

Early History of Islamic Education and its Expansion in the State of Kelantan, Malaysia

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Abstract: Islamic education has become an important subject in the Malaysian education system. Nonetheless, the history of the beginning of this subject is not known to be well documented and collated by researchers. There are facts which require analysis, an example of which would include precise dates when Islamic Education had been introduced in religious schools. This is because the education system in Malaysia itself is undergoing transformation, from a traditional system based on the madrasah system to a more modern one which is comparatively more systematic. This paper will discuss the early history of Islamic Education and its expansion to a Malaysian state, that is, Kelantan.

Key words: Islamic Education % History % Kelantan % Pondok % Madrasah

INTRODUCTION

Islamic education forms an important matter to achieve peace and fulfillment in human life. It is the basis to build knowledge to mould an individual and a society which is more dynamic and educated from a physical and spiritual angle. By that we mean that education from an Islamic perspective has a deep and comprehensive meaning which embodies the processes of mental, physical and spiritual training based on the Qur'an and Hadith as the primary tenet in life. A number of concepts in Islamic education is seen as primary factors in producing individuals who are God-conscious and subservient to Allah s.w.t. those concepts become the main moving force to achieve the educational aims, that is, to form individuals who possess their own aims and philosophies in life who function as a servant and representative on this earth and who at once form members of society which is progressive and civilized as has been underlined by Islam itself for its adherents.

Framework of Islamic Education: The word education originated from the Latin word "e, ex", which means "out" and the word "edeceru" "due" which means *arrange, to direct or lead* literally that is *deploy* talent or *lead*. Overall, here it means collecting information in depth and to exhibit talent [1]. Education in English originated from the Latin "educare", *edukatie*". Educare means a process of producing and expanding, targeted at investigation and materialism [2]. Education in the English language means a continuous process which contains ideas on learning, training, nurturing and leading with particular focus on the transfer of knowledge, religious knowledge and culture together with useful expertise for application by individuals for individuals who require education. For that reason, education refers to humans as the primary object. In this matter, there are a number of definitions related to the term education. Among them are the views of the American John Dewey, whose understanding on education is that it is a process of moulding the foundations of thinking and feelings towards the

surroundings and human beings. According to Hegel (1770-1831), education is an effort to develop the collective soul and arrest actions which is directed towards materialism [3]. For Horne, he too was of the opinion that education was an unending process of fitting one's development which embodies the aspects of the physical, environmental, mental, the freedom and feelings to pursuit a relationship with God according to the obvious in the mind, emotions and human wants. According to the opinion of Abdul Halim Bin Haji Mat Diah in his book entitled *Islam dan Demokrasi Pendidikan*, he explains that Islamic education is a process which children undergo, raised through purposeful guidance by the educator to achieve the aims of moulding human beings on the basis of Islam [4].

The word education known in Malay language as "pendidikan". On the other hand, the Malay dictionary Kamus Dewan Third Edition explains that the word "didik" means to preserve, nurture carefully and instruct. The word "didik" which is prefixed by "pen" becomes "pendidik" which means someone who nurtures. The Malay word "pendidik" is suffixed by "an" becomes "pendidikan" or subject of nurturing [5]. According to Carter V Good, education forms the entire process to promote attitudes and good values which are observed in a society towards every individual who lives in that group [6]. On the basis of definition that has been given, it is understood that education is a process of mental training, developing physique and moral character to produce citizen who are good and who direct themselves towards perfection in achieving life goals. Hassan Langgulung also formulated the meaning of education as an accumulation and transfer of cultural values to individuals in society [7]. The word "*Tarbiyyah*" is the terminology which is used in Arabic to mean education in Islam. The term "*Tarbiyyah*" which originated from "Rabb" which gives two connotations, that is, God and, That which nurtures the realms [8]. Among other meanings, education according to Islam is a process of training and educating mentally, physically, spiritually and comprehensively together with human character based on Islamic values taking its source from the Qur'an and Sunnah to produce humans who are perfect, faithful and God-conscious to be of service to Allah swt [9]. Overall, education means an accumulation of information into talent and to produce talent. Education entails mental, physical and moral training. The objective is to produce human beings who are mentally capable and who are able to shoulder responsibilities. Besides that, education can be regarded as or meant as development in preserving,

nurturing and enriching. The history of education began since the existence of human beings, although its forms and approaches differ according to time, place and culture of that particular society. The process of education begins at the onset of birth and continues until death.

