunnah*) to produce a pious human being who are devoted to God (Aqsha Lubis, 2008).

Islamic education emphasises the following concepts: (1) A lifetime education; (2) The development of the total potential of the soul, mind and body integrated and adequately in the three aspects – cognitive, effective and psychomotor; and (3) The capability to carry out duties as a servant of God and as a caliph of God or representative or vicegerent of God on earth, and knowledge and virtuous deeds to achieve happiness in life in this world and the hereafter (al-Shaybaniy, 1991).

### THE MODEL OF AN INTEGRATED EDUCATION

There are various models and interpretations in explaining the word “integrated” as in integrated education. One possible meaning of “integrated” is the co-joining between Science and non-Science subjects, irrespective of the languages used or whether they are related to Co-curricular or Non-curricular activities. While these approaches have their own strengths, they do not fit perfectly into the true model and meaning of integrated education. An integrated education emphasizes the unison of knowledge, not merely the installation of one’s knowledge but somehow follows after or emulates the approach and method of implementation and techniques used in the teaching and learning in a class room (Aqsha Lubis, 2008).

An integrated education focuses mainly on implementing Islam as a whole with some philosophies of promoting a strong belief and knowledge, the balance of the physical element and the soul, the world and the hereafter, the thoughts, the heart, the mind and the search and application of Revealed knowledge. Through the integrated education, a person can be educated and trained to understand and uphold the Islamic faith, the laws and the morals in one’s life (al-Shaybaniy, 1991).

An integrated education unifies the different knowledge in life with congruity between the development of *ummah* and its teaching, the relation between human and God, the relation between the different components in oneself, towards creating equilibrium in mind, spirit and body. In core, an integrated education’s main aim is to obtain richness of the heart and brilliance of the mind. An integrated education governs the entire education process and knowledge development and incorporates the spiritual, physical and mental aspects in its implementation. A student is made to understand that knowledge is pure (*quds*) and his/her involvement serves as a religious service for mankind (Aqsha Lubis, 2008).

After examining the view and the defined approach of integrated education, it can then be concluded that the full model is following:

Education based on revelations (*Al-Qur’an* and *Al-Sunnah*) that is the integration of revealed and acquired knowledge and can only be achieved by implementing the effective strategy, approach, method and technique in teaching and learning process towards

building a prosperous community or *baladun tayyibah wa rabbun ghafur* (Depag RI, 1982/1983).

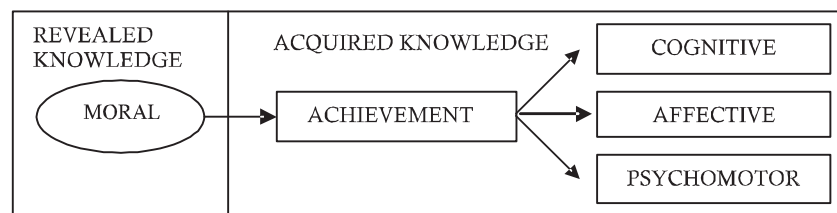
This model is also put to practice in Brunei Darussalam in the application and implementation of integrated education, taking into account the teaching-learning materials, the teacher's education and the environment. All of these aspects encompass the theology and general knowledge (revealed and acquired knowledge), *fardu kifayah* and *fardu 'ain*. In other words, integrated education does not separate the worldly knowledge and the knowledge about the hereafter. The product of the integrated education is the human beings that are intellectually, emotionally, spiritually and physically balanced (Aqsha Lubis, 2008).

According to Mahmud Saedon Haji Awang Othman (1998), Islamic education is an integrated education based on and led by *Al-Qur'an* and *Al-Sunnah*. The integration of Islamic education requires four realms to be embraced into integrated education namely knowledge-based, physiological, civics and spiritual education. He further emphasized that the integrated education disregards dualism in knowledge and education while Islamic education principle promotes the importance of acquiring useful knowledge. Knowledge thought to be vague should be analysed carefully in adherence to Islamic perspective and amended, if it is needed (Haji Awang Othman, 1998).

