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## **PHILOSOPHY OF EDUCATION ACCORDING TO SHAYKH ABDULLAH FAHIM**

**Khairul Nizam bin Zainal Badri** ✉; Pusat Pengajian Al-Mansoorah, Puchong, Selangor, Malaysia

**Abstract:** Educational philosophy is a combination of thought and implementation that refers to the theoretical framework of educational purposes and methods. The five main components that form the philosophy of education are *ta'lim*, *tarbiyyah*, *ta'dib*, *tadris* and *tazkiyyah*. This study seeks to examine the educational philosophy of Shaykh Abdullah Fahim based on the education system he has introduced. Further to be examined is the effectiveness of the philosophy of education based on his application in the administration of education. And last but not least is the significance of Shaykh Abdullah Fahim's educational philosophy to the development and progress of society. For the purpose of the study, qualitative methods were used. The library approach was chosen to collect information related to the views of Shaykh Abdullah Fahim in the field of education and analyze the information to achieve the objectives of the study. The results of the study found that the philosophy of education of Shaykh Abdullah Fahim takes into account current developments in the country. The philosophy of education that he put forward emphasizes the understanding of religion and the spirit of national consciousness in the souls of his students.

**Keywords:** Philosophy of Education, Shaykh Abdullah Fahim, Human Development, National Spirit

✉ [knizamzbmaptam@gmail.com](mailto:knizamzbmaptam@gmail.com)

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## INTRODUCTION

Philosophy is closely related to the activity of thinking. It is impossible for a person to think if he does not love knowledge or stare at the truth. The process of thinking and contemplation is related to rationality. So the three main elements that comprise philosophy are thinking deeply to get the truth, thinking freely then evaluating what goes in and out of thought, and making evidence so that it can be accepted by the intellect, believed and accountability (Hanafi, 1996: 3-11). Meanwhile, education is in the circle of *ta'lim*, *tarbiyyah*, *ta'dib*, *tadris* and *tazkiyyah*.

*Ta'lim* means to teach (Ishak, 1995: 5). In the Qur'an in Surah Al-Baqarah, verse 31, the term *ta'lim* is clearly stated with its meaning;

And He taught Adam all the names (of things), then presented them to the angels and said: "Tell Me the names of those things if you doubt the truthful people!"

*Tarbiyyah*, on the other hand, means nurturing, preserving or leading (Ishak, 1995: 5). It is used for educational purposes. In the Qur'an, the term educating is stated in Surah Al-Isra 'verse 24;

And humble thyself towards them both with tenderness and say: "O my Lord, have mercy on them both, as they both taught me when I was a child".

The term *ta'dib* includes the process of educating and teaching (Ishak, 1995: 6). The term relates to the nobility (dignity) and exemplary that result from the discipline and qualities that exist in the self and soul (Othman, 2013: 28-29). The term nobility is mentioned in the Qur'an in Surah Al-Hujurat verse 13 with its meaning;

O mankind! Lo! We have created you from a male and a female, and made you into nations and tribes that ye may know one another. Indeed, the noblest of you in the sight of Allah is the most pious of you. Lo! Allah is Knower, Aware.

While the term exemplary is mentioned in the Qur'an in Surah Al-Ahzab verse 21 with its meaning;

Lo! There is in the Messenger of Allah a good example for you for him who hopes for Allah and the Hour, and mentions Allah much.

The term *tadris* means to train (Rusiadi, 2012: 13). This term refers to the process of repeating. It is mentioned in the Qur'an in Surah Ali-Imran verse 79;

It is not proper for a human being to whom Allah has given the Book, wisdom and prophethood, and then he says to human beings: "Let you be my worshipers and not the worshipers of Allah". But (he said): "Let you be the people of the Lord, because you always teach the Book and because you continue to learn it.

Next is the term *tazkiyyah* which means to purify (Hawwa, 1999: 2). This term is mentioned in the Qur'an in Surah Al-Syams verse 9

Indeed, blessed is he who purifies the soul.

