

Aqidah And Its Influence on the Development of Education System in Kelantan

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Abstract

Education system based on aqidah is very important to shape the identity and spirituality of Muslims in Malaysia. The 'pondok' institution is an example of Islamic educational institution in history and for the education system. With the establishment of pondok, the teachings of Islam have been able to be disseminated and provide many benefits to the community. History stated that the earliest pondok was Pondok Tok Pulai Chondong which is located in Machang, Kelantan. Until now, the pondoks institution is still operating and organized with a better system. Education system in Kelantan has improved a lot by establishing several important government bodies such as MAIK and YIK to manage Islamic affairs and education system in Kelantan. In addition, DPRK and K-Rabb policy is introduced with the aim to create Islamic environment in society. The aim of this study is to examine the influence of aqidah on the development of educational institutions in Kelantan starting with the establishment of pondok institutions. This study uses a qualitative method by referring to articles, journals, books and theses related to the aqidah and the development of the education system in Kelantan.

Keywords: aqidah, pondok, education system

Introduction

Aqidah generally means a bond of covenant and placing complete trust in Allah Almighty. The main principles of faith can be divided into three, namely faith, knowledge, and deeds. The findings of the study from Mohamad, Safar, Embong, & Azahar (2014) showed that the influence of aqidah can create a paradigm that makes school children obedient and submissive to the greatness of Allah SWT. Failure to understand the tenets of Islam can result in a person falling towards things that can ruin their life (Mohamad, Safar, Embong, & Azahar, 2014). According to Syed Sabiq (1983), true aqidah is the spirit of a person in determining actions and attitudes in their lives whether it is good or bad. Past studies from Islamic scholars such as Alderwess (2003), al-Arkoubi (2008), Adnan (2007), Appleaum (2009) and Elsegeiny (2005), show that by applying and practicing the aqidah principle in leadership, it has been able to form a pious organization and have a high understanding and appreciation of the teachings of Islam. Same goes as education system, with the presence of excellent Islamic leaders in Kelantan, then the education system in Kelantan can grow based on Islamic teachings.

The history of Islamic education in Kelantan is closely related to the arrival of Islam to the State of Kelantan. The early history of the arrival of Islam to Kelantan can be seen through the existence of the Kampung Laut Mosque which is detected as the oldest mosque in Kelantan as well as in Malaysia (BERNAMA, 2022). When Prophet Muhammad S.A.W. was born on 20 or 22 April 571 A.D. (al-Mubarakpuri, 2016), Kelantan was under the ruling of ancient Hindu kingdom which called as Chi-Tu Kingdom based in Sungai Tanah Merah, Kelantan

(Ramli, 2013). In addition, history also recorded many Muslim traders who came to Malaya, especially Kelantan to trade and spread Islamic teachings (Nadhirah, 2018).

Although it has been recorded in history that traders from the Arabian Peninsula especially from Yemen came to trade, yet in fact they came to spread Islam as their main objective and that is more important than trading (Nadhirah, 2018). They targeted their da'wah to the kings and the palace so that Islam can be easily spread among the community when the higher authorities, especially the palace, had embraced the teachings of Islam. This coincides with what is recorded in the sirah of the Prophet Muhammad S.A.W. when he sent Mus'ab bin Umair to preach in Medina. He had targeted tribal chiefs to embrace Islam and eventually Islam succeeded in flourishing in Medina. As a result of this wisdom of Mus'ab bin Umair, Islam has grown rapidly in preparation for the migration of Rasulullah S.A.W. after that.

History of 'Pondok' in Kelantan

Before Islam the coming of colonialism, Muslim community in Malaya have upheld the Shari'ah principle in their education, political, social, and economy. However, Islamic practices especially during colonial era is threatened and decreased among Muslim community. For instance, the implementations of Islamic law in Malacca have been setbacks during colonization process started (Ziltener & Künzler, 2013). Therefore, the scholars saw the need for an effort to defend the beliefs of Muslims from being invaded by the colonial religion. As the arrival of Arab traders to spread Islam, so did the colonizers who came to Malaya who came not only to control the raw material sources such as spices, but their main objective was to spread Christianity religion and western ideology (Mahmud, 2012).