#### THE OBJECTIVES AND PRINCIPLES OF INTEGRATED EDUCATION

In Brunei Darussalam, and also in Malaysia, the objective of integrated education is rather holistic and covers a wider scope than those in some other countries. The interrelations of the objectives of integrated education are illustrated in figure 1.

Figure 1:  
The Relationship between the Components in the Objective of an Integrated Education



Based on the above figure, the objectives of integrated education may be viewed as a distinct equilibrium between moral and/or spiritual development and personal achievement in life as reflected in the cognitive, affective and psychomotor aspects. Students with high academic achievements would normally possess honourable morals and project balanced personality while is less likely to be involved in forbidden activities.

The main principle in the concept of integrated education arises from the notion of man being an earthly caliph of God. Humans are “special” creations and the knowledge acquired through the integrated education will place them on a higher plane compared to other creatures.

Islam considers the acquisition and propounding of education as an honourable religious service. Muslims believe that an integrated education lends a lot from the *Al-Qur’an* as the most important and reliable source of knowledge. The importance of knowledge and education in Islam is evident since the early history of this faith. The first chapter revealed to Prophet Muhammad is dedicated to combating illiteracy and encourages the people to seek knowledge in all fields. This is clear in *Sûrah Al-‘Alâq*, 96:1-4 as follows:

(1) Proclaim! Or read! In the name of thy Lord and Cherisher, who creates?; (2) Created man, out of a [mere] clot of congealed blood; (3) Proclaim! And thy Lord is Most Bountiful; and (4) He who teaches [the use of] the Pen (Depag RI, 1982/1983).

The *Al-Qur’an* makes several clear references to the importance of knowledge. Prophet Muhammad SAW (peace upon be him) emphasises the value of seeking knowledge and Muslims are encouraged to continuously seek knowledge. An educated person is regarded as more honorable than a religious one. *Sûrah Al-Mujadalah*, verse 11 states:

God will hoist, to suitable ranks and degrees, those of you who believe and who have been granted knowledge (Depag RI, 1982/1983).

Education of the *Al-Qur’an* must be given priority since it can help strengthen the Muslims’ belief. God gives wisdom (*hikmah*) as stated in *Sûrah Al-Baqârah*, verse 269:

And He to whom wisdom is granted received indeed a benefit overflowing (Depag RI, 1982/1983).

Islam does not differentiate between religious and general education. Both are mutually complementary and are studied simultaneously in a system of education that aims to inculcate prosperity both in this world and the hereafter (Turner, 2004). In a coordinated education system, a person must submit oneself to the *qudrah* and *iradah* from Allah SWT and make an effort so that his actions are appropriate with the Islamic teaching. One should also study other knowledge that coincides well with one’s personal ability, talent and interest.

#### **THE IMPLEMENTATION OF A WELL-COORDINATED EDUCATION SYSTEM IN BRUNEI**

The concept of coordinated education has been discussed since the early 1970s. The phenomenon will inadvertently alter the education system currently

implemented. The attempt to implement a coordinated education system is rather smooth in Negara Brunei Darussalam because its leader is extremely supportive and has made strides in this area while adhering to the philosophy of *Melayu Islam Beraja* or in Malay is “Malay Islamic Monarch” (Mansurnoor, 2008).

In Negara Brunei Darussalam, where majority of the population are Muslims, the worldly knowledge should be well coordinated with the religious knowledge and not to be differentiated between both. It is justifiable for this country, having made Islam as its official religion, to adopt Islam in its education system just like other countries which strive to produce citizens suited to the national aspirations (Asbol bin Haji Mail, 2006). A good example of such case will be the doctrines existing in the Communist and Western countries.

