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COMPARATIVE ANALYSIS OF DA'WAH MANAGEMENT STRATEGIES IN ISLAMIC EDUCATION SYSTEMS: A STUDY OF INDONESIA AND MALAYSIA

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Abstract

Islamic education can be said to be a subsystem that cannot be separated from national education, because it is not only a complement but also a foundation for the formulation of national education goals. This is true in Indonesia and Malaysia. For both countries, Islamic education has also coloured the journey of the nation's struggle, up to efforts to maintain and develop its existence after independence so that it has a clear role in strengthening the mental human resources in their respective countries. In addition, there are differences and similarities in the education system. With this difference, there will be a comparison between one education system and another, such as the education system in Indonesia and Malaysia. With this comparison we can see and compare the Islamic education system in Indonesia with other countries which aims to prepare a better education system. In this article the author will discuss the comparison of the Islamic education system in Indonesia and Malaysia and aims to find out how education in Malaysia compares with education in Indonesia. Because it can be seen that the education in Indonesia is still quite low compared to other countries. In this study, researchers used a qualitative method with the type of library study (library research). The results of the research: (1) The Islamic education system in Malaysia is the same as in Indonesia, which is partly organised using the pesantren and madrasah system. (2) The implementation of the Islamic education curriculum in Malaysia is divided into two, namely based on: a. Tawhid b. The command to read the verses of Allah swt. (3) Comparison and similarity of the Islamic education institution system in Indonesia and Malaysia. *Keywords: Education system, British education system, Indonesian education system.*

INTRODUCTION

Education is one of the urgent things that must be implemented in every country. Education has a very important role, namely to give birth to young generations of the nation's successors and can advance the nation's civilisation. Education is a standard of progress and a mirror of the personality of the people of a nation. With education, humans can find new things that can be developed and obtained to face challenges in accordance with the times.

Education can be defined as the process of educating, which is a process to influence students to be able to adapt themselves as well as possible to their environment, so that later it will

cause changes in themselves. In general, education is one of the things that humans want. The more and higher a person's education the better, and it is even expected that every citizen continues to learn throughout life. Thus, education is a priority factor that needs to be built and improved, both in rural areas and in urban areas (M. Sobry Sutikno, 2006).

Islamic education is education that aims to form a complete Muslim person. Developing all human potential both physically and spiritually, fostering harmonious relationships with each other. Human personality with Allah SWT, humans and the universe. The basis of Islamic education is the Qur'an and Hadith. These two pillars are built the concept of Islamic education. Then, the purpose of Islamic education here is closely related to the purpose of the creation of man as the khalifah of Allah SWT and as 'Abdu Allah. These commands are described by many Islamic education experts.

Islamic education can basically be understood in three aspects of understanding. First, Islamic education as a source of value means that Islamic education is a type of education whose establishment and implementation are driven by the desire and spirit of ideals to manifest Islamic values, both reflected in the name of the institution and in the activities organised. Second, Islamic education as a field of study and as a science, and treated as another science means that Islamic education gives attention well as making Islamic teaching as knowledge for the study programme being held. Third, Islamic education as a type of education that includes the two notions above, meaning that the word Islam is placed as a source of value as well as a field of study offered through the study programme being held. (Hudaidah, 2021a)

Through the education system, a nation can preserve and maintain their noble values and excellence from generation to generation. The education system in Indonesia and Malaysia is not too different. This is because the population in Indonesia and Malaysia is predominantly Muslim, so that the management of Islamic education can be better, independent, and cared for. The implementation of the Islamic education system in various countries, both Muslim and nonMuslim majority populations, sometimes has different patterns and systems. In countries where the majority of the population is Muslim, the conditions are different from countries that are relatively balanced. It is understandable that differences within a country still exist, although some types of differences are striking, others are almost invisible.

Malaysia used to study in Indonesia. They studied in Indonesia to gain knowledge from scientists in Indonesia. But it is very heartbreaking of course if Malaysia is far more advanced than

Indonesia. Not only that, in the world of sports, Malaysia is also more advanced than Indonesia. It turns out that Malaysia around 1970 has taken a good initiative, namely by budgeting education funds as much as 25% of the state budget in the world of education so that teachers in Malaysia are sent to Indonesia to study in Indonesia. Currently, Malaysia is no longer a competitor of Indonesia, even now Indonesians are studying in Malaysia. (Wahab Syakhrani et al., 2022)

Thus this article discusses the education system in Malaysia and the comparison of the education system in Malaysia with Indonesia. And this article aims to find out how education in Malaysia compares with education in Indonesia. As education in Indonesia is very far behind compared to other countries.

