

Philosophy Of The Islamic Education And Framework Of The Islamic Principles In Empowering The Roles Of Academics

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Abstract

Having a sound and comprehensive understanding of knowledge determines the pattern of human life. Academics should be the ones to focus on gaining a better understanding of the knowledge. Islam stresses the importance of the relationship between knowledge and the responsibility of academics in delivering reliable and transparent information. Numerous verses of the Quran and the hadith of the Prophet Muhammad SAW emphasize these two elements. This meeting point between two crucial elements is incorporated into the Islamic educational philosophy to create a holistic existence that is both worldly and ukhrawi. This paper aims to identify the essential aspects regarding the role of academics. These aspects include the role of teaching and forming human capital capable of facing the challenges of globalization in the future. To identify the importance of the framework of Islamic principles for effectively planning the roles of academics, comprehensive research will also examine the Islamic education philosophy, the opinions of Muslim scholars, and relevant references. A conceptual and qualitative approach will be used to connect the information in a targeted manner regarding the main issues discussed in this article, either directly or indirectly. The scope and framework of Islamic education philosophy, as well as the Islamic principles concerning the role of academics, need to be thoroughly refined for the benefit of society. Such an understanding would result from a systematic and sustainable approach to developing and forming human capital.

Keywords: Academics, philosophy of Islamic education, Islamic principles, National Education Philosophy, harmonisation

Introduction

Islam regards the ability to educate oneself as one of the most significant aspects of a person's life from the standpoint of religious responsibility because it is seen as one of the most important aspects of a human being's existence. A person who wants to succeed in his or her life ought to be able to follow an organized educational system so that he or she can follow the correct path in order to achieve excellence in their life. In this regard, it is essential that the educational philosophy of a country is formulated by exponents of that country's field of expertise when determining the direction in which the education system of that country should be directed. In order for the entire educational system to reach its potential, there is a need to ensure that its philosophy is relevant, realistic, and contributes to the sustainability of society.

Malaysian law places a high level of significance on the position of Islam. Islam is declared to be the religion of the Federation in Article 3(1) of the Federal Constitution (hereinafter referred to as the “FC”). Article 3(1) of the FC clearly states that Islam is an important element of the formulation of laws as well as the establishment of a religion-based society in Malaysia. Thus, the National Education Philosophy (hereinafter referred to as the NEP) discussion should also include discussions concerning the framework of Islamic principles, which should be aligned with Malaysian laws in order to strengthen the existing educational system. The history of the development of Malaysia's legal system is also synonymous and significant with the development of Islam in Malaysia since the heyday of the Melaka Sultanate, which dates back more than a thousand years ago.

Therefore, this article is intended to analyse the philosophy of the Islamic education and Islamic Principles in empowering the roles of academics. To achieve this objective, data for the article is collected through primary and secondary sources. Data from the relevant sources are analyzed by using method of critical analysis (Ramalingam Rajamanickam et al., 2015; Ahmad Azam Mohd Shariff et al., 2019; Ramalingam Rajamanickam et al., 2019).

Scope and Educational Concepts According to the Framework of Islamic Principles

To clarify the meaning of any theoretical discussion in regard to Islam, it is crucial that Arabic, which is the primary language of reference in Islam, be used as the basis for analysis so that the specific meaning of the discussion can be clarified in line with the purpose of the theory. A concise explanation of the etymology of the word "education" can be found in the Arabic language. The etymology comprises three different aspects of its etymology in the Arabic language, namely ta'lim, tarbiyah, and ta'dib, all of which serve as a context-based definition of the word “education”.

“Ta'lim” is derived from the Arabic word “allama”, which means to know, to realize, to understand, or to learn something. Essentially, it refers to the process of seeking or disseminating knowledge through the teaching and learning process. The word “tarbiyah” is derived from the fundamental word “rabba” (to increase, grow, back), which means preserving one's spiritual and ethical well-being in accordance with God's will. Furthermore, the word “ta'dib” comes from the basic word “addaba” (cultured, subtle, polite), which refers to the process of shaping one's behaviour towards positive social behaviour that is in accordance with ethical standards. A continual process of improving one's abilities is considered a crucial component of education in the modern world. It is a lifelong learning process that every individual should go through in an organized and guided way so that they can be successful in their endeavours (Md. Ferdouse Khan, 1998: 1).

Taking a broad definition of the concept of education in Islam, it could be defined as an effort by the Muslim community to educate an individual from an early age, based on two primary sources called the Quran and the Sunnah, which reflect the teachings of Islam in their entirety (Hashim, I., & Taken, M, 2017: 50; Douglas, S. L., & Shaikh, M. A, 2014: 5-18). The term “education” in Islam is used to refer to both the teaching and learning of Islamic knowledge that encompasses a broad spectrum, including that which pertains to the Quran, hadith, the life of the Prophet Muhammad PBUH, Islamic law, Islamic history, culture, and ethics (Hashim, I., & Taken, M, 2017: 50).