It is timely for Brunei to find an alternative to the current education system in facing today's global challenges. The main challenge today is the vague objectives to be achieved when it comes to human development within the education system.

The steps towards the implementation of the deemed proposal from the Commissioner of Education 1972 exhort that it is important for this country to implement the assimilation of Islam in knowledge, that is other subjects should be used as the tool in assimilating the Islamic value. This means that all subjects introduced or being taught should bear the characteristics and the principles of Islam. Long after the approval of the proposal by the Commissioner of Education did the Department of Education introduced the concept in 1985 (Asbol bin Haji Mail, 2006).

Several amendments from the 1972 curriculum were made in the “Objectives of Education in Brunei as devised by the Department of Curriculum Development – Ministry of Education, Brunei Darussalam 1985”. The highlights of the amendments are “to emphasize Islamic education to ensure that Islamic values being assimilated into the education system through the school curriculum” (Department of Curriculum Development, 1985).

A report has been written recently concerning “the progress and achievements of the education system and the steps to be taken towards its successful implementation – to produce children and youth who have good moral” (Department of Curriculum Development, 1985). This report has somehow become the main reference in designing the Brunei's education system. An extract of the report has clearly indicated the following:

The philosophy of the Malay Islamic Monarchy is a continuous effort to develop potentials in individuals as a whole so that the nation may produce citizens who are knowledgeable and wise, religious and pious, dynamic, disciplined and responsible, well-suited to the religious needs and its values. The sustaining aim is to achieve an education system that emphasizes on the belief and loyalty to Allah and his Prophets, obedient to the King and the country while contributing well to the society (Asbol bin Haji Mail, 2006).

This is an effort geared towards forming better citizens, strengthening of the independence and sovereignty through the strategy of making Malay-Islamic-Monarchy (*Melayu-Islam-Beraja*) as the country's philosophy where Islam is made as its main principle (Mansurnoor, 2008).

The follow on steps to substantiate the aspiration above was made by the initiation of the Department of Curriculum Development, having been approved by the Ministry of Education, to organize Conventions and Seminars to generate ideas and brainstorm among the educators in the region on the best approach towards the implementation of the integrated education (Department of Curriculum Development, 1985).

The outcome of the convention was the recommendation to take the following steps: (1) to have close discussion between the Ministry of Education with the Ministry of Religious Affairs and other related organizations to discuss mainly about the integrated education; (2) to form committees to plan, co-ordinate and implement the integrated education properly; and (3) to take the steps to give the correct understanding concerning integrated education to the entire Brunei citizens through national seminars, briefing and courses, and media coverage (Department of Curriculum Development, 1985).

Some of the duties and responsibilities of the committee, in the point second, are: (1) to arrange and prepare conceptual paper related to the implementation of the integrated education; (2) to plan and coordinate any school activities which support the purported curriculum; (3) to plan and arrange activities and practices forming part of the education curriculum; (4) to prepare and do checking and monitoring of the assessments system; and (5) to plan and coordinate other related systems especially those pertaining to the administration and management of schools involved (Department of Curriculum Development, 1985; and Asbol bin Haji Mail, 2006).

This effort has been highlighted during His Majesty's *Titah* on the 10<sup>th</sup> anniversary of the Teacher's Day, as follows:

Education is the trust, while religion is encompassing. If our adherence to the religion is weak, so would our country be. It is our obligation to build our country through the proper religious and worldly knowledge. Both of them should be integrated and shall not be separated (Sultan Hassanal Bolkiah, 2008).

Another of His Majesty's *Titah* is following:

This holy effort requires planning and conscious efforts. This is the reason behind the establishment of the National Education Council of Brunei Darussalam that is to come up with the National Educational Philosophy in alignment with the aspiration to create better human beings who are knowledgeable, religious and pious (Sultan Hassanal Bolkiah, 2008).