As a formula for the overall purpose of education, *ta'lim* is a process of helping students reconstructs new knowledge by utilizing the initial experience and knowledge they already have, where students' cognitive dimensions are trained to formulate ideas into more systematic, logical, and rational concepts. *Tarbiyyah*, on the other hand, is a process of developing oneself in the biological dimension and is quantitative in nature because it involves arrangements, facilities and conditions. *Ta'dib* produces a civilized individual, who is able to see all issues in the view of Islam and integrate the sciences and humanities with the sciences of sharia. *Tadris* refers to the ability to prepare students to read, learn and study on their own, in a repetitive and rotating manner, then explain, express and discuss the meanings contained therein so that they can know, remember, understand, and practice it in daily life. While *tazkiyyah* cleanses the

soul from reprehensible qualities, removes all diseases of the heart, avoids shirk, and adorns the soul with praiseworthy qualities (Ma'zumi, Syihabudin, & Najmudin, 2019: 197-207).

Thus, the philosophy of education is a combination of thinking and implementation that refers to the theoretical framework to contribute to the purpose and methods of education (Hamzah & Zainab, 1977: 25). To realize this, the philosophy of education refers to the focus on efforts to convey knowledge effectively with the aim of educating, nurturing and building the personality of students.

Formal education or more popularly known as the vernacular has been introduced by the British in Malaya in the 18th century AD. Education began after the British based in Penang in 1786, which saw the change in the pattern of governance and administration in Malaya. The vernacular education, however, had little support among the Malays for fear their children influenced by Christianity. This is because the schools are funded by Christian missionaries. However, these schools became the focus of other races. The British colonialists, on the other hand, preferred the education system they introduced and provided many facilities to the schools. The Malays also relied on traditional education system founded by religious scholars. This situation led to the living standard of the Malays relatively backward compared to other nations because the British just took a vernacular school graduates to work with them (Sanusi, 1955: 32).

Given the current developments taking place in Malaya at the time, Shaykh Abdullah Fahim (1869 - 1961), scholars graduate from the Sanctuary has introduced an education system that is similar to the vernacular but still maintain religious studies to the community as soon as he arrives in the Tanah Melayu in 1916. On that basis,

this study sought to examine the educational philosophy of Shaykh Abdullah Fahim based on the system of education has been the introduction. Further to be examined is the effectiveness of the philosophy of education based on his application in school administration. And last but not least is the significance of Shaykh Abdullah Fahim's educational philosophy to the development and progress of society. For the purpose of the study, qualitative methods were used. The library approach was chosen to collect information related to the views of Shaykh Abdullah Fahim in the field of education and analyze the information to achieve the objectives of the study.

## RESULTS AND DISCUSSION

### **Shaykh Abdullah Fahim's Philosophy of Education and Its Application in Life**

Despite having a religious degree, Shaykh Abdullah Fahim had a strong love for his nation and country. The main factor that triggered such feelings may come from the experience of seeing the effects of British colonialism and backwardness of the Malays in their own homeland. Entry of foreign powers will not only lead to economic decline of the Malays but more important is the threat to the political power to challenge the dignity of the Malays. Here and there the lands of the Malays spout. This situation comes from the attitude of the Malays who likes to take the easy way out, such as to sell the land for temporary pleasure. Negligence cause of the Malays that other nations also came to own the property of the Malays (Basri, 1986: 123).

Due to that feeling and experience, Shaykh Abdullah Fahim has named the madrasah he established as Dairat Al-Maarif Al-Wataniyyah which means "District of the Wise Men of the Homeland". The title Al-Wataniyyah, which means homeland, was introduced

by Shaykh Abdullah Fahim because he wanted to produce intellectuals from among the Malays themselves. This title may have been something quite foreign to any madrasah at the time that commonly used the title *Islamiyyah*. But that title has a very clear goal, which is to pay attention to the development of the Malays so that they can fight to liberate their own country. He is convinced that the spirit of freedom, then the Malays can create success. For the development of Malay children, the most important thing to do is to apply the correct educational philosophy, and accurate; in the madrasah he administered.

