

## **Teaching Methodologies in a Weekend Madrasah: A Study at Jamiyah Education Centre, Singapore.**

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### **Abstract**

*Jamiyah Singapore is a non-profit organization that aims to provide service to humanity by promoting missionary, education and welfare. Jamiyah Education Centre (JEC) is one of the organization's pioneering project since 1970s. JEC provides Islamic education to all Muslims in Singapore ranging from pre-schoolers to adults. This study investigated the teaching and learning process of Islamic education in Jamiyah Education Centre (JEC). Specifically, it examined the teaching methodologies that are mostly used by the Islamic education teachers; the most preferred methodologies from the students' perspectives and the level of effectiveness of attending the weekend Madrasah that attracts students' participation in class and eventually contributes to their personality development. The survey method was employed in this study and three hundreds and two (302) students are the sample. The study also used a set of questionnaire for students to gather the data. Meanwhile the descriptive statistics were used for the data analysis. This study revealed that, the teaching methodologies that are frequently employed by the JEC teachers is, the method of lecture. The results also indicated that the most preferred teaching strategy by the students is the use of humor. Finally and most importantly, the finding has proven that students found the programme to be highly effective and eventually it has made them a better person.*

**Keyword:** Islamic Education, Teaching and Learning Process, Teaching Methodology, Types of Teaching Methodologies, Effectiveness of the Program, Preferred Teaching Methodology.

## Introduction

Allah says in Quran, *al-Alaq* :verse 1-5

Read in the name of your Lord who created, created man from a clot. Read, for your Lord is most Generous, Who teaches by means of the pen, teaches man what he does not know.

The above mentioned verses of the Quran were the first revelation that was sent upon the prophet Muhammad (p.b.u.h.) The historic moment was the beginning of the prophethood journey, was narrated by Aishah (r.a.). The narration tells that the Prophet was alone in the cave of Hira' when he was surprised by the visit of the Angel of Jibril (a.s.) when he said "Read!" and the Prophet told him that he did not know how to read. Jibril (a.s.) then hugged him till he hardly breath, let him go and again asked him to read. The actions repeated three times till finally Jibril (a.s.) said "Read in the name of your Lord who created, created man from a clot. Read, for your Lord is most Generous, Who teaches by means of the pen, teaches man what he does not know." (Muslim, Sahih Muslim, ed. n.d.: 231).

In the above mentioned narration, we can say that Jibril (a.s.) was given a task by Allah to convey to the Prophet His words or revelation. Jibril (a.s.) as a teacher, who was tasked to teach an illiterate to read, employed a certain methodology in his teaching. He repeated three times till he read to him the verses of the Quran and eventually can be memorized by the Prophet. His strategy was also to give the Prophet the confidence to read and recite as he knows that the Prophet was an illiterate. After memorization had taken place then occurs internalization of the message and the values in it. Thus, we can say that effective use of teaching methodologies help to achieve the learning goals successfully.

## The role of weekend madrasah in Singapore

In Singapore, the majority Muslim parents wish to see their children attending and completing mainstream secular national schools (Hussin, 1996). The Singapore school system is recognized among the best in the world (Ministry of Education, 2011). National schools do provide moral and civic education as part of its holistic education system. However, attaining religious education is still deemed as important part of any Singapore Muslim. Access to Islamic education in Singapore can be from any

of the following; formal full-time *Madrasah* education, structured part-time education and homeschooling. The first system is intended to produce the religious elites to lead the community on religious matters while the latter provide basic Islamic education i.e. *fardhuain* to students who attend main stream schools.

Besides completing the national schools, the majority of Singaporean Muslim children gain their Islamic religious knowledge and moral values through the part-time structured education or usually called the weekend *madrasah*. For that reason, weekend *madrasahs* in Singapore have gained popularity and in a great demand for parents to send their children to gain moral and religious education. Thousands of individuals had benefited from such institutions. According to Abdullah (2007), only thirty thousands (30,000) out of seventy thousands (70,000) Muslim school going children attended any form of Islamic education. This indicates a need for weekend *madrasahs* in Singapore to reach out and caters to the demands of the Muslim community there.

Weekend *madrasahs* in Singapore take place in mosques and established Muslim organizations such as; Singapore Islamic Scholars & Religious Teachers Association (PERGAS), Jamiyah Singapore and Association of Adults Religious Class Student of Singapore (PERDAUS). In addition, private run companies also offer Islamic education to the Muslims community.

