

THE INTEGRATION OF EDUCATION IN MULTI-RACIAL AND MULTI-CULTURAL SOCIETY

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Abstract

This study aims to know the reasons of education in a multi-racial and multi-cultural society demands integration. The study which focuses on Malaysia country typified by three major ethnic groups, namely Malays, Chinese and Indians, found that, firstly the integration of curriculum in creating a holistic education is vital for the society to create a competitive human capital with value laden such as trustworthiness, dedication, creativity, civic awareness and many more. Secondly, integration curriculum emphasizes on the equity and equality of education for all. Through interacting with individuals from a range of religious and ethnic backgrounds, people will learn to understand, accept and embrace differences. Through sharing experiences and aspirations, a common national identity and ultimately unity can be achieved. Therefore, integrating curriculum is not only to integrate Islamic concepts in the education system but also to integrate all the concepts that make one comprehensive curriculum. Thirdly, it is important to integrate the curriculum with a value-laden perspective to encourage solidarity and harmony.

Keywords: *Multi-racial; Multi-cultural society; Education; Malaysia*

Abstrak

Penelitian ini bertujuan untuk mengetahui mengapa pendidikan dalam masyarakat multi ras dan multi budaya membutuhkan integrasi. Kajian ini fokus pada negara Malaysia yang dikarakteristikan oleh tiga kelompok suku bangsa utama, yaitu Melayu, China, dan India. Dari hasil penelitian ditemukan bahwa, satu, integrasi kurikulum dalam menciptakan suatu pendidikan yang holistik adalah vital bagi masyarakat untuk menciptakan aset manusia yang kompetitif dengan muatan nilai seperti kepercayaan, dedikasi, kreativitas, kepedulian, dan banyak lagi lainnya. Yang kedua, integrasi kurikulum menekankan pada keadilan dan keseimbangan pendidikan untuk semua. Melalui interaksi dengan individu-individu dari berbagai agama dan latar belakang suku bangsa, mereka akan belajar untuk memahami, menerima, dan merangkul perbedaan-perbedaan. Melalui berbagi pengalaman dan aspirasi, maka identitas nasional umum dan persatuan dapat tercapai. Oleh sebab itu, integrasi kurikulum bukan hanya mengintegrasikan konsep-konsep Islam dalam sistem pendidikan tetapi juga mengintegrasikan semua konsep yang menghasilkan satu kurikulum yang komprehensif. Yang ketiga, penting kiranya untuk mengintegrasikan kurikulum dengan perspektif muatan nilai untuk membangkitkan solidaritas dan harmoni.

Kata Kunci: *Multi-ras; Masyarakat Multi-Budaya; Pendidikan; Malaysia.*

INTRODUCTION

Undeniably, the education that exists today is mostly secular in nature. The separation is between a system of education that is worldly to one that is *akhirah* in nature; thus, knowledge is transferred without involving religion, values and ethics; for example, the practice of economy without *syariah*.

Education must be Islamized in order to undergo the process of infusing the Islamic worldview into the body of knowledge. Unfortunately, some stakeholders, policy makers, leaders and scholars seem to be unaware or ignore that every facet of knowledge possesses a worldview. To islamize the knowledge, values must be instilled into knowledge which will lead to the transformation of the mentality, attitude and *akhlak* of man. One of the crucial element that is missing in the present education is the instilling of Islamic worldview. The Islamic worldview is the way of the world is viewed in the Islamic concept and perspectives. Islamic worldview includes how man is viewed in the Islamic perspective; how science and technology is viewed in the Islamic perspective; how progress is viewed in the Islamic perspective; and how development is viewed in the Islamic perspective.

Some people may argue that nowadays, even without the Islamic worldview, values, ethics, or religion, the West is still living in prosperity. Muslims, on the other hand, are unable to reach the peak or civilisation, which we managed to achieve 700 years ago during the times of the Prophet and *Khalifah*. The answer is simple; it is because there is no synergy between the *ulama* and *umara'*. 700 years ago, Muslims managed to prosper because of four reasons.

Firstly, there was a synergy between *ulama* and *umara'*. During the peak of Muslim civilisation, Muslim scholars integrated both knowledge and Islam thus, there was unity. On the other hand, the West underwent conflict between scholars such as Plato, Aristotle and Galileo, and the religious body, which was the Church. The West discriminated their scholars then and as a consequence, the West underwent revolutions such as Reformation, Renaissance, and the Industrial Age.

