

Education in the Perspective of Muhammad Rashid Rida

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ABSTRACT

Discussions related to the field of education always centered the attention of scholars in whatever circumstances of Muslims, either in the position of progressive or regressive. This situation posits the significance of education in the human civilization of shaping the personality of the ummah and towards the development of the country. Amongst the Islamic scholars that contributed to this field is Muhammad Rashid Rida. His conceptual thoughts on education are seen to be relevant as a reference in the realm of modern education. Henceforth, this article aims to identify the views of Muhammad Rashid Rida towards the concept of education, teaching and learning processes and the dualism issue in the educational system within the Islamic circle. This research paper adopting the approach of qualitative by its primary source is obtained through the content analysis on the magazine *Al-Manar*. The research findings indicate the thoughts of Muhammad Rashid Rida in the aspect of education is comprehensive and covers the whole stages of education. He also emphasizes the requirement of reforming in few aspects in order to get an education as the agent of reviving the triumph of ummah's civilization.

Keywords: *Concept of Education, Muhammad Rashid Rida, al-Manar, Teaching and Learning Processes, Childhood Education*

1.0 INTRODUCTION

Education is one of the vital factors in the society and nation. The progression and the regression of any particular civilizations are depending on the effort of the rulers in maintaining and concerning the quality of education. The historical accounts indicate the only realized and understandable nations on the value of education are achieving the state of development cum conquering the world.

By recognizing the importance of education in the process of constructing the civilization of ummah, we are able to witness the arising of scholars that are giving their high attention and concern on the development of educational aspects. Amongst the Muslim scholars that are empowering the value of education is Muhammad Rashid Rida. He regards the education as the most vital aspect in changing any certain society. In the magazine of *al-Manar*, education is amongst the highlighted and serious issues for this subject is listed as primary discussion since the first edition of *al-Manar* (Ali, 2010). Thus, this article will be focusing on his thoughts towards the concept of education and teaching, early childhood education and the implication of dualism in the educational system.

2.0 LIFE BACKGROUND

Muhammad Rashid Rida was one of the most prominent religious figures of the Muslim world during the first half of the 20th century. His fame was due to the popular reformist attitudes embodied in many of his works. He is considered as an important personification of pure Islamic intellect in the modern age. As evidenced in the large corpus of his writings, he never hesitated to set in motion the stagnant state of the Muslim world during his time, and to defend Islam when necessary (Sheishaa, 2001).

His full name is Muhammad Rashid bin Ali Rida bin Muhammad Syamsuddin bin Baha' al-Din bin Munla Ali Khalifa al-Qalamun al-Baghdadi al-Husayni. He was born on 27th Jamadilawal year 1282H equivalent to 23rd September 1865 in the district of Qalamun, a small village located on the edge of Mediterranean Sea, near to Lubnan Hill which is approximately three kilometers from Tripoli, Syria (al-Salman, 1988).

His early education started at home for his direct education approach by his parents who taught him on memorizing the verses of al-Quran and basic methods of reading, writing and calculating (al-Sharabasi, 1970, al-'Adawi, n.d). The formal education received by Rida started at kuttab, in his village (Imam, 2005). Here, he learnt to recite al-Quran, *khat* (writing skills), *nahu* (Arabic grammars), basics of mathematic and memorizing few *juzu'* (part) of Quranic verses (Abdullah, 2009, al-'Adawi, n.d.). On the following stage, he enrolled at *Madrasah al-Ibtida'iyyah al-Rasyidiyyah*, Tripoli. In this center, he learnt few subjects such as *nahu* and *saraf* (Arabic grammars), *aqeeda* (Islamic creeds), mathematic, geography, Turkish language and et cetera. However, Rida was inconvenient on the learning system provided at particular school for the purpose of its establishment was to educate the ruling employee candidates of Uthmaniyah's. Eventually, Rida dismissed himself from this madrasah. There are opinions stated that he was registered as a student for a year, and some other opinions stated longer than that (Harun, 1989).