Education is an art and allows humans to accumulate every learning experience in their lives and subsequently transmit it to a new generation. In Islam, the actual education which is required are the contents of the Qur'an and the Hadith, because these are the motivation which drives the Muslim community so as to place due importance on advancement and knowledge which is borne out of the Qur'an and Hadith. If the two words "education" and "Islam" are combined, then Islamic education can be defined as a process of nurturing and training of the mind, the physique and the spirit of humans based on Islamic values, which are sourced from the Qur'an and Sunnah. It is intended to bring forth humans who are God-conscious and subservient only to Allah. According to Ibn Jema'ah, an education expert has defined Islam as a "system that is responsible to give knowledge and to form good character, together with a cleaning of the soul and heart from the possible the basis of revelation [10]. In general, education arises from instruction, training and indoctrination. As Ducasse defines education as a process of nurturing, that is, to lead or to bring out [8] and his definition which is supported by the opinion of Mohammad Atiyyah al-Abrasyi as explained: "... education is preparation for children so that he can live comfortably, happily, love his land, physically strong, good in behavior, systematic in thought, refined in feelings, competent in work, cooperative with others, beautiful in expression, in writing and speech and whose hands perform good work" [11].

Elements of Islamic Education: Hassan Langgulung explains that Islamic Education is a result of the connection between the Qur'an and the cultures that had existed before Islam for example Greece, Persia and India. It does not discern between the revealed truth and their lives from perspective of the mental, spiritual and material. The ideal education is where knowledge is taught as possessing deliciousness for the spirit until it attains the reality of knowledge and excellent character [7]. Islamic education is the nurturing of the physique and the spirit on the basis of the Islamic religion which leads to the formation of the Muslim personality that is personality that possesses religious values originating from the Qur'an and Hadith. According to Imam Al-Ghazali, Islamic education is a process of expanding talent by

overcoming obstacles and that education ought to be substantiated by Islamic law that is religious knowledge and the knowledge of beautiful character. Islamic intellectuals have thought and planned a variety of initiatives that solidify the function of the Islamic educational institutes and face a number of imminent challenges [8]. Among the elements which are emphasized in Islamic educational institutes are:

- C Disciplinary standards which are high so as to produce Muslims who are consistent in terms of knowledge and character [8].
- C Approach and assimilation of cultural concepts and the democratization of knowledge for the learners involved [12].
- C To bring about advanced educational syllabus for the sake of temporal importance.
- C To encourage learners to have knowledge of literature (so that they will continue studying) [13] and
- C To make a connection between Islamic institutes worldwide that always receive good recognition [14].

Every human activity has a purpose, because activity which does not have purpose is useless work. Purposes form targets to be attained in every human activity. This is also true for education in Islam where the purpose of education is for a comprehensive life which covers life on earth and the hereafter. Islamic education places importance on relationships between human beings, relationships with surroundings and emphasizes the relationship between humans and the Creator. With that it can be inferred that education in Islam has a very wide meaning and involves life on earth and the hereafter. Because of that, every act of worship is to be performed with perfection and with purity. According to Syahzaminan Zaini the aims of Islamic education is to mould humans who are physically strong, healthy, practical, quick witted, knowledgeable, faithful to Allah s.w.t., who possess the great tenacity for work, possess a high level of discipline and steadfast viewpoints [15].

