# Tauhidic Approach in Islamic Leadership and Management: IKRAM-MUSLEH Experience

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**Abstract:** *Ever since the first IKRAM-MUSLEH(formerly known as MUSLEH)school was set up in 1985,it had experienced numerous issues pertaining to educational management and leadership. IKRAM-MUSLEH realised that the fundamental issue which needs to be comprehensively addressed is the issue of human resource development model that is based on the concept of aqidah at-tauhid. Since IKRAM-MUSLEH aspires that teachers personify and habitualise the qualities of amudarris, muallim, muaddib, murabbiandmursyid, those in management and leadership then, primarily, should set the example. They should be the qudwah hasanah (noble exemplary) to others. This would be the first prerequisite. In this paper, we will outline the efforts designatedin order to develop the qualities and characteristics of IKRAM-MUSLEH managers and leaders. IKRAM-MUSLEH's educational management and leadership is based on the concept of aqidah at-tauhid, as stated in the Islamic philosophy of education, and consequently emphasizes on 3principles;namely: mahabbah,thoahand dakwah. Dakwah is a responsibility of every stakeholder in school. Also, these principles should be given priority to acquiring knowledge and skills on management and leadership. The principles of mahabbah, thoahand dakwah, when implemented, would not only enhance effective ukhuwah islamiah ties within management circles but would also reinforce their shared vision and mission of the school. Furthermore, the management mustassume that dakwah efforts, in the contexts of amru maarof and nahi munkar, are the central responsibility of a leader, done accordingly to needs and levels of management. Once those qualities are developed within the management circle, the school*

*management can be regarded as to have acquired the competence and aptitude to succesfully carry out their amanah which is to generate insan rabani(Godly individuals) andcapable of facing daunting future challenges. This paper will also list down some notable successes achieved thus far, as a result of IKRAM-MUSLEH management and leadership approach. Finally, we strongly believe, that every effort, especially by those in islamic system of educational management and leadership, should continuously seek the barakah from and redho of Allah (s.w.t).*

Keywords: stakeholders, *aqidah at-tauhid, mudarris, muallim, muaddib, murabbi, mursyid, mahabbah, thoah, dakwah, ukhuwah.*

**Preamble**

In the 80s, there wasa common awareness amongst teachers for the need that education, based on the concept of *aqidah at-tauhid* (concept of unity of Allah) to be implemented. This is to ensure that the product of an islamic education system would be a group who are capable of leading and managing the ummah and that the parents educate their children according to "fitrah".

Allah s.w.t. says in surah As-Saff: 9. "*It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it*".

In a hadis, Rasulullah s.a.w. once said that "*Every child is born upon fitrah (as a Muslim). It is his parents who make him a Jew or a Christian or a Polytheist*". (Sahih Muslim, Book 033, Number 6426).

The challenges faced by that group would be to ascertain the following:-
1. What should be the content of the curriculum?
2. How is the curriculum content to be delivered to achieve the desired outcome?
3. Who should run the Islamic educational institution?

All the issues mentioned above must be based on the Islamic philosophy of education which is in line with the *tarbiah* (character building) system. As a matter of fact, this effort had already started in 1985 and this paper will share some of the proud achievements and its success stories.

**Management and Educational Leadership**

The argument begins with the assumption that the above mentioned facts will not be achieved without 2 basic foundations:-

1.  Successful management should be concerned with the objectives of education (Bush 2011). In this context, leadership and management need to be concerned with IKRAM-MUSLEH's aspirations of education.
2.  The need for the leaders, managers and administrators to personifie and habitualise the philosophy and objectives of Islamic education.

In the context of educational theories, there is an urgent need for a new breed of leaders and managers who become not only competent but also imbued with great noble character. Current approach have largely produced leaders and managers who are incompetent in managing a sustainable development for a nation. Leadership skills alone is simply not enough. Leaders and managers need to be able to harmonise and integrate total leadership qualities,also known as "systems thinking" (Senge, 2007; Kouzes, dan Posner, 2007), into a single body – in theory and practice.