Finally, in the year 1299H/ 1882C, Rida registered at *al-Madrasah al-Wataniyyah al-Islamiyyah* (Primary State's School) in Tripoli which was regarded as the best school during that particular time. Arabic language as the lingua franca in delivering the teachings, except for language subjects of Turkish and France (Nasution, 1975). This school was ruled by the most prominent scholar of Syria of that time, Syeikh Husayn al-Jisr, cum giving big influence on thinking the advancement of Rida. In this school, he learnt *mantiq* (logics), Arabic language,

physical science, mathematic and philosophy. This school also provides educational systems that are integrating the modern and religious knowledge (Zain, 1999)

Rida has regarded al-Jisr as his first teacher and no one else compares to his wisdom, practicality, and reputation (Mappangaro, 1989). His training under the supervision of al-Jisr significantly shaped his program of reform which placed in a central position to identify his activities (Tamac, 2010). By the statement of the first teacher, it is meant to the position of al-Jisr in giving him modern ideas and education within the modern formal educational approach. While the modern in this context is referred to that particular time necessity (Mappangaro, 1989).

Afterward, Rida prolonged his intention of pursuing his education in Beirut towards his parents. However, his request had been rejected by them due to their apprehension of the negative influence of a city, such as Beirut (Harun, 1989). Eventually, he pursued his study in Madrasah al-Rahbiyyah and at teacher's house in Tripoli. His eight years of countless effort in seeking knowledge, he received from his teacher the *ijazah 'Alamiyyah* (Abdullah, 2009). Then, he continued his study of the certain discipline of knowledge from several well-known Muslim scholars, respectively. Amongst of them, he learnt Arabic language, literature, and *tasawwuf* (Islamic science of Spirituality) from Syeikh Abd al-Ghani al-Rafii and Syeikh Muhammad al-Qauqaji. Meanwhile, hadith and fiqh of Imam Syafii were derived from Syeikh Mahmud Nasyabah. Rida also benefitted from Syeikh Muhammad al-Husaini and Syeikh Kamil al-Rafi'i while getting in depth on fiqh and *mantiq* (al-Salman, 1988; Razak, 2004).

Other than attending a formal and frontal teaching with the Muslim scholars, Rida also deepening his knowledge through readings. Amongst the read and researched books by Rida were related to languages and literature; religious books such as *tawhid*, *tasawwuf*, *tafsir*; *mantiq* and social sciences; books related to modern knowledge; non-Islamic materials; newspapers and magazines published at that time (al-Salman, 1988). In the same time, he also set open classes to surrounding society. His talent and competent ability in delivering the religious knowledge were amazed and respected by the society members, including the ruler of the Uthmaniyah Government. In his lecture, Rida always emphasizes that the Muslims must not fall into the whirlpool of practices that may lead them to *bid'ah* (innovation in religious matters), *khurafat* (superstitious) and *jumud* (rigidity) (al-'Adawi, n.d.)

In the process of developing the thoughts, Rida also influenced by the masterpiece of Imam al-Ghazali entitled *Ihya' Ulumuddin* (Revival of Religious Sciences). This magnum opus has enlightened his understandings on *zuhd* (asceticism), *tasawwuf* and *ubdiyyah* (the concept of slavery to God in Islam) (Imarah, 2005). The tendency of Rida in the field of *tasawwuf* has lead him to join the *tariqah* (school of Sufism) of Naqsyabandiyyah which was regarded as the flourishing *tariqah* at that time (Badawi, 1976).

However, his pattern of thoughts has changed from the attire of Sufi towards reformist after he read the magazine of *al-'Urwah al-Wuthqa*. This aforementioned magazine was founded by Jamaluddin al-Afghani and Muhammad Abduh on 1884 in France while underwent the punishment of banishment for being accused of opposing the government (Badawi, 1976).