As a preliminary point, it is important to emphasize that there are several factors to

keep in mind when analyzing the scope and concept of Islamic education. Some of these factors include, but are not limited to, the following:

Education in Islam According to the Quran and As-Sunnah

As part of the Islamic perspective on education, there are a number of key elements, such as reading, understanding, memorization, and adherence to Islamic moral guidelines, all of which are integral components of a comprehensive education. In order to create human beings that are willing to submit to Allah SWT's command in their daily activities, it is necessary to combine these factors. The situation is consistent with the meaning of the following Quranic verse:

“And I did not create jinn and men except for them to worship me.” (Al-Quran, Surah Adz-Dzariyat, 51: 56)

The quality of an individual's education, according to Islamic scholars, has a profound effect on his or her ability to realize the full potential of their intellect. Along with the development of moral discipline and the development of emotional intelligence, it is also important to develop emotional discipline. An individual is not only capable of developing themselves into responsible individuals who are aware of their responsibilities to themselves and society. However, they are also able to develop their personal skills in any area of their choice, as well as to reveal their latent ability to become responsible individuals. It is important for such a person to be concerned for the well-being of both individuals and society, and also for the suffering of those around them. He or she will use all means (including wealth, property, comfort, and even his life) to focus on and sacrifice for the betterment of humanity (Afzalur Rahman, 2003: 363).

Moreover, the concept of education includes not only the act of providing humans with the knowledge to replace ignorance but also developing the skills of critical thinking and research skills that go beyond what they can find in your ordinary classroom in order to complement what these skills teach you. The purpose of the creation of education in Islam, in addition to removing the customs and traditions that are unsupported by any evidence, is also to replace them with those that are supported by evidence. There is no place in Islam for any form of blind imitation on the part of its followers. Allah SWT explains this situation in Surah Luqman, 31: 20. There is a definite message in the verse that states that humans have been given the highest rank in the universe by Allah SWT. The power of the human mind is the ability to be utilized to the fullest extent of its potential in this world by using the valid resources available to them in this domain. The ability to achieve success in educational programs can only be attained and obtained through the implementation of a systematic educational program that monitors the knowledge of each student. Allah SWT says in the Quran, which means (Afzalur Rahman, 2003: 173-174):

“Do you not see that Allah has subjected to you whatever is in the heavens and earth, and has bestowed upon you His visible and inward favours? But there are some who dispute Allah without any knowledge or guidance. And it is not in accordance with the Book of Allah that illuminates the truth.” (Al-Quran, Surah Luqman, 31: 20)

It was stated in Surah Al-Rahman (55: 33), that Allah SWT has stated in this Surah that by opening up a more expansive and infinite space for all humankind, He is allowing all people the freedom to discover and search for hidden treasures in this world, which will be to everyone's benefit (Afzalur Rahman, 2003: 173-174). Allah SWT says:

“O jinn and mankind! If you can penetrate out of the sky and earth, then try to penetrate out. You will not penetrate out except with power!” (Al-Quran, Surah Al-Rahman, 55: 33)

Thus, it can be concluded that the educational activities conducted within Islamic institutions have contributed to the development of human reasoning, observation, and research abilities. Additionally, they have also enhanced their ability to provide critical thought to ensure the continuation of sustainable human existence.

It is important to note that the concept of education in Islam was further expanded by the Prophet Muhammad PBUH, who combined the teachings of the Divine revelation (Quran) with a comprehensive knowledge system (by implementing *dalil ‘aqli* and *naqli*) as part of the Islamic faith, and this combined approach resulted in an integrated education system in which human thinking power was improved so that knowledge could be dismantled and improved for the benefit of all humanity in order to improve its well-being (Afzalur Rahman, 2003: 173-174).

As a matter of fact, education requires continual improvement in terms of knowledge and research, which should be developed further. No matter what race, religion, or belief a human being holds, they will all have the opportunity to find truth, freedom, and rationality that will enhance the quality of their lives, thus enhancing their well-being (Afzalur Rahman, 2003: 173-174). Generally speaking, there is wide agreement with the following statement of a Muslim scholar, Al-Shatibi, in his book, *Al-Ifadat Wa Al-Inshadat*, in which he stated the following (Afzalur Rahman, 2003: 173-174):

“I often mention that Ali al-Zawawi said: “A wise man once said: “There is no scholar who can really be said to be educated in a discipline until he fulfils the following four conditions:

- i. First, he must achieve perfect mastery with respect to the basic principles of his field;
- ii. Secondly, he must be someone who has the ability to speak and write about his field;
- iii. Third, he must know what he needs based on his knowledge; and
- iv. Fourth, he must have the ability to solve the difficulties and ambiguities that arise in the field in question.” (Ahmad al-Raysuni, 2006: 81)

A combination of the four conditions listed above can be summed up as the essential characteristics of an educator (in this research, the term refers to an academic). It is essential that the individual (educator) has expertise in the field of knowledge in question. Academics will be protected in their right to share their opinions on the subjects discussed without being subjected to unreasonable restrictions because of their expertise. In the event that these combinations can be realized and adopted by all parties, the knowledge gained by an academic will be able to be harnessed to its maximum potential and integrated into society as a whole.

Universal Declaration of Islamic Human Rights (Universal Islamic Declaration of Human Rights)

According to Chapter XII of the Universal Islamic Declaration of Human Rights, which was adopted on 21 Dhul Qa'ada 1401 (19 September 1981) (Al-Hewar Center Inc., 2021), the Declaration highlights a number of rights and freedoms of expression among

which are the following (Al-Hewar Center Inc., 2021):

- i. The right of every individual to express his or her opinions, thoughts, and beliefs within the confines of the law must be respected, as long as it is done in a manner consistent with the laws that govern our society and that do not violate the rights of others. Dissemination of falsehoods or the circulation of reports that could cause a disturbance in the harmony of the public atmosphere is an unacceptable action.
- ii. It is not just a matter of the rights of every Muslim to pursue knowledge and seek the truth, but also of the duty that every Muslim must perform in this regard.
- iii. Muslims have a right and a duty to protest and strive against oppression and, if necessary, stand up for their rights as human beings (within the limits set by law) even if that involves the highest authority in a country or state.
- iv. According to law, information can be freely disseminated to the public unrestricted, so long as it does not pose a threat to the safety of the community or state, and as long as it does not violate any provisions of law concerning that information.
- v. It is also forbidden to insult and incite public hostility towards another's religious beliefs or insult the religious beliefs of others in a manner that disrespects their religious beliefs. It is one of the duties of a Muslim to respect all faiths, which they have to carry out with the utmost respect for the beliefs of others.