### **The role of Jamiyah Singapore**

Jamiyah Singapore has a long history in preaching Islamic education since 1970s (Jamiyah Singapore, 1978). The organization has thousands of individuals who had benefited from their programmes. The religious classes and dakwah activities organized by the organization receive tremendous response and support from the Muslim community (Hussin, 1996). Till date, the organization is actively conducting various projects in welfare and education to meet the needs of the Muslims community in Singapore. One of the important projects by the organization is the weekend *madrasah* or which known as Jamiyah Education Centre (JEC) (Jamiyah Singapore, 2011).

JEC vision is to be a dynamic Islamic institution that upholds principles of Islam well poised for the global world. The centre endeavors to achieve a standard of excellence in providing a holistic Islamic education, inculcating love for Allah (swt) and the Prophet (p.b.u.h.) and the depth of the true teachings of Islam; one that is peaceful and tolerant (Jamiyah Education Centre, 2011).

JEC actively reviews its programmes and curriculum offering truly the best, back to the essence of Islamic teachings while relating closely to contemporary changes, consistently upgrading its teaching

faculty to ensure only trained and qualified religious teachers at the centre and actively engaging various stakeholders including parents, religious agencies, staff and others. These areas of improvements are pivotal to mould the Islamic education landscape in Singapore in line with the ever changing national education progress (Jamiyah Education Centre, 2011).

The curriculum offered by JEC is actively and constantly being reviewed by qualified and experienced scholars who graduated from prominent higher learning institutions such as International Islamic University Malaysia (IIUM) and Al-Azhar University, to ensure that the contents delivered are relevant and useful. The programmes are offered to students' ranging from pre-schoolers to post secondary levels (Jamiyah Education Centre, 2011). The curriculum comprises Fiqh, Tauhid, Akhlaq, Sirah, basic Arabic language, memorization of selected *surahs* and *doas* and *salat* practical. Quranic literacy programme is also offered independently (Jamiyah Education Centre, 2011). Available instructional time confines these programs to the basic and minimum necessary to enable students to understand Islamic principles and be able to carry out the core practices of the Islamic faith-the Five Pillars. Value added programmes are offered during school holidays to supplement and complement the core programme. Among the few is Solat Workshop, Ibadah Camp, Islam and Astronomy camp and puberty talk from Islamic perspective (Jamiyah Education Centre, 2011).

### **The Important of Teaching Methodology**

The methodology of teaching is considered one of the most important pillars in the educational process (Arifin, 2004). According to al-Syaibani (Ahmad Yunus Kasim & Ab. Halim Tamuri, 2010) teaching methods are guided activities organized by teachers not only in relation to the subject taught but also the molding of students' characters, the learning environment and the process accumulating information, knowledge, interest attitude and values. The aims and objectives of education, and in this case Islamic education, could not be achieved successfully without effective teaching strategies.

According to al-Abrashi (Arifin, 2004), teaching methodology is a path when we make students understand the lesson taught to them. It is a plan before a teacher enters a classroom to implement the lesson and to achieve the goals. Arifin (2004) also summarized the main elements are methodology of teaching; Apart from giving the people information and knowledge; implementation and good teaching and changes of patterns in learners' lives as a basic aim of the teaching process; teaching activity is a guided activity and it has several aspects aimed at attaining the desired learning process; and the methodology of teaching is a process.

The teaching methodologies of Islamic education require comprehensive innovation, because the current advancement in educational sciences should not be separated from the subject of Islamic education. Therefore, continuous improvement in the Islamic education field especially in thereof teaching methodology will provide a positive contribution in balancing the development of science in both spiritual and physical aspects, and also worldly and hereafter aspects. Al-Attas (1980) defined Islamic education as a process that involves a complete person, including his rational, spiritual, and social dimensions. The purpose is to form harmonious development of the human personality, improving physical conditions of living (Mudawi, 1989), preparing them in such a manner that their attitudes toward life, their actions, decisions, and approaches to every day matter so life are governed by the spiritual and ethical values of Islam (Pryor and Rasekh, 2004). However, maximizing the process of Islamic education needs proper use of teaching methodologies that help to facilitate students' understanding of the value of Islam.