### ***Ta'lim***

*Ta'lim* is not just about teaching because the more important function of a teacher is to build new knowledge. Such knowledge must be aligned with experience so that great ideas can be formed. In the context of the development of the country at that time, Shaykh Abdullah Fahim had blown awareness among his students about the need for more teaching staff to be produced. Only in that way, more young Malays generation that caliber and vision can be born. In addition, the more important agenda is to create more educational institutions. Students who are seen to have the potential to become teachers will be trained to be student heads. After becoming the head of the student, then it can be seen the real ability of the student whether he can go far to become a school administrator or vice versa.

The role of assistant teachers as introduced by Shaykh Abdullah Fahim when he was the *mudir* at Madrasah Idrisiah, Kuala Kangsar; in fact it was as an exercise to his students to become madrasah administrators. For example, his student named Abu Bakar Al-Baqir was allowed to open a school in Gunung Semanggol which was later known as Maahad Al-Ehya Al-Shariff while Abdul

Halim Al-Hadi was allowed to return to Kepala Batas to administer Dai'rat Al-Maarif Al-Wataniyyah.

There are also among his students who are talented to be teachers. For example, his student named Abdul Manan bin Pandak Abbas (1926 - 2000) had served as a teacher at Madrasah Idrisiah when the madrasah was administered by Shaykh Zubir Ahmad (1905 - 1984). At that time, many Madrasah Idrisiah graduates became great figures such as Tan Dri (Dr) Harussani Zakaria (1939 -2021) who was the Mufti of Perak for 36 years until the end of his life (Halimy, 2021), and Tan Sri Dr Abdul Hamid Othman (1939 - 2011) who was appointed Minister in the Prime Minister's Department during his lifetime (Former Minister Tan Sri Hamid Othman Died, 2011). Abdul Manan's knowledge was also recognized by the Perak state government when he was appointed as a Member of the Perak Fatwa Council.

Shaykh Abdullah Fahim's student who followed in his footsteps by naming the school founded with the title Al-Wataniyyah was Yusoff bin Saad (1918-1979). Perhaps because he was impressed with the philosophy of education and the spirit of struggle of his alma mater, Madrasah Da'irat Al-Maarif Al-Wataniyyah, which is expected to develop the knowledge and awareness of the nation; then he has named the school he founded with the title Madrasah Irsyadiyyah Al-Asyraf Al-Wataniyyah which means the Guide and Motivator of the Children of the Nation (Badruddin, 2017).

### ***Tarbiyyah***

*Tarbiyyah* which refers to the process of parenting is actually related to the development of the potential of students where the teacher plays a role as an example and guide to students. Shaykh Abdullah nurtured and encouraged his teachers and students to spread knowledge by not limiting the meaning

of knowledge to the subjects studied in school only. He always invites madrasah residents to think further for the progress of the nation. Among the frequently touched and is told to think about the economy of the Malays, language and national spirit. These ideas were eventually expressed in the form of school magazines such as the Panduan (Guide) magazine published by Madrasah Idrisiah in 1934. This magazine was managed by Ustaz Muhammad Nor Faiz. The magazine was published by Al-Zainiah Press, Taiping and sold all over Malaya. An example of ethnic awareness raised in this magazine is;

*... The length of the object of search in the Peninsula, the most luxurious is true, so if we let it alone it will inevitably be erased and there it will be by the merchants (Chinese, Keling) who are ready to wait and lurk as if wanting to taste the sweetness of the honey of this Peninsula. But my people are indeed faint in their voices in the delicacy of sleep that brings loss and damage that should be rejected altogether today (1935: 130).*

Similarly, the call to the Malay leaders in order to develop the economy of the Malays;

*Let's take a look together!! All wealth, and pleasure have felt cramped today; livelihood if it is seen further, given to rubber gardens, vegetable gardens, and every business, whether that is out in Malaya or Peninsular from overseas; held and steered by other nations. So today, I'm calling to filter out the noise to residents of the Malayan peninsula, Malay everything; especially to the heads of state, be sure to focus on economic matters, work hard for the safety of our race and nation as a whole (1935: 189).*