This can be seen clearly in the events of the fall of the Islamic Kingdom of Malacca in year 1511. The Malay Sultanate of Malacca fell in year 1511 when it was first conquered by the Portuguese colonizers who came with the spirit of 3G, namely Gold, Gospel, and Glory. The colonization of Malacca was a continuation of the fall of Islamic civilization in Andalusia in 1492 at the hands of Queen Isabella who was also the response of European rulers to the Ottoman conquest of Constantinople in 1453 before that. The fall of Malacca was the result of a series of attacks by Alfonso de Albuquerque who at that time had just succeeded in seizing Goa from the hands of Muslims in India. Alfonso de Albuquerque then wanted to head to the Hijaz to destroy Makkah and Medina. However, Alfonso de Albuquerque received instructions from the King of Portugal to overthrow Malacca first that formerly known as the Venice of The East. Malacca is one of the most important trade centers in the world and was a kingdom of extraordinary wealth. Alfonso de Albuquerque said: "If Malacca is successfully seized from the hands of the Muslims, surely Makkah and Cairo will be destroyed." (Basri, 2020). The colonists came up with meticulous planning to spread Christianity in the Nusantara (Tan, n.d.). During British invasion, Muslim were allowed to handle Malay religion and customs, however it must be reviewed by British Resident Officer.

Therefore, to avoid Islamic law from being forgotten or destroyed by western ideology, scholars tried to create an Islamic-friendly environment which known as 'pondok' that can educate the community more effectively (Mohammad Ridzuan, 2001: Ramli, Khairi & Ishak, 2016). Pondok system was created with the hope that the community could learn directly on Islamic teaching by learning and directly see the way of life of pondok's teacher or commonly called as 'Tok Guru' (Ramli & Bakar, 2013). With this, the community not only can listen and record all the teachings but also can see the life of Tok Guru with his family members, wives, and children. This is an example of life and is one of the best mediums in educating the society not only theoretically but also practically. The system of pondok education started from the

beginning of the arrival of Islam in Malaya in the 19th century. It is an alternative method for the Malay community in Malaysia to seek knowledge, especially in the field of religion. This education system continues to develop in several states such as Kelantan, Terengganu, Kedah, Penang, Perak and Negeri Sembilan.

Luqman Yusuf (2000) explained that through this system of education, the Muslim community will have better knowledges on law of hakam, faith and problems related to Islam. Because of that, the pondok education system in Malaysia is expanded in Muslim community. The existence of the pondok education system started from the 18th century to the 20th century (Ishak & Shaffie, 1998)). The term 'pondok' that used in this country in terminology is derived from the Arabic word funduq which means, a place to stay (Mohamed, 2003). This is in line with the characteristics of this traditional Islamic school that build houses or small huts as residences for the students. These small huts are built in an orderly manner near the mosque and also near to the residence of the Tok Guru. The combination of elements such as small houses, mosques, madrasahs, Tok Guru's residences is what is later called as pondok institution (Ramli & Bakar, 2013).

There are several views argued on the origins and early influences that were a factor in the establishment of the pondok. The exact date of the initial establishment of pondok cannot be determined but it has emerged in the early 19th century where Tok Pulai Chondong had established the first pondok in Pulai Chondong around 1820M (Arba'iyah, 2008). But there is also opinion said it started from the reign of Long Jenal. According to Ainatul Fathiyah & Mohamad Zaini (2015), the institution of pondok studies has influences from Mecca and Cairo. While there are other opinions saying that pondok started in Pasai state (HAMKA, 1981) and some also argue that the development of pondok institutions in Malaysia is closely related to the influence of Islam based in Pattani, Aceh and Sumatra (Ramli, Khairi & Ishak, 2016).

The learning schedule at pondok usually starts after the dawn prayer time and ends at ten o'clock at night on a fulltime basis. The arrangement of learning sessions is that students will sit on the floor in the form of 'horseshoe' or the shape of three quarters of a circle so that the learning sessions and the presentation of knowledge by teachers become easier to be heard by students (Said, 1983). Duration of learning period usually takes longer time than other school which is between ten to fifteen years (Kelantan Islamic Foundation, n.d.). After Pondok Tok Pulai Condong was established, many scholars follow Tok Pulai Chondong's steps by creating more pondok institutions. As a result, there are many pondoks produced throughout the state of Kelantan that we can see. It can be said that pondok institution is existed in every district. As a results of pondok's education, the students or also known as budak pondok will continue their studies at Patani, Thailand, and some of the students also further the studies at Mecca. The next generation was sent to Patani, Indonesia, and Mecca.

