

Fikah Mualaf Education Module In Malaysia: Analysis of the Level and Content of the Module and Teaching and Learning Methods

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Abstract

The teaching and learning of Fiqh among converts is very important and requires a holistic and comprehensive teaching planning. This is because these converts are in the process of building new self-perceptions, values, beliefs and life practices. Therefore, this article aims to analyze the level and content of jurisprudence subject modules implemented in convert educational institutions in Malaysia. In addition, this study focuses on the methods of teaching and learning the subject of jurisprudence that will be utilized by teachers and mentors of converts. This qualitative study was conducted using data collection and data analysis methods. The method of data collection was done through library research. The data obtained were analyzed based on inductive, deductive and comparative methods to obtain the results of the study. This study found that the content of the mualaf fiqh module implemented in this mualaf educational institution has taken into account the aspects of time and objectives of the establishment of their respective institutions as well as the ability of students. The main components in jurisprudence education such as purification of prayer, zakat, fasting, hajj and umah have been included in the respective modules as the basic modules of fardhu ain. The fiqh of ibadah is more focused than the fiqh of muamalat, munakahat and jinayat. Furthermore, from the aspect of teaching and learning methods in the field of fiqh requires a practical approach that can facilitate students to understand and appreciate and then practice the Shari'ah in their lives. It is hoped that this study can help the authorities in strengthening the jurisprudence module, which in turn would produce more competent teachers and mentors of converts and able to provide a precise understanding to the converts in the subject of jurisprudence.

Keywords: Fiqh Mualaf Module, Teaching and learning, Fiqh

INTRODUCTION

Mualaf is a group of individuals who have just embraced Islam (Kamus Dewan, 2010). In Malaysia, the welfare of this group is under the responsibility of the authorities of the State Islamic Religious Department (JAIN) and the State Islamic Religious Council (MAIN) (Siti Adibah Abu Bakar & Siti Zubaidah Ismail, 2018). Among the aspects given to them by the authorities are religious education and guidance, finance and welfare, dakwah and counseling as well as the resolution of legal issues. As a group of new converts to Islam, the emphasis and exposure to Islam is very important, especially in relation to the Shari'ah and the implementation of worship. Therefore, the level and content as well as teaching and learning (PdP) in the field of Fiqh studies need to be given serious attention. This field must be constantly improved and renewed from time to time to ensure that the understanding and knowledge of converts related to religion can be improved.

In the aspect of muallaf education in Malaysia, apart from the government, non - governmental organizations (NGOs) are also involved in the management of muallaf education in Malaysia. Among them are the Malaysian Islamic Welfare Organization (PERKIM), the Malaysian Chinese Muslim Association (MACMA), the Malaysian Indian Muslim Congress (KIMMA), the Malaysian Islamic Youth Force (IOA) Islamic Outreach and others. In addition to having their own funds, through the establishment of cooperatives and others, these NGOs also rely on government agencies in obtaining funding sources to carry out various activities. MAIN and JAIN have established cooperation with NGOs as occurred in the states of Selangor, Sarawak, Sabah, Penang and Kelantan have established coordination cooperation between the states with respect to MAIN and JAIN. This body is a reference center for NGOs, especially related to modules, finance and so on (Mohd Izzat Amsyar Mohd Arif, 2020).

METHODOLOGY

This study is a qualitative study. This study uses data collection methods through library research. The study design was based on document analysis. The limitations of this study are focused on religious education for the subject of jurisprudence and methods of teaching and learning by teachers and mentors of converts. Research materials from primary and secondary sources such as existing references such as books, journals and theses are examined, evaluated and analyzed descriptively to complete the methodology of this study.

RESULTS

This study focuses on several jurisprudence modules that have been implemented in convert educational institutions in Malaysia. Among them are the Kajang Prison jurisprudence module, Hidayah Center Foundation, Baitus Salam Muallaf Protection Center, PERKIM Islamic Dakwah Institute (IDIP) and PERKIM Islamic Studies Class. The limitations of this study are focused on the level and content of the module as well as the method of implementation.