History of Education in Early Islam: The system of education in early Islam is based on Islamic education. The Islamic religion emphasizes to its adherents the importance of acquiring knowledge of this world as well as the next world. Islam also recommends and obligates every adherent to seek knowledge in all fields. In connection with this, the Prophet Muhammad said “Seek knowledge from the cradle to the grave” and the

Prophet did state in another Hadith that seeking knowledge is obligatory upon every Muslim. Indeed, those who possess knowledge are given a high status in the eyes of Allah. The Prophet Muhammad s.a.w. holds in high esteem those who possess knowledge. This is clear from his Hadith that a learned person is closer to Allah compared to a thousand worshippers and honourable people are the faithful who have knowledge.

During the early stages of Islamic history, education began at homes. The Prophet Muhammad set up his own home and the home of Al-Arqam as locations to acquire knowledge. Before the advent of Islam, the number of people from Quraysh who knew how to write was 17 only [16]. Beginning from 622 CE, the mosques were used as educational institutes to propagate knowledge formally. The ultimate end in Islamic education is self-realization, of which the purpose is to produce human beings who are perfect in spirit, psychology, intellect and physical. Besides that humans can be prepare themselves for life on earth and in the hereafter through education. Meanwhile, Al-Abrasyi had listed five purposes from the results of his research.

The Purposes Are [11]:

- C The formation of an uncompromising faith.
- C Preparation for life on earth and the hereafter.
- C Preparation to earn a living.
- C To exhibit yearning for knowledge and the formation of knowledge among learners.
- C To equip learners with knowledge in professional, technical and vocational fields.

With that they also gain expertise in work while preserving spiritual and religious dimensions of life. In the early period of Islam, all Islamic education was the responsibility of individuals and teachers taught students without involvement from the state. The Prophet Muhammad himself was the teacher in propagating Islam to his followers. The education system which was carried out by the Prophet Muhammad had its source from revelation. The approach in which education was carried out in Mecca was different from that in Medina. This was because the situation and social climate of the society in Medina was different from the society from that of Mecca. Because of that, the style and approach of education was also different. Nevertheless, in general the system during the time of the Prophet was focused on faith, character education and Islamic law. During the time when he was in Mecca, education was focused on questions on faith

and Islamic law. In the early period, the Prophet was delivered his knowledge in a discreet manner and concentrated on the close members of his family. Those who had been the first to receive Islamic education were his wife Khadijah, Ali Bin Abu Talib, Zaid Bin Harith and Abu Bakar. Islamic education that he conducted in Mecca was gentle and full of wisdom. Day by day, many people and his companions too embraced Islam. The centre of propagation was the Prophet's home.

After almost three years of propagation in a discreet manner by way of Islamic education which was applied by the Prophet Muhammad s.a.w., a group of faithful Muslims who feared Allah was formed. Finally, revelations descended from Allah for the Prophet Muhammad to preach openly. The Prophet began educating through public speaking, lectures and associating for example in the town of Ukaz, which is close to the Kaabah, during the hajj season. Qur'anic verses were recited to the public as general teachings and instructions. Because the contents of the Qur'an are clear and formidably arranged, many people were attracted to and embraced Islam. This gave rise to pressure and threats from the tribe of Quraysh which eventually brought about the "flight" or "journey" of the adherents to Ethiopia and then to Medina in the year 622 CE. Islamic education in Mecca revolved round the basics of Islam. Learning was focused on belief, character and the law. This religion teaches man to use their minds to observe natural phenomena as a motivation to learning and knowledge. *Akidah* (creed) is belief which connects one with god or is known as the pillars of faith. *Akidah* also forms the basis of educational development.