METHOD

The research that the author uses is a qualitative *research* method with a type of *library research*. Qualitative research is an approach in conducting research that is oriented towards natural phenomena or events. This qualitative research is basic and naturalistic or naturalistic. Bogdan and Taylor (1982) articulate that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and behaviour that can be observed. The data collection technique used is to collect books, journals and others related to Islamic education in Malaysia and Indonesia. The data that has been collected is analysed using descriptive methods. Descriptive method is a research method that seeks to reveal the truth about events written in reports from the sources studied.

RESULTS AND DISCUSSION

Education systems in Malaysia and Indonesia

Similar to Indonesia, Malaysia is one of the countries that has a variety of cultures, customs, nations, religions, and races. And Malaysia also a very multi-national country, some of its inhabitants are Chinese, Indian, and Indonesian. , when it comes to religion, the majority of Malaysians are Muslims. Interestingly, just like Indonesia, even though the majority of the people are being Muslim does not necessarily make this country an Islamic state that makes religion the foundation of the state and nation (Anuar Ramli et al., 2013).

The Malaysian Ministry of Education has a very important role in bringing about changes in education in Malaysia. The Malaysian Ministry of Education's mission is to develop a worldclass

and quality education system that can maximise individual potential and meet the aspirations of the country. (Mior Khairul Azrin Bin Mior Jamaluddin, 2011). The Malaysian government has developed two education systems. the two types are traditional education and modern education.

System of Islamic religious education taught by teachers or religious scholars in Malaysia is based on the Holy Qur'an and Hadith which are taught in simple places, such as surau, mosques, majlis, kuttub, khalifah, palaces, and the homes of scholars. The system of lessons taught to the Malaysian people is a system of memorising Qur'anic verses, prayers and other subjects related to religion (Mior Khairul Azrin Bin Mior Jamaluddin 2011). Then, teaching about Islamic principles such as tawhid, history of the prophet, Sufism, the Qur'an and so on.

Thus, education that occurs in Malaysia has an important role or figure in providing education to the community, because the important figure is the king and the king's religion is Islam, the education provided is inseparable from Islam, so to support the success of this education, the king of Malaysia is willing to make his palace a place of Islamic learning for subjects.

A few years later, Malaysians lived safely, prosperously and peacefully under the rule of the royal system. Over time, Malaysian society was visited by many foreign visitors called colonisers, starting from the Portuguese (1511 AD - 1641 AD), the Dutch (1641 AD - 1786 AD) and the British (1786 AD - 1957 AD). the colonisers who came to Malaysia brought the wealth in Malaysia, but on the other hand brought different religious beliefs and also different education systems. Although the religious understanding that is contrary to the Malaysian people who are Malay, but it does not discourage the understanding of the religion brought by the colonists as a whole, while in terms of education, Malaysians seem to have a influence. (Roslan et al., 2011) Among the colonists in Malaysia who brought a lot of influence from the Islamic education system in Malaysia was the British. The British have controlled the royal system of the Sultan's power in Malaysia, so that the royal system is divided into two groups. *Firstly*, the royal system which only ruled in the field of Islamic religion and customs of the people.

Malaysia. Secondly, as a whole that is not related to Islam and Malay cultural customs, it is controlled by the British who have appointed Ministers and ordered their highest jaya to continue to control the country from the Malaysian people as well. Islamic education is dualistic, with the British holding full power and being supported by their residents (called ministers in Indonesia). Ulama in Malaysia were not very supportive of the education system taught by the British, so the ulama and Islamic education organisers provided Islamic education independently

without government support. , the education system at that time consisted of two parts, namely the traditional education system which can be called pondok pesantren and the school system which can be called madrasah (Mior Khairul Azrin Bin Mior Jamaluddin 2011. Page 35).

As explained above, Islamic education in Malaysia is partly organised using the pesantren system and partly using the madrasah system. This education system is also applied by public schools and higher education institutions, both colleges and universities. The modern education system was introduced from western sources. For example, the *Malacca Free School*, an influence of the *London Missionary*, is a moderate school in Malaysia. An example of a modernised education system in Malaysia is *Malay Archipelago*. This school aims to accommodate Malaysians (Saim Kayadibi. Ahmad Hidayat Buang, 2011).