The history of the development of pondok institutions in Kelantan continued during the colonial era until Malaya become independence. Many pondok are managed independently with help from the community through endowed land, donations, and zakat (Mohamad, 1985: Ramli, Khairi & Ishak, 2016). For the continuation of pondok, the students also received donations of food items such as rice. The students usually did not have to pay fees unless there are some changes have taken place or there are certain additional special fees. Among the factors in the development of the pondok institution is the political unrest in Pattani which caused the people of Pattani and scholars to migrate to the middle east and other states including Kelantan, Kedah, and Terengganu (Roff, 1967). The scholars who migrated to Malaya sought to strengthen Malays community and the religion of Islam from being colonized by foreign invaders. They have tried to build up Islamic schools or pondok to preserve Islam because

foreign colonization is considered as a big threat to Islam (Rawi, Baharudin, Lubis, & Romli, 2015).

In addition, the scholars who had returned from studying in Pattani and Mecca have gained a high status in society since the reign of Sultan Muhammad I (1818-1837M). The scholars were appointed and assigned as religious advisers to the Sultan and received high

respect from the government and society. Among them are Tok Pulai Chondong, Tok Bachok, Tok Kenali and Tuan Tabal (Abidin, Noor, & Jaapar, 2021).

Development of Islamic Education System in Kelantan

Although the pondok institution became a very influential institution of religious studies around the beginning of the 20th century, but religious studies in the form of schools have long been established as early as 1917 when the Kelantan Islamic Religious Council and Malay Customs (MAIK) established its first religious school named Madrasah Muhammadiyah (Malay) specially for male students in that year. The first school built by the Council on 5 August 1917 under the name Muhammadiyah Al-Kelantaniah is divided into three parts which is Malay, English and Arabic. Islamic education in the form of schools has been managed by MAIK (Arba'iyah, 2008).

The development of religious schools under MAIK from year 1917 to 1940 showed an improvement and the amount of religious school increase in Kelantan. This was stated by the British adviser at the time: "... This reputation of Kota Bharu as the center of Mohammedan learning has been well known as far south as when I was serving there 10-15 years ago." The rapid growth of religious schools in Kelantan occurred between the years after the Second World War until a decade after the country achieved independence (Arba'iyah, 2008).

If we trace back the history of pondok, we will find that many of these pondoks die or shut down when death of the founder or Tok Guru occurred (Abdullah, 2011). The history of the establishment of pondok in Kelantan shows that in the 1980s and previous years, there were many huts died such as Pondok Lati, Pondok Kubang Bemban, Pondok Banggol Kulim and Pondok Kampung Dangar when Tok Guru died. However, at the same time, new huts have also been established such as Pondok Gelang Mas, Pondok Lubok Setol, Pondok Bukit Awang and Pondok Lapan Bola (Abdullah, 2011). In order to ensure pondok institutions continued in the future, the management has made plan such as skilled students are selected as a leader to lead next generations. The skilled student is chosen to be married to Tok Guru's daughter, became son-in-law, continue Tok Guru's legacy and pondok's management after Tok Guru died.

Also, many pondok institutions have established a more systematic system (e-Pondok, n.d.). Management system at pondok became systematic and efficient within the current time. There are pondok that holding examinations and certificates such as as Pondok al-Bakriah in Pasir Tumbuh in which they have created examinations and certificated that can helps their students to pursue and continue their studies in their filed at any higher education institution. In addition, there are also several pondoks that have changed to the school system managed by the Kelantan Islamic Religious and Malay Customs Council (MAIK). The school with the name of Sekolah Agama Rakyat (SAR) has changed its system from a pondok system to a school system like the existing schools under colonial ruling at that time. Thus, this school is different because they use the religious syllabus from Al-Azhar University in Egypt.

Sekolah Agama Rakyat are schools built by individually or certain individuals or by

residents in the village (Tayeb & Annuar, 2018). The funding for this school comes from charitable money, public donations and through school fees. Many SARS have been registered under MAIK and are also ruled under it. These schools are required to follow the system of religious schools set by MAIK which is known as "Sekolah-sekolah di Bawah Naungan MAIK" (Yayasan Islam Kelantan, n.d). All teachers who teach in this school are required to obtain a certificate from MAIK authorities first.