Today, in IKRAM-MUSLEH's view, leaders and managers of any organisation face tough challenges globally and locally. Challenges demand that leaders and managers do extremely well not only in managing worldly matters but also and especially on issues related to religion(Michael H. Hart, 1978). Leaders and managers need to be exemplary to others. For muslims, the ideal exemplary leader is Prophet Muhamad s.a.w.(Surah Al-Ahzab: 21).

Allah s.w.t. praised Prophet Muhamad s.a.w. for his exemplary character. In surah al-Qalam:4; Allah s.w.t says:"*And indeed, you are of a great moral character*". In fact, Prophet Muhamad s.a.w. is a living example for al-Quranul karim. As mentioned by Aisyah r.a. "*His character (i.e. Muhamad s.a.w.) is al-Quran*". Leaders and managers need to achievenot only internal organisational changes but also external changes; not only to advance new leadership lineup but also to make fundamental changes to society; not only make impulsive changes but also gradual

and systematic; not only make partial changes but total; not only make changes in a particular region but also theglobal audience; not only make sporadic changes but unceasing and perpetual changes. (Dalil Murabbi – not published)

**IKRAM-MUSLEH's Approach in Leadership and Management**

Management and adminstratives principles in Islam are based on "al-Maqosid asy-Syariah (Objectives of Islamic Law and Jurisprudence) which comprises of 2 principles; namely *dar'ul mafasid*(forbid evil) and *jalbul masolih* (enjoin good). *Dar'ul mafasid* denotes to eradicate evils in society – evils of the individual heart or actions of groups or nations. Evil intentions would often affect others negatively in society. Evil intentions includes the whispers of *syaithon* which must be removed (surah an-Naas:5-6 "Who whispers (evil) into the breasts of mankind. From among the jinn and mankind"). However, Allah s.w.t. made it clear that the human heart has 2 choices to follow; namely either truth or falsehood. And those who achieved *falah* (successful) are those who are obedient to Allah s.w.t. On the other hand,the *khaaba*(unsuccessful) are those who allowed their hearts to be dishonored. (surah Asy-Syams: 7-10 "*And (by) the soul and He who proportioned it. And inspired it (with discernment of) its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it (with corruption)*".

The *syariah* (Islamic law and jurisprudence) have clearly differentiated between the correct and incorrect action and deed.

On the authority of Aboo `Abdillaah an-Nu`maan the son of Basheer (radiAllaahu 'anhumaa), who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say:

"*That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters (eventually) falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allaah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is*

*whole, and which, if it is diseased, all of (the body) is diseased. Truly, it is the heart". (Related by al-Bukhaari and Muslim).*

On the other hand, *jalbul masolih*, denotes the action to invite people to do good. This action is also called doing *dakwah*. As in the concept of *dar'ul mafasid*, *jalbul masolih* also begins from the human heart. Human heart needs to be adorned with sincere intentions.

**Leadership and Management of IKRAM-MUSLEH Schools**

1. Based on the clarification made above, there are 3 principles of social interaction in IKRAM-MUSLEH schools management and administration system.

    They are *mahabbah* (love), *tho'ah* (obedience) and *dakwah* (call and invite).

    1.1. *Mahabbah* (love). To enhance love, IKRAM-MUSLEH emphasize the need to develop a shared vision and mission amongst all stakeholders, in this context, the leadership, management and administration team. Amongst the training programmes that they had to undergo several sessions; namely:-
        1.1.1. A session which drives into their hearts and mind, the fact that the Owner of the Heavens, the Earth, the Universe is Allah s.w.t.; the aim of man's creation on Earth is to be the servant of Allah s.w.t. and the need to be totally prepared for life in the Hereafter. This session, therefore, emphasizes the true meaning of love to Allah s.w.t., Rasulullah s.a.w., the human beings and His creations s.w.t.. This session also emphasizes the importance that the concept of true love need to be personifize, habitualize and practised as a way of life by the leader and manager.
        1.1.2. A session which emphasizes the need to contribute towards the development of the ummah and humanity. This is a major role of the leader and manager as an expression of his true love towards humanity. This competency is a central aspect of *tarbiah* programme.

