

# Implementation Of *Pembelajaran Islam Sepanjang Hayat* in Community College Malaysia Ministry Of Education

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## Abstract

Community College was entrusted as a hub for the implementation of *Pembelajaran Islam Sepanjang Hayat* for educational institutions in Malaysia and its implementation began in 2014. This education system Lifelong Islamic Education aims to develop a balanced person through the process of intellectual, emotional, spiritual, and physical cultivation that performs a role in life solely because of Allah, with full sincerity. Several Tahfiz Schools, Maahad Schools, and Pondok Schools have been selected and involved in this study. This involves creating the curriculum, appropriate teaching staff, and use of the premises as well as the involvement of the entire college and school staff. This research aims to identify the number of Lifelong Islamic Education courses and the collaborations with external institutions, identify the number of skills courses offered to religious institution students, identify the number of participants involved in the Lifelong Islamic Education program, and identify the effectiveness of Lifelong Islamic Education on the community. Finally, this study would like to see what impact the implementation of Lifelong Islamic Education has on the community in Phase 1. All 7 Community College Regions representing all Community Colleges in Malaysia are involved as respondents in the data collection and collection process. It is hoped that the implementation of Lifelong Islamic Education at the community college can provide exposure to the knowledge of technical and entrepreneurship skills to participants from religious institutions, it also provides an opportunity for the local community to study religious knowledge continuously. Next, hopefully, the hopes or ideals of TPM can be effectively realized so that the Muslim community in Malaysia is ready to change, i.e., by restoring the spirit of learning and exploring knowledge without age limits, even though they have long left school or formal education.

**Keywords:** Lifelong Islamic Education, effectiveness, collaboration, institutions, religious bodies.

## Introduction

Education is the main pillar in producing knowledgeable individuals who can compete at the global level. Challenges such as global economic changes, rapid technological development, and competition in the employment sector urge us to constantly update existing knowledge and skills. Carrying out improvements to the national education system as a whole is the desire of the Malaysian government. These improvements start from pre-school to upper secondary; this includes the vocational stream. Programs oriented towards Islamic Education have been given attention nowadays, and it is hoped that this program will be able to provide a balance in worldly life and ukhrawi. These changes need to be implemented to achieve national progress, which depends on excellence and ultimately forming a holistic and competent human capital. In addition, the country also wants to produce human capital capable of mastering the knowledge of not only worldly knowledge but a great knowledge of the hereafter. In the speech of the Minister of Education II, he said, "...that human capital acts as a driving force for national development".

The Prophet SAW said "To succeed in life, we must be knowledgeable. To succeed in the afterlife, we also need knowledge. To be successful in this world and the hereafter, we must be knowledgeable." (Narrated by Al-Tarmizi). This verse means that

to be a successful person, knowledge is very important. The success of an individual depends on the knowledge he possesses to continue to progress in whatever field he ventures into, both in this world and in the afterlife.

To meet the challenge of creating knowledgeable human capital, the Department of Community College Education (JPKK) has created a Lifelong Islamic Learning (Pembelajaran Islam Sepanjang Hayat -PISH) program to be implemented in the community. This program is also a continuation of the launch of PISH by the YAB Deputy Prime Minister on 5 April 2014. This program is implemented to provide opportunities to the community, especially students from religious institutions such as students from Tahfiz schools, Maahad schools, Pondok schools, Madrasah, Masjid, Suraus, and also the local community to improve skills and succeed in various careers in the world and hereafter.

In 2005, the Cabinet through the Memorandum of the Minister of Higher Education (No. 296/2456/2005) agreed to make community colleges a hub for Lifelong Learning Hub (LPH). As of 2014, a total of 91 community colleges are operating nationwide. Among the objectives of its establishment is to provide an alternative path for high school graduates and students who have dropped out of formal education to follow training and studies in technical and vocational fields, providing lifelong education to individuals and the local community to improve community life; creating close cooperation between community members and local government and the private sector to develop the local area.

Lifelong Learning Hub (LPH) started in 2004 and the community college has acted as the Pembelajaran Sepanjang Hayat (PSH) hub. Until the end of 2013, PSH participation in community colleges reached over a million participants in various skill areas. YAB Deputy Prime Minister has suggested that the implementation of Lifelong Islamic Education (PISH) be made the main policy of the country. On 5 April 2014, YAB Deputy Prime Minister launched the PISH Program located at Ledang Community College, Johor. Throughout the years 2011 to 2013, a total of 22,082 participants followed short-term courses related to Islamic Education.

Therefore, a study to see the effectiveness of the PISH program in community colleges needs to be conducted. This is to see if the implementation of the PISH program is in line with the goals and objectives of the Malaysian Ministry of Education. Community colleges play a major role in providing skills to local communities regardless of age, background, and socio-economic status. The PSH approach implemented by the Ministry of Education (MOE) is a major contributor to providing access to skills to the community. Education channels through PSH are capable of producing skilled and knowledgeable human capital. Thus, the implementation of the PISH program became one of the main agendas in 2014 to further strengthen Islamic Education in the community.