Until the Second World War, men were more educated than women in boarding schools and secular schools. This situation continued until the 1930s when there were no women involved in formal employment like men. Thus, MAIK established an education system consisting of religious school, Malay, and English schools in early 20th century. Secular schools were not introduced in the state of Kelantan until in 1904, secular schools were introduced with the nickname as Malay Schools which were built in Padang Merdeka, Kota Bharu Kelantan. In the early stages, learning and teaching such as reading, composing, writing, arithmetic is taught in roman. However, a teacher named Mr Jacob who is from Ceylon came and taught English in Malay schools. Therefore, continuous progress can be achieved by Malay schools even they were in a state of scarcity (Yayasan Islam Kelantan, n.d.).

In 1965, the Kelantan state government established the Kelantan Islamic Higher Education Center (PPTIK) which was later known as the Kelantan Islamic Higher Education Foundation (YPTIK). The opportunity to further study is not only open to the Kelantanese only, but also to the people from outside Kelantan including from foreign countries. This institution gets good responses from people because this is the only Islamic studies institution on university-level in Arabic at that time apart from the Klang Islamic College. On 1 April 1981, YPTIK was acquired by the University of Malaya as a "University College" and changed its name to the Islamic Academy of the University of Malaya (Arba'iyah, 2008.).

When the Kelantan state government changed in 1990 and was led by the Chief Minister of Kelantan who was also a former student of pondok, the Most Honorable Tuan Guru Dato' Haji Nik Abdul Aziz Nik Mat, he created a new form of management for pondoks institution that were coordinated under Pondok Studies Development Centre (PPPB) (Arba'iyah, 2008). Kelantan State Government helps by providing land to be cultivated and the revenue can be collected every month for paying necessity and for pondok's development. During the reign of Tuan Guru Dato' Haji Nik Abdul Aziz, system of pondok was organized properly with special assistance from the state government. Then after era Tuan Guru Dato' Haji Nik Abdul Aziz ended, the Most Honorable Dato' Bentara Kanan Ustaz Dato' Haji, has further strengthened the state principle of 'Developing with Islam' which was founded in 1990 by adding and emphasized the concept of 'People Developing with Islam' (Harakah Daily, 2014). The effect can also be seen in pondok institution when a fixed monthly allowance is given to the Tok Guru and his assistant.

When the state government changed the governance of religious schools from MAIK to Yayasan Islam Kelantan (YIK), then more administrations were built, and reorganization of these schools was made to produce Islamic generation. As a result of the proposal from the State Government to establish a special department to operate religious schools in Kelantan, YIK was established in year 1973. After obtaining an agreement, the Kelantan Religious Schools Department (JASA) was established by the government, which was placed under the Kelantan Islamic Higher Education Foundation (YPTIK) in Nilam Puri through Enactment No. 9 of 1969. Subsequently, this enactment was amended under the new enactment No. 3 of 1977 (Awang, 2020).

JASA is administered by an administrative board responsible for the Kelantan Islamic Higher Education Foundation Council and operated at the Yaakubiah Lundang building in Kota Bharu. Subsequently, there are total of six religious' schools under the administration of MAIK were taken over by JASA after being approved by the State Executive Council on 29 July 1976. This acquisition includes schools that have been approved by MAIK which are implemented according to the subject syllabus that also drafted by MAIK but with the appointment of teachers and funded by the respective School Development Committees. The religious schools are Madrasah Muhammadiyah located at Kota Bharu, Madrasah Falahiah at Pasir Pekan,

Tumpat, next is Madrasah Amir Indera Petra at Beris Kubor Besar, Bachok, then Madrasah Yaakubiah at Nipah, Bachok, Madrasah Arabiah at Pasir Mas and lastly Madrasah Syamsul Maarif at Pulai Chondong, Machang (Yayasan Islam Kelantan, n.d.).

The administration of public schools in Kelantan was transferred to the Kelantan State Islamic Education Foundation (YPINK) on 22 March 1979 through Enactment No.5 and came into force on 1 June 1979 (Yayasan Islam Kelantan, n.d.). This establishment aims to improve the level of education and religious education in the state of Kelantan to be balanced with the needs of the ummah and the country. Second, its objective is to develop and qualify religious schools in Kelantan to be a channel for educational centers in and outside of the country. Lastly, they aim to establish a smooth and efficient management and administration to ensure that religious schools can thrive.