To establish an integrated education in Brunei Darussalam, several aspects should be taken into account:

*First, the Teachers' Education.* Teachers and educationists should be ready to change their thinking and attitude to accept and understand integrated education as a holistic system. Teachers should be trained to be confident in their way of thinking and attitude while showing good mannerism in accordance to the pure Islamic values as a notable example to the students. Such criteria imply that the selection of



future teachers does not rely purely on academic achievements but also on self-reliance and good personality.

To support this initiative, the teaching institution should produce future teachers that are capable of promoting growth and development in the children's mental abilities besides good personality. The Teachers' Education Curriculum should be thoroughly analysed and courses such as Philosophy of Islamic Education, History of Islamic Education and others should be included. A teacher should use Islamic methods, aspirations and spirit in their teachings for the students to understand and be more inclined to mould themselves the Islamic way.

The integrated education system will not be effective until there are enough teachers trained to teach subjects as outlined in Islam while incorporating "Malay-Islamic-Monarchy" (*MIB, Melayu-Islam-Beraja*) without changing the essence of the subjects. If teachers are not trained well, they would not be able to teach effectively in an integrated schooling system.

Since teachers are catalysts in the integrated education system, they should first and foremost understand the concepts and objectives and being able to fit in well into the realm of the integrated education system. Therefore the education curriculum for the teachers should prepare them for the required skills. Teachers should not only be exposed to the theories and background, but also being trained on how to be more innovative in the preparation of the teaching materials.

As for the integrated education curriculum, the Revealed knowledge (*Ilm Naqliy*) and Acquired knowledge (*Ilm Aqliy*) should be integrated well. Teachers themselves should receive or undergo their teacher's education training through a set of integrated education curriculum to facilitate their understanding in applying the principles of the integrated education at the schools where they are going to be assigned.

**Second, the Development and Distribution of Textbooks.** The Department of Curriculum Development plays a vital role in the preparation and distribution of the textbooks required as reading material for the integrated education curriculum. Currently the Department of Curriculum Development has taken pro-active steps by getting feedback and working with the scholars who could share their knowledge and skills especially in religious matters. Some of the books that are readily available are Geography and History textbooks for form II and III. The responsible Department is making an effort to produce the Science textbook for form I to IV.

**Third, the Teachers Role.** The job of teaching and educating students is the priority of a teacher. A teacher's duty is instrumental yet dignified and honoured. It is seen as continuing the Prophet Muhammad's job. In the light of integrated education, his duty is to contribute in the teaching area in achieving the aims and the integrated education objectives. To ensure that the integrated education is carried out, the teachers' role is to translate the curriculum into teaching in the classroom. Due to their vital role, a teacher should equip themselves with knowledge, skills, good personality, behaviour and attitude to promote themselves as a good teacher as well as a Muslim with good qualities and characteristics.

The teacher's role is made more complex with the development and progress in the field of Information Technology (IT). Nowadays, it is taken that it is the teacher's

role to help strengthen the society's spiritual needs especially among the students and young generations. This scenario reflects the importance of the integrated education as a means in developing a better generation and mankind in general.

*Fourth, the Co-Curriculum Activities.* The Co-curriculum activities have its own value in helping expand the student's physical and mental potential. It is a set of activities routinely performed at schools to promote development in knowledge, skills, experience, attitude and personality of the students.

To fulfill the aspirations of the integrated education system, we need to understand several primary principles underlying this education system, which are: (1) Knowledge is of utmost importance for men/women to cope with life's challenges and to acquire more knowledge for lifelong learning and continuous life improvements; (2) Acquiring knowledge will increase one's thinking ability. As a result to this, the students should be able to express opinions and views objectively and to think critically. At schools, students must be trained in various aspects of thinking so that students know how to resolve problems effectively; (3) In relation to good values, an integrated curriculum should necessarily contain some elements of spiritualism, humanitarianism and patriotism. As such the scope of instilling these genuine values is imbedded almost entirely into the integrated education curriculum to ensure the developments of students with high morals; (4) Promoting the development of the Malay language as the main language for acquiring knowledge and to promote solidarity is viewed as an essential step because it is said that a person's ability to acquire knowledge is related to a person's ability in using a language and the language's capacity to support the knowledge; (5) To instill the culture and habit of being enthusiastic about reading and seeking knowledge; and (6) All subjects must co-exist and integrate well for a rich and exciting learning environment.