Secondly, the knowledge that the Muslim scholars produced was integrated in nature. They studied the Quran and lived by the Prophet's *sunnah*. For example, Ibn Sina was a hafiz by the age of ten; he could speak 12 languages, mastered multiple disciplines and wrote 270 books. Thirdly, there was a tradition of

scholarships and *tadabbur*. Many scholars sacrificed many years in the pursuit of knowledge; they left their home and families to pursue knowledge and spread Islam. Lastly, the knowledge that Muslim scholars pursued was beneficial knowledge for man. For example, Al-Biruni went to India and studied Hindi, later he translated Hindi books into Arabic so that many people can benefit from the knowledge.

The fall of the Islamic civilisation also led to the rise of the West. The fall of the Ottoman Empire was a huge loss to Islam and we can see its effects until today. The West stole priceless books and scrolls, and burned libraries during the Crusades. The stolen books were either destroyed or translated into Latin. They disregarded Arabic, which is the language of the Quran and as an effect, both knowledge and religion are secularized. This incident also referred to the deIslamization of knowledge in which Islamic values in knowledge was disregarded. Until today, the West rejects and secularize their knowledge. For instance, in the past the Christians formed Protestants because they rejected the Old Testament.

While the present education possesses the horizontal axis, the *hablum minnanas*, it is missing the vertical axis, the *hablum minAllah*. For example, man can be rich, but what kind of rich? Man can be given or be provided education, but what kind of education? Man can create and master the economy, but what kind of economy? Without religion, specifically Islamization, the kind of richness, education or economy will be purely materialistic, hedonistic and secular as they are not connected to Allah.

The concept of how things exist must always be related to the Creator. For example, man must contemplate and reflect the existence of man, earth or the world in relation to Allah and man must also embrace and carry out their responsibility as *rijal* and *khalifah*. The Quran stated that man exists from clay and we are the descendants of the Prophet Adam. The Big Bang Theory is also another instance of how the West have deIslamised and secularised knowledge, in which they said that the universe existed by accident from a big bang in space.

Subsequently, others may also dispute that even without Islam, the Japanese and Chinese, for example, can still progress. The Japanese practice Shintoism while the Chinese practice Confucianism, the belief and religion do teach ethics and discipline but they lack the concept of *tauhid*. They do not believe in the existence of

the one true God, instead they choose to believe in many Gods or in atheism. In contrast to Muslims, when we believe in Allah, we become God-conscious, thus, what we do daily becomes a form of *ibadah*. In addition, as *abid*, a servant of God, we are tied to Allah; therefore we still do good deeds even if no one sees it because we know that Allah is the ultimate witness.

In addition, Malaysia with its total population over 28.3 million is a multi-racial and ethnics country. After independence from the British Empire in 1957, the ruling party of the country decided to use *Bahasa* to be the main medium of instruction in all national schools to promote national unity and identity of Malaysia. Until the beginning of the 19th century, Malaysia was quite homogenous as far as the demographic distribution was concerned. However, the history of ethnic pluralism began with the British who colonized the country since 1726. They applied "divide and conquer" policy laid the foundation for communal division in Malaysia. To accomplish this ambition, the colonial encouraged migration, especially from China and India for their human resources and raw resources. As a result, Malaysian's nature of ethnically homogeneous society become a more pluralistic one. Today, Malaysian multicultural society is typified by three major ethnic groups, namely Malays, Chinese and Indians. The variety of ethnic groups, with their own distinctive lifestyles and value systems will be living together.

These multiracial, ethnics and religious society create diverse interest, needs, cultural, belief and many more. Hence, it is crucial to ensure that these diversities will not create turbulence. Rosnani Hashim¹ in her book says that there are two basic approaches toward nation building that have been noticeable in multi-cultural nations; they are cultural assimilation and cultural pluralism. According to her, in cultural assimilation, people of diverse ethnic and racial backgrounds freely interact each other in larger community from which a new person may come to join. However, it often turns out to be a one way process through which members of an ethnic group, especially the migrants, have to give up their original culture and are forced to acquire the core culture, which predominates the society. However, Bennett², in cultural pluralism, says that members of the different groups