The editors also stressed the importance of upholding the Malay language and its relationship with the Malay supremacy;

*Should Bahasa Melayu worn by the Malay people have become languages Kingdom mingle, fragmented, with no degrees of glory, then where is now the location of our nation's people for raising the nation's Malay and Malay language; who is very much entitled to keep it in his homeland on this Peninsula. Therefore, it is not surprising to us Malays to other nations who came to trade, then attach this to be showdown Malaya Malayan; As Malays themselves have not appreciating the language. Come on the nobility of the Malays; a noble true pity the Malay race! Pick up now our language that has fallen out. Let us all support, correct the position of our language knowledge because in the end, our language and nation will be considered noble until the end of the age of the world (1935: 198-200).*

Shaykh Abdullah Fahim believes that the time has come for the Malays to think about their own government in homeland. On that basis, Da'irat Madrasah Al-Maarif Al-Wataniyyah took the initiative to self-publish a book that touches on politics Malaya. The book was written by a madrasah resident named Muhammad bin Hanif. On the political importance of the Malays, it is clearly stated in the preface to a book entitled Political Sciences printed a second time on 1 September 1955,

*This age is the age of democracy, this age is also the age of independence. Malaya would self-government and democratic rule will run. Democratic rule is the rule of the people, by the people, for the people. Then came the time when the people knew their obligations as people responsible for the government of their country. Ahead of the coming of a more complete and perfect book; then here the author presents a booklet called Pengetahuan Politik (Political Knowledge), which explains in brief and simple language what is the obligation of the people to the state, the obligation of the government to its people, how the people can control the government of*

*their state, how internal security can be maintained and world security can be controlled, what is the meaning of such political words; state, government, parliament, federal, legislature, constitution, civil law, criminal law, international law, minister, envoy, ambassador, consul, sovereignty, political party, election, candidate, vote, county, election, democracy, aristocracy, monarchy, dictator, republic and so on (Hanif, 1955: Introduction).*

### **Ta'dib**

*Adab* (manner) from the point of view of Shaykh Abdullah Fahim refers to the attitude of *wasatiyyah* which means moderation. In education, manners are the most important thing because it reflects one's knowledge. Shaykh Abdullah Fahim emphasized the importance of respecting the views of previous scholars. For that reason, he forbade his students to express their own opinions before referring first to the opinions of previous scholars through authoritative books in a particular field. He encouraged his students to check every lecture and *hasyiah* (commentary) so that they really understand about an explanation presented. In addition, he also encouraged students to refer to the books before making any conclusions (Ghani, Talib, Zain, & Jamsari, 2006: 55).

This moderate attitude is very important, especially in those days when faced with the problem of *khilafiyah* (confusion) in a situation where the country has not yet achieved independence. The issue is closely tied to the friction between the youth representing the *Islah* movement and youth who represent the traditionalists, if not handled properly will cause disunity among the Malays and this is of course detrimental to the Malays themselves. Although Shaykh Abdullah Fahim adhered to the views of the *Kaum Tua*, he was open and did not reject the views put forward by the *Kaum Muda*.

The more important question according to Abdullah Fahim is not who wins or is right, but an accurate understanding of the environment that requires cooperation. Disputes among themselves will incur losses as expressed in his poetry;

*The arrogant will retreat, the greedy always Losers and those who insult people will be insulted (Ghani, Talib, Zain, & Jamsari, 2006: 67-71)*

He educated his students to understand the true meaning of Islam. In the context of a government that requires inter-racial unity; he had suggested the Malay Muslims to cooperate with political parties of other races. In 1955, political cooperation, dubbed *Parti Perikatan* (the Alliance Party), was a major success in the elections of that year. The idea of merging party components sparked by Shaykh Abdullah Fahim continues to be used to this day as is the practice of *Barisan Nasional* party components (Wariya, 2004: 36-37).