In Malaysia, the level of education for the *elementary* level is ten years. Lower secondary education for three years. Upper secondary education for 2 years. And the next level is post secondary or preparation for university for 2 years. Four years of university education. However, the promotion programme is determined by the examination results. The promotion programme in higher education is very selective. Success in secondary education can lead to higher education at universities or institutes.(Saliyo, 2018)

Islamic Education Curriculum in Malaysia

The education system in Malaysia underwent many changes after achieving independence especially around the 1980s. Based on the Jawatankuasa Cabinet Report which reviewed the implementation of the Dasar Pelajaran Kebangsaan (1979), the New Low School Curriculum (KBSR) was implemented in all low schools throughout Malaysia.

state starting in 1983. This KBSR design emphasised the mastery of the 3M basic skills of reading, writing and calculating. In addition, it also focused on the overall development of the individual which includes physical, emotional, spiritual, intellectual and social aspects (JERIS). In 1989, the Secondary School Unified Curriculum (KBSM) was also introduced in all schools. The KBSM is designed to develop the individual potential of the JERIS aspects in a comprehensive and integrated manner in an effort to produce students who are knowledgeable, noble and strive to contribute to the progress, welfare and development of the country. The education curriculum in Malaysia is set by the Malaysian ministry of lessons. The education curriculum in Malaysia is relatively stable. The primary school level education curriculum 324 for example (KBSD) which

ran from 1982 to 2007 is still in use. The introduction is written in English for science lessons. The welfare of teachers is also seen as very important. The salary of teachers in Malaysia in 2007 was around 2,500,000 and it was comparable to the salary of Professor IV/e in Indonesia at that time. Iftah Fikrona: EDUCATION IN MALAYSIA (Kristanto, 2015) Islamic Religious Education in Malaysia once ranked as the most popular subject in Malaysia before the arrival of the colonisers. However, after the colonisers came, Islamic education experienced a blend with the curriculum of the colonisers and then the development of technology in the information era, has made religious subjects experience obstacles for teachers who teach religion to their students in every school in Malaysia respectively. (Victor & Manlian Ronald. A. Simanjuntak, 2021)

In the implementation of the Islamic education curriculum in Malaysia, it is not Islamic Education curriculum in Indonesia contains two core curricula as the basic operational framework for development. First, tawhid as the main factor that cannot be changed. Second, the command to read the verses of Allah Swt which includes three kinds of verses, There are several general principles that form the basis of the Islamic education curriculum, as follows: There is a complete engagement with religion, including its teachings and values, the principle of universality in curriculum objectives and content, a relative balance between the objectives and content of the curriculum, it relates to the interests, talents, abilities and needs of the students and also to the natural, physical and social surroundings in which the students live and interact, maintenance of individual differences among students in aptitudes, interests, abilities, needs and differences in community environment.

Islamic Education System in Indonesia

There is no denying that Islam is an important component that has shaped and coloured the life of Indonesian society. Islamic education in Indonesia has a close relationship with the arrival of Islam itself to Indonesia. In this context, Mahmus Yunus said that the history of Islamic education is as old as the entry of the religion into Indonesia. This is because the followers of the new religion have come and certainly want to learn and know more about the teachings of Islam (Mahmud Yunus 1985).

At the beginning of the development of Islam in Indonesia, religious education was provided in an informal form. The bearers of Islam, merchants from Gujarat, broadcasted and provided religious education through people who bought their merchandise, by behaving politely,

courteously, , sincerely, honestly, trustworthily, fairly and generously. After the spread of Islam through informal education, Islamic religious education began to look for special places for education such as houses, langgar or surau mosques, which are places to provide teaching outside of family education. Education was provided in a very simple way and this was the beginning of the formation of the pesantren education system and the regular madrasa system as we know it today.

The formation of the pesantren education system, the purpose of this Islamic religious education is to increase the faith, understanding, appreciation and experience of students about Islam so that they become Muslims who believe and experience Islam. devoted to Allah swt. As well as having noble character in personal life, society, nation and state.

