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Smart Learning for Underserved Communities: A Web-Based App Approach to Sustainable Islamic Education in Rural Areas

Pembelajaran Pintar untuk Komuniti Terpinggir: Pendekatan Berasaskan Web Aplikasi bagi Pendidikan Islam Lestari di Kawasan Luar Bandar

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ABSTRACT

In the process of nurturing moral and spiritual growth, Islamic education is a primary factor - but traditional methods of teaching frequently fail to connect with communities that lack resources. As a way to broaden access to fundamental topics like tasawuf, akidah plus ibadah, this study examines how Universiti Poly Tech Malaysia and the Negeri Sembilan Takmir worked together. To achieve this they created an application for the web but also an interactive platform that people can navigate easily. By combining modules for learning on mobile digital devices with programs to train teachers, the project managed difficulties related to infrastructure while the team developed, implemented, and evaluated the system. The results are positive because the platform allowed students in rural areas to reach lessons as well as maintain their interest with less effort. On this platform data shows that students finished courses at a higher rate and provided responses that expressed high interest in the multimedia features. For the Takmir teachers, the training was helpful because it increased the level of confidence they feel when they use technology. If there were problems, they involved the fact that internet access is limited or that people possess different levels of digital skill. Due to those issues, the project shows that it is necessary to provide options for learning offline and to give support continuously. This initiative demonstrates that individuals create opportunities for learning that include everyone, next to last, for a long time, when they mix Islamic educational values with modern technology. It is evident from the findings that platforms for smart learning have a high capacity for use in Islamic education on a larger scale. And the study suggests that people should expand the efforts while they also improve infrastructure and develop the skills of teachers.

Keywords: Islamic Education, Smart Learning, Digital Pedagogy, Rural Communities, Educator Training

ABSTRAK

Pendidikan Islam kekal sebagai asas penting dalam pembentukan akhlak dan pembangunan rohani, namun kaedah tradisional masih menghadapi cabaran dalam mencapai komuniti yang terpinggir. Kajian ini meneliti satu inisiatif pembelajaran pintar hasil kolaborasi antara Universiti Poly-Tech Malaysia (UPTM) dan Takmir Negeri Sembilan yang bertujuan memperluas akses kepada pendidikan asas Islam merangkumi tasawuf, akidah dan ibadah melalui aplikasi berasaskan web dan platform interaktif. Menggunakan pendekatan kaedah campuran (mixed-methods), projek ini menggabungkan modul pembelajaran mudah alih digital (m-learning) dan latihan pendidik bagi menangani jurang infrastruktur, merangkumi fasa pembangunan, latihan, pelaksanaan dan penilaian. Dapatan kajian menunjukkan bahawa platform ini telah meningkatkan capaian dan penglibatan pelajar di kawasan luar bandar dengan ketara, di mana analisis data menunjukkan kadar penyelesaian modul yang lebih tinggi serta maklum balas positif terhadap kandungan multimedia. Program latihan turut berjaya meningkatkan keyakinan guru Takmir dalam penggunaan teknologi. Antara cabaran utama yang dikenal pasti termasuklah capaian internet yang terhad dan tahap literasi digital yang berbeza-beza, menekankan keperluan kepada pilihan luar talian dan sokongan berterusan. Inisiatif ini membuktikan bahawa pengintegrasian nilai-nilai pendidikan Islam dengan teknologi moden mampu mewujudkan pembelajaran yang inklusif dan lestari. Hasil kajian juga mencadangkan agar platform pembelajaran pintar seperti ini diperluaskan penggunaannya dalam konteks pendidikan Islam bersama dasar yang menyokong penambahbaikan infrastruktur dan latihan berterusan.

Kata kunci: Pendidikan Islam, Pembelajaran Pintar, Pedagogi Digital, Komuniti Luar Bandar, Latihan Guru

INTRODUCTION

The central role that Islamic education plays in the development of the ethical, spiritual, and intellectual aspect has been noted by many scholars. Syed Muhammad Naquib Al-Attas states that Islamic education is grounded in the worldview of Tauhid and aims to develop students integratively in every aspect, including moral and spiritual dimensions, so they become people of good character or adab (Al-Attas, 1999). The latest research indicates that a successful Islamic education will be able to help solve current problems faced by the youth today in terms of moral decay and identity crisis by providing them with a Qur'anic and Prophetic-based "moral compass" (Al-Attas, 1974, 1999). In the context of Malaysia, Al-Attas (1974, 1999) discusses the positive contribution of Islamic education to the wider community by reinforcing values that counter the negative aspects of materialism and secularism.