## Chronology

The idea of implementing PISH is based on the recommendations put forward by the YAB Deputy Prime Minister of Malaysia (TPM) during the UMNO General Assembly on 7 December 2013. Following that, Jabatan Pengurusan Kolej Komuniti (JPKK) held a meeting with the Minister of Education II, Dato' Seri Idris Jusoh on 9 December 2013 to get input early on the direction of PISH.

On 21 January 2014, the Policy Planning Meeting for the Implementation of Lifelong Islamic Education No. 1/2014 took place and was attended by Dato' Seri Idris Jusoh, Minister of Education II, Y.Bhg. Tan Sri Yusof Noor, Chairman of the Advisory Board for the Coordination of Islamic Religious Education and Education (LEPAI), Director General of JPKK, Director General of the Department of Polytechnic Studies, Islamic Education Division (BPI) Education Sector, Director General of the Department of Higher Education, SPT International Policy Division as well as the Planning and SPT research. The Coordination Meeting for the preparation of PISH materials/syllabus organized by the Islamic Education Division (BPI), Education Sector No. 1/2014 was held on 28 January 2014 and was followed by the next Meeting No. 2/2014 on 6 February for construction, coordination, and updating of related materials and syllabus with PISH courses and programs. On 5 April 2014, the PISH Launch Ceremony was held at Ledang Community College, Johor which was officiated by Timbalan Perdana Menteri (TPM).

PISH activities continued with the PISH Presentation session at the 42nd Islamic Education & Coordinating Advisory Board Conference on 8 May 2014 for the information of LEPAI members. Next, on June 4, 2014, the Presentation of the Cabinet Note entitled "Lifelong Islamic Education Policy (PISH)" in the Cabinet Meeting was presented. The meeting continued for the 6th State Education Exco Committee Meeting No. 1/2014 on 16 June 2014 and on 3 November 2014, the National PISH Committee approved in the PSH National Committee Meeting No. 1/2014. To strengthen the implementation of PISH, the National PISH Master Committee Meeting was held on 11 November 2014 for the implementation status and improvement of the PISH program.

## Conceptual framework

Figure 1 below shows the conceptual framework of the study that the researcher wants to conduct. The community selected for this program are students from Religious Institutions, Religious Bodies, and NGOs who want to seek ukhrawi and worldly knowledge. The PISH program given to the community is in the form of vocational-technical skills and entrepreneurial skills. From this study, it is hoped that the effectiveness of the PISH program implemented will increase the relationship and collaboration between the JPKK and religious institutions and agencies. With this PISH program, the community will not only have worldly knowledge but will become excellent human capital in this world and the hereafter.



Figure 1: Conceptual Framework

### Problem Statement

Community College is the main driver of the Lifelong Islamic Education Program (PISH) which combines skills and religious education. This PISH program will be implemented through two approaches which are skills training in technical, vocational, and entrepreneurial education for students of Tahfiz schools, Maahad schools, Pondok schools, Madrasahs, Masjid, and Suraus. This PISH program will provide continuous Islamic Education to the local community such as high school graduates, youth dropouts and students, and even those who need this program.

This PISH program was implemented in 2014. There is still no impact study and statistics on the implementation of PISH in the community. Therefore, the researcher wants to study the extent of the effectiveness of the PISH program on the community. The impact that has arisen from the implementation of the PISH program is the addition of knowledge and the improvement of skills, as well as the collaboration between the JPCK and external institutions that participate in this program.

### Study Objectives

The general objective of the study is to see the implementation of Lifelong Islamic Education in community colleges. Specifically, the objectives of the study are:

- i. Identify the number of participants involved in the PISH program.
- ii. Identify the number and types of skills courses offered to religious institution students.
- iii. Identify interesting PISH programs and program implementation models.
- iv. Identify external institutions and the number of collaborations that have been established from this PISH program.
- v. Identifying the impact of PISH implementation on the Phase 1 community from the aspect of collaboration and courses offered.

### Research Questions

The general question of the study is to see the impact of the implementation of Lifelong Islamic Education. Specifically, the research questions are:

- i. How many participants are involved in the PISH program?
- ii. What are the number and types of skills courses offered to students of religious institutions?
- iii. What are the interesting PISH programs and program implementation models?
- iv. What are the external religious institutions and the number of collaborations that have been established from this PISH program?
- v. What is the impact of the implementation of PISH on the Phase 1 community from the aspect of collaboration and courses offered?

### Limitations Of the Study

This study is aimed at the Lifelong Islamic Education program that has been implemented in all community colleges in Malaysia. It is divided into 7 community college regions namely Negeri Sembilan & Melaka Region, Johor Region, Northern Region, Perak Region, Selangor Region, Eastern Region, and Sabah/Sarawak Region.

Statistical data on the involvement of external institutions, the number of participants, and the amount and type of courses offered in this PISH program will be obtained from the PSH Unit, JPCK for all community colleges that are directly and indirectly involved in this program.