Among the points which are emphasized in Article XII (a) to (e) of the Declaration are those related to freedom of expression, the right to seek the truth about a given matter, and the right to pass on knowledge to the entire community in such a way that it can benefit everyone as a whole. Disseminating or presenting information should be done in a way that is consistent with established ethics and manners, for example, there should be no elements of insult, slander, or any form of incitement contained within the information. There is a need for this information to be able to be freely disseminated without any restrictions being imposed upon it.

The Declaration also provides the community with the opportunity to express its truth about a particular matter. Thus, there is no element of oppression against any party at any stage of the process, which ensures that nobody is victimized. It can be inferred from Article XII that academics have a broad and open role to play because of the fact that the information presented is based on solid evidence. The Declaration will enhance academics' ability to deliver information in a more integrated and meaningful way. Among the many policies proposed by many organizations, the Declaration is the most appropriate for improving the level of academic freedom.

International Congress on Islamic Education 2019 (ICIE)

Following that, the International Congress on Islamic Education 2019 (ICIE) has stated that the concept of Education in Islam is one that actually encompasses two dimensions with respect to its two dimensions of education as stated such (International Congress on Islamic Education-ICIE, 2021):

- i. First dimension: An important requirement for emerging education is the ability to comprehend the existence, knowledge, and value of the Islamic civilization, as well as to understand the experiences of the Muslim community in its entirety.
- ii. Second dimension: the aspect of education that revolves around the intricacies of Islam, as well as the teachings in the entire context of Islam as a whole.

There are two dimensions of Islamic education that can be seen in the ICIE. These can be used as a starting point in order to illustrate how the Islamic education system places a high level of emphasis on both creative and critical thinking, both of which are crucial for demonstrating the knowledge that has been acquired during the teaching and learning process in the most effective manner possible.

Based on the observation and study of science closely and in detail, the concept of Ijtihad has already played an important role in the promotion of science, by drawing on the knowledge gained from the experience of previous Islamic scholars over the centuries. Due to the consistent application of the concept, science has been preached in a more effective manner than ever before. Due to this fact, there have been many discoveries made by Islamic scholars that have greatly contributed to the advancement of world civilization as a whole. 'Aqli and Naqli propositions are recognized as authoritative sources of information on Islamic principles as a result of the concept of 'aqli and naqli propositions, which are regarded as authoritative sources of information on Islamic principles.

When a well-developed Islamic education curriculum is implemented successfully, it has a significant impact on the development of individuals who are holistic both physically and spiritually, intellectually, emotionally, and balanced in order for them to be more dynamic and progressive in their lives as a whole (Maimun Aqsa Lubis et al, 2010).

A systematic educational process aims at facilitating a successful education system through the application of Islamic values to each individual as a tool for facilitating a successful education system. Four strategies have been identified for the application of the teaching and learning process in order to achieve this objective. In order for this outcome to be achieved, the following factors must be taken into account (Maimun Aqsa Lubis et al, 2010): 666:

- i. Creativity: When a person has creative thinking, they are able to see how new things can be discovered, how to innovate, and how to improve quality at every stage of the process until the process is successful.
- ii. Reflection: As a part of the system's life cycle, all aspects of it, most importantly the processes relating to teaching, learning, and school administration, need to be continuously evaluated, reviewed, and adapted so that the system can succeed.
- iii. Cooperation: The concept of cooperation can be understood as an effort to ensure that education is advanced, as well as cooperating with one another to achieve this goal in a reasonable manner by taking reasonable actions.
- iv. Responsible: Those who want to succeed in their endeavours must be aware of their responsibilities in adhering to the Sunnah of the Prophet Muhammad PBUH. It is in this awareness that one will succeed in reaching their goals in life.

Opinions of Muslim Scholars

There is no doubt that "creativity" is a crucial element to facilitate innovation in the beginning and to further facilitate innovation, further improvement of our knowledge resulting from better knowledge has also been identified as a crucial component. In other words, there is a high probability that individuals who are restricted and prevented from having the opportunity to do studies that are "outside the box thinking" will not be in a position to achieve this element of knowledge development to the extent to which they should be able to. To begin the process of successfully implementing this element, academics must be allowed to exercise their freedom to engage in active and effective teaching and learning

activities, as a first step towards achieving success.

In the event that the growth of such knowledge is prohibited from the very beginning of the process, it is likely that the next generation won't be able to break through the walls of the blockade. The next generation will not be able to overcome the walls of the blockade by themselves, despite the fact that the walls are so thick and powerful. It will take one step further for the next generation to be able to do so. As an example, Usul Fiqh is a very important branch of Islamic knowledge, which consists of a number of different disciplines. A method in the teaching and learning of Usul Fiqh is the setting up of practical guidelines that rely on the detailed delineations that mujtahids make during the issuing of Islamic laws to determine the rulings of Islam based on the rulings they are asked to determine. The term "dalil" refers to the combination of two types, namely, dalil naqli, which derives from the Quran and Sunnah, and dalil 'aqli, which derives from sources other than the Quran and Sunnah) (Al-Zuhayliyy, Wahbah, 2003: 13).

