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Study of Planning Curriculum Based on Indonesia's Pluralistic Society

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Abstract. Islamic religious education has the aim of forming a moral generation. Pancasila is the basis of the Indonesian state which the first principle says that God is One and Only. This shows that the state respects religion. Based on this, Islamic religious education as a moral builder of the Indonesia generation which is the majority generation. Indonesia is not a religious country but places One and the Only God in the order of priority. Based on this, curriculum planning by considering the plurality of Indonesian society is important to be reviewed. This study uses a qualitative method using a literature review approach. Researchers found that the secular state also places religious education, living out beliefs and beliefs as important provisions for its citizens, and it is guaranteed by state law. Religion, belief, belief affect the psychological and individual qualities that affects the progress of the country. Following that, The National Education System becomes a guideline for the implementation of Islamic Religious Education. Therefore the targeted educational output is in accordance with the objectives of the Indonesian state.

Keywords: Moral; Pancasila; Religious; National Education

INTRODUCTION

Indonesian education has a long history with a background of ethnic pluralism, cultural history, socio-political and religious. Based on the early history of Indonesia, Islamic religious education is a product of state, which aims to create generations Indonesians who understand the noble ideals of the the country. These ideals are written in the 1945 Constitution of the Republic of Indonesia in the fourth paragraph, namely the intellectual life of the nation. Therefore, religious education is an important need because it becomes a guide and shaper of individuals who then have an influence on the life of the society and the state. The fact that Islam is areligion with a majority adherents, so that the behaviour og its adherents will have dominan influence in social life. Therefore, islamic religious education has important role as forming the character of the state. The character of muslims who are devoted to their country by Supriyadi, C. (2015) is

explained as part of the responsibility for Islamic values, namely the form of loving the homeland as a commandment of the Islamic religion.

Indonesia is a pluralistic country, consisting of various ethnic groups and places Pancasila as the basis of the state. Pancasila has five main principles as guidelines for the values of the social life. The five precepts of Pancasila are: first, The one and only spirituality, just and civilized humanity, Indonesia unity, democracy led by wisdom in representative deliberation and social justice for all Indonesia people. These five precepts are the basis of state life that are mutually supportive and inseparable in their practice. The noble values of Pancasila are internalized by citizens through the education system. Islamic education is part of the Indonesian education system, as an illustration of the Pancasila, the first precept, which is Belief in One God. It was also emphasized that the other precepts are important supporters because they are part of the unity of Pancasila.

The role of Islamic Religious Education is important because the formation of Pancasila which was agreed upon by representatives of the people of all Indonesia at the beginning of Indonesia's independence, decided the principle of 1 (first) Belief in One God as the first order. The precepts of Pancasila were an agreement from various representatives of the Indonesian people at the beginning of independence in 1945 through the trial of Badan Penyelidik Usaha-Usaha Persiapan Kemerdekaan Indonesia (BPUPKI) Investigating Agency for Preparatory Work for Indonesian Independence (BPUPKI). Belief is a basic need of national life, considering that Indonesia is a pluralistic country consisting of various religions (ie Christianity, Buddhism, Hinduism and other faiths). Diversity of beliefs leads people to respect each other. Role as the majority so that Muslims hold the majority role in maintaining state harmony.

Islamic values that are implemented correctly will affect the behavior of their people (Zamri, 2019). Islamic education is one of the ways the state educates its people through the education system. People believe in God, then practice God's teachings through the Indonesian education system, namely the subject of Religious Education. Therefore, Islamic Religious Education which teaches the noble values of coexistence with fellow humans and other environments such as animals, plants and the natural surroundings. Then the balance of life is reached. Finally, the goal of the teachings of Islam that is *Rahmatilil alamin* (goodness for the universe and its contents) is achieved.

Education is outlined in accordance with the mandate of the 1945 Constitution to educate the life of the nation. Although its implementation is still a challenge to equalize the quality of education in all corners of Indonesia, from Sabang to Merauke. The Religious Education System is regulated by Law Number 2 of 1989 concerning National Education in conjunction with Law Number 20 of 2003 concerning the objectives of National Education, development of curriculum content, and the rights of students. The Religious Education System is regulated by Law Number 2 of 1989 concerning National Education in conjunction with Law Number 20 of 2003 concerning the objectives of National Education, development of curriculum content, and the rights of students. The objectives and functions of Indonesian Islamic Education as described in the National Education System Law Number 20 of 2003 are to shape and develop the nation's character and civilization in an intellectual context that aims to develop students' potential to become believers and have a fear of God. Almighty (Law Number 20 of 2003 in Mu'ti, 2016).