## Literature Study

### Lifelong Islamic Education

The PISH program is an initiative that combines skill training and religious education to form a knowledgeable, valuable, faithful, and pious society that guarantees well-being where PISH combines ukhrawi and worldly concepts. For the ukhrawi concept, PISH provides continuous Islamic Education to the local community such as high school graduates, dropouts, and students. As for the Duniawi concept, PISH provides knowledge of skills and entrepreneurship to religious institution students such as Tahfiz students, Pondok students, Maahad students, youth, and the community. According to Mohd Zainudin (2014), the PISH program has indirectly preserved Islamic Education by building relationships and bringing closer brotherhood among Muslims and followers of other religions to maintain universal peace.

Figure 2 below shows the concept of JPCK in implementing this PISH program. The main purpose is to absorb pure values in society continuously. This is an initiative to spread religious knowledge to them after formal education at school. By combining skills training and religious education, JPCK intends to produce a balanced human capital that is recorded in the 10th RMK. To launch this noble intention, the JPCK will implement this PISH program in stages in three phases. The phase can be referred from Figure 3 below.

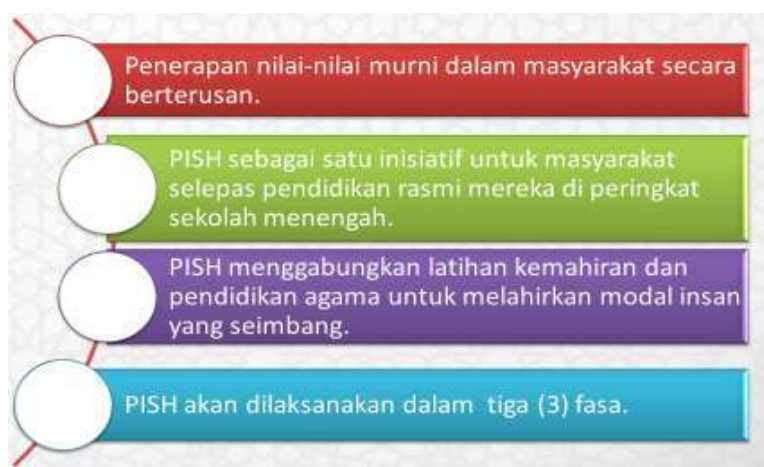


Figure 2: PISH Program Concept



Figure 3: Implementation Phase of the PISH program

*PISH is implemented in three phases namely:*

**Phase 1 (2014-2015): Building Relationships and Bridging Brotherhood** – This phase mobilizes collaboration between the institutions involved, including departments and divisions within the Ministry of Education itself, namely the Department of Polytechnic Studies and the Department of Community College Studies, the Higher Education Sector, and the Islamic

Education Division of the Education Sector. Existing collaboration partners will be strengthened and expanded by involving the Education Coordination Advisory Board (LEPAI), the Malaysian Islamic Development Department (JAKIM) including the Malaysian Islamic Training Institute (ILIM) and the Malaysian Islamic Understanding Institute (IKIM), the State Islamic Religious Council, the Islamic Religious Department The state, Tahfiz institutions, lodges, and non-governmental organizations to build understanding, trust, and confidence between the agencies involved.

**Phase 2 (2016-2020): Empowering human talent** – Three programs will be offered under this phase namely:

- Program in the form of joint certification which is a professional certification between collaborating agencies. This program will be offered to students of Pondok and Tahfiz institutions registered all over the country.
- The program has a non-formal and legitimate concept (free & easy @ community college). Through this program participants have the opportunity to attend short weekend courses offered by community colleges under the National Modular Certificate (SMK) program; and
- Contemporary Islamic learning programs that focus on fardu kifayah aspects.

**Phase 3 (2021- 2025): Preserving the Ummah** – The PISH program will be the catalyst for a skilled and pious generation in the future. This will be an important platform for Malaysians to produce a balanced and holistic human capital that includes skills and spirituality for the sake of ummah sustainability. The courses offered and the modules developed will be continuously improved, as appropriate in terms of technological changes and community demands.

### *PISH Program at Community College*

Education is an opportunity for individuals to continue their studies. The same is the case with community colleges where the establishment is to provide educational opportunities to the community. The Deputy Prime Minister, Tan Sri Muhyiddin Yassin, in wrapping up the debate on the last day of the 2013 Umno General Assembly suggested that PISH be used as the main basis for spreading our knowledge and understanding about Islam. So far there are 85 community colleges and programs related to Islamic Education are included in the training program at the college. (Excerpt from YAB Deputy Prime Minister of Malaysia, 2013). The PISH program is implemented as a short-term course with a worldly and ukhrawi concept where it is offered to the community who want to improve their knowledge, skills, and career opportunities. Figure 4 below refers to the meaning of the concept of ukhrawi and duniawi proposed by the JPKK.



Figure 4: The concept of ukhrawi and duniawi

### *Tahfiz, Maahad and Pondok Schools*

Malaysia is a country that makes Islam the federal religion, the field of Islamic Studies is a very important field of study to complete the daily life demands of its citizens, while also contributing expertise at the international level. Therefore, the field of Islamic Studies must have a clear and focused direction the direction must always be evaluated from time to time to determine if it is in line with the flow and demands of the times. In addition to being able to produce products that are suitable for national and international use. This education system aspires and strives to develop a balanced person through the process of intellectual, emotional, spiritual, spiritual, and physical education that performs its role in life solely because of God with full sincerity and satisfaction.