This is an important theoretical field of Islam that is devoted to discussing the nature of religious law, and how it relates to common sense and ethics. It also discusses what it means to be a Muslim. It encompasses the essence of the Quran and the Sunnah of the Prophet Muhammad PBUH as well as ijma' ulama (consent that can be obtained through a discussion among Muslim scholars that have specialized in particular fields), qiyas (analogy), and other sources. Combining these dalils requires a combination of creativity and reason, as well as the ability to think in a creative manner. Islamic Education Philosophy describes the skill element as a vital component of the integration of human capital as part of Islamic education.

Humans are not able to give an obvious interpretation of the essence of the Quran and the Sunnah of Prophet Muhammad PBUH when they lack skills and knowledge (British Motion, 2020). Taking into account the lack of logical reasoning and the inability to apply knowledge in a comprehensive and in-depth manner, the practice of ijma' ulama and qiyas in the future will become increasingly difficult.

It is necessary to consider many factors and aspects of Islam when it comes to issuing or determining any kind of ruling or decision. Clearly, it is important to point out that emphasis needs to be placed specifically on a person's expertise in a particular field of knowledge so that it can be done effectively. The ruling was issued in accordance with the requirements of Islam in order to ensure its legitimacy. In terms of the current challenges that the community faces, neither does it marginalize any of the current issues that are causing it concern, nor does it marginalize the current challenges that the community is currently facing. Considering the current state of affairs, it is evident that the basics of developing knowledge in the process of teaching and learning in Islam are as follows:

- i. Dalil Naqli;
- ii. Dalil 'Aqli;
- iii. Expertise;
- iv. Freedom to issue opinions on the subject matter that is being discussed; and
- v. Asserting the right of Muslim scholars to express their views and calling on other scholars to respect those views in response.

In the Islamic view, education encompasses a wide range of concepts, principles, and ideas that are related to the nature of humans, their beliefs, their intellects, and their attitudes. It also includes their spiritual and physical values and attributes. These matters were brought

forth in a framework that unites significant issues relating to research. This framework is based on the tenets and morals of the Quran and the Sunnah of the Prophet Muhammad PBUH. Individuals are educated in Islam in a way that incorporates all the aspects mentioned collectively as well as a culture based on the principles outlined above. In view of Muslim scholars, the concept and meaning of education in Islam can be discussed in a variety of ways, including these five aspects, which are highlighted below (Give al-Iftaa Al-Missriyyah, 2021):

- i. By cultivating all aspects of our intellect, emotions, physical, and social, as well as our personality as a result of Islamic teachings and values, the ultimate goal would be to achieve the optimal purpose of living a dignified life based upon the sense of belonging to the community.
- ii. Throughout the entirety of the development process of the individual, a comprehensive educational process must be facilitated in order to encompass all of their continuing personas so that they can be properly prepared for their future. Thus, they will be able to prepare for a worldly and ukhrawi life based on Islamic values and teachings, as well as a method of education determined by a specialist in the field.
- iii. The purpose of an educational program such as the Islamic Education Program is to enhance and foster human behaviour that is in keeping with and reflects the spirit of the Islamic creed through the application of ideas and concepts from education.
- iv. Individuals and social activities have the aim of nurturing a person in all aspects of his or her development, including the intellectual, spiritual, social, physical, and ethical aspects. As a result of this action, they will be able to gain knowledge, attitudes, ethics, and competencies that will facilitate their positive growth in the future by enabling them to develop these skills.
- v. A beneficial process that is guided by Islamic Jurisprudence aims to cultivate all aspects of the character of a human in a manner that fosters the growth of the individual by submitting, obeying, and worshipping Allah SWT in a way that contributes to the individual's development. As part of this process, educational materials, knowledge development techniques, and the individual's unique ability to provide learning methods to other individuals are used in conjunction with educational materials and knowledge development techniques.

It should be noted that Islam has not been marginalized by all forms of modernity, but has been able to keep up with them despite the passage of time. In accordance with Islamic teachings, Muslims are supposed to strive hard to produce human beings that are well-versed in every field of expertise in which they specialize. Therefore, knowledge must be nurtured and infused with proper moral values. This will ensure that knowledge is not in vain and does not lead to future hardships for the community.

It is understood that education in Islam emphasizes a system of thinking that is influenced directly or indirectly by Islamic values. Many scholars in Islamic education, including Muhib al-Din Abu Salih, have defined education in Islam as a process of forming and developing an ideal Muslim individual who can be used for the benefit of their respective communities. As a matter of fact, it is closely linked to the ideology of Islam in terms of its content and the methods of teaching that it uses. Abu Salih stated emphatically that education according to Islam serves as a preparation for Muslims to cope with the challenges of worldly life, including its ukhrawi (Muhib al-Din Abu Salih, Migdad Yalgin and Abd al-Rahman al-Nahlawi, 1982: 5).

ideas and concepts. These concepts are programmed in a unique intellectual scheme that is based on the ideology and moral premises of Islam. In order to shape a generation that practices the principles of Islam as a whole in their daily lives, such views, intellectuals, and morals must be ideologically bound and communicated to students through practical strategies and teaching methods (Muhib al-Din Abu Salih, Migdad Yalgin and Abd al-Rahman al- Nahlawi, 1982: 6).