Penjara Kajang Fiqh Module

The jurisprudence module of Kajang Prison is part of the module used for prisoners who are mukalaf and also mualaf. This guidance class is implemented according to the Islamic Education Curriculum issued by the JPM in collaboration with the Department of Islamic Development Malaysia (JAKIM). In Malaysian prisons, the duration of this guidance class is conducted for 6 months with the help of instructors consisting of Islamic Affairs Assistant, Islamic Affairs Assistant, Religious Teacher Assistant and religious teachers from the State Islamic Religious Department and other Islamic organizations.

This module is a phase-based Human Development Plan (PPI) framework so that student management is more structured and systematic. In the second phase, a personality development program is conducted which emphasizes on religious education known as halaqah module. The jurisprudence module is implemented in a practical form and in groups. Learning is implemented in a practical form so that students know and understand clearly the implementation of Islamic worship. Their early stages were emphasized with the basic concept of worship.

Among the contents of the title that is emphasized are the concept of purity, types of water, najis and istinjak, the concept of ablution, obligatory bathing and circumcision, menstrual blood, nifas and istihadah and tayammun. Next is the emphasis on the concept of the pillars of Islam. Among the contents discussed are explaining the 5 pillars of Islam, explaining the prayer time, conditions, pillars and method of implementation, Sujud Syahwi, Tilawah, Syukur and the circumcision of Haiah and Ab'ad. Next, the final title, students learn the concept of muamalat to explain the meaning of muamalat, harmony of life, mutual help, buying and selling and usury.

Fiqh Hidayah Center Foundation Module

Education in HC is divided into three levels, namely level 1 as basic, intermediate level 2 and level 3 is advanced education. The period for these three levels is for a year 18 months. HC focuses on 9 major subjects as compulsory subjects. Among them are Aqeedah, Ibadah, Islamic Law, Morality, Muamalah, Seerah / Islamic Civilization, Quran / Hadith, Munakahat, Dakwah and Comparative Religion.

The emphasis on learning fiqh to students is implemented to achieve the objective of producing new converts who are knowledgeable at least in matters of fardhu ain and basic knowledge of Islam. At the basic level, converts are given exposure to the concept of worship which includes the concept of prayer, the method of implementation and the concept of fasting. Next at the intermediate level, converts are still given emphasis in the concept of prayer which includes the chapter of sunat prayer, congregational prayer which involves students studying in groups and finally discussing the topic of the concept of zakat. At the advanced level, fiqh modules on the management of funerals, sacrifices and aqiqah as well as hajj and umrah are implemented in the form of learning and practical.

Fiqh Module of Baitus Salam Muallaf Protection Center

The Fiqh Module of the Baitus Salam Muallaf Protection Center, under the Selangor Zakat Board (LZS) is implemented within 6 months. Residents of Bait Salam have to attend 14 classes of study per week for 17 weeks. Each subject take one hour. There are 3 subjects that use the JPIE curriculum, namely Tauhid, Fiqh and Iqra'. For the jurisprudence module, the management of Baitus Salam uses the textbook of Selangor converts as the main reference. All statements in the contents of this book are in accordance with the teachings of Ahli Sunnah Wal Jamaah and in accordance with the approach of Syafie school of jurisprudence which is the core of its practice in Malaysia. This book is published by MAIS which has 2 levels. In the first level, the main focus given is in terms of the concept of worship, purification from the aspect of istinjak, major hadas, minor hadas, ablution, tayammun and solat fardhu. The study of jurisprudence at Baitus Salam is in the form of study in the lecture room and practical learning.

Next, at level 2 the topics are focused on prayer, call to prayer and iqamah, funeral prayer and prostration (sahwi, recitation and gratitude). Level two content focuses on the practice of prayer and recitation in prayer perfect manner. The purpose of this implementation is for the converts to perform their worship correctly.

Fiqh Module of PERKIM Islamic Dakwah Institute (IDIP)

Insititut Dakwah Islamiah Perkim (IDIP) Pengkalan Chepa, Kelantan is one of the famous schools that play a role in teaching and educating converts. This institution has succeeded in producing famous convert icons. The IDIP Institute offers formal study programs at the Basic and Certificate levels as well as co-curricular programs to students to equip them with various life skills so that they can be independent when leaving this institution. The syllabus of fardhu ain guidance is implemented to converts so that they understand and practically know worship.