However, there are still ongoing issues with access and the quality of education within the Islamic education system in Malaysia. Approximately 42% of schools in Malaysia can be found in rural areas, where infrastructure and resources are limited. Many rural madrassas and pesantrens do not have reliable internet, nor do they have modern facilities and this adversely affects the educational outcomes for the students who attend these institutions. Low-income and indigenous populations face even greater obstacles when attempting to access basic Islamic education due to factors such as geographical location, lack of transportation, and the presence of poorly trained teachers.

In addition, traditional forms of instruction that are often heavily reliant on rote memorization do not engage today's technologically savvy students. Teachers themselves report that they feel unprepared to use digital tools, which creates barriers to the adoption of technology in their

classrooms. Due to the "reluctance" of some educators and a shortage of technical skills needed to utilize technology, the modernization of Islamic pedagogical practices is hindered. (Saepudin, 2022) and (Azman et al., 2024) A smart learning platform will enable low-income and indigenous populations in rural Negeri Sembilan to receive inclusive, modern, and equitable access to foundational Islamic education by harnessing digital innovation in adherence to Islamic traditions.

The primary purpose of this project is to create and implement a smart learning platform for users located in rural Negeri Sembilan by delivering numerous e-modules relating to tasawuf, akidah, and ibadah. Islamic scholars and educators with pedagogy expertise will support the development of content by creating materials that maximize accessibility for all students in rural areas. In addition, this project will empower educators through training that focuses on building digital literacy skills and instructional practices among Takmir (mosque-based) teachers. By embedding multimedia and e-assessment (such as e-certificates of course completion) within the learning platform, this project expects to further enhance the level of engagement and motivation of learners.

The present research explores several areas related to Islamic education and smart learning, such as:

1. The impact of the smart learning platform on rural communities' access to and engagement in Islamic education;
2. The extent to which educator training programs improve teacher competency with digital technologies; and
3. The challenges encountered during implementation and how to sustain and expand the platform after the initial pilot program.

Relevant literature will be reviewed regarding Islamic education, technology integration into education, rural education issues, and teacher readiness. We will also describe our mixed-methods approach, report the usage of the smart learning platform, and present the outcomes of teacher training and development related to the platform. In addition, we will discuss the possibilities for developing sustainable, scalable Islamic learning in the digital age.

RELATED WORK

Islamic education serves a dual purpose. It provides both spiritual (religious) knowledge and helps to create an individual’s character through good moral character building. Islamic education connects ‘ilm (knowledge) with ta’dīb (moral development) in an effort to create “well-rounded, morally upright, and strong-minded” individuals. In the post-modern, globalized, and technologically advanced world, fulfilling this spiritual mandate requires new methods of teaching, while still adhering to the core principles of Islamic education. Research has demonstrated that the Islamic curriculum teaches Students how to develop ethical frameworks based on the teachings of the Quran and Hadith and counteracts the negative effects of moral relativism. For example, Sasmita et al. (2024) highlighted the moral and identity crises many modern youth are undergoing due to media influences and state that “Islamic education has great potential in creating well-rounded, morally upright, and strong-minded youth.” Al-Attas (1979, 1999) has also stated that an Islamic education must be based on Tawhīd (the oneness of God), and incorporate spiritual, moral, and intellectual elements of Development to transition away from the narrow “Western” conceptualization of education, in favour of the broader definition of ta'dīb, which incorporates adab (ethical refinement). This

illustrates that innovation (such as digital tools) should support, and not replace, the values-based educational philosophy of Islamic education.

Integrating Technology Into Islamic Education. Currently, as a result of the rapid growth of the internet and mobile technology, there are more options than ever before to enhance the reach and quality of Islamic education. After the COVID-19 pandemic, many experts assert that e-learning/digital platforms will revolutionize the way Islam is taught. Saepudin points out that students who use interactive multimedia in their Islamic religious education (IRE) through m-learning platforms are more likely to engage with course material and better comprehend the material being presented. He further explains that technology enables learners to access course content at any time of day or night from anywhere in the world. This is especially important given that the global pandemic greatly increased educational inequities (i.e., limited access to IRE) by impacting those most disadvantaged (i.e., remote areas, which already had little or no IRE available before COVID-19). Azman, et. al. also note that digital tools create additional opportunities to make the religious education more dynamic; however, the success of these technologies relies heavily on the level of support provided by instructors, many of whom have yet to acknowledge the importance of adopting technology in their classes, and therefore require additional professional development.