Curriculum as a parameter of the success of the teaching and learning process. The objectives of forming the character of the state are mandated to schools through Islamic

Religious Education. The school has a curriculum that is continuously improving with various indicators of success, under the supervision of the Ministry of Education. This educational process is an important part of creating a moral generation who will carry out the noble task as the next generation of Indonesia. Morals are imaginary (abstract) objects, but the success of individuals undergoing the process of life is determined predominantly by their own morals.

The Islamic Religious Education curriculum plays an important role in directing the results. The Islamic Religious Education curriculum in general includes, creed (belief), sharia (Islamic rules) and morals (human behavior) (Noorzanah, 2017). Various schools in the provinces in Indonesia have various socio-cultural conditions. Therefore, various studies in the field of Islamic Religious Education are needed on an ongoing basis to measure the results of curriculum and learning processes. Finally, it will be seen the progress or decline of a pattern of religious education in a country within a certain period of time.

||METHOD

The research method used is a literature study with a qualitative research type. The research approach uses an analytical review of the literature. The collection of information and data uses various literatures (scientific articles) and search databases for journals such as Google Scholar by entering the boolean operators "AND" and "OR" (Thoifah & Biantoro, 2021).

||RESULT & DISCUSSION

The success of the Islamic Religious Education process depends on many factors. The education system implemented in schools with the standardization of the state system has the aim of getting uniform output results, even though in reality 100% uniform results will never be obtained. Each individual citizen comes from a different family with the values taught by their respective families.

1. Islamic Religious Education in Exemplary-Based Families

Students have received Islamic religious education from their respective families, before entering formal Islamic education at school. Family circumstances with various types of work, income levels, cultural and social differences in society, resulting in different thoughts for family members. This pattern of thinking from the family will be brought by the child to the outside world or to his life in the future. The character of each family will influence the dominant character, while the school provides a role to complete the original character of the individual.

Humans in this phase of life go through various periods. Each period of physical and mental growth and development which is often categorized in terms of age has a range of different psychological conditions. The period of human growth is childhood, adolescence, adulthood, old age. These periods of change are physical or body changes as well as psychological changes. During this period, the level of education that was passed was also different, starting from Kindergarten (TK), Elementary School (SD), Junior High School (SMP), High School (SMA) and High School (Saerozi, 2016).

Education at home is dominated by exemplary values from the family, while from school the expected values are regulated in the curriculum. Here, the role of the curriculum is to help the learning process in schools, to provide direction for Islamic Religious Education for students in their respective schools, then continue at the student

level in higher education. The curriculum will assist the evaluation process of the learning process so that the success of the Islamic Religious Education process can be measured.

The obligations of followers of Islam are described in the 5 (five) Pillars of Islam. The pillars of Islam consist of (1) the creed, testifying that Allah SWT is the One God and Muhammad SAW as the last Messenger of Allah, closing the prophets, (2) the obligation to pray five times a day, (3) the obligation to fast, (4) the obligation to pay zakat and (5) Hajj obligations. The basics of Islamic religious orders are taught and exemplified for the first time in the family environment. The values contained in these pillars of Islam are the values of Divinity and Humanity.

The pillars of Islam command their people (Muslims) in addition to worshiping Allah SWT, they are also obliged to respect and care for fellow human beings. This is reflected in the fourth pillar of Islam, namely the obligation to pay zakat. Zakat, in addition to zakat fitrah which is paid during the fasting month of Ramadan, there is still zakat mal. Payment of zakat fitrah as proof of humanity by sharing basic needs such as rice. The act of paying zakat is in accordance with the practice of Pancasila, precepts 2 and 5. The second precept is just and civilized humanity. Helping one another is an example of humanitarian action. The 5th precept that encourages social justice is also reflected in the payment of zakat, namely Social Justice for all Indonesian people.

The family example will have a dominant influence on the child's character. Families who routinely carry out Islamic religious orders will have a better character than families who ignore religious teachings. The better characters in question include being able to control emotions, easily adapt to work in teams, care about the environment or have leadership characters. Based on research from Sunarni, D & Rosita (2018), the example of parents, mothers and fathers in the early stages of a child's life will carry over into the child's next life process. As we know that the family is the smallest organization of a country that determines the quality of the nation's children. Therefore, it is important for the state to pay attention to the welfare of the family as a place for the initial growth and development of the nation's generation.