1.1.3. A session which accentuates the need to achieve the *maqosidus syara'* (aspirations of syariah) which is *dar'ul mafasid* (remove and forbid evil) and *jalbul masolih* (enjoin and practice good).

1.1.4. As a result, team members would embrace the true concept of loveand a strong sense of ownership in the organisation whilst committing to a shared vision and mission.

1.2. *Tho'ah* (obedience)

1.2.1. Be obedient is a crucial character of a Muslim. Allah s.w.t. says in surah an-Nisaa: 59; Allah s.w.t. says *"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best (way) and best in result"*.

*1.2.2.* Being disobedient leads one to kufr. Allah s.w.t. says in surah Ali Imran: 32; *"Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers"*.

1.2.3. However, one's obedience is subjected to being obedient to the commandments to Allah s.w.t. Rasulullah s.a.w. said *"There is no obedience in matters of disobedience to Allah. Verily the obedience is in maarof (good)"*.

1.2.4. Instilling obedience and therefore, passion and commitment, into the managers and administrators is carried out through sessions on shared vision and mission of the organisation and sessions on sense of belonging and togetherness – in theory and practice.

1.2.5. A high standard of obedience is achieved when a person commits to the bigger picture and the organisational goals ahead of personal matters and self glory.

1.3. *Dakwah* (to call and invite)

1.3.1. As Muslims, it is to call and invite others to accept Islam in its totality, to understand its systems and implement them as a complete way of life at home, at the working place and in society.

*1.3.2.* Allah s.w.t says in surah Yusuf: 108; "*Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah ; and I am not of those who associate others with Him".*

*1.3.3.* Allah s.w.t. also emphasize that this call be made in groups and not individually. In surah Ali Imran: 104; "*And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful".*

1.3.4. In IKRAM-MUSLEH schools, it is the duty of all stakeholders(managers, administrators, teachers, students and parents) to call and invite and consequently to continuously advance the quality of the islamic educational system.

1.4. As a result of this approach, IKRAM-MUSLEH hopes to develop leaders and managers who are truly *amanah* (trustworthy) and actively involved in *amar ma'arof* and *nahi munkar* (enjoining good and forbiding evil).

1.5. To ensure that they personifise, habitualise and practise these great noble values, it is compulsory for them to undergo wholly the *Manhaj Tarbiah IKRAM* programme. It is an integrated and holistic human resource development programme. They will be trained aggressively and systematically, followed by an assessment system based on specifiedstandards and subsequently categorised intogroups from level 01 to 05.

## 2. Management of skills training

2.1. There are, obviously, contemporary management skills training which IKRAM-MUSLEH managers and administrators have to pursue. All these are to guarantee that school leaders and managersacquirea high level of leadership and managementcompetencewhich is critical in IKRAM-MUSLEH educational system.

2.2. Apart from in-house trainings, for example *Syahadah Kepemimpinan MUSLEH* (SKM) organised by IKRAM-MUSLEH for its leaders, managers and admistrators, there are also courses and trainings organised by outstanding institutions such as Institute Aminudin Baki, which specialises on advance training programmes for leaders and managers of educational institutions.

2.3. IKRAM-MUSLEH also organises advance courses to cater forspecific needs which would unleash outstanding leadership potentials in an organisation (Hoover, J dan Valenti, A. 2005).

3. **School principals and headmasters are required to be at level 04 of the *tarbiah* heirarchy.**

3.1. This is the minimum standard for them.

3.2. This level is achieved when a person has fulfilled the standards of level 03; has fulfilled all duties and responsibilities is aware of the performance of the organisation and its historical background; and becomes a core member of the organisation (refer to appendix no.2 for definitions and objectives of each level).