The IDIP mualaf fiqh syllabus discusses the concept of purification which covers the topics of major hadas, minor hadas, types of najis and the methods of purification, the methods of ablution and the pillars of bathing. Convert students are given emphasis in the concept of prayer. The implementation of activities is done in groups such as congregational prayers, talks and ablution practices are implemented so that they know and understand clearly the concept and practice.

In addition, studies related to zakat are included in the jurisprudence module so that may can understand the concept of zakat, division and types of zakat. Next is the chapter on fasting, Hajj and Umrah which as contained in the pillars of Islam. Studies related to Hajj and Umrah are carried out in practical form by expert instructors.

Fiqh Module of PERKIM Islamic Studies Class

The PERKIM Islamic Studies Class Module was designed in 2015. This module is divided into 4 pre-basic, basic, intermediate and advanced levels. The pre-basic level contains 4 subjects, namely Thoharah, prayer, syahadah and faith for 3 months. This pre -basic

jurisprudence module aims to enable convert students to understand the basic concepts of thoharah and the basics of prayer. The basic module contains components on the concepts of fiqh, taharah and the implementation of prayer. Students are required to complete this module within 10 months. While the intermediate level also has the same period of 10 months. Among the contents of the module are related to zakat, hajj and munakahat. The advanced level module also has a time period of 10 months which contains matters related to wills, waqf, muamalat and jinayah.

Analysis of Findings of Fiqh Module in Mualaf Educational Institutions

In the survey of the study of 5 modules in the institution of Mualaf Education, there are 12 items included in the fiqh module. Among them are the concepts of fiqh/ worship, purification, prayer, zakat, fasting, hajj and umrah, jenazah, munakahat, will and inheritance, muamalat, jinayah and korban and akikah. The findings of 5 convert educational institutions in Malaysia found that the main components in jurisprudence education such as prayer, zakat, fasting, hajj and umrah have been included in their respective modules except in Kajang Prison and IDIP. Matters related to wills and inheritance are not disclosed to converts in the jurisprudence module except for the PERKIM module only. The muamalat jurisprudence module is also not fully taught to converts except in PERKIM, HC and Penjara Kajang, as well as Criminal jurisprudence. Funeral management is also not given attention in the jurisprudence module in all convert educational institutions except in HC and Penjara Kajang.

Meanwhile basic matters such as prayer, zakat and hajj/ umrah have been included in all convert educational institutions. However, fasting is not discussed in PERKIM jurisprudence module. Another thing that is emphasized in the jurisprudence module is unity. Almost all modules discuss this topic except the Kajang Prison module. Out of all the convert institutions, IDIP has modules that are limited to only 4 main things, namely purification, prayer, zakat, fasting and hajj/ umrah.

Instituti ons	1	2	3	4	5	6	7	8	9	10	11	12
PERKIM	√	√	√	√		√		√	√	√	√	
Hidayah Center	√	√	√	√	√	√	√	√		√	√	√
Bait Salam	√	√	√	√	√	√						√
IDIP		√	√	√	√	√						
Penjara Kajang			√	√	√	√	√	√		√	√	√

Figure 1: Distribution of Fiqh Module titles in Mualaf Educational Institutions in Malaysia

1. Concept of Fiqh/ worship, 2. Purification, 3. Prayer, 4. Zakat, 5. Fasting, 6. Hajj & Umrah, 7. Funeral, 8. Marriage/ Munakahat, 9. Will, waqf, inheritance, 10. Muamalat, 11. Criminal 12. Korban & akikah