All the above principles are being emphasized in choosing the content and approach of learning. Teachers definitely play an important role in coming up with modern approach to integrated education.

#### **THE CHALLENGES AND HOPES**

The final purpose of integrated education is to produce a religious individual to God and His Prophets suited to our role as caliphs of Allah on this earth (al-Shaybaniy, 1991; and Aqsha Lubis, 2008). The teachings of Islam have become the essence and an indispensable element of knowledge. In the attempt to introduce Islamic teaching into non-Islamic subjects, they bound to be people who rejected the ideas. In real fact, Islam as a form of knowledge may be taught as the normal "Religious Education" as well as through other subjects.

Teachers involvement should make themselves ready to take up the challenge. It is perceivable that they should have clear understanding of Islam and laudable personality to achieve the objectives of integrated education. Teachers should fully understand that the new approach to education is truly in accordance to the Islamic teachings and is simply appropriate to pass it on to others.



To face the challenge of the 21<sup>st</sup> century, someone who possesses open-mindedness and practices tolerance among religions is simply what the country needed. These two characteristics will very much help in the successful implementation of an integrated education.

For students to learn and delve into the Islamic knowledge there is a need to learn from teachers who can inspire students towards the right path. The Islamic knowledge taught to students prepares one to be a good person with the drive to contribute back to the society. Any conflicts arising pertaining to administration need to be resolved in accordance with the Islamic culture as part of the support system in the Islamic teaching.

The authorities in charge should responsibly examine and check on the authenticity of the experts graduating from the Teacher's Training of the University of Brunei Darussalam and to screen out teachers who hold different religious philosophies like "free thinker" to avoid adulteration in the thinking of the students. The Prophet Muhammad SAW (peace upon be him) had always reminded the Muslims about the prohibition from imitating the foreign culture that might adulterate the true Islamic teachings. A better alternative however is to train enough local teachers who would naturally understand and support the country's aspiration (Haji Awang Othman, 1998).

The greatest challenge, however, lies in creating conducive learning environment and the kind of reinforcement required to sustain the good values and spirit learnt from the lessons in schools and the advice by parents at home. Undeniably the task to create and sustain a good learning atmosphere is a lot harder now than before, requiring persistence and patience. The value upheld by the Islamic society and reinforcement of the Muslims' solidarity and sovereignty will allow Muslims to maintain their autonomy. The Brunei government, on one hand, has paid great attention to their Muslim citizens (Asbol bin Haji Mail, 2008).

The main factors that promote the success of the integrated educational program launched in Brunei Darussalam are: (1) the support of His Royal Highness who stresses Islam as the guiding principle in the daily activity; (2) the conceptualization of Islamic knowledge in the country's programme; and (3) the highlight of integrated education as the new concept to be applied in the nation's education system, as contained in the decree by His Royal Highness in conjunction with the reception of the 10<sup>th</sup> and 11<sup>th</sup> Teacher's Day celebration, for year 2000 and 2001 (Aqsha Lubis, 2008).

The Commission of Education 1972 requires that all the subjects to be consistent with the spirit of Islam, which also means that the subject contents to be in agreement with the principles and teachings of Islam. Based on the Commission recommendations, the Ministry of Education has, in 1985, introduced the concept of Islamization of knowledge as a preamble towards the implementation of the integrated education system (Asbol bin Haji Mail, 2006; and Aqsha Lubis, 2008).