### **Tadris**

*Tadris* in the context of education is not merely a concentration on the texts of study, but it is in fact a reference to mastery in the field of science. To that end, Shaykh Abdullah Fahim has emphasized three important aspects, namely language skills, memorization and sharpness of mind. Arabic is the most important element in education because in the field of religion, all original study texts use Arabic. Memorization is important to connect the verses of the Qur'an or Hadith, or material with the topic being discussed, while the power of thought is very important to solve a problem either in religious knowledge, or social knowledge.

The way Shaykh Abdullah Fahim manages the level of learning is as follows;

1. Beginning level - text memorization and mastery of Arabic
2. Middle level-mastery of religious knowledge and social sciences covering subjects in the field of religion, and applied sciences.
3. Upper level-specialization in selected fields such as fiqh, tafsir and hadith.

Based on the level of learning, it can be seen that Shaykh Abdullah Fahim also gives opportunities to his students to study fields other than religion. With that, students will get the same exposure as learned in vernacular schools. However, specialization is given in the field of religion due to the very high needs in the society. This is because Shaykh Abdullah Fahim thinks that the understanding of religion needs to be strengthened first rather than economics and so on. With the correct understanding of religion, only then can other fields be mastered according to the syariah. For example, Shaykh Abdullah Fahim has emphatically stated that bank interest is illegal and considered *riba* (usury) (Ghani, Talib, Zain, & Jamsari, 2006: 67). Whether it was a coincidence or otherwise, soon after, there was a proposal to set up the Prospective Hajj Provident Fund Corporation (Perbadanan Wang Simpanan Bakal-bakal Haji - PWSBH) run by Royal Prof Ungku Abdul Aziz bin Ungku Abdul Hamid at the end of 1959. The awareness to set up the savings fund arose because want to ensure that Hajj savings are free from usury in the hope of obtaining *Hajj Mabruur* (Corporate Profile, 2021).

### **Tazkiyyah**

Spiritual training is very important because it builds one's personality. On that basis, the location of the madrasah which is close to the mosque has been utilized by Shaykh Abdullah Fahim to ensure that his students are not spared from performing congregational prayers. In Kepala Batas, Madrasah

Da'irat Al-Maarif Al-Wataniyah is close to the Jami 'Al-Badawi Mosque while in Kuala Kangsar, Madrasah Idrisiah is next to the Ubudiah Mosque. In addition to training oneself to perform acts of worship, congregational prayers also strengthen the bond of friendship with the members of the mosque's qariah (Mudir Madrasah Idrisiah yang disegani: Sheikh Abdullah Fahim, 2000: 24).

The congregational Subuh prayer is the thing that Shaykh Abdullah Fahim takes the most seriously. Sometimes he himself would make a surprise visit to the hostel to see the condition of his students, whether they were still asleep or getting ready to go to the mosque. Perhaps because the students was surprised by the arrival of Shaykh Abdullah Fahim, some of his students kept getting up to go to the place of prayer without performing ablution. The matter was known to Shaykh Abdullah Fahim and stated it was satan, satan several times (Ghani, Talib, Zain, & Jamsari, 2006: 10).

Congregational prayers, especially Subuh, are very important for students to breathe the light of blessings. A person who wakes up to perform the Subuh prayer in congregation can not only escape from hypocrisy but also get the perfect light from Allah SWT. Even the Prophet SAW prayed for the blessings of his people in the morning as narrated in Jami 'Al-Tirmidhi, "O God bless my people in the morning" (Paradi, 2014).

The positive effect of waking up for knowledge students is to be able to make initial preparations before starting the class. In addition, it can also educate the soul to adhere to time. Such an arrangement of life needs to be trained up to the adult stage as it not only gets an abundance of sustenance but also respect in societal life. Thanks to such training, many of the graduates of Madrasah Al-Hamidiyyah, Madrasah Da'irat Al-Maarif Al-Wataniyyah and Madrasah Idrisiah have become important figures in the country and

some have become well-known entrepreneurs.