Character Building: A developmental process is not complete without a complete set of principles. The Prophet also encouraged Muslims to be of honourable character. To come closer to Allah requires excellent character. In daily life, the Prophet Muhammad taught to Muslims to observe moderation, mutual help and feel grateful for the pleasures that have been given by Allah. Honourable character enables an individual and society to be more conscious of Allah. Dishonourable attitude such as associating the unworthy with Allah and every action which leads to vice is strongly prohibited by the Prophet Muhammad s.a.w. Indeed, dishonourable character can have a negative impact on individuals and society. When the Prophet Muhammad made his journey to Medina in the year 622 CE, changes had been made in the Islamic educational system with the edification of the

Quba' Mosque and the Nabawi Mosque, so the Prophet made these mosques Islamic educational centres beside their functions as places of worship [8]. The structure of education is more like an informal system and formed the first schools in the history of Islam in the nascent period. After that the structure of Islamic education became more systematic when a connecting verandah to the mosque called al-Suffah was constructed.

Early Approaches: The Qur'an was the first book that contains living guidance in the history of Islam. Other topics of study include the basis of Islam, calligraphy, history, horseback riding, archery and foreign languages. One of his practices is that he instructed those who can write to teach those who cannot. He also sent preachers who were able to read and write to teach and preach in areas that had just embraced Islam. His practices were then followed by his companions and Muslims who came after them. Education that was first carried out by the Prophet Muhammad s.a.w in Medina was to strengthen solidarity among Muslims and to get rid off the remaining elements of enmity. The concept of education in Medina is more focused on worship and shari'ah without overlooking other topics as consideration by the Prophet Muhammad s.a.w in his attempts to deliver Islamic education to his entire community. In that time, it first became obligatory for Muslims to offer the Friday prayers. During these times too, the Muslims were reminded to observe the daily prayers which had not been emphasized previously. Education on fasting began in Medina in the month of Ramadan in the second year of hijrah. The same goes for hajj, alms and poor due, the laws on marriage, economic activity and government which was delivered on the 6th year of Hijrah. In Medina, those who were literate was ordered by Muhammad to inscribe the revelations that had descended from Allah while at same time teaching those who were illiterate [18]. After he had received revelations from Allah, he began teaching his companions. His companions who were literate were ordered by the Prophet to inscribe those revelations. The ability to read and write was very much emphasized by him, for example, enemies who had been captured in the battle of Badar were made to redeem themselves by teaching 10 children who lived in Medina to read and write. Educations for women were not neglected. The Prophet Muhammad s.a.w had taken one day specially to teach the women. Education for women were not limited to the religious aspects alone, but also areas connected to worldly life as well.

In this regard, the early system of education is the most complete education. This is because it was led by the Prophet himself. It becomes the model and emulation until the end of time. Education which is sourced from al-Qur'an and Hadith can bring forth humans who are able to balance life on earth as well as the hereafter. The Prophet is the educator par excellence of all times. He educated humans through action and speech himself. Islamic society during his time has proved their mettle in all aspects.

Kelantan During the Early Arrival of Islam: Kelantan is one of the states that have an earliest history of Islam in Malaysia. The state is well known for Islamic expansion since 12 CE in this archipelago [18]. At that time Kelantan was known by various names and nicknames. About a thousand years ago, Kelantan was known as "Medang Kemulaan", which means the initial battlefield [19]. This name then changed to become "Medang Gana" since from the 1st CE to 5th CE. Then it changed to "Kelantan" or "Tanah Kala". According to Chinese records, it was mentioned as "Hi-lo-tan" and "K'ou-lo-tan" and used until the 6th CE. The map of Peta De' Eredia (which was drawn in 1613 CE) also mentioned "Clantan Rio" for this area. Other Portuguese maps mentioned the name Kelantan as "Clantan" and "Clantao" [20]. On the historical sheets on Kelantan, this land had been under the rule of a number of kingdoms, among them Sri Wijaya in 12 CE. The second Kingdom that ruled Kelantan was Majapahit, the explanation of this was portrayed in the work "Karya Klassik Jawa Negarakertama (1395 CE) which stated that Kelantan formed the an area under Majapahit rule [21]. The exact date in which Islam was introduced into the state of Kelantan is not known and is not clearly and accurately determined [22]. This is because there is no guide and tight evidence such as grave stones or inscribed stones that can be used as proof of the introduction of Islam in that state. Even more confusing is that the early history of Kelantan is not known.