Then, on 1 March 1983, a new enactment was enacted, namely the Kelantan Enactment No. 8/1982 which was also named as Yayasan Islam Kelantan (YIK) to replace Enactment No. 5/1979 Kelantan State Islamic Studies Foundation (YPINK). Following this amendment, the original office in Yaakubiah Lundang building was converted into a temporary dormitory building at YPTIK which is in Nilam Puri in 1983 and then moved to the old Istana Nilam Puri building on 9 September 1990 and finally moved to the Arabic Language Center building on 1 June 1996 (Kelantan Islamic Foundation, n.d.). YIK's responsibility is to administer and manage several institutions such as religious or Arabic Secondary Schools throughout the state of Kelantan, Arabic Language Center at Nilam Puri, Pondok School at Telong Kandis, Bachok, Tengku Anis Kindergarten at Kampung Sireh, Kota Bharu and lastly administer the finance for management and development.

The establishment of YIK has been able to provide a good progress in the field of Islamic Education and Arabic language. Basic facilities are established such as suitable buildings, the number of teaching staff is increased, and quality textbooks are obtained from time to time. Excellent students can also be born in schools under the administration of YIK. These made religious schools are no longer became as the last resort for weak students (Yayasan Islam Kelantan, n.d.).

Until today, all religious schools have come under the administration of the Kelantan government. Sekolah Agama Rakyat (SAR) was no longer exists and the last SAR is the At-Taqwa school in Gua Musang which was handed over to YIK in the 1980s. Malaysian history shows that primary schools were originally under the administration of the state government as opposed to secondary schools under the administration of the central government but since 1960, all primary schools have been taken over by the central government making the state government was no longer manage primary schools except for religious schools. Religious primary schools and religious secondary schools are under the management of YIK. There are almost 20 primary schools under the administration of YIK while the total of secondary schools is 92.

Students from Al-Azhar University especially in the 1960s have held a forum discussing on how to consolidate certificates from Egypt as in Kelantan, there is a Higher Religious Certificate (STU), while in Selangor there is a Sultan Alam Shah Islamic College Certificate and in state of Pahang has a Higher Religious Certificate (STA). Therefore, because of this effort, in year 1999, the Malaysian government has approved a provision to create the Sijil Tinggi Agama Malaysia abbreviated as STAM which aims to harmonize the examination and certification curriculum of total 26 Sijil Tinggi Agama (STU) or Sijil Tinggi Agama (STA) that existed throughout the state in Malaysia. The STAM certificate is a national level assessment and certification. It is equivalent to the certificate of Ma'had Al-Bu'uth Al-

Islamiyyat Al-Azhar Al-Syarif in Egypt. The Examination Board of the Ministry of Education Malaysia (LPKPM) is responsible with handling STAM certificates (Hartanto, n.d.)

Since 1999, when STAM was approved, all other certificates from Malaysia were revoked by Al-Azhar University at the request of the Malaysian government. Tauhid Syahadah or the consolidation of these certificates has succeeded in creating a systematic and comprehensive certificate for use by all religious schools in Malaysia. A provision has been created in the national budget to manage STAM certificate. However, problem started to arise when Al-Azhar University requires that STAM examination can only be taken by students who have followed the al-Azhar syllabus in period of five to six years since form one. This means that only one school from the Ministry of Education is eligible to take STAM examination which is the Sultan Alam Shah Klang Islamic College (KISAS) while the National Religious Secondary School (SMKA) is not eligible because it has not studied the al-Azhar syllabus since form one. Therefore, the government has tried to create this syllabus in SMK Government by implementing the J-qaf program as the introduction to the religious syllabus at the primary level from grade 1 to grade 6 in 2004 (Yusuf & Abdullah, 2007).

J-Qaf program is considered as initial exposure on Arabic and religious topics at primary level. Supposedly, after being exposed to J-Qaf program, the students that want to continue their studies at secondary level will no longer be afraid and ready to enter religious schools. The proposal stated that the Ministry will use the al-Azhar syllabus in SMKA to qualify these students to take STAM under the administration of the Malaysian Examinations Board. However, this effort was hampered when the government did not continue the program at the secondary level due to changes in politics and several other factors that caused this planning to stop and did not rise to the secondary level. Until now, only one government school is eligible to take STAM, namely the Sultan Alam Shah Klang Islamic College (KISAS). Meanwhile, Malaysian Examinations Board hoped that other religious schools under administration of lower state such as Yayasan Islam Kelantan or SAR in other states is eligible to take STAM exam because of their syllabus was the syllabus at al-Azhar University from the beginning.