¹Rosnani Hashim, *Balancing cultural plurality and national unity through education: the case study of Malaysia: Issues in education*, Kuala Lumpur: IIUM Press, 2011

²C.I. Bennett, *Multi-cultural education: teaching and practices*. 3rd Ed, Boston: Allyn & Bacon, 1995, p. 86.

are permitted to retain many of their cultural ways, as long as they conform to those practices deemed necessary for the survival of the society as a whole. The cultural pluralists argue that the minority ethnic cultures generally contribute and enrich the host society. Thus, the different groups would retain their languages, customs, religions and artistic expressions. Malaysian people realize that living in a more globalized world, a pluralistic or a multi-cultural society could not be avoided and of course poses its own problems. The diversity of culture, ethnic, racial and language, especially when any of these variables are used to provide special privileges to some groups and deny others equal opportunities to participate will create tensions, instability, upheavals, racial polarization and conflict. To overcome the problems, the government focuses on nation-building and develop a national system of education because it will unite these differences. In line with this, Keow³ mentioned that education serves its role as a common platform upon which all ethnic groups can come together and interact with each other in order to achieve a significant degree of understanding and tolerance. In addition, according to Razak Education Report⁴, "...establishing a national system of education acceptable to the people of the Federation as a whole...will satisfy their needs and promote their cultural, social, economic and political development as a nation...". All Malaysians have to undergo a similar curriculum and education system. Nonetheless, the reality underlying the relationship between Malay, Chinese and Indian still remains difficult. Education plays a crucial role in producing unity in a multi-racial and multi-religious society like Malaysia. This can be explained by the common curriculum, medium of instruction and national examination that are used in the curriculum. In short, it is vital to ensure that the opportunity in education for all races is equally provided. As a multi-racial and multi-religious country, Malaysia introduced a new education act in 1961, in which the objective of this act was to "integrate the various races into a more united Malaysians, so that solidarity shall become the basis for nation-building"⁵.

Furthermore, in order to unite various ethnicities in Malaysia, the government introduces the National Education Philosophy (NEP). It was

³Choong Keow, *Philosophy and Education in Malaysia*, Kuala Lumpur: Kumpulan Budiman SDN BHD, 2008.

⁴*The Razak Report*, Malaysia: Ministry of Education, 1956, p.4.

⁵Sidek Baba, *Integration collaboration in education and learning*, Kuala Lumpur: Yayasan Ilmuwan, 2013, p.160.

formulated in 1988 and revised in 1996. It appraises the government's vision of education as a means for the holistic development of the children – intellectually, spiritually, emotionally and physically:

“Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are well responsible and capable of achieving high level personal well-being as well as being able to contribute to the harmony and betterment of the family, society and nation at large”.⁶

Another dimension that is very crucial but excluded in the Education Philosophy is social dimension. Social aspect needs to be included in nation building to ensure all individuals are able to have social interaction that will foster understanding among various ethnicities. This paper will highlight the importance of education integration in a multi-religious and multi-racial society. Here a model that takes into consideration integrated curriculum will be introduced.

DISCUSSION

The importance of integration of education in a multi-religious and multi-racial society

The most fundamental reason for the curriculum to be integrated in a multi-racial society is due to the fact that the duality of the education system will create less competitive human resources. It is believed that multiracial society should remove the religion aspect from the education to avoid conflict in the curriculum. With regard to that believe, some of the multicultural and ethnic countries such as Britain and America have been removing religion from their education. They are sure that they will create a better multicultural society without religion..Because Malaysia was colonized by the British, it will adopta similar perception. As a result, Malaysia is now facing a crucial crisis rooted from the problem of educational dualism such as the existence of two systems of education, namely the national-modern secular system and the traditional- Islamic religious system. Each of them has its own shortcomings. This dichotomy of education creates a liberal society thatdoes not believe if sciences can be related to religion.

⁶ Ministry of Education Malaysia, Education Blueprint 2013-2025,Kul:Malaysia, 2013, p.E-4.