According to Mohd. Hanif, there are several categories of religious schools in Malaysia based on their administration, among them are the following:

- i. Religious schools under the administration of the Malaysian Ministry of Education at the secondary level such as Sekolah Menengah Kebangsaan Agama (SMKA),
- i. Federal Religious Secondary School (SMAP), Sultan Alam Syah Islamic College (KISAS), and National Secondary School (SMK) offer religious classes (KAA).
- ii. Religious schools under the administration of the State Government at the secondary level such as State Religious Schools (SMAN).
- iii. Religious schools under the management of Religious and Zakat Councils at the primary and secondary levels.
- iv. The People's Religious School (SAR) is developed by the local community and managed by the School Management Board (LPS) at the primary and secondary levels.
- v. Religious Schools (SA) are run by private parties at the primary and secondary levels.
- vi. Maahad Tahfiz is either privately owned by, the state government or the central government. The majority of folk religious schools have different curricula from each other.
- vii. NGOs consist of associations managed by individuals individually. For example Angkatan Belia Malaysia Malaysia (ABIM).
- viii. Agencies - government agencies consisting of the Department of Islamic Religion and other agencies.

### *Collaboration*

Jonathan (2004) defines collaboration as a process of interaction between several people who have common interests. According to the American Heritage Dictionary (2000), collaboration is collaboration, especially in the effort of combining ideas.

From the various definitions presented, it can be concluded that collaboration is an interactive process that involves several people working together by combining thoughts continuously where each party involved is interdependent. Regardless of the form and place, the collaboration includes an exchange of views or ideas that give perspective to the entire collaboration.

The collaboration implemented between agencies also involves the needs and perceptions of the community concerning the lifelong Islamic learning program implemented in all community colleges throughout Malaysia.

### *Methods of Implementation*

The implementation method of the PISH program is carefully planned to get a positive impact so that the PISH program can be continued in the future and become an annual agenda for all institutions. There are five levels of implementation of this program which are:

**Curriculum** – The PISH program curriculum is designed in 2 aspects. The first aspect is the preparation of the Islamic Education curriculum where the responsible party is BPI/JAKIM/ILIM while for the second aspect which is the Skills aspect the responsible party is ILKA, Community College, Polytechnic, Giat MARA, KV, and others.

**Instructor** – In terms of teaching staff, they are made up of KK/Polytechnic/ILKA IPG Lecturers, Islamic Education Teachers, Takmir Teachers, and KAFA Teachers.

**Premise** – The premises that will be used as a platform for this PISH program are masjids/suras, community colleges, polytechnics, Tahfiz schools, lodge schools, and other suitable premises.

**Target** – The main target for implementing the PISH program is youth/students and the local community. However, to get more involvement from all parties, the target is open to all levels of society.

**Engagement** – The parties directly and indirectly involved in making this PISH program a success are JAKIM, the Department of Religion, the MOE, the Ministry / related agencies, and ILK/MARA.

*The Role of Each Collaborator*

<p style="text-align: center;"><b>LEPAI</b></p> <ul style="list-style-type: none"> <li>• Penasihat Program PISH</li> </ul>	<p><b>LEPAI REPRESENTATIVE</b> PISH program advisor</p>
<p style="text-align: center;"><b>JAKIM</b></p> <ul style="list-style-type: none"> <li>• Membekalkan sumber tenaga yang bertauliah (guru takmir).</li> <li>• Mendapatkan persetujuan oleh pihak Berkuasa Agama Negeri-Negeri untuk menggunakan guru takmir di Masjid atau surau</li> </ul>	<p><b>JAKIM REPRESENTATIVE</b> Provide qualified instructor sources (teacher Takmir). Obtain approval from the State Religious Authority to use takmir teachers in masjids or suraus.</p>
<p style="text-align: center;"><b>ILIM</b></p> <ul style="list-style-type: none"> <li>• Menyediakan modul Islam Kontemporari yang boleh digunakan untuk Program PISH</li> <li>• Menyediakan tenaga pengajar</li> <li>• Menyediakan premis dan prasarana</li> </ul>	<p><b>ILIM REPRESENTATIVE</b> Provide a Contemporary Islam module that can be used for the PISH program. Provide teaching staff. Provide premises and infrastructure.</p>
<p style="text-align: center;"><b>Jabatan Agama Islam Negeri</b></p> <ul style="list-style-type: none"> <li>• Menggunakan guru takmir yang ditauliah mengikut JAIN</li> <li>• Menyediakan premis dan prasarana (masjid dan surau)</li> </ul>	<p><b>STATE ISLAMIC DEPARTMENT</b> sing certified Takmir teachers according to JAIN Provide premises and infrastructure (masjid / surau)</p>
<p style="text-align: center;"><b>IKIM</b></p> <ul style="list-style-type: none"> <li>• Membuat hebahan bagi mempromosikan program PISH</li> </ul>	<p><b>IKIM REPRESENTATIVE</b> Making announcements to promote the PISH program</p>

Figure 5: The Role of Each Collaborator

*Collaboration before Implementation of PISH*

The researcher has divided the parties involved in the PISH program into 9 categories. The categories are:-

- i. Tahfiz School
- ii. Mahaad School
- iii. Pondok School
- iv. Religious School/Kafa
- v. Mardasah
- vi. IPTA/IPTS
- vii. Department of Religion
- viii. Government Department
- ix. Islamic NGOs

The list of agencies that cooperate and collaborate with community colleges to implement the Lifelong Islamic Education program is as in Table 1.