An example of a student of Shaykh Abdullah Fahim who is very punctual is Dato Shaykh Abdul Halim bin Othman who used to be the Principal of Maktab Mahmud, Kedah. According to him, as a teacher, time is very important because it is closely related to learning. When the school bell rings, teachers should enter the classroom immediately even if they have to move in heavy rain. Dato Shaykh Abdul Halim is also very disciplined, punctual and "irtijal" that is daring to do anything for the good and public interest while others may think many times before doing it. He always instructed his students to use the knowledge gained at school to be utilized anywhere as long as they get holy sustenance and blessings as well as get the opportunity to uphold the Islamic teachings. Similar to his teacher's view, Shaykh Abdul Halim also explained that the meaning of worship in Islam is very broad. Therefore, every beneficial occupation is an act of worship and a message to the nation and country; if the enterprise being run produces success. The message that is often uttered is that students should not be proud and arrogant, and should not be a crooked stick that is ready to be trampled by people (Saad, 2012: 105-111).



**Figure 1:** Shaykh Abdullah Fahim (centre) with a line of scholars in front of Madrasah Dairat Al-Maarif Al-Wataniyyah, Kepala Batas in 1374 H/1955 AD

### **The contribution of Shakh Abdullah Fahim's Philosophy of Education to the development and progress of society**

The first step taken by Shaykh Abdullah Fahim when helping his friend, Shaykhul Islam Wan Sulaiman Wan Siddiq to administer Madrasah Al-Hamidiyyah in Alor Setar, Kedah was to strengthen subjects according to field so that they could really master it. After that, only then are they allowed to rise to the next level by making a study on the comparison of sects and so on (Kim, 2001: 133).

The move is very important because Madrasah Al-Hamidiyyah is considered to be the first Islamic educational institution to use the modern school system where its students are expected to be the backbone to become teachers or administrators in government departments (Hassan, 1982: 84). The success of the administration of Madrasah Al-Hamidiyyah has resulted in an increase in students and requires a wider area. The location identified as the new school site is in Simpang Kuala. Finally on 19 June 1936, Tunku Mahmud ibni Al-Marhum Sultan Ahmad Tajuddin Mukarram Shah (1876-1937 AD), as the Acting Sultan of Kedah laid the foundation stone of the new Madrasah Al-Hamidiyyah, known as Maktab Mahmud in honor of its founder. The school system of Madrasah Al-Hamidiyyah is made the basis of the philosophy and educational curriculum of Maktab Mahmud. To date, Maktab Mahmud has 12 branches throughout the state of Kedah and is the largest educational institution in the state (Senarai Sekolah, 2021). Since its inception, Maktab Mahmud has successfully produced hundreds of important figures, and authoritative Islamic scholars, in the country.

The main reason Shaykh Abdullah Fahim opened the school in Kepala Batas is due to the occurrence of damage



and disunity among the Malays. Until the end of the 19th century, the Malays in Penang became more vulnerable to crime and vice. Most of the main streets in the city of Georgetown; became the center of criminal activity conducted by the Malay and Tamil. Murders and robberies are rampant. Traders, hawkers and rickshaw pullers were blackmailed. Mosques are abused and used as gathering places for illegal activities (Musa, 2012: 95).

Until the early 20th century AD, the Malay thugs are still rampant in Penang; especially in the Georgetown area. This is because in the area there are many liquor wholesalers who are the target of their harassment and intimidation. Criminal activities continue to spread to Seberang Perai. This activity is quite difficult to detect and curbed by the police because its members are quite numerous. In addition, some police officers are involved in gangster activities. The reason is because of the stress of life (Musa, 2012: 95-105).

In other news, it is said that the widespread negative stigma among the community has something to do with British influence. Perhaps on that basis, Shaykh Abdullah Fahim named the developed madrasah with the name *Al-Wataniyyah*; in the hope that the Malays would realize the real goal of life. Similarly, another scholar in Penanti, Penang, Shaykh Uthman Jalaluddin, named his madrasah as Manabi 'Al-'Ulum Wa Matali' Al-Nujum, meaning the place where knowledge radiates and where all the stars appear. All names and titles are of course linked to the spirit of the Malays in order to return a positive attitude and play a bigger role to uphold the original religion, race and nation in the homeland itself (Ghani Talib, Zain, and Jamsari, 2006: 8).