Along with the times and the shift of power in Indonesia, Islamic religious education also underwent changes. Islamic religious education began to come into contact with a more regular and systematic formal education system. With this change, of course, it greatly affects the direction of the objectives of Islamic education, which previously only studied religious knowledge, increasing to the study of other sciences. The renewal of Islamic religious education can be seen by the shift from the education of surat, langgar, mosque, muhsolah to the education of Islamic boarding schools, madrasah or institutions based on religion. In this education, the modern system began to be applied. (Samrin, 2015)

In addition to formal and informal education, there are two forms of educational activities in Indonesia that need attention from Islamic education experts in Indonesia. These forms almost certainly support the efforts of Islamic religious education in Indonesia. These educational activities influence people to become Muslims or increase one's Islamic faith. The forms in question are flash Islamic boarding schools and colleges of internal energy.(Abrohul Isnaini, 2022)

Mastuhu (cited in Nasution, 2017) says that socially and on a rough scale, the Islamic education system in Indonesia can be described as follows: Orientation, meaning that Islamic education in Indonesia has undergone significant changes and developments. Initially the orientation of Islamic education was more directed towards *ukhrawiyah* affairs, and almost detached from *dunyawiyah* affairs, and the only *mu'amalat* affairs that were most discussed were about inheritance law. Strategy, along with the process of development orientation, the strategy of Islamic education in Indonesia initially experienced confrontation with the colonial government. And at that time Islamic education was alienated because the possible consequences were not

favourable to the political interests of the Dutch East Indies. Islamic education learning resources in Indonesia continue to undergo changes and developments that are increasingly diverse and intensive, not only with the number but also the quality of education provided. Learning methodology, at the beginning of Islamic education learning methodology is still classical, but along with the changes and developments of Islamic education, the methodology of learning is still classical. This is now starting to change, for example, the discussion groups that have developed everywhere. All learning media are provided in full, and in the end they are the ones who process and decide.

Based on the Law on Islamic Religious Education in Indonesia, directly or indirectly, it can be used as a guideline in the implementation of education in formal education institutions. In the 2003 National Education System Law, national education is said to be education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is based on religious values, culture, Indonesian nationalism and responsive to changing times. Meanwhile, the national education system is said to be all components of education that are related in an integrated manner to achieve national education goals.

The national education system is implemented in: Universal, meaning open to all people and applicable in all regions. Comprehensive, meaning that it covers all paths, levels, types of education. Integrated, meaning that there is an interrelationship between national education and all national development efforts. Daulay (2012:12) argues that to place the position of Islam in the national education system, it needs to be classified in three ways, namely: Islamic education as an institution. What is meant by institutions are formal, non-formal, informal education institutions, and religious education institutions. Formal education institutions consist of: (1) Early childhood education; formal education in early childhood education is formed kindergarten (TK), *taudhatul Athfal* (RA) and so on. (2) Basic education; formal education in basic education takes the form of elementary schools (SD) and *madrasah Ibtidaiyah* (MI), as well as junior high schools (SMP), and *madrasah Tsanawiyah* (MTs), (3) Secondary education; formal education in secondary education takes the form of senior high schools (SMA), *Madarasah Aliyah* (MA), Vocational High Schools (SMK), *Madrasah Aliyah Kejuruan* (MAK), or *Madrasah Aliyah Kejuruan* (MAK). Other forms that are equivalent. (4) Higher education; formal education in higher education may take the form of an Academy, Polytechnic, College, Institute or University.

Non-formal education institutions, consisting of: course institutions, training institutions, learning groups, learning activity centres, training institutions, learning groups, community learning activity centres, majlis ta'lim, and similar educational units. Informal education institutions, informal education that is carried out in the form of family and environmental education that forms learning activities independently (Prof. Dr. H. Haidar Putra Daulay, 2014).

Religious education institutions, (1) religious education is organised by the government or a group of people from religious adherents in accordance with statutory regulations. (2) religious education has a function to prepare students to become members of society who understand and practice the values of religious teachings and become religious experts. (3) religious education can be organised through formal, non-formal and informal education channels. (4) religious education takes the form of diniyah education, pesanten, pasraman, pabhaja samanera, and other similar forms (Hudaidah 2021).

Comparison of the Education System in Malaysia and Indonesia

There are some differences in the education systems in Malaysia and Indonesia, as follows: In Malaysia, the compulsory school age is 6-11 years old, while in Indonesia it is between 7-15 years old. School admission in Indonesia starts from Monday to Saturday, while in Malaysia it is from Sunday to Thursday.