Through this magazine, Rida started to participate actively in responding to the current growth of Islamic world. The Islamic Reformation ideas proposed by both particular figures are

extremely prompting his way of thinking. Hence, he proposed his wishes on meeting those two scholars. Nonetheless, his meeting with Muhammad Abdul happened whenever this scholar came to Syria. The engagements between Abduh were frequently organized after the return of Abduh from France and appointed as a teacher in *Madrasah al-Sultaniyah* between the years of 1885 – 1999. Meanwhile, his hope for having eye-and-eye session with al-Afghani was not accomplished since he was reported died on 1897 (Ibid)

Eventually, on 1896, Rida decided to migrate to Egypt. The migration taken was not only purposely to be close with his teacher (Abduh), but carried in each of his steps is the great ambition in reviving the triumph of Islamic civilization. In order to execute his mission, he has set out publications on magazine *al-Manar*, together with Abduh. Via the medium of *al-Manar*, they were able to expose their thoughts and the reformation's ideas (Muhammad Imarah, 2005).

The empowerment of Rida over this field of knowledge has shaped him as the figure of the multi-professional reformer. Other than being a Muslim scholar, *da'i* (preacher) and well-known teacher for his vast and in depth knowledge, especially in the field of tafsir, hadith, literature, and history; he is also a productive writer and charismatic politician (al-Salman, 1988).

3.0 CONCEPT OF *TARBIYYAH* AND *TA'LIM*

Obviously, Rida is always seen for his frequent usage of two terminologies – *tarbiyyah* and *ta'lim* while explaining on certain issues related to education. He possesses his own unique stance on the concept of education (*tarbiyyah*) and teaching (*al-ta'lim*). He suggests that *tarbiyyah* is the way of helping the growing and developing a generation that is already prepared to be educated in order to achieve the perfection. This situation can be pursued by annihilating the obstructive factors that are able to amputate their growth and deviate them from achieving the aimed sense of balance. Hence, this generation should be supplied with the 'physical nutriment' (for strengthening the physical and spiritual) and 'nutriment' in the form of esoteric (to strengthen the intellect) (Rida, 1899). On this point, clearly emphasized by Rida that integrated education from the aspect of physical, spiritual and intellectual are needed to achieve the perfection of –being an *insan kamil* (universal man).

Meanwhile, for the concept of *ta'lim*, Rida divides this idea into two categories. First; *ta'lim* or teaching denotes the meaning of delivering something to the generation in stages, either via words or actions that able to make them understand cum practicing it verbally and practically. This concept includes the meaning of *tarbiyyah* which encompasses the teachings of *aqeeda*, *akhlaq* and other life skills (Rida, 1899).

The second concept of *ta'lim* is pertaining to the methodology of teaching. This discipline is an important knowledge that able to uplift the level of any particular teacher. Besides, by this approach, it provides efficient techniques in delivering abundant of information within the short period. In showing the importance of this discipline, he supports it by presenting on Europe and America which are not allowing anyone that is having no idea on teaching methodology to teach on their established schools. This scenario definitely signifies the differences within Islamic countries where most of the teachers are knowing nothing on the

teaching's methodology. Furthermore, the appointed teachers are also not transparent whenever the selections are done via the political power or on the spirit of kindred (Rida, 1899) Within the realm of education and teaching, Rida emphasizes the importance of religion, knowledge, and skills. In the magazine *al-Manar*, he explains the most vital aspect in the education is religion. He frequently repeating this principle of "there is no education except with the religion, attitudes and its primary aspects".

Other than religion, education and teaching also require their focus on two main aspects; practical (*al-'amal*) and knowledge (*al-'ilmi*). Education also supposedly functioned as a transforming agent that able to catalyze man on changing the former attitudes. Thus, according to Rida, human's development is not merely defined by the increase of knowledge and information, but the betterment of attitudes also important in the personality of Muslim's education (Ali, 2010). This indicates the knowledge and skills are vital in pursuing development. Meanwhile, the religious knowledge which performs as the basis of other disciplines will ensure the produced individuals are not only equipped with information but extend to achieve wisdom cum practicing the Islamic way of life.