Therefore, a teacher can be a highly knowledgeable person but if he or she does not know how to present knowledge and information, he or she may be seriously deficient as a teacher (Ismail, 1997). A teacher is only considered as a successful teacher if he or she can utilize more than one teaching techniques, styles or methods (Ismail, 1997). According to Husain, Masood and Khan (2005), poor teaching methodologies are among the factors that disconnect student and teachers in the weekend Islamic school. In a study of the effectiveness of Islamic curriculum conducted by Al-Meajal (al-Sadan, 1999), found that the teaching methods in Islamic education were often poor and ineffective because the students are made to feel that their teachers has not made the best use of their opportunities. Ultimately this is because rote learning and teacher centered learning are widely used in the teaching of Islamic education. Students often time required to play passive role while the teachers remained as the central focus and active players. Hassan Langgulung (1988) exerted the importance role of teaching methodologies in any curriculum as inappropriate use will resulted in the delay of teaching and learning process. Learning of any subject cannot be learned efficiently except it is delivered in a particular way to avoid wastage of effort and time (Abdullah, 1982). Therefore, every teacher must acquire pedagogical knowledge about how to present, explain and demonstrate certain ideas in a particular subject matter (Arends et al., 2011).

Nonetheless, Islamic educational traditions have shown that using various teaching methodologies is not peculiar to the early Muslims. Ibn Khaldun strongly believed that for a good

teaching experience to occur, rely heavily on the availability of good teaching methodologies; which practical experiences are highly encouraged in order for the impact to be greater (al-Na'miy, 1994). The Prophet himself diversified his teaching methodologies when engaging with the Muslims, which includes conversation, lectures and illustrations (al-Sadan, 1999).

### **Problem Statements**

One of the main concerns in the teaching and learning process of Islamic education is the pedagogical strategies employed in the Islamic education class rooms. The method of teaching and learning in religious educational institutions is information-intensive. It helps the student's gather large amount of information on a subject but it does not enable them to properly use this information. Critically, rational and analytical approaches are almost missing in the class room(Khan,2009).

In their article Situating Weekend Islamic Schools in the American Muslim Context, Husain, MasoodandKhan(2005) mentioned that among the factors that disconnect students and teachers in the weekend Islamic schools is due to poor teaching methodologies. Often time, the most popular methodology used in the teaching of Islamic education is direct instruction that is oriented towards rote learning and factual emphasis. In the recent studies conducted in Malaysia, the results showed that lecturing is the most popular teaching strategy in the Islamic education (Ab. Halimetal.,2004).

The question here is whether the methodology is attractive and effective enough to lure students to learn Islamic values and knowledge and hence internalize it in their daily life. Where else in actual fact, variety of teaching methodologies is employed in the teaching of Islamic education since the time of Prophet.Ab.Fatah (Ab.HalimandNikMohdRahimi,2010) identified that ProphetMuhammadused40 different types of teaching methodologies in his effort to educate the Muslims.

Being exposed to advance instructional technology in the mainstream school, the children might find the limitedre sources and the lack of creativity in the delivery of Islamic education boredom. They go to the School usually on a typical Sunday morning perhaps just to satisfy their parents. Their lack of participation and interest in the learning process would leave a very minimal impact on the mind hence would not help to achieve the desired outcome of Islamic education effectively.

In view of the above problems, it has guided the researcher to conduct the present research by investigating the teaching methodologies adopted in the teaching of Islamic Education in the weekend *Madrasah* and the effectiveness of the programme.

### Purpose of the study

The general purpose of this study is to evaluate teaching and learning process in the teaching of Islamic education particularly in JEC. Specifically, the purpose of the study is (i) to examine the teaching methodologies that are mostly used by the Islamic education teachers, (ii) to identify which methodology is most preferred by the students and (iii) to find out the level of effectiveness of attending the weekend *Madrasah* that attracts students' participation in class and eventually contributes to their personality development.

### Methodology

The design of this study is quantitative which employs a survey questionnaire approach. According to Hutchinson(2004:285) Survey research can be defined most simply as a means of gathering information, usually through self-reporting questionnaires or interviews-surveys are more commonly considered the medium used for data collection. The word survey *is* often used to describe a method of gathering information from a *sample of units*, a fraction of the persons, households, agencies, and soon, in the population that is to be studied(Biemer,2003:26).

### Population and Sample

The population of this study is the students of Jamiyah Education Centre, academic year 2010. Quota sampling technique was used to select a total number of three hundred and two (302) students as the sample population for this study.