Furthermore, the early history of Kelantan is lost in obscurity owing to the fact that everybody was too busy engaged in local wars, to have no time for records; on the other hand, if records had been in existence, those have probably been lost or destroyed by victorious parties for reason obvious [23].

Even though it is difficult to ascertain the exact date in which Islam entered the state of Kelantan, nonetheless with guidance from historical books and documents,

we can still obtain information as presentable evidence. In the state of Kelantan in the mid of 11th century, a Sheikh from Patani had come to Srivijaya Kelantan (his capital city is believed to have been located in Kuala Krai now) to propagate Islam [23]. There are opinions that stipulate that the expansion of Islam in Kelantan began well before that it seems. In fact, from the second half middle of the 11th century, the Islamic government of Kelantan was established and possibly the first and earliest to be established in the Malay Peninsula. This opinion is supported by the History of the Sung Dynasty (960 - 1270 CE) which states that Islam was introduced along the length of the South China Sea in the year 977 CE [25]. Local history points to the introduction of Islam into Kelantan as late as the 12th century CE. This is based on the discovery of gold coins that was found in Kota Kubang Labu, Wakaf Labu, Tumpat in the year 1912 CE.

Some Evidences: The earliest records about Islam in Kelantan show that on gold coins where the front face there was engraved Arabic words which was found in Kota Kubang Labu [26]. The gold coins contain an official seal in Arabic, "*al-Mutawakkal 'ala-Allah*" meaning "Trust in God" whereas imprinted on the other side of the coin were the words "*al-Julûs Kelantan*" which means the "Government of Kelantan". Above those words there were Arabic words written "OVV" or "577" which possibly means 577 H/1180 CE [27, 28]. If that date is true, then it means that the Islamic religion had arrived or had stepped into Kelantan at the end of 12 CE or 6 H.

Additionally, it can also be seen that in the year 1297 CE (697 H), an Arab traveler that is Ibn Batutah who journeyed from India to China did mention "Kilu Kirai" (it is believed to refer to the currently exist Kuala Krai) as a country which he visited. According to him, he had met a princess named Urduja in Kelantan who had embraced Islam [29].

With that, if we follow the writings of Ibn Batutah, it can be found that Islam had arrived in Kelantan since the 12 century CE. Kelantan had relations with China during the administration of Maharaja Engku Umar in the year 1411 CE. He had sent a delegation to China. Following that, in the year 1412 CE, he received a letter of commendation and a silk cloth from the Emperor of China as compensation. Then in the year, 1421 CE, a famous Muslim traveler admiral Cheng Ho visited Kelantan to establish diplomatic and friendly ties. This shows that Kelantan was an influential state in the region because it managed to have relationship with a big country at that

time. Malay history recorded a victory in connection with the Islamic religion in Kelantan. Kelantan was attacked and subjugated by Malacca in the time of Sultan Mahmud Syah (1488-1528). Records state:

“Then Sultan Mahmud Syah ordered Seri Maharajah to attack Kelantan. During that time, Kelantan was a large state, larger than Patani, the ruler’s name was Sultan Mansur, whose son was a cousin of Sultan Iskandar Syah and he has no admiration towards Malacca, whose children are from Raja Chulan. Seri Maharajah proceeded to attack Kelantan. Then there was fierce fighting and Kelantan was felled.”

If the reality of it can be accepted, we can infer that Islam had existed in Kelantan even before Malacca. From the name Sultan Iskandar Syah, the beginning part of his name proves that Kelantan had already accepted Islam. Other opinions say that the society in Kelantan had already known about Islam almost 300 years before (15th or 16th CE) and is based on the Masjid Kampung Laut, which is the oldest mosque in Malaysia built in this century [30]. This can also be seen from the field of medicine for example there is a book entitled “*Ilmu Tabib*” which had been written by Mohd Salleh Bin Ahmad Penambang commissioned by the king that time. That book had been written in 1288 H. The explanations above clearly points to an expansion of proselytization activities in Kelantan which occurred from 12 CE to until 15 CE.