Besides, Rida also criticizing the Western thoughts that are narrowing the meaning of knowledge. From the view of modern Western, especially to those strong-holders of scientific approaches; knowledge is solely regarded as an introductory or clear perception on facts, meanwhile, the facts are only accepted via the physical senses – empiricist. Thus, the existences that are outside of the physical senses ability to grasp on, are regarded as non-factual element cum rejected as part of the discipline of knowledge. This stance visibly shows the Westerners viewing religious teachings are totally exterminated from the definitions, scope of knowledge and considered merely as a folks-belief or simple thoughts. This aforementioned statement is obviously opposed to the concept of knowledge in the perspective of Islam (Abdullah, 2004).

Rida does not value the rationale of separating the element of religion and knowledge. On the contrary, he emphasizes on how important the integration between those two elements for actualizing the balance of both current life and hereafter. Parting the religion aspect from knowledge will eventually ruining the ummah's life. Moreover, he highlights that religion should be the foundation and the grounding life's principle for each Muslim before being taught to another discipline of knowledge (Abdullah, 2004).

4.0 TEACHING AND LEARNING PROCESSES

In the processes of teaching and learning, there are few aspects that become the focal point in the magazine of *al-Manar*. The first aspect in these processes is the knowledge of the basic character of the students. The student is a soil where the teacher is a gardener. A good teacher has to understand the structure of soil hence, she or he, able to comprehend the compatibility of which type of plants suit to be grown. Any particular teacher should recognize the basic character of the future students, thus the processes of educating and teaching, able to be conducted efficiently and competently (Ali, 2010).

In the magazine of *al-Manar*, Rida views man is actually composed of three components. He asserts that within a man, there is a strength of animal's desire, the strength of emotional and intellectual. Excessiveness in the strength of desire and emotional will collapse

man down to the animalistic characters. If too extreme in using the intellect, it will produce a cunning individual. Thereby, he explains the importance of all the aforementioned strengths are managed within the realm of poise; the safe path for all mankind (Ali, 2010).

The second aspect related to the teaching and learning processes are about the instructors or teachers. The importance of them in the education, teaching and learning processes are not deniable. Thus, Rida asserts on stating the problems occurred in the educational system are pertaining to the curriculum and teachers. According to him, we are probably able to construct the best curriculum syllabus, produce the most accurate text books, establish beautiful and perfect schools, but our mistake is handing the educational management to the teachers that are less competent and unprofessional. Up to this point, what we have constructed is falling down and considered as in vain. In another word, a bad legislation system but handled by a just judge is better than a just legislation system but governed by a cruel judge (Ali, 2010).

Amongst the characteristics of a teacher that are mentioned by Rida during selecting the teacher is the requirement of being virtuous. This is owing to the bad character of a teacher will produce the same result towards the manners of that particular generation. Teachers also required to equip themselves with the knowledge related to philosophy and health, aware on the current social issues and possess the spirit of patriotism cum able to bring others towards betterment. Other than that, a good teacher has to be particular on the cleanliness of the attire and body; good character and able to approach the students for acquiring their love (Rida, 1899; Darniqah, 1989).

If we are concentrating on the writings of Muhammad Rashid Rida on the obligations of the teachers towards their student, it is similar to how we are reading on the same issue, written in the masterpiece of Imam al-Ghazali, *Ihya' Ulumuddin*. He also emphasizes the requirement of a teacher to be gentle and instill the love and trust towards the student. A teacher supposedly has no chance to implement a harsh method of teaching, instead, the delivering sessions should be presented progressively, in accordance to the capability of the students (Ali, 2010).