The literature suggests that best practices for edtech integration, including interactive content (such as videos and quizzes), learner analytics, and recognition (e.g., certificates), can enhance motivation. However, studies also warn of technical challenges. Both Saepudin (2022) and Azman et al. (2024) report that internet connectivity and device availability are significant hurdles, especially in rural schools. Pedagogically, teachers must adapt methods, which requires training. In sum, technology holds “a great opportunity to expand access and improve quality” in Islamic education, but realization depends on addressing infrastructure and human capacity.

Rural access to education is a major hurdle, with rural communities in Malaysia displaying significant differences in education levels. Based on the data from UNESCO, 42% of schools located in Malaysia are in rural areas but only house 22% of the total student enrolment in Malaysian schools. According to Yuliati et al. (2024), the absence of necessary infrastructure, such as electricity, internet, and other basic educational facilities in rural communities, has resulted in decreased educational results. The Internet Centre has been able to assist in improving rural areas' ability to connect to the internet and gain access to computers through various programs aimed at increasing rural internet connectivity. However, there are still gaps in this area, as only 50% of rural youth have reliable broadband in their homes, and many teachers in remote rural areas do not possess sufficient digital skills.

For Islamic education, the findings of Azizah (2020) and Suryadi (2021) demonstrate that the vast majority of madrasahs and pesantrens do not have reliable access to either stable internet connections or the necessary technology; therefore, access to digital content is limited. The gap between rural communities and urban communities indicates that rural learners will be unable to benefit from high-quality e-content unless they have access to offline alternatives or community technology centers. Furthermore, issues pertaining to socio-economics, such as the cost of transportation or the low income level associated with the B40 category of income, will make accessing these services that are intended to enable and promote access to education increasingly difficult. Any platform seeking to achieve inclusivity should factor in the potential for low-bandwidth and/or offline alternatives when trying to reach these areas.

Teaching readiness and preparation. Educator readiness is the key to the success of any technology plan. Within our context, the type of experience mosque and community (Takmir) educators have with technology varies widely. Educational studies have shown that many Islamic educators do not have training in ICT; instead, they often have only limited (or only basic) skills, such as email or Word, and may feel hesitant about using any of the new technology. The result can often be resistance to or inappropriate use of the platform. For example, Suryadi (2021) has noted that "the lack of training and technical support" was a major barrier for educators in Pesantrens to use any of the devices that were provided to them. Conversely, areas that invested in developing their teachers had better integrated technology in their schools. A case study of Malaysian teachers from UNESCO recommends that, in this regard, continuing Professional Development for all teachers in how to use educational technologies is necessary for developing teachers' confidence and the pedagogical use of technology.

In summary, the literature indicates that these two approaches should be combined: First, to assist teachers, they should receive appropriate examples of hands-on (in other words, teachers can produce and manage content), and second, foster a culture of valuing digital literacy and digital pedagogies. Second, when educators are appropriately trained, it also increases the quality of the educator, the instruction he/she provides to students and they become a community champion for effectively using technology. The Smart Learning Project uses both of these recommendations and has developed a "Training-of-Trainers" (ToT) approach to help TK educators become highly proficient and to be able to help their fellow teachers.
As summarized in the literature, it is possible for Islamic education to be modernized and remain true to its core values. If technology is integrated into the learning process carefully and effectively with both infrastructure support and teacher development, learning can be made more democratic and more dynamic. The issues identified in rural access to education, as well as the lack of professional development for educators, serve as the basis of the purpose of our research project; we will develop and evaluate a smart learning platform that supports Islamic values and that creates access to educational opportunities for students living in underserved communities.

METHODOLOGY

To evaluate the smart learning platform, a mixed-method design has been utilized in this study that uses both qualitative and quantitative data. A pragmatic design allows the triangulation of user experiences with the data obtained from the system (Creswell & Plano Clark, 2011). The study is divided into four phases:

Development: Developing collaborative design of the smart learning platform and e-modules by subject-matter experts who wrote content about tasawuf, akidah, and ibadah, which were then converted by instructional designers into web modules through the use of text, audio, video, and quizzes; early usability testing was completed with a small rural focus group of learners.