Realizing that the Islamic-religious and sciences were taught ineffectively, in which the subject matters do not relate to the contemporary life such as the focus on the rote-memorization or solely transferring information, the Muslims were dissatisfied. They realize that learning by only memorization could not be applied in their life. Hence, they seek to improve the curriculum via a contemporary education. This curriculum has been introduced but it has also failed because the essence of acquiring sciences does not reflect the Islamic worldview. Al-Faruqi⁷ stated that there can be no revival of the Muslim *ummah* (community), unless the dualistic nature of education is integrated and infused with the spirit of Islam. Therefore, the disparities in both systems of education have considerably failed to produce an integrated Islamic and value-laden personality.

As a result of the dualistic nature of education, the national education system seems to be designed to produce professionals but lacking religious values; while religious education has developed religious specialists, but they were unable to participate actively in the society, and were not critically and creatively responsive to deal with current issues of the Muslim's society (*ummah*). This dichotomy creates a dilemma not only in Malaysia but also in other Muslim's society (*ummah*) in general. This problem needs to be solved immediately. For instance, religious schools, in which the subject matter centres on revealed knowledge such as Quran, Sunnah, *usulluddin*, *fiqh* and others, which without critical evaluation on the current situation will lead to ineffectiveness of the applications to the modern world.

The inability to relate the real life to what we learned from the revealed knowledge againsts the Islamic concept taught by the Prophet Muhammad who emphasized that the development of human resources excels not only in hereafter but also in the worldly affairs. This is similar as what Al-Ghazali concerned, not only with "reviving the Islamic discipline but also reforming the society in a practical way"; this is why it is a must to integrate religious traditional knowledge and modern contemporary knowledge. These two branches of knowledge are interrelated. Equal emphasis should be given to all the categories of knowledge whether religious and inquiry or revealed and required or *naqliyah* and *aqliyah* or *fardh 'ayn* and *fardh Kifayah*.

⁷I. Al-Faruqi, *Islamisation of knowledge*, Washington: International Institute of Islamic Thought, 1983.

The division of knowledge into religious and worldly categories is actually the result of the separation of religion from the worldly affairs. This concept is essentially un-Islamic. What Islam calls religion is not separated from this world, religion is to look at the world as the kingdom of Allah, consider ourselves as His servants, and behave in the worldly life in accordance with His guidance and pleasure. This concept of Islam requires that all worldly sciences should be integrated into religious ones. In addition, the integration of religious (traditional) education and secular scientific education will motivate learners to acquire knowledge that ensures peace, progress and welfare of the society. Without the combination of these two branches of education, it will lead to a serious distortion in the outlook of society.

On the other hand, learning secular education alone will create products that are without values-based; good values. As a consequence, this would lead to some problems such as corrupted leadership, greed and many others. For instance, a non-Muslim would not be a complete human being without values. Some of the values that can be learned from moral subject are trustworthiness, justice and others. These values are similar to what the Muslims learn in their religion too. Hence, in a multiracial country, value-based education should not be separated. The education needs to be holistic in nature to gauge the human development. In education, cognitive achievement is not the sole aspect to be evaluated and it should not only reflect the academic or skill merits but it should also refer to the development of moral characters or affective domain. In line with this, Sidek Baba⁸ mentions that a moral character can give the impetus to good values in life and the ability to strive hard dedicated to the process of nation-building. A person having good understanding on the skills is at the same time having values to guide the knowledge so that knowledge, skills and values moulded together for a better understanding and doing.

In addition, it is crucial to ensure that the human resources should be “holistic and integrated” due to the fact that the challenges faced in building the nation today and in the future will no longer focus on the advancement of technology and economics per se but it also emphasizes on the values, such as trustworthiness, dedication, creativity, civic awareness and many more. Hence, the

⁸Sidek Baba, *Integration collaboration in education and learning*, Kuala Lumpur: Yayasan Ilmuwan, 2013, p.156.

integration of curriculum in creating a holistic education is important for the society to create competitive human resources with value laden.

The following reason is that, integration curriculum emphasizes on the equity and equality of education for all. Education Development Master Plan (2006-2010) aims to “ensure equity and equality in education, whereby all citizens are given fair and just educational opportunities regardless of location or ethnicity”. Schools in Malaysia are endeavouring to achieve national integration, and are also trying to provide equal education for all. Schools having learners from a single race such as religious schools, Chinese and Tamil schools, and other private schools usually limit their students’ interaction as a result there will be no understanding between learners of different races and religions. In addition, Malaysia Education Blueprint (2013-2025)⁹ wrote that, since independence, one of Malaysia’s core aspirations as a uniquely diverse nation has been to foster unity. Highly diverse nations that embrace this diversity and prioritise social will exhibit greater unity. Because of that, integrating curriculum is not only to integrate Islamic concepts in the education system but also to integrate all the concepts that create comprehensive curriculum.