Table 1  
Number of Sample

No	Class	Total Number of students
1	Advance 1	66
2	Advance 2	41
3	Advance 3	35
4	Advance 4	41
5	Teenager Module Year 1	91
6	Teenager Module Year 2	28
	Total	302

### Instrument

The questionnaire used in this study is a combination of self developed and adapted questionnaires. The instrument of the study consists of four main sections. First, demographic information with 3 item questions; second, types of teaching strategies with 22 item questions; third, effectiveness of the program with 15 item question; fourth, preferred teaching strategy with 20 item questions. The total number of items on the question of this research is 60 item questions.

Items of questions in section B, C and D was developed according to the 5-point Likert scale questionnaire to indicate the level of agreement and disagreement (section B and C) and preference and non preference (section D).

Table 2  
Description of the Questionnaire

	Section	No. of Items
A	Demographic information	3 items
B	Types of teaching strategies	22 items
C	Effectiveness of the program	15 items
D	Preferred teaching strategy	20 items
	<b>Total</b>	<b>60 items</b>

## Findings and Discussion

### Demographic Information

Table3  
Demographic Characteristic of Respondents

Demography Characteristic	Frequenc y	Percentag e
Gender		
Male	142	47.0
Female	160	53.0
Age		
12 –15	170	56.3
16 –19	118	39.1
20 –23	14	4.6
Level of education		
Primary	33	10.9
Secondary	201	66.6
JuniorColleg e ITE	13	4.3
Polytechnic	20	6.6
	35	11.6

(N= 302)

The table 4 shows that majority of the respondents are female (n=160, 53%). With regard to age of the respondents, majority of the mare aged between twelve (12) to nineteen (19) years old(n=288, 95.4%). Finally, in the level of education indicates that majority of them are in the secondary level (n=201,66.6%).

***The types of teaching methodologies***

Table4  
Percentage of the Types of Teaching Methodologies (N = 302)

No	Item of questioners	Strongly	Agree	Neutral	Disagree	Totally
		Agree				Disagree
		5	4	3	2	1
1	My teacher lectures on the Islamic education subject/s.	50.3	43.7	4.3	1.3	0.3
2	My teacher makes me memorize surahs and doas.	23.2	42.7	28.1	4.0	2.0
3	My teacher demonstrates to me the right way to perform ibadah. Example; wudhu and salat.	30.8	43.0	23.2	2.0	1.0
4	My teacher repeats important subject many times.	33.1	47.7	17.5	1.3	0.3
5	My teacher uses humor in her teaching.	33.4	42.1	19.9	3.0	1.7
6	My teacher uses games to excite us.	11.3	27.2	33.8	17.9	9.9
7	My teacher gives us homework to do.	20.5	31.8	32.1	10.6	5.0
8	My teacher uses songs in his/her teaching.	10.6	14.9	35.1	25.8	13.6
9	My teacher tells me story on the subject. Example; sirah.	46.7	38.1	12.9	2.3	0
10	My teacher asks me questions on the subjects.	32.1	50.7	14.6	2.6	0
11	My teacher uses video in his/her teaching.	15.2	26.2	23.5	20.2	14.9
12	My teacher uses simulation in his/her	12.3	35.8	35.1	10.3	6.6

	teaching. Example; tawaf around ka'bah.					
13	My teacher provides opportunities for me to act on the subject. Example; sirah.	11.9	30.8	32.1	18.9	6.3
14	My teacher provides opportunities for me to participate in discussion.	18.2	44.4	24.8	8.6	4.0
15	My teacher provides opportunities for me to do individual project..	13.6	34.4	32.8	14.2	5.0
16	My teacher provides opportunities for me to engage in group works.	20.5	35.4	26.8	11.9	5.3
17	My teacher provides opportunities for me to participate in debate on Islamic education subjects.	11.9	30.5	34.4	17.9	5.3
18	My teacher brings us out of classroom to learn Islamic education subjects.	8.9	13.2	25.5	31.8	20.5
19	My teacher makes me to do library research on Islamic education subjects.	10.3	19.2	33.8	25.5	11.3
20	My teacher makes me do internet research on Islamic education subjects.	13.6	28.1	30.5	17.2	10.6
21	My teacher encourages student participation in class.	31.8	40.4	19.2	5.3	3.3
22	Variety teaching aids were used in the class.	18.9	35.1	35.4	7.6	3.0

This study has revealed that, the teaching methodologies that are strongly employed by the JEC teachers are, the methods of lecture (n=284, 94%), demonstration (n=223, 73.8%), repetition (n=244, 80.8%), humor (n=228, 75.5%),

storytelling (n=256,84.8%), and questioning (n=250,82.8%). However the findings showed that lecture is the most popular method adopted by the teachers. This is in harmony with the literature suggested by Abdullah Ishak (1995) where he found that 64% Islamic education teachers use lecture method (Ab.Halim and Nik Mohd Rahimi, 2010). The use of teaching methodologies of Islamic education with emphasis on the lecture method can help to change student performance in the learning process (Huanget al., 2009). However it requires integration with the newer developed educational strategy in order to respond to the needs of new generation and that is compatible with the system of current education ineffective teaching and learning (Adekoya and Olatoye, 2011).