Al-Nahlawi, on the other hand, regards education in Islam as a group of knowledge held by a person in his or her life that is based on the essence of the Quran and the Sunnah and is practiced in the course of that person's life (Muhib al-Din Abu Salih, Migdad Yalgin and Abd al-Rahman al- Nahlawi, 1982: 7). Dr. Mugdad Yalgin described education in Islam as an independent, transparent education system with its fundamental aspects, purposes, and methods outlined by Islamic scholars who specialize in education (Migdad Yalgin, 1986: 24).

There are several ways in which Islamic education can be defined. Generally, though, Islamic education can be characterized as a process of influencing human resources to adhere to Islam's teachings. The concept of Islam encompasses both its spirituality and its morality. Furthermore, it gives an individual the opportunity to achieve a prominent position and to be aware of the Divine. Additionally, it influences human attitudes and codes of conduct. There are several branches of Islamic studies, including theology, sociology, geography, philosophy, as well as Islamic culture and civilization.

Education is defined by Al-Attas as "the process of planting and nurturing something to a man." "The process of planting and nurturing" refers to combining things in a progressive education system (Al-Attas, S.N., 2018: 12). Throughout both process and content, "something" refers to the nurtured content, and "human" refers to the recipient. The term "education" is composed of three components: the process, the content, and the recipient. It is also important to recognize that the term "education" refers to a progressive process applied to the human mind (Al-Attas, S.N., 2018: 12-14).

In Al-Attas's view, rationality exists in every human being. Thus, "rationality" can be defined as "reason". Islamic thinkers have concluded that "rationality" has a close relationship with ratio and intellectus (Al-Attas, S.N., 2018: 13-14) and that these two elements cannot be separated. "Rationality" is intertwined with an underlying organic unity which is known as "akal" (Al-Attas, S.N., 2018: 13-14). The existence of common sense will lead to the binding of the object of knowledge that gives rise to the concept of learning that is revealed through words (Al-Attas, S.N., 2018: 14).

Next, there is an element inherent in education that is expressed as "something". This is done deliberately because although we all understand that it must refer to knowledge, we still need to determine what that means (Al-Attas, S.N., 2018: 16). Obtaining knowledge is the end goal of the teaching and learning process. In a nutshell, education is a process of recognizing and acknowledging Allah SWT's place in creation, until it brings honour and recognizes His position in line with His commands. Therefore, Al-Attas's remarks regarding the scope of education in Islam are based on the relationship between rationality and reason. When both elements are present, guided by the knowledge given by Allah SWT in a structured manner, and the position of Allah SWT is appropriately placed, there will be a holistic educational system for guiding and organizing human life under the fact that humans exist on earth. In the Quran, Allah SWT states that (which means) (Al-Attas, S.N., 2018: 20):

"It is not for the believers to go all the way (to the battlefield). Why do not some of

them go away from every group, to deepen their knowledge of religion, and to warn their people when they return to it, so that they may guard themselves?” (Al-Quran, Surah At-Taubah, 9: 122)

In his interpretation of the Quran, Abu Abd-Allah Al-Qurtubi emphasized that the verses of the Quran are the basis and the foundation of education in Islam. Education is described as achieving tafaquh fid deen, which means solid knowledge of religion (Al-Attas, S. N., 1979: 104). The phrase “tafaquh fid deen” can also be translated as “a comprehensive understanding of religion.” Islamic education emphasizes the importance of religious understanding and the spreading of Islam throughout the world.

Education in Islam: Its Goals and Importance

As the first step in establishing a relationship with Allah SWT, Islamic education aims to understand the teachings of the Quran. The purpose of Islamic education is not to teach facts only, but to prepare students for a life of purity and sincerity. The ultimate goal of Islamic education is character-building based on Islamic ethical ideals (Al-Attas, S. N., 1979: 104).

In Islam, education is intended to provide an experience based on the fundamental principles of Islam as outlined in the Quran and Sunnah, which remain unchanged throughout history. Additionally, education in Islam emphasizes the importance of experience as a source of knowledge and skills for humans. Depending on the changes in society, this experience may change. In the absence of faith and religion, knowledge will only result in incomplete education and can lead to erroneous decisions when seeking guidance from Allah SWT.

In Islam, education emphasizes adherence to the fundamental values set forth in scripture and religion. In addition, it emphasizes the importance of accountability towards the Almighty, so that humans can trace their lives as obedient servants and obey all of His commands. By assimilation of the Divine qualities, life is brought about that is characterized by “unity, power, freedom, truth, beauty, goodness, love, and justice” (Muhammad Sharif, 1976: 45).

By embracing Islamic education, international relations can be enhanced across generations, occupations, and social classes. The Islamic educational system emphasizes realizing God's existence in the universe. Man's relationship with his Creator is clearly explained. Islamic education differs from modern education in its purpose (Muhammad Sharif, 1976: 45).