Then, it is important to integrate the curriculum with a value-laden perspective to encourage solidarity and harmony. This holistic approach in the curriculum and co-curriculum will help to “produce a balanced and harmonious personality so that the kind of nation-building is holistic and integrated in nature”.¹⁰ This can be done by moulding national unity and identity in a multi-ethnic society. Education has always been perceived by the Malaysian government as a way to unite the many ethnic groups in Malaysia. One of the objectives of the National Education Policy is “to inculcate and nurture national consciousness through fostering common ideals, values, aspiration and loyalties in order to mould national unity and national identity in a multiracial society”.¹¹ Even though various efforts have been taken by the Ministry of Education in trying to link the bridge by using common criteria, the Chinese and Indian still believe that the government is ranging oneself on Malays. For instance, they think that education is closely related

⁹Ministry of Education Malaysia, *Education Blueprint 2013-2025*, Kul:Malaysia, 2013, p.E-4.

¹⁰Sidek Baba, *Integration collaboration in education and learning*, Kuala Lumpur: Yayasan Ilmuwan, 2013, p.163..

¹¹Najeemah Md. Yusof, *Konsep Pendidikan. Rujukan Untuk Pensyarah, Guru, Pelajar Pendidikan di IPT dan Pelatih Maktab Perguruan*. PTS Professional, 2006.

to Islam though the subject tend to introduce values such as trustworthiness, justice, sincerity, wisdom and many more and intent to produce generation that are strong in their values other than only emphasize on knowledge and skills. The issues and challenges regarding diversity and multiculturalism in Malaysian schools are still prevalent and need to be proper attention.

The government is working hard to look for initiatives to address this problem. One of the major steps taken by the Malaysian Ministry of Education was to address this issue by introducing the Vision and Dream Schools project that house national schools together with Chinese and Indian vernacular schools in the same vicinity. The schools share common facilities such as canteen and sports field and maintain their individual autonomy in terms of administration, and the outcome of the project has been promising.¹² In addition, they introduced the Student Integration for Unity Plan or *Rancangan Integrasi Murid Untuk Perpaduan* (RIMUP) that is specifically aimed at fostering and strengthening unity among Malaysian learners of national and vernacular schools through joint activities. In short, it is crucial to integrate the education so they would not be segregation in the learning process of various ethnics in Malaysia to ensure a value-laden nation being built.

Integrated curriculum and value-based perspectives Model

The establishment of value-based education within the curriculum that focused on engraving the learners with good values and morality are seen as a valuable choice to be pondered on dealing with this current intricate. In line with this, many previous researches on the value-based education in Malaysia have focused on the Islamic religious school,¹³ the development of moral in education¹⁴ as well as inculcating the values in promoting ethical behavior in student.¹⁵ In addition, the core of those researches has discussed on the roles of education which

¹²Malakolunthu, Saedah, & Rengasamy, Multi-Cultural Education as a Reform Initiative: Reconstructing Teacher Preparation for Malaysian "Vision Schools". *The Asia-Pacific Researcher*, 2010..

¹³ Rashid, A. et.all., *Practices And Concepts of Integrated Education System In Selected Islamic Religious Schools In The Malay Archipelago*, 2013..

¹⁴V. Balakrishnan, "The development of moral education in Malaysia", *Asia Pacific Journal of Educators and Education*, 2010.

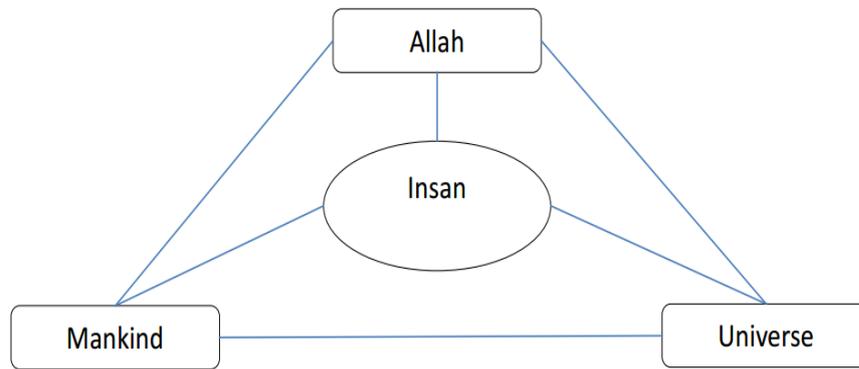
¹⁵Ng, K. T., Teoh, B. T., & Tan, K. A, "Teaching Mathematics incorporating values-based water education via constructivist approaches.2007", *Learning Science and Mathematics. On-line journal*, 2007.