Based on the explanations above on the entry of Islam into Kelantan, it can be said that Kelantan was the first among the many states which embraced Islam in Malaysia. This is because the other states such as Terengganu accepted Islam in the year 1303 CE, Malacca in the year 1414 CE, Johor in the year 1488 CE and Kedah in 1501 CE [31].

Based on the elaboration and explanation above about the entry of Islam in Kelantan, it can be said that Kelantan forms a state which accepted and embraced the arrival of Islam in Malaysia. This is because the other states such as Terengganu accepted Islam in the year 1303 CE, Malacca 1414CE, Johor 1488 and the state of Kedah in the year 1501CE.

Development of Islam in Kelantan: The early history of the expansion of Islam in Kelantan is said to have begun earliest before the Sultan of Malacca, that is, before Parameswara accepted Islam in the early 11CE. Islam had dropped by this state of Cik Siti Wan Kembang via Patani

[33]. Some historians are of the opinion that the process of Islamic education in Kelantan occurred in the 11th century CE and latest in the 16th century CE. It is said to have begun with study sessions at the royal palace for the royal family and state officials where lessons were in the form of the oral presentation [33]. On the other hand, the general public attended sessions in the form of lectures only in the Muslim prayer houses and mosques because at that time there were not many printed texts [34]. Studies proceeded with written Arabic texts from Mecca and India. These text books were brought by traders and people from Kelantan who possessed the means to go for Hajj in Mecca. This was continued at the Muslim prayer houses, the *madrasah* schools and mosques. Nonetheless, the history of this is not straightforward, because it was famous for the *pondok* system that had emerged and begun in the early 19th century until around 1945 when the building of public religious schools began [35]. These schools teach mostly Arabic Language and introduced Islamic Education by introducing religious subjects in their schools. The system of study in these Malay and Religious schools is better, more disciplined and more comfortable as compared to the *pondok* schools. Because of that, religious schools began to receive and attention by the populace who send their children to harness religious knowledge. But it emerged as a centre for Islamic religious studies in this region. It is not only well known as a centre for religious learning in the Malay Peninsula but also in Southeast Asia.

The Role of ‘*Ulama*’: The area that became the centre for Islamic studies in Kelantan is the vicinity of the state capital Kota Bharu. In this area there were many local religious scholars (‘*Ulama*’) who in general obtained their education from the Sacred Mosque in Mecca. In the history of Islamic education in Malaysia, Kelantan is the state which produces many religious scholars. History records show that Kelantan played a prominent role in Islamic education so much so that it produced many religious scholars until it is known as “Verandah of Mecca” state. This is in line with the nickname given to that state because it is a focal point for scholars in the region to deepen their knowledge of Islam before they proceed to continue their studies in the Middle East. Islamic education in Kelantan had begun earliest on the sixteenth century Christian era that is during the reign of Long Yunus in the year 1775 until 1794 CE. In the year 1780 CE or so, there emerged a religious guru named

Shaykh Abdul Halim in the royal palace which was located in Kampung Sireh [36]. He taught the king's children, the children of the influential and also at prayer houses. The education that he carried out was well received by the society in Kelantan and making inroads into Thailand. Hereinafter the earliest education of Islam in Kelantan began.

In Kota Bharu they taught religion in the prayer house, the Masjid Besar (Main Mosque). For Muslim during that time, the prayer houses were also known as *madrasah* or *balaisah* among the local people. This is normally a smaller scale of mosque but the Friday prayer is not conducted there except only in the mosque. Because religious education at that time formed the dominant area of study in the current regime, the education of the learned '*Ulama*' had become the focus of the local prayer houses located in the vicinity. Perhaps the only difference is the way in which these establishments are managed. The management of the mosques is simply better and more systematic.