During the First World Conference on Islamic Education held in Makkah in 1977, the following approaches to education were discussed:

“Education should target a balanced growth of the fundamental aspect of the human personality through the training of human spirituality, intellect, self, rationality, feelings and senses of the body. Therefore, education must meet human needs in all aspects: spiritual, intellectual, physical, scientific and language both individually and collectively and motivate all aspects towards goodness and perfection. The primary goal of Education in Islam lies in the realization of complete submission to Allah SWT at the level of individuals, society and humanity on a large scale.” (Syed Ali Ashraf, 1985: 4)

The Islamic code of life is based on its own discipline. Islam promotes equality,

tranquillity, brotherhood, generosity, love, and friendship, all of which require mutual respect across all facets of human life. The basis of all these things is Islamic values that stem from the Quran, His Messenger As-Sunnah, and the knowledge practiced by Islamic scholars based on these two primary sources. The Islamic faith strongly encourages the pursuit of knowledge and its application to the benefit of humanity.

Human beings should strive to achieve their primary goal, which is to obtain Allah SWT's approval, according to the religious foundation of education. Therefore, education in Islam is a comprehensive matter, resulting in the development of a harmonious mind, body, and soul, as well as the creation of a society that cares about the culture of knowledge, due to the fact that the primary focus of Islam education is commendable morality integrated with knowledge and wisdom. In accordance with the teachings of the Prophet Muhammad PBUH, one should adhere to ethics that purify the human mind and establish a relationship between the mind and body (Tarique Am Atique, 2012: 198).

Allah SWT explains in the Quran that the learning process encompasses not only the topics that a person is expected to learn, but is also a process by which a person distinguishes himself from his knowledge, meaning:

“Is he who worships the night, prostrating himself and standing, fearing the punishment of the hereafter, and expecting the mercy of his Lord, like the idolaters? Say, "Is he who knows equal to those who do not know? Only those who take warnings are those who understand.” (Al-Quran, Surah Az-Zumar, 39: 9)

Likewise, Allah SWT will raise a person's rank based on the degree of knowledge he possesses, as stated in the Quran, which states:

“O you who have believed! When you are asked to give a place in the ceremony, make it easy for you, and Allah will expand for you. And when it is asked of you to rise up, then rise up, so that Allah may exalt those of you who believe, and those who have been given knowledge in rank. And Allah is well aware of what you do.” (Al-Quran, Surah Al-Mujadilah, 58: 11)

According to Islamic perspectives, when one obeys all the commands of Allah SWT in a sincere manner, this is an indication that one has pure and true knowledge. This is based on the Islamic outlook. In the Quran, Allah SWT says:

“And thus between man and cattle, there are different colours. Only those who fear Allah among His servants are those who have knowledge. Indeed, Allah is All-Mighty, All-Forgiving.” (Al-Quran, Surah Al-Faathir, 35:28)

According to Al-Ghazali RHM, true knowledge and treatment are derived from observation and hearing, the writings of a writer, the teachings of a teacher, reminders given by an individual, and the education he receives. Islam places a high priority on the concept of lifelong learning as a means to close the gaps of ignorance in a person's life and to fulfill the needs of the individual. It is more than a theory when it comes to knowledge in human life. Furthermore, it is also about being able to utilize that knowledge in an effective manner (Zaini Ujang, 2011: 15).

In contrast, if the learning process and the distribution of knowledge are hindered, then the original purpose of learning will not be fully achieved. There is a need to lift and

maintain academic freedom in higher education institutions so that the knowledge presented is not “dropped out” by students.

Islam’s educational objectives can be summarized as follows (Asmawati Suhid & Fathiyah Mohd Fakhruddin, 2012: 60-63):

- i. To meet the needs of this world and the hereafter;
- ii. To produce mentally mature individuals;
- iii. To produce a human being with a mindset that is able to accommodate physical development as it occurs;
- iv. To develop a dynamic and productive life by taking on responsibility in life;
- v. To promote intellectual development through observation of revelation and universal reality;
- vi. To ensure the human relationship with Allah SWT is more stable and based on a sound foundation;
- vii. To ensure the development of a human personality, emotion, intellect, and spirituality in a balanced manner;
- viii. To develop an integrated society in order to achieve excellence in this world as well as in the hereafter; and
- ix. To provide guidance and clear direction to Muslims and to understand the purpose of Allah SWT’s creation of humans.

According to Al-Jahiz, when Uqbah bin Abu Sufyan was about to give up his son to a teacher, he said to the teacher (Zaini Ujang, 2011: 5):

- i. As a teacher, you should first correct yourself before correcting your students, as they will always view your behaviour as an example;
- ii. Students should be taught good manners by their teachers and should not be insulted or vilified by them;
- iii. Teachers should model the qualities of a doctor who is always careful when administering medications to their patients. When examining a patient, a physician will take great care, as will the nature of an excellent teacher when dealing with the problems of his students; and
- iv. Teachers should have the ability to be trusted in carrying out their duties, as parents trust them to educate and teach their children so that they can be successful in contributing positively to society in the future.

Jonathan Lyons asserts that Islamic thinkers have contributed directly to the advancement of the field of knowledge as a whole (Zaini Ujang, 2011: 9). The contributions they have made to society throughout the world have been recognized as being one of the most significant in history. It is unquestionable that they have contributed enormously to the development of world civilization by making invaluable contributions and dedicating themselves to a variety of fields of knowledge (Zaini Ujang, 2011: 9). In the opinion of Prof. Dr. Hamka, a person with knowledge should be respectful. In relation to intelligent behaviour, he makes the following comments (Zaini Ujang, 2011: 19):

“Don't take a light attitude with a teacher even if he bothers you. Do not be too hasty to walk in front of him even if he extends his hand towards you. Do not think of a teacher who goes beyond the limits, even if one is better and smarter. Never confuse a teacher for fear of aggravating his knowledge. Do not follow the teacher if the teacher adheres to the wrong teachings but instead use common sense and critically. Accept what is good and

ignore what is bad.” (Zaini Ujang, 2011: 18)

Hamka also stated that the teaching and learning process should be conducted according to appropriate ethical standards. Islam associates this process with the tradition of awarding recognition within the culture of knowledge, which is between teachers (murshids) and students. A culture of learning must also be based on the following principles (Zaini Ujang, 2011: 18):

“Give full attention during the learning session. Focus one's attention on the subject and do not let one's mind stray from its true purpose. Never delay; continue to focus your eyes on the book when the teacher reads the book. Never let your eyes swirl. Do not hesitate to ask when in doubt. Do not answer before being asked. Don't laugh if you don't have to. Don't do anything stupid while studying.”