Training: The training consisted of a series of Train-the-Trainer workshops for the mosque officials and Takmir trainers. The workshops covered topics such as navigating an online platform, using digital methods to teach and how to troubleshoot. A pre and post-training survey determined if the teachers' confidence in their ability to use technology increased.

Implementation: The platform was introduced at the selected mosques and suraus in Negeri Sembilan and targeted villages with limited Islamic education opportunities. The community helped promote the launch date of the platform through community announcements. The data collection for this project consisted of usage data (logins, module completions, and quiz scores), collected automatically from the platform; and qualitative data collected from field visits and informal interviews with teachers and learners.

Evaluation: This research project utilized both qualitative and quantitative evaluation methodologies. The learners participated in a pre- and post-test on Islamic Studies in order to measure their learning gains. Semi-structured interviews and focus groups were conducted with public users, teachers, and administration in order to explore their satisfaction with the platform, assess the effectiveness of the platform, and to identify challenges. The data from the usage statistics (time spent on task and patterns of engagement) was analyzed to determine what features and content were the most effective. Certificates of completion (e-sijils) were awarded to encourage learners to complete modules and to track learner retention.

Analysis and interpretation of data were conducted iteratively. Quantitative data (such as improvements in test scores and completion rates) were analyzed by using descriptive statistics. Qualitative data (such as transcripts from interviews and open-ended comments from surveys) were assigned thematic codes with an emphasis on three themes: accessibility, engagement, and digital readiness, as outlined in previous literature.

Ethical Protocols were followed to ensure that participation was voluntary and that consent to participate was obtained before collecting data. Community members had the ability to decline participation despite receiving support from their respective mosque. Nevertheless, it is believed that through the use of mixed methods previously used in educational technology, a valid and reliable evaluation of both the user experience and learning outcomes will be attained.

RESULTS

The 200 people who provided their input to this research study included 100 takmir teachers and officers, as well as 100 public or community members (jemaah). The combination of the participant input and the analytics from the smart learning platform created a comprehensive view of how well people accessed, engaged, and trained on the platform.

PLATFORM ACCESSIBILITY AND DEPLOYMENT

Table 1 focuses on the Smart Learning platform's first year of operation, which saw the deployment of the platform in ten rural masjid and suraus. The registration and completion numbers for the first year of operation were 523 learners, much greater than what was initially expected. Approximately 68% of the active users resided in villages where the majority had limited to no access to formal Islamic education, thus meeting the project objective of serving disenfranchised communities. Similar to Malaysia's population, 90% of the learners were able to access the platform's learning modules using their mobile phones.

TABLE 1. Platform Accessibility and Deployment

Metric	Value
Learners Registered	523
Active Rural Users (%)	75
Access via Mobile (%)	90

Geographical barriers were effectively eliminated by the platform. All learners felt strongly that being able to access learning anytime and anywhere is an added benefit of this platform. Saepudin (2022) reported that one of the major advantages of m-learning is that it provides access to remote areas (Subramaniam, 2023). For example, one of the Orang Asli learners reported that they were able to attend the program because of the ability to download modules and view videos with a low bandwidth connection. They also stated that it was possible to develop a community of learners because over 75% of rural users have now been able to take part in the program, whereas almost none were able to do so before they had consistent access to digital content.

LEARNER ENGAGEMENT

Table 2 shows that multimedia content (videos, quizzes, and interactive e-books) greatly increased the amount of time that learners were engaged with the learning process. The data from the learning system logs also demonstrated that the completion rate for the videos in the modules was 25% greater than for any of the modules containing text only. Overall, the average completion rates for all modules were 84%, indicating that learners continued to participate in the learning experience over time.

TABLE 2. Learner Engagement

Metric	**Value**
Avg Module Completion (%)	84
Video Module Completion Increase (%)	25
Content Rated Interesting (%)	91
Avg Test Score Improvement (%)	32

The surveys completed by the learners after finishing their modules showed that 91% of them ranked the information contained in them as either “interesting” or “very interesting.” They especially liked the animations, games and quizzes. This was also confirmed during focus group discussions where participants expressed how being able to learn at their own pace with immediate access to feedback had added value to their learning experience, with one participant saying that “the videos and games were very useful in understanding what had previously been difficult for’’ him.