In Indonesia, the compulsory school age at the secondary education level is 13 years old (3 years of junior high school 3 years of senior high school) while in Malaysia the compulsory school age at this level is 12 years old (3 years of junior high school 4 years of senior high school). Malaysia was the destination country for 41,310 foreign students (almost 14 times more than Indonesia) in 2009, while Indonesia was only the destination country for 3,023 foreign students.

Malaysia is among the top five study destination countries for Indonesian students. Meanwhile, Indonesia is not among the top five study destination countries for Malaysian students (Wawan Ridwan AS, 2014). The national government is very concerned about the output of school graduates in terms of their religious knowledge and competence. Thus, the j_QAF programme, a programme to bridge the ability to memorise the Qur'an for prospective graduates of rencah schools, was established. This programme was implemented in 2005. This shows great concern for the development of the Islamic education system in Malaysia.

Indonesia, which is known for its many regions spread across several islands, Islamic education shows diverse patterns in accordance with local regional characters. The patterns of Islamic education in Indonesia such as Islamic boarding schools in Java, Dayah in Aceh, and Surau in Minangkabau, for example, display unique characteristics that contribute to the dynamics of its development. The traditional Islamic education system is strongly coloured by regional cultural patterns (Haryanto, 2015).

The similarity in the understanding of Islamic education in Malaysia and Indonesia which has the same concept is that Islamic education is a process in fostering the younger generation in transferring knowledge and values based on Islamic norms sourced from the Qur'an and hadith. which is to lead students to understand and closer to Allah SWT.

The introduction of Islam to both countries occurred at the same time, brought by traders from South India. The Strait of Malacca was a busy world trade route, where several cultures and religions met and travelled to the Malay peninsula and Sumatra because of traders from Gujarat.

The beginning of Islamic education coincides with the entry of Islam. in Malaysia as well as in Indonesia, it marks the of Islamic education when Islam entered the local area. The propagators of Islam have the same character when entering a new area. They spread Islam in a peaceful way, following the style of local life, but improving the old habits of the local community. It has a dichotomy of education systems, secular western education and Islamic native education. The zeal of the proponents of the Islamic education system took the opposite position to the interests of the colonising nation. In Malaysia, the Malay nation did not respond to the education system managed by the British colonisers for fear that it would corrupt the rules of their sons and daughters. In Indonesia, the kyai and santri viewed the education system organised by the Dutch as a representation of infidels that was contrary to Islam, hence the anti- colonial sentiments against the Dutch education system. The colonisers organised education in the colonies to maintain their hegemony in the colonies, the disapproval of the western education system in Indonesia and Malaysia was fuelled by the above two reasons.

The government is refining the Islamic education system to match the national education ideals of each country. Both countries consider Islamic education very important because it is the religion of the majority, even in Malaysia as the official state religion. Therefore, graduates from Islamic education must be the main pillar supporting the progress of the nation, therefore a quality Islamic education system needed (Haryanto, 2015).

CONCLUSION

Based on the explanation above, it can be concluded that the Islamic religious education system taught by teachers in Malaysia shares similarities with Indonesia, as it is based on the holy books of the Qur'an and Hadith, typically taught in simple places such as mosques, suraus, majlis, houses, and so on. The system applied in Malaysia involves memorizing verses from the Qur'an, prayers, and other religious subjects. Islamic education is not only conducted in these simple places but is also organized through systems like pesantren and madrasah. The implementation of the Islamic education curriculum in Malaysia is similar to that in Indonesia, as both countries' curricula contain two core components for curriculum development: firstly, monotheism as the fundamental factor that cannot be altered; secondly, the command to recite the verses of Allah, which includes three types of verses. While both countries have their respective advantages and disadvantages in their Islamic education systems, there are several comparisons: (1) In Malaysia, the compulsory school age is 6-11 years old, while in Indonesia it is between 7-15 years old. (2) In 2009, Malaysia was the destination country for 41,310 foreign students (almost 14 times more than Indonesia), while Indonesia only received 3,023 foreign students. (3) Malaysia is among the top five study destinations for Indonesian students, while Indonesia is not in the top five study destinations for Malaysian students, and so on. Despite these differences, both countries share similarities in their understanding of Islamic education, which is seen as a process of nurturing the younger generation by transferring knowledge and values. This is also connected to da'wah management, where the organization and management of Islamic education in both countries play a crucial role in spreading da'wah values to society, whether through formal institutions like pesantren and madrasah or informal places like mosques and suraus.

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