The efforts of the state government to promote Islamic education in the state of Kelantan can be seen through the efforts implemented by the Kelantan Islamic Religious Council (MAIK) which was established in 1912. MAIK has carried out efforts to develop Islamic teaching in Kelantan, especially in education field. Apart from education in mosques and suraus, MAIK has also supervised religious schools with a more structured education system with school schedules, teachers who are paid monthly salaries and has staff who assist the school management (Mahmud A. R., 2010).

Kelantan Islamic Foundation (YIK)

Looking at the rapid development of education, the Kelantan state government has

created a special education department to manage these schools to isolate and restructure the role of MAIK in supervising mosques and suraus and schools (Ramli M., 2018). Finally in 1982 with the approval of the Kelantan State Legislative Assembly, a statutory body was established under the name of Yayasan Islam Kelantan (YIK) which took over all the management of schools under MAIK. MAIK is also involved in the board of directors of YIK whose chairman is the Chief Minister of Kelantan (Yusuf & Abdullah, 2007).

YIK has structure a clear mission and vision in its administration. YIK's vision is to be a leader of excellence in Islamic education and the Arabic language. Therefore, to achieve this vision, YIK has outlined its mission to produce Muslims who are faithful, virtuous, knowledgeable, pious and worthy to serve to develop the family, community, country and

ummah (Yayasan Islam Kelantan, n.d.). Through this clear mission and vision, the state government has placed an important task on YIK in managing and supervising the growing number of schools. Starting with the schools under MAIK and further increased with the inclusion of Sekolah Agama Rakyat (SAR) into the management of YSS Kelantan. An annual allocation is added each year to pay teachers' salaries. Schools have been categorized into two parts, the first is the category of full aid schools, also known as Maahad, which are all cost is borne by the government. The second is the semi -aid school, SMU (A), where the government only pays the teachers' salaries or for the cost of repairs and construction through the public.

The philosophy of Islamic education as described in its meaning in Islamic terms ta'lim, ta'dib, irshad and tadrīs (Ma'zumi, 2019) is a continuous effort towards developing the potential of the Muslim individual as a servant of Allah and his caliph on earth in a comprehensive and integrated manner to produce a balanced human being in terms of spiritual, 'akliyah, emotional, faith and physical based on the Islamic teaching. The goal of YIK education is to produce Muslims who are faithful, virtuous, knowledgeable, pious, and worthy to serve to develop the family, community, country and Ummah. Thus, on this basis YIK operating until now and they have clearly brought a clear mission and vision which focusing on leading the community towards better Islamic education.

In the beginning of 1990, when the Most Honorable Tuan Guru Datuk Nik Abdul Aziz Nik Mat became the Chief Minister of Kelantan, many reforms and improvement was made towards teachers working in Kelantan especially in term of teacher's welfare such as the provision of better salary scales. The system in Kelantan has been studied to be aligned with the system of the Ministry of Education Malaysia. For instance, the teacher who is qualified will be given permanent pension positions and this has helped improve the quality of teaching as the teachers become more enthusiastic, more confident and do not look for other opportunities to move to Ministry because of the opportunities given at Yayasan Islam Kelantan is good as government sector.

Therefore, the efforts made under the leadership of Tuan Guru Nik Abdul Aziz have boosted Islamic education in Kelantan when the management and administration have been injected in the right way and the annual allocation in the state government's annual budget has also been increased every year in accordance with addition of teachers, students and also school-owned buildings under YIK. Many reforms that have been made, especially the syllabus have also been revised by the state government because it has agreed to hold an MOU with Al-Azhar University.

The syllabus used by YIK has been upgraded by taking the entire secondary level syllabus in Al-Azhar to be used in local schools. Kelantan became a pioneer in the use of the

Maahad Bu'uth Al-Azhar syllabus. It has been a secondary level syllabus in Al-Azhar Egypt before being imitated and followed by other states. Other states can refer the textbook notes by YIK for reference and that is the advantage of the Kelantan state government which has emphasized and has given a high focus on Islamic education. Finally, the Kelantanese were known as the people with the most students in Islamic education compared to other states in any educational institution both in and outside the country. This we can see when the number of graduates is from Kelantan.

Kelantanese who returned from local and foreign universities from the field of Islamic education have worked in many agencies not only in the state of Kelantan but also in central government agencies in other states. This we can see the contribution of the state government in promoting Islamic education has produced its people who are Islamic education

and today the federal government itself admits that 60 percent of the teachers appointed by the MOE are from Kelantan. Many Kelantanese are educated, especially Islamic Education.