Brunei Darussalam has planned to adopt an education system namely the "integrated education system" after taking into consideration many aspects. The integrated education system is considered as the best education system since the implementation is referred back to Islam where the *Al-Qur'an* and *Al-Hadith* are

used as the main reference. This education system promotes the idea that any education should contain both Islamic and worldly knowledge. The values should exist in the form of well-planned curriculum, keeping in view the teachers and the students' education orientation, the teaching materials, the conception of conducted learning environment, and so on.

In the implementation of the integrated education, effort has and is still being made to give a good understanding of the Islamic philosophy regardless of ethnic, race, culture and religion. After a few years of groundwork, Brunei Darussalam can contentedly declare that it is prepared for the real implementation of the integrated curriculum from the early days of pure ideas conception dated back to the year 2000.

Besides the preparation of appropriate textbooks as part of the teaching material, a continuous effort is also being made by holding courses, seminars or workshop to give the proper and correct understanding to the fellow teachers. The implementation of the integrated education is always being supported well by His Royal Highness's decrees i.e. in conjunction with Teachers Day and also at convocation ceremonies held at University of Brunei Darussalam.

The primary objective of adopting the integrated education system in Brunei is so that a generation of balanced individuals may be shaped; where the Muslims becomes better Muslims and citizens along the non-Muslims and both can live harmoniously and develop the nation together.

One of the immense challenges faced by Brunei Darussalam as a nation in the successful implementation of the integrated education is the lack of skillful teachers. There is also the challenge of getting the willingness of the Science teachers to teach the subjects in such a way that the Islamic principles and values will be blended together with pure Science. Besides educating the teachers, another great task is to educate other support groups to eventually understand and offer a hand to work along with the teachers to carry out their duties.

An important element to take note is that in integrated education, the teaching and learning activities has always comprise the integrated knowledge of the mind and the heart. The final result is to eventually produce individuals who are not only academically excellent but also those who are honorable and responsible and to be able to contribute well to the society.

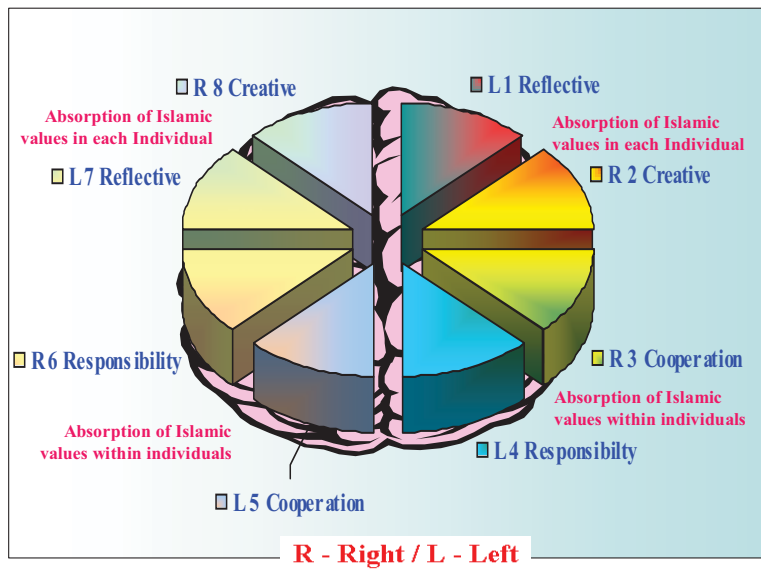
The decision made by Brunei Darussalam in realizing the concept of an integrated education is deemed wise, despite some great challenges that cannot be under estimated. It is duly hoped that the integrated education system can be implemented successfully in the near future.

## CONCLUSION

Based on the explanations above, there are two conclusions as mentioned following:

*First*, the educator's capability to prepare and practice a good lesson plan, according to the "Eight Steps of the Teaching-Learning Process" in the class room as shown in figure 2.