In order to produce a quality and competent teacher, Rida suggests the establishment of an institution that exposes the candidates about the contemporary teaching methodology. Those particular teachers have to teach the subjects that have been learnt previously (Darniqah, 1989). This is to ensure the delivered information is authentic, based on what they received formerly, via the approaches of effective teaching and learning system.

Another aspect proposed by Rida is the role of a teacher. He divides the role of a teacher into two aspects; a knowledge transmitter to the students and presents as a social role. This situation signifies the role of teachers are not restricted only to the matters inside the classroom, but also have to put their concern for the needs of Muslims, hence giving their efforts on fulfilling the loop holes. In order to execute this noble proposal, teaching sessions or outdoor classroom activities can be conducted. In the first role, the teacher is regarded as *muallim*, and the second role, the teacher is a *murabbi* (Ali, 2010).

The third aspect which is selected in the discussion of Rida in the process of teaching and learning is pertaining to the methods of coaching or educating. The first approach of

educating is by giving them a good exemplary attitude (*qudwah*). Through the virtuous example, a student able to perceive various life principles and manners taught in the classroom is not solely regarded as a theory. If a teacher presenting these two elements of teaching the students on good deeds and in the same time, the teachers also giving them the good exemplary actions, thus the students will follow the same steps of their teachers. This is the way practiced by Rasulullah PBUH towards the first generation until the sparks of Islamic civilization are successfully initiated (Ali, 2010).

In the aspect of psychology education (*al-tarbiyyah al-nafsiyyah*), the method of teaching and educating proposed by Rida is through the ways of giving a reward (*targhib*) and punishment (*tarhib*). Handing a reward and scaring are two methods of teaching for encouraging the children to behave righteously and get apart from the unscrupulous behaviours. *Targhib* is embedding a sense of hope for them to receive a reward from God and a good return for the upright deeds. Meanwhile, *tarhib* will stimulate the sense of fear towards the punishment over the bad actions done (Rida, 1899).

Moreover, according to Rida, either giving reward or punishment, it has to be done in accordance to the suitability of time and the doer's act. For instance, parents have to practice a mild-temper manner in educating the children. Nonetheless, the mild manner is not meant to showering them with excessive wealth and granting all their desires. This is not the noble way of educating children. Meanwhile, too extreme in punishing the children will eventually mould them to be grown in a ruthless manner. A beat given to them for a minor mistake might lead the children to be rebellious and tend to create a bigger mistake afterward (Rida, 1899). He points out his lament when many of Muslims are giving their extra focus on punishing rather than rewarding, hence Islam is identified with the aspect of punishment. In this case, Rida states:

"Indeed, the mild and loving relationship, treat them softly, and do not insulting them with backbiting words and rebuking them severely are included as the primary and satisfying ways of educating them. Meanwhile, harsh and unsympathetic, and abusing them with bad names and stamps will ruining their attitudes and tending the children towards negative dimension. The source of badness such as being an untruth, betrayal, and liar are producing nothing, except for cruelty and restriction over individual freedom." (Rida, 1899).

5.0 CHILDHOOD EDUCATION

Humans are the creatures of Allah that has to undergo few developmental stages since the existence in the womb, either physically, emotionally, intellectually and spiritually. Other than giving the attention towards the process of educating the children from the age of womb, Islam also emphasizes on the education of the parents as a prior necessity. In this case, Rida views the knowledge of pregnant woman is extremely important in safeguarding the health of the fetus. Hence, he states the need for a pregnant mother to practice physical activities such as simple exercises, healthy eating habits and managing the emotional from being scared, nervous and saddened incidents. This is owing to the soundness of mother's health either physically or mentally able to influence the growth of the fetus. He also opines that, regardless of whatever

educational and family background of a mother, she has to be equipped with education and clear information of preparation for pregnancy and delivering baby (Rida, 1899)

After giving birth, *al-Manar* also explains the methods of nursing the newborn babies, type of diseases that always affecting them, breastfeeding and the solutions should be taken by a mother if she cannot breastfeed her child (Rida, 1899).