3.3. This level is also a plaform which prepares the individual to be promoted to next level;when they show commitment to the constitution and adhering to the systems of the organisation as well as discharging their *dakwah* responsibilities.

3.4. Values and characteristics which will be developed include the following:- firm in *aqidah* (faith), noble in *akhlak* (values), competentin their job, knowledgeable, physically fit, have self control, systematic in daily affairs, excellent in time management and resourceful to others.

3.5. *Tarbawi*(character building) programmes are conducted not only during *liqo usari* (study group) sessions but also between each sessions. Topics discussed during *liqo usari* includes *tafsir*, *aqidah*, *hadis* and *dakwah*. Activities conducted between *liqo usari* includes *tazkiyah* (purification of the soul), management skills training, *dakwah* skills and personal management skills. Other topics include characteristics of an islamic society, islamic history, studies of al-Quran and hadis.

3.6. Daily routines include recitation ofal-Quran, doingprayersin congregation, doing *wirid*(remembrance of Allah s.w.t.) after solat, doing*wazifah sughra*(remembrance of Allah s.w.t.), *istighfar* (repentance),doing*sunat rawatib* (supregatory prayers), daily reading of books for an hour, daily group workoutsfor 15 minutes, memorizing al-Quranul karim, interacting with neighbours, doing night prayers, supregatory fasting, connect with parents, remembrance of Hereafter by visiting the graves and active in mutual activities.

3.7. The *wasail* (methodologies) of *tarbiah*(character building) encompasses the following:

3.7.1. *Usrah* (study group): it is the main form of *tarbiah* (character building) process and is the foundation for personal development programme. Every *usrah* needs to

achieve 4 main objectives; as follows: (1) to unleash leadership potentials of each group member (2) to facilitate members to establish an examplary family unit (3) to facilitate members to contribute to society (4) to facilitate members to contibute to the organisation. Specific rules to be followed include the number of members, frequency, guide for implementation, *adab* (ethics) and format.

3.7.2. *Katibah* is when specified *usrah* group implement spiritual development programme by enlightening and purifying the heart, accustoming the physical self to discharge *ibadah* (religious deeds), night prayer, remembrance of Allah s.w.t.,give thoughts to the creation of the heavens and the earth. Specific rules to be followed include requirements for participation, objectives, *adab*, programme schedule, guide for implementation and assessment.

3.7.3. *Daurah* is an intensive programme to prepare an individual with islamic concepts and viewpoints on specified topics and to increase membership. Specific rules to be followed include its objectives and guide for implementation.

3.7.4. *Mukhayyam* is an intensive physical programme to develop physical fitness, discipline and obedience to the person in command so that participants are ready to become soldiers of *dakwah* who are prepared to promote noble values in society. Specific rules to be followed includes the objectives, format, guide for implementation, *adab* and reading materials.

3.7.5. *Rehlah*is a collective programme to develop intergroup relationship. Specific rules to be followed includes the objectives, *adab*, programme schedule and guide for implementation.

Through these process, a holistic personality is developed, capable of inspiring their subordinates (that is the administrators and teachers) to upgrade themselves to the next level. They do *dakwah* to all members of the staff. The final goal would be to inculcate in them *tauhidic*(God fearing) values.

## 4. Components of the tarbiah process

4.1. The 3 components mentioned above, that are*mahabbah*, *thoah* and dakwah,are the core components for IKRAM-MUSLEH leadership and management training programme. As

part of the training programme, all leaders and managers without exception, has to lead a *liqo usari* (study group). All these activities will be supervised and assessed by a group of "tarbiah auditors". Each member will be assessed, their performance recorded and assigned to a specified category from 01 to 05. Managers and directors who are actively involved in *tarbiah* programmes and achieved level 03 will qualify themselves to be shortlisted for promotion.