2. Islamic Religious Education in Curriculum-Based Schools

a. Curriculum History

The word curriculum is taken from the Latin curriculum which consists of the words curro or curere and ula or ulums. These words can be interpreted as a horse racing field or distance traveled for a running race (Syaifuddin, 2009 in Wafi (2017)). When viewed from the origin of the word, the curriculum is intended as a means to get the best results from the learning process. This facility must be prepared as well as possible if a repair is needed as soon as possible then it must be done. Things related to getting the best results include teachers or teaching staff, learning equipment and methods (Noorzanah, 2017).

The Islamic Religious Education curriculum generally includes aqidah (belief), sharia (Islamic rules) and morals (human behavior). The Religious Education System is regulated by Law Number 2 of 1989 concerning National Education in conjunction with Law Number 20 of 2003 concerning the objectives of National Education, curriculum content development, and student rights (Law Number 20 of 2003 in Mu'ti (2016)). The curriculum is a guide that directs the results of the measurable learning process expected by the state in accordance with the first principle, namely Belief in One God.

b. Islamic Religious Education curriculum

1) Akidah

Akidah comes from the Arabic *al-'aqdu* which means bond. In terms of terminology, it has a firm meaning. Akidah (faith) is the foundation of being a Muslim. Believing that Allah is one God, there is no god but Him, then believing that Muhammad is the Apostle sent by Allah. The cultivation of faith aims to strengthen belief and identity as a Muslim. Awareness of being a Muslim will lead to awareness to carry out obligations as a Muslim. The practice of Islamic teachings needs to be carried out based on individual awareness and sincerity in carrying out these obligations. Awareness of obligations to God and obligations to humans as a consequence of being Muslim.

In general, Islamic teachings are about the relationship between humans and God (*habluminallah*) and the relationship between humans and humans (*habluminannas*). The good that is done is actually for yourself. Islamic teachings that are *Rahmatilil alamin* (bring goodness to the universe and its contents) should be practiced as proof of Muslim identity. Muslims who always try to practice the teachings of Islam by their surroundings will be classified as Muslims with good morals (Muslims are good).

Faith that is maintained and always strengthened will have a good moral effect (*akhlakul karimah*). The basics of faith have actually been accepted by students from their respective families. The example of parents in carrying out religious laws. Then the school through the curriculum plays a role in strengthening the understanding of these students.

2) Fiqih

Fiqh literally means understanding. Islamic jurisprudence concerns all Muslim life. The sources of Islamic jurisprudence are the Quran, Hadith, *ijma*, *Qiyas*. Fiqh or Islamic law broadly describes the relationship between humans and God and the relationship between humans and humans. Faith that is maintained and always strengthened will have a good moral effect (*akhlakul karimah*). The basics of faith have actually been accepted by students from their respective families. The example of parents in carrying out religious laws. Then the school through the curriculum plays a role in strengthening the understanding of these students.

Strict and fair rules are needed by humans because they help organize the social life of the community. Subjects about norms, rules, laws in schools as a miniature picture of real life for students. As social beings who are growing and looking for identity, students need a picture and continuous training so as to strengthen students' self-confidence to accept the fact that they are social beings. Islamic laws are a way of life for its people. The existence of the law will regulate various interests fairly. Fiqh in Islam is implemented for the good of its people.

3) Quran dan Hadist

The Quran as the holy book of Islam was revealed and taught to its people through the Prophet Muhammad SAW. Hadith are the actions and words of the Prophet Muhammad SAW. These two guidelines are used by Muslims in carrying out their daily life. The Quran itself has a long history, it was revealed gradually until it was put together into a book. Every verse in the Quran has a history that follows (*asbabul nuzul*). Likewise, hadith, events and narrations of hadith are carried out by narrators (narrators) who have proven honesty and have qualified knowledge to narrate.

The Quran and Hadith regulate various laws of Muslim life. Starting from the relationship between humans and God (ALLAH SWT), humans with humans, to humans with the contents of the universe. The Koran is a miracle because its verses have become a guide for various humans, not only Muslims who believe in the Koran with various written information that has proven its greatness. The western world which is fascinated by science proves the Quran as the source of science. For example, when the world of Western research found Pharaoh's body in the form of a mummy preserved by salt, actually we Muslims have been informed beforehand in the Quran about Pharaoh's intact body preserved.

The history of Islam has an important role, namely providing an overview to future generations how Islam was spread from the Arabian peninsula to various parts of the world. This will play a role in fostering loyalty to beliefs. Then the pride will encourage the adherents to carry out Islamic teachings that are *Rahmatilil alamin* (bringing goodness to the universe and its contents). Nas, (1987) in Hilgendof (2009) explained that for 1000 years Islam has proven its contribution to various greatnesses. Various disciplines, intellectuals, ranging from philosophy, geometry, medicine, optics, physics and others. The advancement of the world of knowledge is now part of the contribution of Islam.