*Tahfiz School* – Maahad Tahfiz Al-Quran is also known as Tahfiz Al-Quran which is an al-quran study center operated under the Islamic Religious Affairs Division, Prime Minister's Department. Nowadays, most parents like to send their children to Tahfiz schools. The scenario that happened today shows that the awareness of Muslims towards the importance and benefits of memorizing the Qur'an encourages parents to send their children to religious schools that provide Tahfiz study of the Qur'an in addition to religious and academic subjects. In addition to the existing religious schools, more study centers and al-Quran institutes were established to meet the demand for Tahfiz Al-Quran studies. Philanthropists and wealthy people came forward to sponsor hafiz students and the Tahfiz Al-Quran classes that were established. Tahfiz Al-Quran education is the earliest education in the history of Islamic Education. Al Qabisi (1955), presented certain methods in the process of learning and

teaching Tahfiz, namely the talqin method, takrar (rehearsal), almail (love the Qur'an), and al fahm (understanding). He also suggested that the technique used in the teaching and learning of Tahfiz is a technique that uses the senses including listening, seeing, reading, and writing. There are two categories in the Tahfiz education system, namely modern and traditional. Education in a modern way means having an organized structure, covering the angle of management, curriculum, and structural facilities. While traditional education means education that is less structured and like the hut system.

*Mardrasah* – Is the Arabic word for school. While in Malaysian it is named as an Islamic educational institution. A madrasa is a place for Muslims to discuss religious issues. At this early stage, Muslims tend to gather around knowledgeable people and gain knowledge from them. These informal teachers are known as sheikhs. Madrasah is also a location for Muslim groups to discuss issues of religion or religious activities.

*Masjid* – Masjid (مسجد) is an Arabic word meaning place of prostration. A masjid is a special place of worship, such as prayer and iktikaf, for Muslims. This building is also a center for culture, muamalat, and the development of Islamic preaching, as well as a center for Muslim activities. While according to the Dewan dictionary, a masjid is generally "a special building where Muslims perform Friday prayers and other acts of worship", (Kamus Dewan, 1997:864). Sidi Gazalba, on the other hand, defined the masjid in terminology as "a center of Islamic worship and culture". (Sidi Gazalba, 1975: 116). The masjid does not have a fixed appearance but depends on the culture of the local Muslim community. From the language point of view, "masjid" means a place of prostration. Since the beginning of Islam (Rasulullah s.a.w.), the progress of the people and the Islamic movement all started from the masjid. The masjid has been used as a place to gather, discuss, and plan strategies that are not limited to the field of preaching but also trade, legislation, and the spread of knowledge, as well as many more. There are several disputes about the definition of a masjid. Some refer to all prayer places as masjids. However, the generally accepted definition is that the masjid is a special place to pray and has been used for Friday prayers more than three times. Prayer places that do not hold Friday prayers are better known as surau or musolla. Three main masjids are glorified by Muslims, namely Masjidil Haram in Makkah - the place of the Ka'bah, the qibla of Muslim prayer, Masjid Nabawi in Madinah, and Masjidil Aqsa in Al-Quds (Jerusalem), Palestine. In Malaysia, the division of places of worship is divided into several divisions, namely the National Masjid, the State Masjid, the District Masjid, the Qaryah Masjid, and the Surau. In general, the Islamic community gains strength and unification by adhering to Islamic rules, beliefs, and manners. Nosoha Saabin (2001:9), the use of the masjid as a center of knowledge is no longer used by this community. The relationship between the masjid and Islamic education is very intertwined and cannot be separated. Since the beginning of Islam, the spread of knowledge and education started from the masjid. The Islamic education system has made the masjid a center of education in addition to its role as a center of worship, administration, and society.

*Surau* – Surau refers to a special place of worship such as prayer and iktikaf for Muslims and is also a center of culture, muamalat, and the development of Islamic preaching. According to Abdullah (1989), a surau is a place of worship that is smaller than a masjid and is not used for Friday prayers, and is often used to study religion. A surau has a slight difference from a masjid in that a surau is a place of prayer that is used by less than 40 people and does not hold Friday prayers. In addition, Islamic studies are also taught in surau -surau that are close to teachers' homes to facilitate the teaching and learning process (Abdullah, 1989). These suraus become centers of religious studies and worship for the local community and become community centers. Developments in Islamic education have brought awareness to the need to build a place for students to pray during learning hours. The surau facility allows students to perform prayers and religious activities at school. In general, it can be understood that surau has a very large role in achieving the goal of Islamic education to form a society that is knowledgeable, faithful, righteous, educated, and forms a noble personality.