4.2. Since the establishment of the first school in 1985, this approach has not only been successful in producing educational leaders and managers and graduated with high level of confidence, calibre, ability to implement good governance and best management practices,but also to produced students with *insan rabani*(God-fearing individuals) characteristics.

4.3. They come out ascompetent leaders and managers characteristics having 3 fundamental qualities that is *abdan syakura* (syukur), *ammar* (develop the Earth) and *khalifatullah fil ard* (capable of leading the ummah and society).

**Fundamentals of Ukhuwah in Management and Administration**

In our efforts to produce "tauhidic management", the unyielding bond of *ukhuwah islamiah* (islamic brotherhood) must be given priority.

1. IKRAM-MUSLEH leaders and managers need to agree on a shared vision and mission on Islamic education. The Islamic philosophy of education states that it is an education process based on the concept of the unity of Allah s.w.t. with the objective of developing and generating virtuous cadres and exemplary in deeds equipped with sound knowledge, strong faith in Allah s.w.t. and high moral values capable of managing and administering his personal life, the society, the nation and the world at large in accordance with the principles laid out in al-Quran and as-Sunnah through a balance, integrated, holistic and continuous system (Laporan Kajian SPMM, 2005).

2. IKRAM-MUSLEH leaders and managers also need to agree upon an education system based on *aqidah at-tauhid*(ideology of faith). This education system encompasses the syllabi, students assessment system, quality assurance system and *manhaj tarbiah* (character building programme).

IKRAM-MUSLEH needs to manage and continuously improve the education system by way of:-

2.1. a curriculum which integrates traditional approaches and methodologies with modern teaching and learning techniques based on universal Islamic values

2.2. a students assessment system which is holistic, balanced, integrated and continuous

2.3. IKRAM-MUSLEH educators being profesional not only as a muallim or mudarris but also as a muaddib, murabbi and mursyid.

3. To further cement the aspirations of Islamic philosophy of education, IKRAM-MUSLEH has given full authority, supervised fully by IKRAM Negeri in its implementation, priority to creativity and innovativeness.

**Moving forward**

1. Undoubtedly, IKRAM-MUSLEH will face formidable challenges ahead in its efforts to develop leadership and managements cadres. However, IKRAM-MUSLEH is confident that this approach is not only effective and efficient but will also infuse in it *barakah* (blessings) to the stakeholders of the school and organisation.

Towards enhancing the current education system, IKRAM-MUSLEH needs to take the following initiatives:-

1.1. To develop a new working framework for the concept of an Islamic leadership and management in the context of a modern approach in leadership and management.

1.2. To explore and study a new working framework for leadership and management in Islamic education.

1.3. To share and adopt experiences from innumerable educational institutions by setting up a platform that will enhance networkings amongst operators of educational institutions around the world.

1.4. To adapt experiences from various countries to design and propose a new approach towards developing leadership and management of educational institutions.

1.5. To train stakeholders in the educational institutions so that they can adapt to the new *biah* (environment) in a responsive and proactive way.

We also believe that in all our efforts, the concept of *barakah* and *mardhotillah*must be instilled amongst managers, administrators, teachers, parents and students of IKRAM-MUSLEH educational institutions.

Allah s.w.t. says in surah At-Taubah: 59 "If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah ; Allah will give us of His bounty, and (so will) His Messenger; indeed, we are desirous toward Allah ," (it would have been better for them).

And in surah Al-A'raf: 96. Allah s.w.t. says"And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning".

May Allah s.w.t. bless us with iman, taqwa, al-quwwah wa amanah – amiin.