In the aspect of education that necessarily be given to children, Rida explains that most of us assume that the childhood education should be started at seven as how they are commanded to perform prayer and fast practices. In his opinion, this kind of *tarbiyyah* is wrong. Supposedly, childhood education has already started during their birth or even as early as the period of pregnancy. Education is not solely on the physical education, but the education on soul (spiritual) and intellectual are included too (Rida, 1899).

The brain cells are growing as how the children's bodies are growing as well. Owing to that, the body health care will influence the intellectual growth of the children. Besides, the attitudes of surrounding society or parents are also affecting the emotional growth and the behaviour of the children. He also points out the importance of ensuring the children are used to live in the good-mannered and noble behaviour environment since their early childhood. If the parents are not succeeding in presenting good habits and educating them with noble behaviour, it is such a worrying to see a grown child will not able to renounce their bad attitudes in their future (Rida, 1899).

The childhood time is the most important stage in defining the development of those particular children whenever they reach their peak of becoming adolescent, adult and old. Rida says:

"Truly I say to all the parents, indeed the happiness of the children and their countries are depending on the first education obtained by these children." (al-Marakisyi, 1985).

Other than that, Rida also emphasizes on the childhood education is supposedly started at home. His stance rejecting the usage of harsh approach as one of many ways of educating children will implicate the negative influence on the behavioural aspect of children whenever they are becoming an adult. He also advised the parents to not associate with their children in rough and harsh approaches. This way of approaching the children are inculcating the negative behavioural pattern within them. The example of negative actions is being cruel and injustice whenever possessing the power and committing cheat whenever in a state of weak (al-Marakisyi, 1985).

The compulsory subject that required to be taught to the children is theology; a knowledge to comprehend the creation of all creatures, either before and after their existence. The theology composed in al-Quran is important to be delivered to the children, hence the religious truth and the secrets within Islamic teachings are able to be well-grasped and efficiently (al-Marakisyi, 1985).

6.0 STANCE TOWARDS THE SECULAR AND RELIGIOUS EDUCATION

The epoch of 19th and 20th, Muslims have witnessed the establishment of Western formal education institution in Islamic countries during the reign of Western colonization. There were privately established and some other institutions were set up by the rulers. The referred Western in this context are America, English, and France that were extremely influencing the educational system during that particular time. At that time, those schools are differed to an Islamic school, either in the aspect of administration, curriculum and teaching methodology. Generally, Muslims on that day was realizing the necessity of sending their children to get their knowledge at those Christianity's schools although they knew the risk of losing the religious aspect (Mappangaro, 1989).

When Rida was in Egypt, he saw the education system of this country is not significantly different to the system provided in Syria. He listened to the commentaries on the local society on their unsatisfied towards the teaching and learning process at that time (Rida, 1904). The conflict happened at that particular time was due to the absence of non-integrative educational system, hence resulting unbalanced of knowledge development. On one side, general knowledge is attaining less attention from the masses, but on the other side, there is a tendency of defending certain religious discipline of knowledge, religious books and way of teachings, respectively. This situation has been mentioned by Langgulung:

“Muslims – during the era of the deterioration, religious practices are viewed as similar to educational organizations that are no longer satisfy their functions as the custom's transmitter, from a generation to another generation. Text books are no longer developed and complemented in accordance to the present situation, but merely to be memorized without deep contemplation on it.”

“For 600 years, we are memorizing text books and being silent over the emerged talents. Westerners are educating and advancing the students' talents, which indeed, has to be learnt by our educational institutions in their successful time.” (Langgulung, 1985).