do not only about transmit the knowledge but also hugely influence the development of the learner's character. However, it is not easy to develop an inclusive educational in response to the diversified of its citizen because different culture view things differently, and this, in turn, might affect their behaviour. Furthermore, different learners brought different set of culture to school and their culture might differ from the culture that the school aims to manufacture out of its students. Therefore, the current curriculum is seen as inadequate in providing sufficient support to the teacher in dealing with the diversities of cultures in school.

Among value-based education model that has been proposed in accordance to Malaysian context is the Integrated Education Model by Tajol Ariffin Nordin and Nor Aini Dan. Their model is proposed in recompense on the secular education which more focuses on the empirical knowledge and omits the revealed knowledge.¹⁶ They have observed the deterioration of Islamic education due to the effect of secularism when Islam itself should be the way of life and the system of believe for the Muslim. Islam always shows great emphasis in the developing of the Man and its *Ummah*. Education according to Islam is not only a mean to transform and transmit the knowledge, but also values and ethics from teacher to the learners. Islam does not only regard the education as another form of *Ibadah* which brings its worshipper closer to their creator but also a mean in gearing up its worshipper with good moral and ethics in accordance to *Al-Quran* and *Sunnah*.¹⁷ Hence, they saw the need for the Islamic studies to be brought back to its core in order to bring us closer to our creator. Their model which include the existence of Allah S.W.T tries to throw away the secularism-fused learning and turn it into a value-laden learning in order to develop the Man or "*Insan*"

¹⁶Rashid, A. et.all., *Practices And Concepts Of Integrated Education System In Selected Islamic Religious Schools In The Malay Archipelago*, 2013.

¹⁷C.N. Hashim, & Hasan Langgulung, Islamic religious curriculum in Muslim. countries: The experiences of Indonesia and Malaysia. *Bulletin of Education & Research*, 2008.

Figure 1.integrated Education Model¹⁸

In spite of the differences between the theology and ideology among religions, all religions especially Islam have always share the same ethical aspects which help not only to nurture the behaviour of student but also to guide their thought. In short, despite omit religion from the education system as the secularist, a wise step should be taken to educate the students about the different culture and religion in Malaysia. This step will lead them to appreciate each other. In addition, it should be reminded that school is not the only a place to learn how to write and read, orto develop ideas and thought but also goes beyond that. Therefore, the integration of religion into the education system should be considered as the first step in promoting value-based learning. Since values cannot be directly taught to the learners, the integration of value-laden religion into the education is able to help the teacher to integrate the curriculum with the necessary similar values within the different context of cultures and ethnics. It is not only the curriculum that needs to be value-laden, but also the teachers play a pivotal role as a values transmitter. In short, it is urgent for teachers to have a positive attitude as well as a regulated mind in order to think clearly and to respond wisely without any ambiguity to learner's question.

Proposed Value-based Education Model

Previous model by Tajol Ariffin Nordin and Nor Aini Dan has shown the inculcation of religion into the education system. Many of the recent education models have omitted the existence of religion into account because they believe that

¹⁸Rashid, A. et.all, *Practices and Concepts of Integrated Education System In Selected Islamic Religious Schools In The Malay Archipelago*, 2013.

the existence of religion can be an obstacle in dealing with the diversity of cultures and ethics especially at school. However, in fact, religion is a value-laden existence, and therefore, through the integration of religion into our education, it promotes not only value-based education but also understanding towards all religions in this country. Actually, all religions share the same command values or good values. So despite the differences, it should promote harmonious school environment. Therefore, the development of value-based model should take religion as a consideration. This proposed model is the extension from TajolAriffin and Nor Aini.