Lecture has become a highly effective and interactive method for transferring knowledge to students (Sullivan and McIntosh, 1996). It is still widely used in teaching and training at low and higher level of education. Because of this method is economical, it can be used for a large number of students, material can be covered in a structured manner and the teacher has a great control of time and material (Sajjad, 2009). In addition, lecture can also be used to stimulate interest, explain concepts, provide core knowledge, and direct student learning. There is no mode of education that is more clearly and cost-effective than lectures for imparting information (Augustiniene, 2004). Yet the potential to invigorate the lecture method is limited only by teachers' creativity and commitment to students (de Winstanley and Bjork, 2002).

While lecture remains to be the most frequently used teaching method by the teachers, this study also proved that other types of teaching methodologies are still widely used in the teaching of Islamic education.

### ***The preferred types of teaching methodologies***

Table 5  
Percentage of Preferred Teaching Methodology (N = 302)

No	Item of questioners	Most Preferred	Preferred	Neutral	Less Preferred	Non-Preferred
		5	4	3	2	1
1	Lecture.	24.8	30.5	33.8	7.6	3.3
2	Memorization.	13.9	27.5	40.4	11.6	6.6

3	Demonstration.	31.8	36.1	24.5	5.6	2.0
4	Repetition	15.9	40.1	36.4	5.0	2.6
5	Use of Humor.	52.3	25.5	20.2	0.3	1.7
6	Games.	37.4	25.5	27.2	5.6	4.3
7	Homework.	11.3	22.5	31.5	19.5	15.2
8	Singing.	10.9	13.9	37.4	20.5	17.2
9	Storytelling.	40.7	25.5	22.2	5.3	6.3
10	Question and answers.	26.2	31.1	33.8	5.6	3.3
11	Watching Video/ film.	44.7	27.2	20.2	5.0	3.0
12	Simulation.	21.9	32.5	38.1	6.0	1.7
13	Discussion.	20.9	33.1	34.1	9.6	2.3
14	Individual project.	12.6	21.5	37.1	17.5	11.3
15	Group work.	24.5	29.1	30.5	10.6	5.3
16	Debate.	17.5	22.2	33.8	18.9	7.6
17	Out of classroom learning.	25.8	20.9	33.1	10.3	9.9
18	Library research.	15.2	19.5	35.1	19.9	10.3
19	Internet research.	19.2	26.8	32.1	12.6	9.3
20	Class participation.	29.8	30.8	28.5	6.0	5.0

The findings showed that two types of teaching methodologies are mostly preferred by the students, which are use of humor (n=235,77.8%) and watching video/film(n=217,71.9%). However, the use of humor (n=235, 77.8%) turned out to be the most preferred teaching methodology by the students. Humor is perceived as an effective aid to learning and instruction(Askildson,2005).Humor is also regarded as a tool that helps establish rapport between the students and teacher and producing a better learning community(StuartandRosenfeld,1994).

Many studies revealed that humor has a great influence on students' cognition, emotion and motivation and increasing students' performance in the learning process. Humor has also been found to have a positive effect on the language teaching setting in increasing motivation and success thereafter.

Along with encouragement and praise, humor can be used by language teachers to make classrooms more inviting and conducive for learning (Aboudan,2009).

Humor can help to creates an atmosphere where students feel relax and comfortable (Shiyab, 2009), creates positive attitude toward the subject matter, reduces anxiety (Powell,1985), and even strengthen the learning memory (Casperin Aboudan,2009).Humor can also help to gain students' attention, retain idea, foster creativity and critical thinking, and also as away individuals can think about problems and situations differently (Brunner,2002).

However, using humor in the teaching of Islamic education seemed to be not so frequent as other strategies by the teachers at the JEC. This may due to the misperception where Islamic education teachers need to be portraying serious image. It contradicts with the act of the Prophet where he used humor in his teaching. Islamic education teachers must be aware that the use of humor generally resulted in a positive effect on students' learning. According to Brunner(2002),even though teachers are not trained in using humor as a teaching methodology, but he believes that a great teacher will display the ability to use humor effectively for the purpose of learning.