When observing the problem of educational system on the basis of religion, Rida views the factor of leading towards the downgrading of this system is the extermination of classical Arabic (*fusha*) and the absence effort of re-teaching this subject properly for mastering certain discipline (Rida, 1902; al-Marakisyi, 1985). Another factor is the difference in teaching for certain subject. He asserts that knowledge is originated from a single source of Islam and the classical Arabic books. The synchronization of the knowledge teaching at Islamic schools will assist the unification of thought and soul of Muslims (al-Marakisyi, 1985).

Another weakness observed by Rida on the aspect of education is the absenteeism of firm Islamic tarbiyyah amongst children due to the tense from the colonials (Rida, 1902). The coming of Western colonials are not only affecting the political affairs but also weakening the religious matters of Muslims. This scenario is due to the secular understanding brought by those colonials through the various schools offered by them. The uneasiness of the Western negative influence towards the Muslim's children has been stated by Rida as follows:

“You will not see any inch of the soil ground except the establishment of American and Christians or another European religious organization schools onto it. Meanwhile, Muslims are sending their children to those schools for the purpose of learning the life-beneficial knowledge as how they assume it to be. Besides, they are eager to conquer Europe languages for guaranteeing the easiness life in the future. This pathetic assumption is not only belonged to the laymen amongst Muslim but also affecting the religious fanatic group, even possessing the special post in Islam.” (Ali, 2009).

The foreign schools stated by Rida are divided into two categories. First, religious school that is established by Christian missionaries that purposely to create confusion and discomfort of Muslims towards their own religion cum influencing them to embrace the teaching of Christianity. This school is usually set up at the classroom, or hospital that is providing the healthcare towards the poor and needy peoples (Ali, 2009).

The second category is the secular school that is solely providing general knowledge without any attachment to the religious aspect. This school focusses on weakening the chain between the students and religion and functioned to create a sense of doubt on the basis of *aqeeda* amongst the children. The establishment of these schools is flourishing after the Committee of Union and Progress taking over the power of Uthmaniyyah (Ali, 2009).

Related to the subjects in the secular schools, Rida identifies that the syllabus on al-Quran only being taught at first two years at the primary level. The subject of Islamic religion is provided at every level. However, the allocated time for that particular subject only an hour per week. The assessment mark for this subject is not included in the accumulated marks for end-year-examination. Other than that, issues related to halal (permissible) and haram (forbidden) are not included in the syllabus. Besides of giving less attention on the religious subject, the teachers that are assigned to this related topic are not qualified due to their incapability towards this subject. They are not performing their obligation appropriately, and most of them are substituted the hours given for teaching Al-Quran with another subject since the former is not included in the full students’ assessment (Ali, 2009).

The Arabic language is the emblem of Islamic civilization. Owing to that, the English colonials are trying to debase its position. Alas, there is a number of Muslims that are disregarding the value of Arabic language due to special class and position in the administration. Besides, they are also spreading the bogus doctrine of claiming the Arabic language is unable to become lingua franca in the education sector for the purpose of learning the contemporary knowledge. This scenario also happened in Turkey’s state school for the negligence of them to use Arabic language and also regarded as a non-compulsory language to be learnt (Ali, 2010).

The effort of the colonials to set Muslims far from the Arabic language is not stopped at this point. Consequently, they are trying to use the *ammiya* (colloquial dialect) of Egyptian as the lingua franca for educational courses or using the Latin alphabets to write on the Arabic texts. Definitely, Rida criticizes this effort for the *ammiya* is neither the language of religion nor knowledge. The most serious part is, the *ammiya* will close down the relationship between

Egypt and other Arabic countries that are regarding the *fusha* Arabic as the bridge between them (Ali, 2010).

The importance of Arabic language at every level in the educational system is clearly elaborated by Rida. Arabic is the language of al-Quran and the sunnah of the prophet which are obviously as the two primary sources of Islam. Both are the references to each Muslim in defining their life, both current and hereafter. The Arabic language has to be known, understood for making the Muslims able to listen, comprehend and realize that the commands of Allah and prophet as their guidance. Besides, the books written by the Muslim scholars that are expounding on the *aqeedah*, *ibadah* (worshipping practices), and *muamalat* (transaction) are apparently in the Arabic language. Hence, how she or he able to conquer that information and knowledge if they are unable to understand the Arabic language? (Ali, 2010).