Islam as a belief will be difficult to accept by humans in various parts of the Earth consisting of various skin colors and cultures if the values brought are contrary to the values of human humanity. World history proves that Muhammad SAW as the Messenger of Allah, the last and final Prophet has proven his leadership over Islam which is recognized by the East and West.

The identity crisis that is currently engulfing the world's youth is due to ignorance of the history of themselves and their nation. Advances in information technology have good and bad for each young generation in every country in the world. The generation that is vulnerable to this advancement are teenagers, because they are growing up looking for identity. Based on this, it becomes important for the history of belief identity, such as the identity of the History of Islam, to be known early on by students through lessons at school. Likewise the Arabs, before being divided as they are now with various countries, their history shows that trading to various countries is their social tradition. This also helped the spread of Islam and the Arabic language so that it is currently a world language.

4) Akhlak

Morals as proof of one's understanding of norms and humanity. The teachings of Islam will lead to good morals. People often describe people with good morals as having good religious understanding, because morality shows the character of a Muslim's faith. Islamic religious education as one way to shape the character of students in the school environment. Morals will be awakened by continuous habits. Considering that schools that implement Islamic Religious Education have been officially started by the state from Elementary School (SD) to Higher Education levels. The moral formation of the nation's generation by the state through formal education in public schools and private schools will shape people's behavior that supports the values of the Indonesian nation. The role of morality for state life poses a challenge to the Islamic Religious Education Curriculum from all levels of education. The ethnic and cultural diversity that Indonesia has of course requires adjustments to the pattern of teaching and delivery to each community in accordance with the existing local.

c. The Need for Religious Education in Secular Countries

Indonesia has a population with a majority Muslim, but Indonesia is not a religious country that makes one religion the official state religion. Respect for religious adherents is regulated in the 1945 Constitution article 29 paragraph 2 that the State guarantees the independence of each resident to embrace religion. Based on this article, Islam is not officially considered the only religion recognized by the state. There are other religions such as Hinduism, Buddhism, Christianity and belief.

The need for religious education in secular and non-secular countries is different, for example in management. This is because the targeted goals are different. Even between secular countries also have different ways of managing religious education. Religious education officially in colleges and high schools is not given formally as is the case at the pre-high school level. Even so, students who have beliefs (beliefs) or religion (religious) have better mental health. Better mental health will lead to an increase in the individual's capacity to succeed in the next life (Melnyk, B. M., et. al., 2014). Mental health has an influence on the quality of individuals as citizens of a country. When citizens are of good quality, it will directly affect the quality of the country. Secular countries respect the adherents of beliefs and religions exist because of the positive impact they have on the country.

Genc, M, (2011) conducted research on Religious Education in secular countries, Turkey and the Netherlands. Turkey provides Religious Education under the supervision of the Ministry of Education and began to be implemented at the elementary school level in 1949, followed by the junior high school level (SMP) in 1956 and the high school level (SMA) in 1967. This began after the second world war. Previously almost 2 decades Religious Education was prohibited. The curriculum approach used in Turkey is called Religious Culture and Knowledge of Ethnic. As a secular country, the discussion on Religious Culture and Knowledge of Ethnic in Turkey is not devoted to Islam, but to beliefs and religions that are protected by Turkish state law. Nevertheless, the Turkish government continues to provide financial assistance and foster religious spiritual activities through mosques. So it can be said that the state indirectly continues to monitor religious activities. Religious education is different in other secular countries, such as the Netherlands. It can be said that religious education in the Netherlands only started explicitly in 1985 with a program called the Religious and Ideological Movement. Then Gopinathan (1995) explained about Religious Education in the Secular State of Singapore, that the Singapore Ministry of Education announced in 1984 the start of a more intense Religious Knowledge curriculum for school levels aged 14-16 years.

England as a secular country through the British Council's Diversity Unit section explained the importance of respect for differences in religion and belief (belief). This respect affects the stability of a country because a belief (beliefs) or religion (religious) is a human right. Human rights are basic human needs and humans will naturally fight for their human rights. The struggle for human rights is often carried out in groups or communities. This guarantee of human rights will lead to a guarantee of the security of a country.

Secular countries such as England provide the opportunity for its citizens to have beliefs (beliefs) or religion (religious) showing its important role in human life. The British government sees that belief (beliefs) or religion (religious) has an important role

for individuals, communities and even gives a wider influence, namely for a country. Respect is given to those who hold and live these beliefs (beliefs) or religion (religious). The need for human rights is often a sensitive issue that affects state politics. So, it becomes strange if a country experiences a decline in respect for religious rights even though the majority of the population is religious and even religious is protected by state law.