General education classes are introduced to the local community to cultivate their knowledge and love of knowledge. That way, it is easy for them to send their children to study in the

*nizami* (formal) class. The presence of these madrasah in Kepala Batas to some extent affects the lives of people, especially the Malays to start taking care of religious affairs and the economy. Among other races, the existence of the madrasah provides space for them to do business in peace and tranquility due to the decline in social and criminal activities (Ghani, Talib, Zain, & Jamsari, 2006: 66).

When Shaykh Abdullah Fahim became the *mudir* at Madrasah Idrisiah, he had a lot of contact with the palace because the administration of the madrasah was under the administration of the organizing committee chaired by the Orang Besar of Orang Kaya-Kaya Setia Bijaya Diraja Perak who was appointed with the consent of the Sultan of Perak. Furthermore, he was invited to be the *mudir* by the palace itself who saw his stature as the most suitable candidate to lead the madrasah. This close relationship facilitated Shaykh Abdullah Fahim to spread knowledge to the Palace and the dignitaries, especially through *umumi* (general) studies. In other words while in Perak, Shaykh Abdullah Fahim not only conveyed his educational philosophy to students, but also to leaders. With an authoritative approach, the educational philosophy of Shaykh Abdullah Fahim is easily digested by leaders, especially the Sultan of Perak, Sultan Iskandar Shah. His Majesty immediately enacted a scholarship rule known as the Iskandar Scholarship Law to encourage the development of knowledge in the state of Perak in the field of religion. After his death, his successor, Sultan Abdul Aziz, proposed the establishment of Kuliah Iskandar whose function was similar to a university college (Harun, 2011: 322-323).

When he returned to Kepala Batas to connect the work of administering the Da'irat Madrasah Al-Maarif Al-Wataniyyah, he found that awareness of the Malays to the national spirit is very high. They began to discuss the

governance of the country. In the rise of national consciousness of the Malays, the Malay Society Seberang Perai (MSP) has been turned on and Shaykh Abdullah Fahim was elected chairman of the religion. The Association then joined the first Malay Congress in 1946. Shaykh Abdullah Fahim's involvement in domestic politics itself makes Seberang Perai as a stronghold of the Malays, the most powerful in Malaya. This is because many big decisions have been made there and often Madrasah Da'irat Al-Maarif Al-Wataniyyah is the host (Ahmad, 1978: 18).

The highlight of the national spirit of the Malays occurs when Tunku Abdul Rahman and his entourage met Shaykh Abdullah Fahim for advice about the claim of independence. It was he who advised Tunku Abdul Rahman, the proposed date of the appropriate, collaboration between political parties leading the country and how the Malays could achieve independence peacefully without bloodshed (Abdullah Fahim: *Perjuangan Seorang Tokoh Agama dan Kemerdekaan*, 2001: 13-14).



**Figure 2:** Shaykh Abdullah Fahim took part in community activities

## CONCLUSION

A genuine educational philosophy is a philosophy that can align the goals of education with the current situation faced by society. Learning is not just about passing exams but more importantly how to apply knowledge in life. Thus, the philosophy of education of Shaykh Abdullah Fahim takes into

account important aspects of current developments that occur in the country.

British Invasion, the position of the Malays, and the authority of government; became the basis for the formation of education policy applied by Shaykh Abdullah Fahim. In building human beings who need to be filled with religious understanding, he did not forget to inject the spirit of national consciousness in the souls of his students. For that reason, the processes that form the basis of education such as *ta'lim*, *tarbiyyah*, *ta'dib*, *tadris* and *tazkiyyah* not only serve to equip students with the content of knowledge based on revelation and life but also need to take into account the development of students' souls to survive challenges in the realities of life.

Without neglecting the aspect of mastery of knowledge and morals, the philosophy of education must have a far-sighted vision that is to form a line of caliber that can be a leader at least to the local community. A clear vision in the right range of view will yield lucrative returns. Shaykh Abdullah Fahim's idea in the scope of the homeland turned out to be fruitful when the printed students managed to understand the meaning of service and devotion to the nation and country.

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