**Figure 2:**  
Eight Steps/Ways of Implementation for the Thoughtful School



The educator's capability to prepare and practice a good lesson plan, according to the "Eight Steps of the Teaching-Learning Process" in the class room, they are:

| STEP/TIME                               | CONTENT  | TEACHER'S ROLE  | STUDENT'S ROLE   | AVA (Audio Visual Aids)                   |
|---|--|---|--|---|
| Step 1:<br>Induction Set<br>(5 minutes) | <p>Questions related to the contents of subject:</p> <ul style="list-style-type: none"> <li>- Who has ever performed <i>haj</i> and '<i>umrah</i>'?</li> <li>-Has any students ever visited <i>Qiblatain</i> Mosque?</li> </ul> <p>Tales about <i>Qiblatain</i> Mosque and related stories (<i>Asbab al-Nuzul</i>)</p> | <p>Teacher starts the lesson with the recitation of <i>Surah Al-F_tihah</i> together with the students.</p> <p>Teacher asks several question to the students.</p> <p>Teacher tells the story about <i>Qiblatain</i> Mosque.</p> | <p>Students recite <i>S_rah Al-F_tihah</i> in the class.</p> <p>Students answers the question being posed.</p> <p>Students listen and pay attention.</p> | <p>Picture of <i>Qiblatain</i> Mosque</p> |

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| STEP/TIME  | CONTENT   | TEACHER'S ROLE  | STUDENT'S ROLE   | AVA (Audio Visual Aids) |
|--|---|---|--|-------------------------|
| Step 2 and 3:<br>Explanation and question (20 minutes) | Verse 177, <i>Surah Al-Baqarah</i> and its translation. | Teacher distributes notes and later patch manila card.  | Students observe what is written in the circulation note.  | Card circulation note.  |
|  | Meaning of each sentence.                               | Teacher uses radio as audio visual tool to expose the students to the translation of verses and its related topic   | Students listen and take note.   | Radio                   |
|  | Direction of <i>qiblat</i> of <i>Rasul</i> .            | Teacher reads out the translation of that sentence.<br><br>Teacher reads out the meaning of each sentence.  | Students listen and take note.   | OHP/<br>LCD             |
|  | The purpose of facing <i>qiblat</i> when praying.       | Teacher explains <i>Rasul qiblat</i> direction.   | Students listen and take note.   |                         |
|  | Definition of benevolent                                | Teacher explains the purpose of facing current <i>qiblat</i> when carries out prayer.   | Students listen and take note.   |                         |
|  | Verses-teaching   | Teacher states the true definition of benevolent.<br><br>Teacher explains to the students the teachings derived from verses.<br><br>During the explanation, teacher will ask questions from time to time. | Students listen and take note.<br><br>Students listen and take note.<br><br>Students will try to answer the questions posed by teachers. | OHP/<br>LCD             |
| Step 4 and 5:<br>Students' activities (20 minutes)     | Find verses with the same teaching or moral values.     | Teacher divides the students into groups and asks them to select a leader.<br><br>Teacher explains the aim of the students' involvement.  | Students settle into group and select a group leader.<br><br>Students take note of the teacher's explanation, as they stay in groups.    |                         |

| STEP/TIME                                    | CONTENT  | TEACHER'S ROLE   | STUDENT'S ROLE   | AVA (Audio Visual Aids)                  |
|--|--|--|--|--|
|  |  | <p>Teacher gives group around 5 minutes to find out two (2) typical verses.</p> <p>When time is up, the teacher will ask the students to stop discussing and requires the leader of each group to present their group discussion.</p> <p>The teacher will facilitate, give input and evaluate the group discussion.</p>  | <p>The student will discuss within their respective group.</p> <p>The student will stop discussing and the leader will present their discussion.</p> <p>The students will pay attention to the teacher and take note of the important discussions/ issues.</p> | <p>Circulation notes</p> <p>OHP/ LCD</p> |
| Step 6:<br>Feedback or review<br>(5 minutes) | Feedback or review: summary of the lesson content. | The teacher will review or summarize the lesson content in brief.  | The students will be involved by listening attentively and are also required to participate in the review.   | OHP/ LCD                                 |
| Step 7:<br>Evaluation<br>( 15 minutes)       | Evaluation of 3 specific objectives                | <p>The teacher distributes evaluation paper to facilitate students' understanding where they are requested to answer questions.</p> <p>The teacher collects the paper given earlier when the time is up.</p> <p>The teacher chooses the students to randomly answer the question from the evaluation papers. Next, the teacher discusses on the evaluation papers.</p> | <p>The students answer the questions given.</p> <p>The students hand over / pass the papers as requested.</p> <p>Student chosen will answer the question, while the others take note of the answers given.</p>   | Question papers.                         |