*Pondok School* – The word "Pondok" comes from the Arabic word 'fuduqun' which means a traveler's inn. In the context of Islamic educational institutions, it is associated with small houses built as student residences near the surau or madrasah and the teacher's house in a special area. These lodges are usually known by the name of the teacher who founded them. According to the Dewan Bahasa dan Pustaka dictionary, 'school Pondok is a traditional study and education institution. A lot of traditional education is practiced in Malaysia and Indonesia. This cottage education system has no age limit and does not count background. Covers the learning of the afterlife and emphasizes the basics of worship (fardhu ain) such as prayer, purification, and others. The existence of the lodge education system began in the 18th century until the 20th century (S. Ishak and Shafie, 1998). A boarding school was known as "pesantren". A boarding school is a group of houses located around a masjid or teacher's house (Abdul Samat Musa, 1976). According to Maziah Yunus (1988) in his study, he stated that hut education can be said to be neater than the delivery of a religious teacher at home or surau. Muhammad Abu Bakar (1997) stated that the emergence of Pondok institutions is due to the role of scholars who are skilled in Islamic studies. The educational characteristics of Pondok schools include religious knowledge, which means that the learning measures revealed to students are not structured and depend on the teacher's skills. Among the subjects taught are tauhid, tafsir, jurisprudence, nahu saraf, hadith, prayer, and another religious knowledge. The students were also exposed to writing methods and mastered Jawi and Arabic. Medicine is also taught in some educational institutions such as the use of wood roots and prayer. Side subjects such as nasyid, zanji, marhaban and qasidah are also taught. This learning method is implemented in the form of 'halaqah' which



means students will sit around the teacher. The teacher will also use memorization, lectures, discussion (muhadawah), question and answer, debate, adventure, and others. To increase understanding of religious knowledge, some students continue to study in the Middle East. The effectiveness of the Pondok education system is a combination of two aspects, namely the curriculum and co-curricular aspects. Nurul Farhana (2013), explained that the curriculum activities are divided into three areas, namely spirituality, belief, and physical which aim to form fitness, interact, communicate, and increase physical and mental strength. The students of the boarding school also in addition to carrying out their main activity which is studying, they carry out various social activities such as funeral prayers, tahlil, leading prayers, and various other activities at the request of the local community (Hashim, Rafai and Mohd Nor, 2011).

## Methodology

### Study Design

This research is carried out using quantitative research methods. The research design used in this study is the survey/observation method. This is because survey methods are more suitable for research that requires as much information as possible about a population. According to Mohamad Najib (1999), survey methods using questionnaires and interviews are one of the most popular methods among researchers. In this study, the researcher wants to see how effective the PISH program is for the community. The impact to be studied is the collaboration of external institutions with JPJK.

### Data Collection

To carry out this study, the researcher used data obtained from primary and secondary sources. The source for obtaining data for this study consists of secondary data obtained from the Lifelong Learning Unit, JPJK. According to Mohd Majid Konting (2000), secondary data is data that is obtained easily and quickly because it is already available in libraries, statistical units, etc. Primary data is usually still raw and has not been processed or organized. These raw data are obtained from research instruments such as questionnaires or interviews. Therefore, it can be said that primary data is data that has very accurate reliability.

### Population and Study Sample

This study involved respondents from religious institutions and local communities located in the 7 regions that have been mentioned before where they are involved with programs that have been carried out by community colleges. The main focus of the researcher is to conduct a survey of how effective the PISH program is in Phase 1 from the aspect of collaboration and courses offered by the community.

### Research Instruments and Analysis Methods

Research instruments are important to achieve the objectives of a study (Mohd Majid, 2000). The instrument used in this study is PISH program activity data obtained from the Lifelong Learning Unit, Community College Management Department. The raw data was obtained from the Lifelong Learning Unit, Department of Community College Management. to find frequency and comparison in each of the data obtained.

## Research and Analysis Findings

### *The number of participants involved and courses in the PISH program.*

Tables 2 and 3 show the number of participants and the number of courses for the PISH program which is divided into 2, namely religion/spirituality and skills. For the religious/spiritual type program, a total of 19,589 participants were involved in 2014 compared to 6,147 in 2015. While for the skill type program, there were 17,667 participants in 2014 compared to 6,834 participants in 2015. This difference is because the data for the 2 quarters of 2015 has not been collected due to the program still being carried out. The total number of participants who participated in the PISH program in 2014 was 37,256 participants and 1,029 compared to 12,981 participants and 465 courses conducted in 2015.