As outlined by Mohd Farid bin Mohd Sharan, education according to Islamic principles has several elements (Mohd Farid Bin Mohd Sharan, 2013):

- i. Allah SWT is the primary source of knowledge through revelation, which is the Quran, the primary source of knowledge revealed to Prophet Muhammad PBUH. Human beings can explore the universe through their intellect and senses throughout their lives.
- ii. The goal of knowledge is more than just a tool. Islam puts a high value on knowledge and its true position because humans will be rewarded for their actions in the hereafter.
- iii. In Islam, the process of education is described by Al-Attas as “ta’dib”, which leads to the production of civilized human beings who are responsible to Allah SWT for all their actions.
- iv. The integration of education combines and associates Fardu Kifayah and Fardu Ain.

A high level of professionalism is essential in the teaching and learning process in order to achieve this goal. Rahimah Ahmad (1992) defines professionalism as follows:

“Professionalism is our responsibility to carry out our duties with all our heart, regardless of self-interest. Professionalism also demands that we develop, improve our abilities and skills, and become more knowledgeable, more skilled and more competent according to knowledge development.” (Rahimah Ahmad, 1992: 42-49)

According to El-Muhammady (1986), the role of the teacher is to enhance the intellectual, physical, and spiritual potential of those under his care (Abdul Halim El-Muhammady, 1986: 1-8). This potential increase should be implemented in an integrated manner by teachers, who must be adequately prepared to take on this responsibility. In this regard, teachers play a very important role in education, as they guide students in terms of knowledge, physical fitness, spirituality, and morality. Teachers' understanding of the unity of knowledge in terms of intellect, physical, and spirituality should be clear in order to prevent conflict between the disciplines (Abdul Halim El-Muhammady, 1986: 1-8).

It is crucial that an academic appreciates his profession in order to achieve success in his field. As a result, the claim of professionalism is the claim of excellence in the performance of their respective duties. A yardstick of excellence is the degree to which an academic is able to master and implement the teaching method effectively in carrying out his duties as an academician (Abdul Halim El-Muhammady, 1986: 1-8).

Al-Syaibani (1979) suggests that academicians should take into account several factors when preparing to teach, including (Abdul Rahim Abdul Rashid et al., 1998):

- i. Having a thorough understanding of a student's motivation, needs, and interests,
- ii. Having a clear understanding of the purpose of students studying knowledge,
- iii. Having an understanding of the maturity and level of maturity of students,
- iv. Having knowledge of the individual differences among students,
- v. Providing opportunities for practical experience, observation, understanding, and participation, and
- vi. Understanding the relationship between experience, authenticity, renewal, and freedom of thought as well as making the educational process exciting for students is vital.

Therefore, it can be concluded that education in Islam focuses primarily on matters relating to the relationship between humans and Allah SWT, and between humans and His creations. A bilateral relationship can facilitate the teaching and learning process by creating accountability and professionalism in person. The effects of doing something in one's life will often be weighed both in the short and long term. The National Education Philosophy emphasizes the importance of producing human beings who possess high qualities holistically.

Education in Islam: Theory and Scope

In Islam, education is highly valued. Education became an important channel for establishing a global and dense social order as Islam spread among people of different races and beliefs. Education within the framework of Islamic principles is viewed as a process involving rational, spiritual, and social components (Encyclopaedia Britannica, 2020). As Syed Muhammad al-Naquib al-Attas (1979) (Al-Attas, S. N., 1979: 158), a comprehensive and integrated approach to Islamic education is aimed at “the balanced development of the overall personality through the training of the soul, intellect, self-rationality, feelings, and feelings of the human body in such a way that faith is incorporated into its entire persona.” (Al-Attas, S. N., 1979: 158)

The aim of Islamic educational theory is to gain knowledge in order to realize and perfect all dimensions of human needs. According to the Islamic perspective, Prophet Muhammad PBUH is the ideal model of perfection. Education in Islam serves the purpose of enabling people to live their lives according to their own preferences (Nasr, Seyyed Hossein, 1984: 7). Seyyed Hossein Nasr (1984) states that education is intended to prepare humans for happiness in this world as well as the Hereafter. The majority of Muslim educators argue that choosing reason over spirituality will hinder the development of a balanced mind. To analyze the information received optimally, the exclusive intellectual must be comprehensively trained (Stateuniversity.com, 2020).

In Islam, education is divided into two fundamental components: acquiring intellectual knowledge (through the use of logic and intellect) and developing spiritual knowledge (derived from Divine revelation) (Stateuniversity.com, 2020). In order to avoid any impropriety in Islamic education, both elements should be paralleled in their implementation (Stateuniversity.com, 2020). In Islam, the acquisition of knowledge is not regarded as the primary purpose of education, but rather as a recommendation for greater moral and spiritual awareness, leading to a sense of faith and proper behaviour (Stateuniversity.com, 2020).