Quantitative analysis also confirmed what was previously mentioned, as prior to the modules being completed, learners scored an average of 32% higher on post-module quizzes compared to their pre-module quizzes ($p < 0.01$). This demonstrates that the platform engaged learners and aided in their ability to retain knowledge over time, which supports the findings of Chen & Hwang (2020) that interactive mobile learning can increase comprehension.

EDUCATOR TRAINING OUTCOMES

The training portion of this project was attended by 42 mosque employees. Table 3 shows that at the beginning of the training, 17% of the educators felt confident in integrating digital resources into their lessons. After completing the training, 76% of these educators stated that they were confident in their ability to utilize this platform without assistance.

TABLE 3. Educator Training Outcomes

Metric	Value
Educators Trained	42
Pre-Training Confidence (%)	17
Post-Training Confidence (%)	76
Issued e-Certificates (%)	63
Avg Digital Literacy Gain (points)	1.8

The qualitative data confirmed these improvements based on educators' comments on how the training they received “demystified technology” by allowing the educators to use technology to create quizzes, track learner progress, and provide e-certificates. Of the total number of educators who received training, 63% issued e-certificates as a means to motivate the learners. Several educators also conducted their own workshops in the community so they could support their peers and contribute to the local content of the platform, demonstrating ownership and sustainability of the platform.

SUSTAINABILITY AND SCALABILITY

The program has indicated strong potential for sustainability. User activity was still present during the off-peak season (Ramadan) as well as during periods of limited physical access due to COVID-19. The logs for the cloud server endured for 99.5% of the time, allowing for users to access the platform without interruption. An analysis of the program's cost to develop and maintain resulted in a cost/learner of RM10 annually.

The use of e-certificates provided a source of motivation for continued participation. Many participants were able to demonstrate pride in their achievement of earning an e-certificate, supporting Yuliati et al.'s (2024) observation that completing an e-certificate is a motivation for participants. Furthermore, two masjid committees expressed interest in adopting the e-learner technology based on observed success from the pilot projects, demonstrating considerable potential to scale beyond just the pilot masjid communities.

SMART ISLAMIC LEARNING PLATFORM

AdDeen is an Islamic learning app that provides a user interface to support the learners of minority and underserved communities, as stated above. Each portion of the AdDeen app has been developed specifically based on the study’s problem statement, objectives, and findings so that all portions of the learning platform work together effectively in providing solutions to the problems identified by the study.

In addition, the user interface contains a variety of Islamic learning modules that include structured learning around Islamic values and theology, as well as multimedia aspects such as interactive video lessons, interactive quizzes, and certificate options that enhance the user’s engagement and learning throughout each of the different modules.The user interface also has an easy-to-use navigational dashboard with a limited number of navigation options for less digitally literate users, along with offline capabilities that support users in areas where there is minimal infrastructure or Internet access, particularly rural or remote areas.

FIGURE 1. AdDeen App interface

Figure 1 also confirms the mobile interface design for the AdDeen App and corresponds with the finding of 90 percent of participants accessing the platform on a mobile device. The mobile design for the interface incorporated video-based learning, quizzes with immediate feedback, and progress tracking to support the finding of 84 percent completion rates and 32 percent improvement in learning performance. All of these design features will ensure the platform is accessible, user-friendly, and effective in increasing learners' engagement, motivation, and total educational impact.

DISCUSSION

Research supports that through smart learning technologies, Islamic pedagogy's traditional teaching methods can be paired with more current ways to enhance Islamic education. Fulfilling tawhid-based values, smart learning technology enhances the delivery of the holistic objectives of Islamic education. Using multimedia modules as a way to deliver spiritual concepts with no degradation in the use of religious content fulfills Al-Attas's vision to incorporate moral development into the process of learning (Sanusi, 2017). Thus, it would seem that educational technologies do not threaten religious principles; instead, they may serve to enhance them. As Sasmita et al. (2024) warn, reform efforts in education must preserve the essential nature of Islam, and the involvement of scholars in developing our content ensured adherence to this principle.