Table 2: Number of PISH program participants

YEAR	Religion / Spirituality	Skills	Amount
2014	19589	17667	37256
2015	6147	6834	12981

Table 3: Number of PISH program courses

YEAR	Religion / Spirituality	Skills	Amount
2014	421	618	<b>1039</b>
2015	182	283	<b>465</b>

*Number of participants by region based on the quarters of 2014 and 2015.*

Tables 4 and 5 show the number of course participants who followed the PISH program based on the quarter of the year. For the year 2014, the data was obtained in full for 4 quarters of the year while for the year 2015, the data was only from January to June for each region. For the year 2014, the Selangor Region KK achieved the highest number of participants in the TVET course with a total of 3,387 participants while the Negeri Sembilan and Melaka Region KK achieved a total of 4,027 participants for the spiritual course. For the year 2015, KK Wilayah Utara recorded the highest number of participants for the TVET skills course which was 2,310 participants. While KK Wilayah Selangor has the highest number of participants for the religious course which is a total of 1,583 participants. The total number of participants for the year 2014 KK Negeri Sembilan and Melaka Region obtained a total of 6,844 participants and in 2015 KK Northern Region recorded the highest number of participants which was 2,625 participants.

Table 4: Number of participants by region based on quarter of 2014.

No	Province	Quarter Year 1		Quarter Year 2		Quarter Year 3		Quarter Year 4		Total		Total Sum
		TVET	AG	TVET	AG	TVET	AG	TVET	AG	TVET	AG	
1	Negeri Sembilan & Melaka Province	1663	1023	1010	2495	129	509	15	0	2817	4027	<b>6844</b>
2	Northern Province	1107	1327	1471	1500	290	255	60	117	2928	3199	<b>6127</b>
3	Perak Province	434	2469	1212	771	144	138	0	611	1790	3989	<b>5779</b>
4	Selangor Province	1916	596	843	400	480	92	148	488	3387	1576	<b>4963</b>
5	Wilayah Johor Province	1409	1012	967	627	98	512	53	185	2530	2336	<b>4866</b>
6	Sabah & Sarawak Province	348	395	1177	1437	164	669	40	150	1729	2651	<b>4380</b>
7	Timur Province	1282	850	1078	732	0	229	126	0	2486	1811	<b>4297</b>

Table 5: Number of participants and courses by region based on the quarter of 2015.

No	Province	Quarter Year 1		Quarter Year 2		Quarter Year 3		Quarter Year 4		Total		Total Sum
		TVET	AG	TVET	AG	TVET	AG	TVET	AG	TVET	AG	
1	Negeri Sembilan & Melaka Province	354	752	176	280					530	1032	<b>1562</b>
2	Northern Province	1262	214	1048	101					2310	315	<b>2625</b>
3	Perak Province	324	428	591	601					915	1029	<b>1944</b>
4	Selangor Province	92	343	202	1240					294	1583	<b>1877</b>
5	Wilayah Johor Province	374	500	565	462					939	962	<b>1901</b>

6	Sabah & Sarawak Province	456	273	608	214		1064	487	<b>1551</b>
7	Timur Province	249	292	533	447		782	739	<b>1521</b>

Table 6: Number and types of courses by region

NO	Province	NUMBERS OF COURSES	
		2014	2015
1	Northern Province	198	113
2	Johor Province	156	62
3	Negeri Sembilan & Melaka Province	155	34
4	Selangor Province	146	30
5	Eastern Province	141	95
6	Perak Province	124	87
7	Sabah & Sarawak Province	107	43
	<b>Total Sum</b>	<b>1039</b>	<b>464</b>

Table 6 depicts the number and types of courses offered to communities according to their respective province. KK Northern Province showed the highest number offered to the community which was 198 courses in 2014 and 113 courses in 2015.

#### *Increase in PISH participants by region based on the quarters of 2014 and 2015.*

The information taken to compare the participants of this PISH program is based on the quarters starting from Jan to June 2014, July to December 2014, and Jan to June 2015. This is to see the increase in the number of participants for the PISH program that was conducted from January 2014 to June 2015. Figures 8 and 9, depict the increase in the number of participants according to their respective regions seen from the aspects of religion/spirituality and TVET. It was found that all colleges generated an increase in the aspects of TVET and spirituality, especially the Selangor Region KK which reached 18.5% in the second quarter and 44.1% increase for the North Region KK in the third quarter. For the spiritual aspect, the highest increase was in the Selangor Regional Council with 36.8% for the second quarter and 50.1% for the third quarter.

Table 8: Increase in skill participants by region based on the quarters of 2014 &amp; 2015

No	Wilayah	TVET				
		Jan – Jun 2014	Julai – Dis 2014	% (↑)	Jan – Jun 2015	% (↑)
1	Negeri Sembilan & Melaka Province	2673	144	5.1%	530	15.9%
2	Northern Province	2578	350	12%	2310	44.1%
3	Perak Province	1646	144	8.0%	915	33.8%
4	Selangor Province	2759	628	18.5%	294	8.0%
5	Wilayah Johor Province	2376	151	5.2%	939	27.1%
6	Sabah & Sarawak Province	1525	204	11.8%	1064	38.1%
7	Timur Province	2360	126	5.1%	782	24%

Table 9: Comparison of spiritual participants by region based on the quarters of 2014 &amp; 2015

Bil	Wilayah	Spirituality				
		Jan – Jun 2014	Julai – Dis 2014	% (↑)	Jan – Jun 2015	% (↑)
1	Negeri Sembilan & Melaka Province	3518	509	12.6%	1032	20.3%
2	Northern Province	2827	372	11.6%	315	8.9%
3	Perak Province	3240	749	18.7%	1029	20.5%