| STEP/TIME                                       | CONTENT | TEACHER'S ROLE  | STUDENT'S ROLE   | AVA (Audio Visual Aids) |
|---|---------|---|--|-------------------------|
| Step 8:<br>Summary &<br>Closing<br>( 5 minutes) |         | <p>The teacher summaries the content of the lesson briefly.</p> <p>The teacher reminds the students that benevolence is not merely the physical act of facing the Ka'bah alone but more importantly is the deed obtained through having faith in God and doing charitable services.</p> <p>The teacher ended the lesson with the recitation of <i>Surah Al-'Asr</i> together with the students.</p> | <p>The students listen and pay attention to the teacher's explanation.</p> <p>The students listen and associate themselves with the reminder given.</p> <p>All the students read the <i>Surah Al-'Asr</i> so as to end the lesson.</p> | OHP/<br>LCD             |

*Second*, in order to realistically implement the integrated Islamic education, educators should focus on the four factors on the thoughtful schooling system as mentioned following:

(1) **Creativity** – using unlimited methods or approach to do something for the objectives to be achieved. Creativity helps to develop good practice and to improve the quality of the future education and *ummah* or nation. This may be achieved through the development of teaching, learning and administration techniques i.e. in education institutions or schools.

(2) **Reflectivity** – responsiveness in thinking and coming out with practical solution. Consistently study, evaluate and develop while building on the analysis in a constructive manner, in areas such as the teaching factors, the learning-supervising factor and also the administration factors. Since these factors are equally coordinated, a well-developed area will complement the others.

(3) **Reciprocity** – system which possesses symbiotic inter-relationship i.e. in contributing and receiving. From the Islamic point of view, better results can be attained through co-operation with other people or nations with focus given to their strong points. The history of the rise of Islam especially in education implies learning from other civilised nation. Islam steps in to enrich the good values from those philosophies, later to be implemented through the Islamic perspective to produce brilliant Islamic knowledge and culture lingering back to glory of Islam in the 9<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> early century. In the context of the integrated schooling system, equally applied to “Smart School” or *Sekolah Bestari* and Thinking School or the Integrated Teaching-Learning, then the coordinated curriculum and the learning objectives



requires good cooperation, continuous and supportive relationship between the students, teachers and the school administrator to produce sincere and harmonious working environment. Priority is given to cater for the well-being of the students since the Islamic *shari'ah* sees them as the “knowledge descendants” and are extremely valuable that they will be future leaders who will characterise the religion and civilisation of the country.

(4) **Responsibility** – to take responsibility in doing the task at hand. Islam pays great attention to responsibility in achieving success in one’s career. Islam also links the feeling of responsibility by students, teachers and administrators not only towards the leaders, but also towards God in the hereafter. This implies being careful and responsible for the duties entrusted to him thus producing a fair and sincere person who are able to put things in the right perspective.

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Since teachers are catalysts in the integrated education system, they should first and foremost understand the concepts and objectives and being able to fit in well into the realm of the integrated education system. His Majesty during the Ceremony at Ahmad Tajuddin Primary School at Kuala Belait on 29 April 1993.