Methods of Teaching and Learning the Subject of Fiqh Mualaf

In the process of delivery in the classroom, the instructor must have language skills, especially English. The need to be trained and practice P&P methods. Teaching handbooks in each subject should be provided to teachers. Through the provision of quality structures, expertise and training systems, it would increase the creativity of teachers in their delivery. Problems of language, methods and means of delivery are the main obstacles in conveying a clear message to the convert students. Teachers should be given regular training schemes to produce quality and highly skilled teaching staff, including being able to use the latest communication technology in the delivery of knowledge. Interesting delivery techniques, creative, easy to understand and be able to reach the target audience. They need to be exposed to communication skills to achieve a high level of professionalism. Emphasis on planned teaching methods and aspects of monitoring the implementation of teaching among teachers should be emphasized (Mohd Izzat Amsyar Mohd Arif, 2020). Next, in order to improve the teaching and learning of jurisprudence subjects, instructors and guidance wardens need to attend workshops or Teaching and Learning Training (T&L) Courses. They must clearly understand the content of a syllabus. The important aspect is not only from the aspect of syllabus content, but also includes teaching and learning techniques including knowing the background of each student. To achieve the objectives of teaching and learning converts, teachers and counselors must follow the Training of Trainer (TOT) with experts, especially in educational methodology and psychology (Interview: Puan Maizura Binti Shamsuddin 25 June 2020). This is because most of those who become teachers are comprised of those who have graduated from the Institution of converts and made up of young people. The expertise they have is limited and they have also never attended any courses or workshops related to the teaching and learning guidelines of converts.

In terms of exposure to various schools of jurisprudence to convert students, the modules is less suitable for the ability of convert students who have just converted to Islam. Modules containing various sectarian references are seen to cause confusion and misunderstanding. Therefore, the emphasis on one sect only has been sufficient so that the convert students do not feel burdened by the diversity of opinions related to hukum-hakam.

Therefore, the emphasis on the Syafie sect as a local sect is very suitable for the public and converts. While from the aspect of law enforcement, it is suggested to take a simple, practical and not burdensome view to attract the interest of converts to practice religious practices continuously. Teachers and instructors of converts are encouraged to deliver teaching and learning by multiplying examples so that students of converts can easily understand the question of jurisprudence and perform practical in stages.

The modules offered in the education of converts should take into account the content in terms of mental (psychological) of converts who in the early stages face various family problems, financial, surrounding threats as it is quite difficult to understand and accept new

things in their lives. The topics discussed in their study are not exhaustive and too detailed in each chapter of jurisprudence which is too broad to be discussed comprehensively.

The modules presented should be in an attractive form by loading a variety of activities so as not to look too academic, or modules learned in school for the general public or university. All this are to prevent them from being stressed with the syllabus and being able to study comfortably, which will make it easier for them to accept the next learning (interview: Prof. Dr. Nuraisyah Chua Abdullah, 25 June 2020). Teachers and guidance wardens are encouraged to use visual technology approaches in line with the latest educational developments such as videos that engage students. This is because convert students usually consist of various ages. This can indirectly increase the interest among all generations of converts to study the subject of jurisprudence. Therefore, teachers need to be creative in improving the quality of education so that students do not easily feel bored with one-way teaching by teachers.

The teaching and learning of fiqh muallaf is highly emphasized on aspects that are practical and more students friendly. Two-way learning where students can ask directly to the teacher any questions and the teacher is approachable (Interview: Dr. Nur A`Thiroh Masyaa`Il Tan Abdullah @ Tan Ai Pao, 25 June 2020). 80% of students do not understand the way the teachers' presentations. Aspects of language and delivery methods as well as teachers who do not have experience in guiding converts may lead students to not understand and appreciate the lesson.

The approach of studying muallaf jurisprudence through the mentee-mentor program can also help students by dividing the group according to mentors' race to make it easier for them to communicate. When they use the same language through the mentee-mentor program, communication between races and languages enables more accurate delivery of knowledge without any confusion in the issue of R&D delivery.

CONCLUSION

Fiqh education is the most important aspect in the formation of the identity of a convert. Weaknesses in this aspect of education cause the life of the convert to be confused and misguided and unable to carry out life activities according to the true syariah. This might lead converts to return to their formal religion and practice teachings that are contrary to Islam. The integrity of the Muallaf guidance teacher is very important in order to perform the task of educating and leading students more effectively.

Therefore, in order to improve fiqh education, the existing modules need to be re-evaluated and renewed involving curriculum experts, especially in the field of fiqh. Contemporary elements need to be loaded in line with current needs and current issues. In addition, textbooks and reference materials related to converts in Malaysia which are very limited need to be diversified, especially in their respective mother tongues implemented by certified expert teachers. With the existence of comprehensive modules and reference materials, aided by effective teaching and learning methods, it is certain that converts can understand,

appreciate and practice worship properly and would have a profound impact on their daily life.

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