The religious scholars had planted a new interest in the individuals in society in this regime to acquire religious knowledge. The education of scholars was the driving force of many to move to this city, to acquire knowledge and subsequently to study further in the Sacred Mosque in Mecca. And whenever they return from Mecca, they would then continue their traditional studies in the above mentioned locale. Because of excellent receptiveness among locals towards scholars ('*Ulama*'), from towards the end of the 19th century, the city of Kota Bharu already had become the centre of attraction for overseas scholars to live and study religion here [37]. This is evident by the presence of Haji Muhd Said from Linggi, Negeri Sembilan and Sidi Azahari from Mecca and Tok Khurasan from Afghanistan in the early 20th century. Besides, that kind of atmosphere became an attraction to scholars from Cambodia, Southern Thailand, the Indonesian Islands and Vietnam. Because of the arrival of the learned ('*Ulama*') together with scholars from within and without, Kelantan received the nickname Serambi Mecca (Verandah) among the locals because of its contributions in religious education in Southeast Asia at that time.

Pondok forms an Integral Part in Islamic Education:

In the early 19th century, the system of religious education which is known as the *pondok* system began to emerge in Kelantan and swiftly expanded until World War 2 erupted [32]. It is believed that the first *pondok* was built around 1820 in Chondong Island by Abdullah or who is better

known as Tok Pulau Chondong located approximately 30 kilometers from Kota Bharu. Because there were too many foreign students who were interested in studying religious knowledge here, they erected *pondoks* as a place for lodging. Those *pondoks* were erected in the vicinity of the state Surau (also known as 'Balaisah' in Kelantan) and Masjid which made it easier for them to go forth and back between their lodge and the mosque to gain knowledge. The *pondok* in Kota Bharu before 1940 numbered hundreds. Before 1940, religious knowledge in general was seen in Masjid Besar Muhammadi (Main Muhammadi Mosque) and in the prayer houses (*surau*). According to Abdullah al-Qari, the Muhammadi Mosque formed the largest centre of religious knowledge in Kelantan and is regarded as a university that played an indirect role since that the building of that mosque until today. Religious education through the school system at that time comprised of only Madrasah Muhammadiyah or is also known as Sekolah Melayu Majlis Agama Islam or Islamic Religious Council Malay School which had been established on 5th August 1917 and was located within the same premises as Islamic Religious Council and the Kelantan Malay Cultural Customs [38].

The purpose in building this school was to bring forth Malay youths who can work in government offices. Until 1933, this school had only five classes. The subjects taught were not only related to religion such as doctrine, 20 attributes, the pillars of prayer, history, handwriting, recitation but also other areas of study such as letters, the art of narration, mathematics and geography. The aims of that kind of education, if compared to the aims of those who clasp their hands in the mosques are very different. This is because education in the mosque and in prayer houses is similar to as education which is taught in Mecca that is those who are educated so that they become knowledgeable in religious books and strong in performing daily worship.

The establishment of Madrasah Muhammadiyah was the initial step in building a system of education which is better arranged and more systematic. As a result of the establishment of that institution, the development in Islamic education achieved its objective in rapidly building religious schools. In the year 1965, the government of Kelantan under the PAS (Pan Malayan Islamic Party) had been established a Higher Islamic Studies Centre on 1st October 1965. With the setting up of that institute, the education system in Kelantan had taken a leap into the era of advancement and had a form which is more in tune with the modern educational system.

CONCLUSION

From the above discussion, it is clear that the Islamic Education has a specified goal to educate people to become a matured human being. Since the time of the Prophet, education has been running with emphasis on faith and understanding of other Islamic knowledge too. This tradition was continued when Islam spread elsewhere. This includes Kelantan, a state in Malaysia, where Islamic Education development has occurred since the beginning of Islam's arrival in this Malay Archipelago. This is something that is very interesting because Kelantan has become a hub for Islamic education for many centuries and it is recognized by the society to this day. With the sustainable development of Islamic Education in Kelantan today, we would be able to see the state to become the leading force in enhancing the right understanding of Islam with moderate approach to the people in this world.

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