Viewing on the current phenomenon faced by Muslims due to the Western colonization, Rida is opposing the establishment of those foreign school due to his sense of discomfort towards the safety of the Muslim children's *aqeeda*. Owing to that, he continuously alerting the Muslims on how threatening the impact of colonials towards religion and country, be it on the current day or in the future (Ali, 2009).

During the searching time of finding the factors of the scattering influence of Western colonization, Rida does not casting aside the esoteric realm of Muslims, especially related to the biggest educational institution, University of al-Azhar. The absenteeism of al-Azhar involvement in the current reality and issues faced by Muslims has opened the chances for the foreign educational system in serving the alternatives that are able to soothe and propose the solutions to the Muslim's problems. Furthermore, the modern knowledge offered by them is certainly accepted by Muslims due to its great benefit for mankind (Ali, 2009).

Another factor that is causing the spreading of secular education is owing to the ignorance of religious institution towards the importance of women's educational system. The question arises on what is the future steps taken by Muslims that have their intention on sending their daughters to school; whereas the religious institution does not accept them, but at the same time, foreign schools are extremely welcoming them? (Ali, 2009).

Nonetheless, the establishment of those schools is showing their positive and negative impacts as well. Positively, the general curriculum syllabus taught at that particular school able to be benefitted by the Muslims, besides of knowing the way of implementing an organized formal education. Negatively, those schools are transforming as the broadcast agent in spreading the Christianity and other non-Islamic ideologies that are able in affecting the Muslim's student way of thinking. Thus, it is a doubtless perception on viewing dualism within the educational system at that particular time has produced the group that is dwelling themselves in the religious field but putting self in the distance from general knowledge, meanwhile, another group is occupying themselves with general knowledge but undervaluing the religion aspect in life (Mappangaro, 1989).

Another aspect that is highlighted by Rida in his effort to revive the triumph of Muslim civilization is the mastering of Muslims in the field of science and technology. Muslims are quite outdated compared to the Europe countries for the lacking of expertise in conquering science

and technology. Further explanation by Rida, he proclaims that the knowledge of science and technology are not opposing to the Islamic teaching (Nasution, 1975).

The development of science and technology is actually in the possession of Muslims and set as the primary factor of the previous classical era of Muslim in achieving its glorious moment. Westerns are experiencing their renaissance owing to the transporting the knowledge of science and technology which are initially proposed by Muslims through Spain, Sicily, and Crusades. Hence, retaking the Western's knowledge is clearly to get back the treasures of our previous Muslim ancestor's belongings. The way of re-winning over the science and technology from the Westerners is through the stream of education (Nasution, 1975).

7.0 CONCLUSION

Generally, Muhammad Rashid Rida has presented the all-inclusive views related to education. His thoughts encompass the holistic educational concept on men's spiritual and physical. Pertaining to the virtuous characteristic of a teacher, he emphasizes the importance of good attitude and possesses vast knowledge. During the process of teaching and educating, the way of delivering knowledge as how asserted by Rida, is more towards the concept of direct and indirect mode of teaching. He also views that the dualism in the educational system is not only affected from colonization of foreign power, but also due to the weakness and rigidity of some Muslims on the concept of knowledge. Owing to that scenario, he does not evaluate the impact of colonization solely in a negative aspect, but there are few elements within the systematic of a Western educational system that is supposedly being imitated by Muslims in order to achieve the development. as a conclusion, the idea of Rida in the aspect of education is focussing on the improvement and the elevation of the Muslim's education quality. This is owing to the position of education as one of the channels for reviving the triumph of previous Muslim civilization, that once was conquering the world.

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