Al-Maududi (2000) argues that Islam does not oppose knowledge based on sustainable truths, but rather rejects any knowledge whose distortion causes people to drift away from its falsehoods (Abid, M., 2021). The Islamic concept of education emphasizes the development of the intellectual, moral, social, and physical potential of the individual. Human beings (individuals) should be made aware that they are growing and serving God through the Islamic Education System (Abid, M., 2021).

Based on the works of Al-Attas (1979), the following concepts form the basis for the principles of Islamic education (Al-Attas, S. N., 1979: 43):

- i. Religious concept (deen);
- ii. Human concept (insan);
- iii. Concept of science ('ilm or ma'arifah);
- iv. The concept of wisdom (wisdom);
- v. Concept of justice ('adl);
- vi. The concept of proper action (charity as manners); and
- vii. The concept of the university (kulliyyah-jamiah).

According to Al-Attas (1979), education should encourage people to develop their creative abilities in order to form the best living systems for the development and progress of humanity (Al-Attas, S. N., 1979: 159).

Consequently, without transparent and open education, the development of the human mind will be stymied and educational objectives will not be achieved. Humans will not discover things that can be harnessed for developing civilizations that benefit mankind. Human beings are prone to follow whatever opinions have been presented by past scholars without attempting to develop them positively. As a result, it is necessary to provide space and opportunities for humans to learn, conduct research, present or present research findings, and publish their findings in order to maximize the potential of the human mind. The only way to achieve this is if the "human mind is freed from any impunity that is unreasonable". Academic freedom plays a crucial role in ensuring that the human mind is systematically "released" to produce human capital that is competent, competitive, and capable of contributing thoughtful contributions to the development of a universal society.

Education according to the framework of Islamic principles includes the interpretation of the Quran (Ilmu Tafsir), the Sunnah of the Prophet Muhammad (Ilmu Hadith), and Islamic law (Ilmu Fiqh). Most Islamic scholars use this method, particularly those whose madhhabs are of Ahli Sunnah Wal Jamaah (Mazhab Syafie, Hanafi, Maliki, and Hanbali), and they usually categorize their decisions in various fields of knowledge under mua'malat, munakahat, jinayat, and 'ibadah.

All of the areas of knowledge mentioned above need to be nurtured and given due attention, as they are all closely related to the journey of life. With a solid understanding of Arabic, one will be able to understand the essence of knowledge found in Islamic-based education. All fields of knowledge can be found in the Quran and the Sunnah if they are studied holistically and comprehensively. Islam, therefore, emphasizes the concept of comprehensive knowledge in addition to specific subject areas. Furthermore, this situation lays the foundation for the National Education Philosophy, which aims to produce human capital that is integrated (in terms of knowledge and ability to face the challenges of the future) in addition to being able to contribute to the improvement of oneself, one's family, one's society and one's country as a whole.

Next, according to the opinion of scholars, education in Islam includes some of the following things, namely, tarbiyyah, which means nurturing and educating (Al-Bustani, Fuad Afram, 1956: 229); tarbib, which means to educate and improve (Al-Bustani, Fuad Afram, 1956: 229); ta'dib, which means teaching and training to be developed; tadrīs, which means learning; ta'lim, which means learning and learning; tazkiyah, which means growing, growing, purifying and making things better; and riyadah, which means training or making them mastered and following orders (Ibn Mandhur, 1997: 76, 103, 206, 206 & 416)

There is a strong emphasis on human relationships in the Islamic education system, which is infused into all elements of the curriculum. This is due to the fact that the relationship between humans plays a major role in the advancement of knowledge as a result of the relationship between humans. There will be a harmonious and orderly discussion or proliferation of opinions as long as people have mutual respect for each other. Therefore, as the community begins to understand the responsibilities and functions of academics as an effective medium for transmitting and disseminating valuable information to the community, the position of academic freedom will be strengthened.

Conclusion

No doubt that academics play a crucial role in determining the direction of national education in order to produce human capital that is sustainable, holistic, and competitive for the future. The role of academics in national education cannot be overlooked. Besides transmitting knowledge, scholars have a responsibility to ensure that the message of knowledge is understood and practised in accordance with the principles of sacred Islam, which requires understanding and practising this knowledge accordingly.

The fact remains, however, that educators should be allowed to impart their knowledge (based on their expertise in their respective fields) so that society may benefit from the continuity of knowledge in the future. Teaching and learning processes cannot be improved positively and sustainably if unreasonable restrictions are placed on them, which in turn will have a negative impact on human development.

Since the matters outlined in the National Education Philosophy coincide with the notion of education in Islam, it is possible to conclude that the National Education Philosophy and Islamic education have a reasonably close relationship. In order to create a competent and caring society, these two concepts (Islamic education and the National Education Philosophy) determine the direction of human capital formation based on good morals. In order to educate human capital in a manner that will enable it to face the challenges of the future, it is crucial to make sure that the knowledge that will be presented is pure and unadulterated. For this to be possible, transparency and openness must be taken into account in order to ensure the positive development of the knowledge presented.

In this regard, the combination of the National Education Philosophy with the concept of education in Islam is a comprehensive approach to improving education in Malaysia, in line with the principle of harmonising the Islamic-based system with the current system for the benefit of Malaysian citizens. The National Education Philosophy cannot be accurately preserved without the existence and application of these positive elements.

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