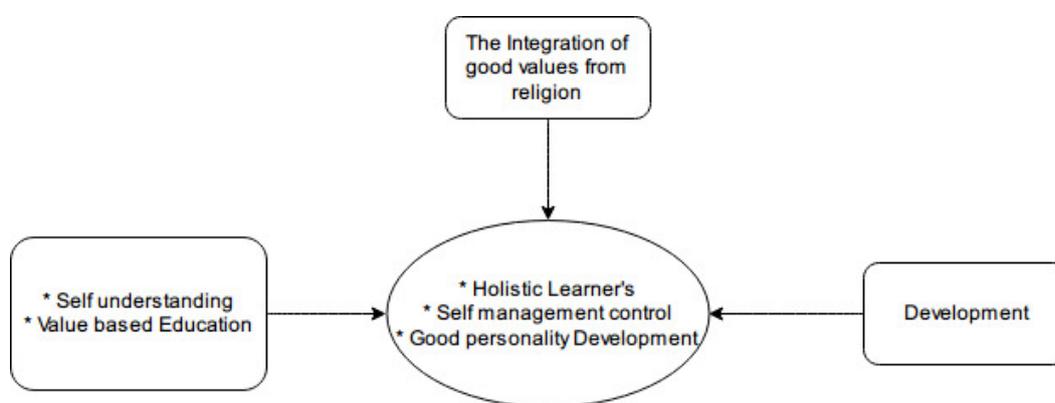


Figure 2: Proposed Value-based Education Model

In this proposed model, there are three pivotal aspects that should be taken into consideration in order to promote holistic learners.

The first aspect is self-understanding. In this feature, the student should learn about himself. The student will learn about his existence as well as his goal in life. The curriculum should help him to reflect on his existence as well as his cultivating, his aims and aspiration in life. The religion aspects will guide the understanding of his roles in life as well as instilling positive values in order to understand himself and people around him. Since people cannot live by themselves, a learner will learn to appreciate himself and learn to value others. This will promote a harmonious and pleasant classroom environment, thus encourage effective teaching and learning process.

The second feature of this model is self-management control. Through the value-based education, a learner will learn not only about time management but

also other aspects of crucial management such as stress management and life management. Since he has already understood himself and people around him, a learner will learn how to manage his life and his relationship among society. Value-based education should be able to facilitate his behaviour in dealing with day-to-day problem, thus helping him to come up with effective management of his life. Furthermore, through self-management control, a student learns to be independent and autonomous, thus promoting lifelong learning. And at the end of self-management control, value-based education should prepare the student in making decision. The infusing of good values from the religion which have been integrated into the curriculum should help a learner to make wise and well-thought decision. The student should be able to differentiate between the right and the wrong. This feature also helps in establishing the cooperation between the learners as they learn how to rely on their friends. They will learn that whatever decision they make do not solely affect themselves but a community as a whole. This value will give them the insight and helps them to become a better citizen that is able to contribute better to the nation.

The last feature of this model is good personality development. Through the infusing of good values, a student will be able to develop good personality. The student is responsible in reflecting his personality and acting the way he believes. This indeed will help us to produce not only creative but also critical students who are able to manifest their own thinking and responsible in all actions that they have done.

To prevent further malaise of the *ummah*, a model of integrated curriculum that is value-laden must be adapted. Teachers must be transformed into facilitators of holistic knowledge and therefore transform the normal academic teaching into a form of *ibadah* by creating a careful balance between revealed knowledge and acquired knowledge.

CONCLUSION

Education in Malaysia should be seen as one of important means not only to transfer knowledge but also to unite the differences among religions, cultures and races. School should be considered as a place to educate the young generation on the importance of harmony and understanding across one culture and religion. Hence,, value-based curriculum in education can be applied to unite the diversified

ethnics, cultures, and races in Malaysia. It promotes not only the development of humanity but also the understanding among multi culture and religions in Malaysia. Through the understanding among differences, the Malays, India and Chinese will learn to live together because actually, all command values are good no matter from which religion. And at the end, they can celebrate their similarities as a Malaysian. If they cannot live peacefully in this diversity by promoting the same value, the government cannot develop the country. Integration is a starting point to start to Islamized knowledge. Our first job will not stop in the level of integration knowledge but continue to the level of knowledge islamization. It is a long term process so it is better to start it now.

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