Based on the basic human rights of basic needs and the great impact that will be generated, secular countries also give place to religious education in their countries. The best education process is given to its citizens in the hope of increasing the moral quality of citizens and then increasing at the state level.

Beliefs are needed not only by those who believe in God, but also by those who call themselves atheists (don't believe in God). The difference between them is in the point of view of the belief. Atheists think that God does not exist, the existence of this nature is created by natural laws that exist by themselves. The laws of nature work by themselves without God's intervention. Even though they are atheists, they still need a belief in the processes in their lives that are based on natural theories. The psychological view emphasizes the human need for beliefs. Confidence will lead humans to fulfill the life goals desired by humans themselves.

Secular countries allow and even support their citizens to have a belief (beliefs) or religion (religious). These secular countries still provide religious freedom in the private lives of their people. If not, there will be a psychological imbalance that affects the physical health of the human being. Because scientific evidence that humans as creatures are created with basic characteristics that must be fulfilled throughout their lives to choose beliefs. These beliefs will give a typological individual who is confident that the path chosen with awareness and all the challenges that exist will be faced with confidence. When the individual chooses the path of an atheist belief (not believing in God), then that belief is a choice. Therefore, religious education as one of the educations that determine the progress of the nation to create a spiritually healthy generation which then encourages physical health.

d. Islamic Religious Education in Non-Secular Countries

Malaysia is a country with a majority Muslim population like Indonesia. The difference is, Islam in Malaysia is the official state religion while still respecting other religions for its citizens. Islamic Religious Education under the regulation of the Federal State of Malaysia. Islamic Religious Education learning is given in formal schools and private schools (Lubis, 2017). The Islamic community as the majority has an influence on the political life of the country, so the Malaysian state feels it is important to give control to its citizens through Islamic Religious Education. Islamic values that are *Rahmatilil alamin* (bring goodness to the universe and its contents) are expected to guide the behavior of the majority community and then lead to the glory of the state (Zamri, 2019).

Indonesia is not a religious country, but the implementation of religious education is regulated by the Ministry of Religion centrally. Islamic education is taken by all students who are Muslim. Participants in Islamic Religious Education come from diverse backgrounds and have different levels of belief and practice of Islam. The long-term goals that are expected from Islamic Religious Education in Indonesia are contained in Law Number 2 of 1989 concerning National Education in conjunction with Law Number 20 of 2003 concerning the objectives of National Education, development

of curriculum content, and the rights of students. The objectives and functions of Indonesian Islamic Education as described in the National Education System Law Number 20 of 2003 are to shape and develop the nation's character and civilization in an intellectual context that aims to develop students' potential to become believers and have a fear of God. Almighty (Law Number 20 of 2003 in Mu'ti, 2016).

Research in the Islamic state of Iran by Geinaghi (2018) describes a significant relationship between optimism and social support. This optimism is owned by respondents who have good religious beliefs and practices. Good teaching and practice of religion is obtained from a long process by the family and the state. The state carries out religious development through educational instruments through Islamic Religious Education which is then followed by supporting activities. The development of information technology that is so fast requires immediate handling. Foreign culture that is not in accordance with our culture will fade Indonesian culture slowly but surely. Islamic Religious Education as one of the pillars, especially for young school-age children, is important to continue to be evaluated.

Sharing research is needed to see various phenomena of the Islamic education system that are relevant to the times and their effects on students. Of course, the government's role as a policy maker is needed. The Islamic Religious Education curriculum requires the support of research that follows the times. Continuous improvement to adapt to the times due to the influence of technology affecting human behavior, in this context, students are the subjects.

|| CONCLUSIONS

Muslims are an important asset of Indonesia. Islamic religious education has an important role in Indonesia as a moral provision that determines the progress of the Indonesian state considering that Muslims are the majority. Majority has the meaning of influencing such as harmony and prosperity on a large scale. Islamic religious education through formal school institutions is targeted as a moral reinforcement for Indonesia's future generations, whose non-formal moral education is carried out by their respective families.

The need for Religious Education is also carried out by secular countries because research proves that beliefs (beliefs) or religion (religious) provide positive support for individual qualities, such as optimism for the future and a better social life. Then these superior individuals will increase the country's capacity. Indonesia, which is multi-ethnic, multicultural and multi-religious, has its own challenges in delivering Islamic Religious Education in all regions from Sabang to Merauke. Local wisdom in the pattern of Islamic Religious Education will help the success rate of education targets. The role of the government is always the policy makers and the cooperation of the community will determine the success of the achievement of Islamic Religious Education in Indonesia.

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