4	Selangor Province	996	580	36.8%	1583	50.11%
5	Johor Province	1639	697	29.3%	962	29.1%
6	Sabah & Sarawak Province	1832	819	30.8%	487	15.1%
7	Wilayah Timur Province	1582	229	12.6%	739	28.9%

### *PISH program implementation models*

Sabak Bernam Community College (KKSBB) has held a collaboration with external parties, namely with the Religious Council and the Selangor State Department of Religion. Three programs are considered to have a high impact and give the impression of solid collaboration between KKSBB and other religious institutions. Examples of programs that have been implemented are as follows: -

**Baitul Ehsan** – Baitul Ehsan is a unit under the management of the Religious Council that was established to protect women who are already married. The module given to the female participants is related to cooking and sewing. This workshop is conducted for 2 years and the cost of financing this workshop is fully borne by the Religious Council. This workshop is conducted for 6 hours every 3 times. The teaching staff is among the officers appointed by Baitul Ehsan. College lecturers are appointed as facilitators who will come to Baitul Ehsan once a meeting to assess the performance of the participants and whether they are competent or not. Competent participants will be given a certificate issued by KKSBB. This is intended to protect the good name of the women in the workshop while also providing employment opportunities for them in the outside world. If the participants are interested, the offer to continue their studies at KKSBB will be given to them to prepare them for a more challenging work environment in the real world later. Funding borne by the Religious Council is included as a college trust account. As of today, the PISH program with Baitul Ehsan has been implemented for 6 months and the total trust account revenue received is as much as RM18,000.00.

**PITAS (Mahad Tahfiz Association)** – This program which is run together with the Mahaad Tahfiz Association (PITAS) is under the management of the Department of Islamic Religion. 9 community colleges throughout the Selangor Region agreed and agreed to use the modules that have been built together depending on their respective districts. The courses offered are technical in the form of short courses on request. This course is run in 20 hours as needed. This program is stated in the PISH report and sent to the PSH Unit, JPJK.

**AIM (Amanah Iktiar Malaysia)** – The same program is carried out in collaboration between 9 Selangor Regional Community Colleges. The implementation of this program is more structured and planned and each college runs this program in their respective colleges. The concept of this program is the same as PITAS which is conducted as a short course as needed from time to time. This program is stated in the PISH report and sent to the PSH Unit, JPJK.

*The External Institutions and Religious Bodies and The Number of Collaborations Established from The PISH Program Are as Follows:*

Referring to Table 10, the above shows the institutions and religious bodies that are collaboration partners in making this PISH program a success. Table 1 above shows a detailed list of each institution and religious body involved in collaboration with the PISH program.

Table 10: Collaboration with Institutions and Religious Bodies

No	Religious Institutions & Bodies	Sum
1	Tahfiz School	7
2	Mahaad School	54
3	Pondok School	5
4	Religious /Kafa School	64
5	Mardasah	30
6	IPTA/IPTS	10
7	Religious Department	73
8	Govement Sector	17
9	Islamic NGO	54
	<b>TOTAL SUM</b>	<b>314</b>

*The impact of the implementation of PISH on the Phase 1 community from the aspect of collaboration and courses offered*

*Number of Collaborations with Institutions/Religious Bodies* – Table 11 shows the total number of institutions and religious bodies that became collaboration partners before and after the PISH program was implemented.

Table 11: Number of Collaborations

No	Before PISH Program	After PISH Program
1	40	314

*Number of Courses with Institutions/Religious Bodies* – Table 12 shows the total number of courses for Spirituality and skills before and after the PISH program was implemented.

Table 12: Number of Courses

No	Activity	Before PISH Program	After PISH Program
1	Islamic studies	26	421
2	Technical skills	48	618

### *Expected Earnings and Implications with The Policy*

The expected outcome of this PISH activity is that the students of these religious schools can build relationships and strengthen brotherhood among themselves. With the knowledge of the afterlife learned from them and infused with worldly skills, this can empower the human talent within them to become more successful. Finally, these students can preserve themselves as an outstanding community in this world and the hereafter.

The implication of this study with the policy set by the JPKK is to achieve the goal of cooperation and collaboration with the Department of Religion to produce perfect human beings. This can increase the number of students who are successful in the afterlife and even with God's permission they will also be successful in this world.

### **Conclusions and Recommendations**

Since this study focuses on Phase 1 of the PISH Program's effectiveness on the community, it is not yet certain to what extent the PISH program can have a positive impact on the community. Phase 1 covered aspects of JPKK's collaboration with external agencies, so it was found that the collaborative relationship between these two parties is leading in a positive direction. Therefore, the researchers suggest that a study on Phase 2 and Phase 3 be carried out to see the extent to which the impact of the PISH program can produce participants who include worldly and spiritual knowledge.

This study is expected to benefit all parties. The impact of the effectiveness of the PISH program is very important to see the extent to which this program benefits all parties. In addition, I also to see the network of collaboration between the JPKK and external institutions in making this PISH program a success. May this study be blessed and blessed by Allah.

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