During the time of Tan Sri Dato' Sri Paduka Raja Dato' Haji Mohd Asri bin Haji Muda as the Chief Minister of Kelantan, he has discussed with the Prime Minister Tun Haji Abdul Razak bin Haji Dato' Hussein to increase the quota for the students from Kelantan in local universities. In those days, quotas were limited because each student would be given a scholarship by the central government for which the amount of each state was determined by its quota. However, due to the Kelantan state government's efforts to increase the number of quotas, the Kelantan state government has agreed to bear the excess amount paid by the federal government. Therefore, the number of students from the state of Kelantan increased more than the number of other states because of the state government's willingness to bear scholarships.

Rabbani Kelantan Education Policy (DPRK)

In 2019 the Kelantan state government launched the Rabbani Kelantan Education Policy (DPRK) where the state government through the Kelantan Teacher Training Institution (ILPK) has provided a medium for academic lecturers to express their views and ideas (Harakah Daily, 2020). DPRK has been drafted with Islamic education experts from the Institute of Public Higher Education (IPTA) and it is not a new policy but a continuation of the existing mission and vision and philosophy that has been implemented by YIK. It is enhanced with some elements and to make this policy a more focused policy.

DPRK is a policy that focuses on the importance of contemporary Islamic education and its philosophy is a continuous effort aimed at Allah through the implementation of holistic and balanced education that aims to form a highly skilled and realistic human being and contribute to the development and division of society. All these efforts to achieve al-falah in the world and hereafter (Rabbani Kelantan Education Policy, 2020).

Through the vision of DPRK which is the leader of education towards the formation of Rabbani society, the state government has placed the mission of DPRK as developing society through a holistic education system towards becoming a noble person who is faqih, realistic and responsible (Kelantan Rabbani Education Policy, 2020). There are seven goals of DPRK, among them are to form a revelation-based knowledge, have a divine element in education, curriculum developed with a holistic and futuristic nature, continuous training to enhance the professionalism of educators, a conducive learning environment is created, and creative, critical and innovative skills are applied in a learning session.

In addition, there are nine principles outlined in DPRK, the first is knowledge aimed at

Allah, second is the priority of knowledge and wisdom, third is the creation of noble people, fourth is the practice and submission of knowledge dissemination, fifth is continuous learning and study, sixth is development and refinement. society, seventh is the commonality of responsibility, eighth is to coincide with the current reality and lastly is the sustainability of knowledge (Kelantan Rabbani Education Policy, 2020). The rationale of this policy can be formulated because of the sacrifices and efforts of the scholars and palace, the strength of the existing pondok education system, the ability of tradition in Islamic treasures and the determination to create Kelantan as an Islamic Education Hub.

DPRK is more focused on Education affairs in Kelantan which does not involve all the people of Kelantan. Therefore, the Kelantan state government has tried to introduce a new policy to implement the concept of Islam in Kelantan community. This policy is known as 'Kelantan Rabbani Community Culture' or abbreviated to K-Rabb (Modul Budaya Komuniti Rabbani Kelantan, 2022). Just like the DPRK, the main goal of K-Rabb introduced

is to implement Islamic values in society and to form a society that lives guided by the revelation of Allah and Islamic teaching so that they can achieve success (al-falah) in this world and hereafter. This is because the main purpose of Muslim living is to worship Allah S.W.T, the Creator by abiding all the rules revealed in Quran and guideline in Hadith given by Prophet Muhammad S.A.W.

Conclusion

Through the data collected in this study, it clearly showed that aqidah has a great impact on the education system in Kelantan. The development of the education system based on Islamic beliefs in Kelantan began with the establishment of pondok institution which is an educational institution and a legacy to Muslims built by scholars who want to defend and spread the Islamic teaching. It plays a big role in society in the sharing of knowledge, as a center of da'wah and produces many famous and great scholars. Kelantan is one of the earliest states to have established pondok institution in Malaysia and has made many contributions in Islamic preaching. The pondok system in Kelantan has also been upgraded to a more systematic and orderly system so that the institution can continue in accordance with the currents of modernity and current realities. The Kelantan state government has worked on various ways to improve the quality of the education system based on Islam in Kelantan by establishing important bodies such as the Kelantan Islamic Foundation (YIK) and introduced Kelantan Rabbani Education Policy (DPRK). Throughout the years, education system in Kelantan has growth more efficiently and give huge impact in society.

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