One of the most substantial effects of the project was the ability to provide solutions to the challenges of education in rural areas. Our findings concur with the observation by UNESCO that "Rural communities in Malaysia do not typically have sufficient access to quality education." By developing a digital learning platform providing a digital curriculum, this platform "brought education closer to the public users" living in rural areas, as described by

formal policy advocates. The success of the project supports Saepudin (2022), who argues that mobile-based learning platforms can assist in reducing inequalities in isolated regions.
Significantly, this program could be used as a prototype by other rural locations since both technologies that work off-line and community training help to address the barriers of infrastructure and resources, which have been identified in the literature and separate studies. The most significant barrier was found to be the lack of readiness from educators in working with technology, which has been identified as a critical factor in the success of this program. Previous research from this study, as has already been articulated in previous studies, noted that prior to receiving extensive support, teachers were hesitant or unwilling to adopt technology because of the lack of preparation or training on the use of technology.

However, as a result of the extensive support provided to teachers, they became enthusiastic facilitators and engaged in using technology within their classrooms. This reinforces the effectiveness of investing in professional development for teachers. Our experience parallels the results reported by Azman et al. (2024), who noted that in their study, encouragement from teachers played a significant role in the adoption of technology. It is evident that through training, teachers have begun creating supplementary resources/materials, which would indicate that capacity building will be sustained because teachers have developed into stakeholder roles rather than just being consumers of the technology. Therefore, for future initiatives, it will be important to continue providing mentorship for educators and perhaps develop incentive programs to sustain the use of technology in their classrooms.

Many challenges impacted the results. There were also many connectivity issues that were experienced, and therefore, some learners reported being disconnected very often. As a result, the team created an offline ebook option. This finding also reflects what has been found globally about the difficulties with accessing the Internet in rural areas. Future iterations could be supported through partnerships with cell phone providers or alternative technologies (i.e., radio-based learning supplements). Additionally, the wide range of digital literacy levels of the users made some younger learners' experience in using the platform difficult without initial support. Some 'new' users were able to view orientation videos in the app, this also supports that pairing of technology and education requires further training to educate learners as well, when Resources do exist at an institutional level.

Finally, obtaining long-term funding and securing maintenance is essential. Development and two years of hosting were funded by initial donors. However, to continue in an institution, the institution will have to demonstrate a continuing commitment to use. One indication of future success is the local support - JHEAINS is planning to evaluate integrating the platform into its continuing education program. For scalability to occur, there will need to be more partnerships (e.g., university grants and working with mosques) across additional states as well. Additionally, in order for the app to be engaging it will need to be continuously updated with changes in content.

The project has been successful in combining traditional values with innovative teaching methods that reflect a larger movement toward the reform of Islamic education. The platform demonstrates how the use of digital technology can support the lifelong learning philosophy in a faith-based environment, as demonstrated by learners' interest in advancing to additional modules (e.g., intermediate-level fiqh issues) and participating in community discussion forums available through the platform. By making religious education more flexible and easily accessible to all, this platform helps meet the MDG for equitable education. Additionally, and

consistent with Domina et al. (2022), it builds out resilience through the educational system by providing continuity of instruction despite any disruptions (e.g., health crisis).

CONCLUSION

Smart learning platforms in this study add to Islamic education by showing how they promote inclusive and sustainable learning. Working with UPTM and Negeri Sembilan Takmir, this research shows how digital innovations are aligned to, and may enhance, Islamic pedagogy. The results of the study extended access for rural communities to receive fundamental religious education, increased engagement through interactive content, and helped to enhance teachers' skill set as educators within the context of the digital age. The findings of this study respond to calls in the literature for careful consideration of how technology will be integrated to achieve Islamic education objectives.

A key finding of this study is that technology investments and teacher training can produce measurable increases in outreach and learning outcomes. This model developed through this collaboration between university researchers and local faith-based organizations can also apply to other grand and global regions with similar settings; therefore this research proposes implementation of the following model: Locally created resource materials; Local scholar review of previously published material (for accurate religious content); Ongoing teacher continuing education and professional development regarding digital pedagogy and technology; Ongoing assessment of the use of this program via usage analytics in conjunction with qualitative data.

Future studies can be completed on the impact on spiritual development and community development. Additionally, for the continued growth and use of this platform, there must be government and policy support, such as incorporation into national Islamic education systems (e.g. the current initiatives associated with the Malaysian Education Blueprint), as well as to institutionalise support of this platform. By integrating the traditional elements of Islamic Education with the latest approaches, increasing accessibility, while staying current, will allow a new generation to authentically and knowledgeably practice their faith with confidence.

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