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**Appendix1**

**Success stories**

1. SKIPS (Private School Standards System)

   In 2013, 7 IKRAM-MUSLEH schools were awarded scores of 5 and 4 Star for SKIPS conducted by the Ministry of Education. Maximum score is 5. Minimum score 1. They are:-

   5 Star: Al-Islah SP (Kedah), Al-Azhar (Kedah), SMI Hidayah (Johor)

   4 Star: Al-Amin Bangi (Selangor), Al-Amin Gombak (Selangor), Al-Amin KL (Wilayah Persekutuan), Al-Amin Kemaman (Terengganu), SRI Aman (Kelantan)

2. Leaders and activists in IKRAM and NGOs.

   Alumni from IKRAM-MUSLEH schools have taken up leadership roles and are actively involved in IKRAM and NGOs. Some of them are central committee members and some are members of committees at state level.

3. Hifzul (memorization) Quran

   To date, more than 300 students have commited the whole of al-Quran by heart (30 juzu').

4. Academic

   The data below shows the performance of IKRAM-MUSLEH school students in SPM andPMR for the year 2013:

   Data below shows the performance distribution of students for SPM 2013 in IKRAM-MUSLEH schools:-

| No. | School | No of Candidates | Average Grade for School | % passes | % > 6As | No of students with all grade "A" |
|---|---|---|---|---|---|---|
| 1. | SMI Hidayah | 98 | 2.67 | 100 | 43% | 6 |

| | | | | | |
|---|---|---|---|---|---|
| | Johor Bahru | | | | |
| 2. | SMI Al-Amin Gombak | 118 | 3.47 | 99.40 | 45 | 7 |
| 3. | SMI Al-Amin Bangi | 59 | 3.75 | 100 | 20 | 2 |
| 4. | SMI Al-Amin Kemaman | 25 | 3.70 | 98.5 | 24 | 1 |
| 5. | SMI HiraJeram | 58 | 3.89 | 96.3 | 28 | 7 |
| 6. | SMI AmanBinjai | 30 | 4.72 | 86.68 | 6 | 1 |
| 7. | SMI Al-Irsyad Kuantan | 40 | 5.07 | 100 | 12.5 | 2 |
| 8. | SMI Al-Hidayah Ipoh | 29 | 4.48 | 100 | 13.8 | 0 |
| 9. | SMI Al-Islah Sg Petani | 57 | 4.16 | 95.7 | 10 | 1 |
| 10. | SMI As-SaidiyahSeremban | 23 | 5.61 | 95.7 | 3 | 0 |
| 11. | SMI Al Azhar | 19 | 3.08 | 100 | 31.58 | 0 |
| 12. | SMI Arab Tahfiz Al Islah | 16 | 6.03 | | 0 | 0 |
| 13. | SMI Al ItqanP.Pinang | - | - | - | - | No candidates in 2013 |

Data below shows the performance distribution of students for PMR 2013 in IKRAM-MUSLEH schools:-

| No. | School | No of Candidates | Average Grade for School | % passes | % > 6As | No of students with all grade "A" |
|---|---|---|---|---|---|---|
| 1. | SMI Hidayah Johor Baharu | 132 | 1.69 | 84.85 | 67 | 16 |

| | | | | | | |
|---|---|---|---|---|---|---|
| 2. | SMI Al-Amin Gombak | 155 | 1.82 | 98.64 | 67 | 24 |
| 3. | SMI Al-Amin Bangi | 87 | 1.57 | 56.2 | 49 | 15 |
| 4. | SMI Al-Amin Kemaman | 50 | 2.15 | 98 | 26 | |
| 5. | SMI HiraJeram | 98 | 1.85 | 98 | 36.73 | 17 |
| 6. | SMI Aman Binjai | 56 | 2.38 | 94.64 | 17.85 | 5 |
| 7. | SMI Al-IrsyadKuantan | 51 | 2.46 | 67 | 10 | 1 |
| 8. | SMI Al-Hidayah Ipoh | 51 | 2.05 | 100 | 29 | 29 |
| 9. | SMI Al-Islah Sg Petani | 70 | 1.97 | 97.9 | 40 | 14.3 |
| 10. | SMI As-SaidiyahSeremban | 26 | 2.65 | 44.8 | 0 | 1 |
| 11. | SMI Al Azhar | 34 | 1.40 | 100 | 23.53 | 64.7 |
| 12. | SMI Al ItqanP.Pinang | 18 | 2.74 | 33 | 1 | 0 |
| 13. | SMI Arab Tahfiz | - | - | - | - | No candidate in 2013 |

5. Co-curriculum

   5.1. IIUM Interschool Students Debating Championship 2010. National level. Champion. Category Bahasa Malaysia. SMI Hidayah Johor Bahru.