### ***The effectiveness of Islamic Education Programme***

Table6

Percentage of the Effectiveness of Islamic Education Program (N = 302)

No	Item of questioners	Strongly Agree	Agree	Neutral	Disagree	Totally Disagree
		5	4	3	2	1
1	I ensure that I come to the class on time.	25.5	46.0	24.2	3.6	0.7
2	I feel bad if I do not attend class.	23.8	37.1	30.5	4.6	4.0
3	I enjoy participating in the class activities.	22.5	37.1	35.1	3.0	2.3
4	Class sessions are worth participating.	23.2	43.7	28.5	4.0	0.7
5	I find the Islamic subjects are beneficial to my life.	53.6	36.1	9.3	0.7	0.3
6	The Islamic subjects taught are easily	44.7	41.7	11.3	2.0	0.3

	applicable to my daily life.					
7	I learn the Islamic subjects not to pass the examination only.	37.1	40.7	18.5	2.3	1.3
8	The Islamic subjects that I learn make me remembers Allah.	61.9	30.5	6.6	1.0	0
9	The Islamic subjects that I learn make me loves the prophet p.b.u.h.	47.7	40.1	10.6	0.7	1.0
10	The Islamic subjects that I learn make me more involve in healthy social activities.	31.8	44.4	20.9	2.0	1.0
11	The Islamic subjects that I learn make me appreciate my parents even more.	47.0	37.1	14.9	0.7	0.3
12	The Islamic subjects that I learn make me appreciate my teachers.	41.1	43.4	14.6	0.7	0.3
13	The Islamic subjects that I learn make me a better friend.	37.4	45.0	15.9	0.3	1.3
14	The Islamic subjects that I learn make me a better citizen.	35.8	44.7	17.2	1.3	1.0
15	Overall, the Islamic subjects that I learn make me a better Muslim.	55.0	33.1	9.6	1.3	1.0

The results from this study also revealed that Islamic education programme conducted at JEC has proven to be highly effective (n=266,88.1%) whereby on overall students found that by attending the weekend *Madrasah*, it has made them a better person. The knowledge that they gathered there, has provide them valuable and applicable experiences that are relevant and practical in their daily lives. Most importantly, this programme has successfully guided the students to remember and love Allah and the Prophet, more involved in healthy social activities, appreciate parents even more, appreciate teachers, make them a better friend, a better citizen and eventually good Muslim.

## Conclusion

The aim of this present study was to provide further insight about perception of students on teaching methodologies of Islamic education in Jamiyah Education Centre, Singapore. The rear three specific areas that are interestingly discussed in this research, namely, the teaching methodologies adopted in teaching of Islamic education; the preferred teaching methodologies; and the effectiveness of attending the weekend *Madrasah*.

Significantly, this study provides valuable information about the trends of teaching Islamic education at JEC that could represent a good base for further investigation. The results and findings can act as a yardstick for the curriculum development team to further improve and enhance their curriculum that encompass teaching and learning process, teachers' trainings and assessment.

### **RECOMMENDATIONS AND SUGGESTIONS**

Since the lecture method though traditional in nature has proven to be the most popular methodology employed by the teachers. It should be modified and varied. As example, multimedia tools can be used to enhance lecturing such as using video and e-lecture.

In contrast, watching videos/film is among the most preferred teaching methodology by the students. In view of that, the curriculum development committee of the institution should explore the potential to form a team to develop Islamic educational multimedia as teaching resources for Islamic education. The resources can then be shared with other Islamic education institutions locally or internationally.

Programmes and activities conducted by the weekend *Madrasah* should be demonstrated in a simple yet attractive ways so that students understand the main objectives of Islamic education and hence implementing it in daily life. These can be done by conducting more structured and meaningful extra-curricular activities. As example, JEC does organize 'Salat Workshop' annually. Therefore further research should be done to examine the effectiveness of Islamic educational program in the form of those informal programmes. The curriculum development committee should also look into integrating more hands-on activities and provide more opportunities for outdoor learning. That will increase students' participation in the teaching and learning process and hence make learning Islamic education a fun-filled experience.

Last but not least, training needs of teachers should be always a top priority of the institution.

Training is essential to ensure that teachers are exposed to various teaching methodologies and therefore make the teaching and learning process of Islamic education as effective and capturing for the students as the other subjects do.

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