   5.2. 10th KRS Musleh Outdoor Camp 2010. National level. Organised by Ministry of Education. First Aid (Girls). Runnerup. Orienteering (Boys). Runnerup. Orienteering (Girls). Runnerup. Marching (Boys). 5th place.

   5.3. Musleh International Students Debating Championship 2013. Organised by Pertubuhan IKRAM Malaysia, International Islamic University Malaysia, Universiti Teknologi

Malaysia, International Centre for Educational Excellenceand MUSLEH. English category. Champion and Runnerup. SMI Hidayah Johor Bahru.

5.4. Jambori Amal Islami 2010. Organised by*Majlis Pemuafakatan Pendidikan Islam Selangor*(MAPPIS). (Boys). Nasyid. Al-Amin Bangi. 3rd. Azan. Hira'. Runnerup. Oratory contest.Bahasa Melayu. Hira'. Runnerup. Badminton. Doubles. Al-Amin Bangi. 3rd place. (Girls). Story telling. Champion Hira'. Tilawah. Champion Hira'. Short Speech. Champion Hira'. Hafazan. Champion Hira'. Ping Pong. Singles. Champion Hira'. Doubles. Champion Hira'. Netball. Al-Amin Gombak. Champion. Overall. Hira'. Runnerup.

5.5. KRS Malaysia. National level. Organised by Institusi Pendidikan Agama (IPA) 2010. StaffSergeant Nor Farzanah Roslan. SMI Al-Amin Bangi (Girls). Overall Champion. SMI Al-Amin Bangi. 3rd place.

5.6. Jambori Nasional-1. Organised by Pramuka JSIT, Cibubur Jakarta, Indonesia. 2008. Hanging Bridge. KRS MUSLEH. Runnerup.

6. Higher Education Institution

Majority of IKRAM-MUSLEH school leavers have successfully secured a place of study in various faculties in higher educational institutions not only locally but also in countries across the globe including in top 500 universities in the world.

**Appendix 2**

*Marhalah*(level) – Definitionand Objectives

| *Marhalah* (level) | **Definition** *Marhalah* *(Qualification Requirements)* | *Marhalah* **Objectives***(Outcome)* |
|---|---|---|
| 01 | Personality instilled with noble values and basic islamic characteristics; not nullified with unbecoming standards and have no relationship with enemies of Islam. | To understand fundamentals of Islam including aspects of *aqidah, syariah* and *akhlaq* |

| 02 | Accepts islamic concepts and viewpoints, propagate them, are concerned with issues of the *ummah* and acquire understandings on concepts of dakwah. | 1. Aware for the need to do *amal jamaei*(group work) for the sake of islam<br>2. Instilled with basic islamic values and character |
|---|---|---|
| 03 | Fulfilled the minimum standards for the previous level (02), executed his duties and responsibilities in dakwah, defends dakwah work against anti-dakwah propaganda | 1. Awareness of importance to sacrifice time and wealth<br>2. Executed his duties and responsibilities in dakwah as accorded to him in group work<br>3. Further advancement and development in skills and competencies according to level 04 of the *manhaj* (curriculum) |
| 04 | Fulfilled the minimum standards for the previous level (03), executed all his duties and responsibilities in dakwah and group work | Further advancement and development in skills and competencies according to level 05 of the *manhaj* (curriculum) |
| 05 | This is a level whereby an oath of allegiance is taken to do dakwah activities effectively sacrificing time, wealth and soul | Further advancement and development in skills and competencies so that the individual becomes examplary in dakwah activities |