

## Reconstructing the Values of Islamic Religious Education based on Melayu Islam Beraja in Brunei Darussalam

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**Abstract:** The country of Brunei Darussalam is a country with a geographical area that is not large, but has many unique features, apart from the people living in abundance, this country is a country that adheres to the Malay Islam Beraja ideology, which is an ideology. which combines Malay culture, Islamic teachings and the Royal system. This research tries to examine and dig deeper into the role of MIB and its relationship to Islamic education. The purpose of writing this article is to find out what the Islamic education system is like in Brunei Darussalam and the role of MIB and its application to Islamic education in Brunei Darussalam. This type of research is field research using a qualitative approach. Meanwhile, data collection techniques use observation, interview and documentation techniques. The data analysis technique for this research uses three analysis techniques, namely data reduction, data presentation, and data conclusion. This research examines the validity of the data using data triangulation techniques, namely source triangulation, technical triangulation and time triangulation. The research process lasted for 1 month. The results of this research are that in general the concept of education in Brunei Darussalam is similar to countries in the world in general such as Malaysia and Singapore. However, what is unique about education in Brunei is that there are 3 main subjects taught in schools, namely bilingual subjects, Islamic Melayu Beraja and increased resources including vocational and vocational studies.

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## INTRODUCTION

Education is one of the effective ways that can be used in the development aspects of a country. To build a quality country, quality education is also needed (Azzahra et. al., 2023). Islamic education has a very large role in shaping the attitudes and character of students (Choli, 2019). However, in various literatures it is found that the education carried out so far is considered to have not been able to shape the character of students. During the transformation period there were changes in several values of people's lives as a manifestation of the causes of the transition, in this transitional society there was also a disorientation of values. which is the result of the transition from rural society to modern society, agrarian society to industrial and service society, from traditional society typology to modern society, and from social society to economic society, all of these transition processes cause some societies to experience conceptual and practical instability. regarding the principles of life that must be lived (Universitas Brawijaya & Rofi'ie, 2017).

Developed countries are competing to prepare themselves to face a global world that is bringing culture and civilization closer so that every nation will feel the impact of changes whose direction is uncertain, including the country of Brunei Darussalam. Therefore, one way for a country to strengthen its defense is to focus on character education which of course does not pay attention to other educational models (Widiuseno, 2015). Character education is education that instills and develops noble morals in students, so that students have noble morals, apply and practice them in their lives, both in the family, as members of society and as citizens. Therefore, the implementation of character education is very important for the development of students' personality and faith (Wibowo, 2013).

In the era of rapid globalization and modernization, debate is growing regarding the role of Islamic education in moral development. This study will help explore and understand the important role of Islamic education in the development of students' morals, especially in the era of modern education where schools play an important role in forming students' personalities. The results of this research provide new insights for Islamic educators to design educational programs that are more effective in encouraging students' moral development (Ruslan & Musbaing, 2023). The success of character education is something primary or main and is an important foundation in the world of education for educating students. If we look at human history, character education acts as a filter and control for the development of modern civilization which is ultimately value-free, if it is not based on the values of Islamic teachings (Ma'nur, 2011). In line with this, Allah SWT says in QS Luqman/13:

وَأذِقْ لِقْمًا لِقْمًا لِأَبْنَيْهِ وَهُوَ يُعِظُهُ يُبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ نَظْمٌ عَظِيمٌ

Meaning "and (remember) when Luqman said to his son, when he was teaching him, "O my son, do not associate partners with Allah, indeed to associate partners with Allah is truly a great injustice." (Departemen Agama RI, 2012).

The urgency of Islamic values as a basis for character formation is clearly illustrated in the verse above. Character education will have an impact on students' beliefs, morals and character in the school environment and society. Therefore, education based on Islamic values carried out by parents and educators at school determines the formation of religious character and social relations (Abidin, 2019). The writing of this research is only limited to analyzing the role of MIB in Islamic education in Brunei Darussalam.

Brunei Darussalam is one of the countries in Southeast Asia that has an absolute monarchy form of government based on Islamic law. And the government system is led by a king named Sultan who also serves as head of state. In addition, a sultan also serves as head of government, prime minister, and minister of defense, assisted by the Sultanate Advisory Council and several ministers. Brunei Darussalam is also known as a country that is rich in natural resources so that it is able to prosper its people well. All educational programs in Brunei are based on the curriculum that governs the country's education system. The available curriculum is directed at developing people who have noble and religious character and are able to master technology. The Brunei Darussalam government has established three main focuses in education, namely a bilingual system in all schools, the Malay Islam Beraja (MIB) concept in the school curriculum and improving and developing human resources including vocational education (Maunah, 2011). These three main areas are the basis for the Brunei Darussalam government in managing the education policy system in Brunei Darussalam (Darsyah, 2023).

The word Brunei is a word that comes from the Sanskrit word "varunai" which means Kalimantan Island, and also indicates that the territory of Brunei is on Kalimantan Island. Geographically, Brunei is located southwest of Kalimantan Island and directly borders Sabah. In ancient times, Brunei was a very large territory, but since the arrival of the colonialists, Brunei's geographical area has become smaller. This country's territory faces the South China Sea. The population of Brunei Darussalam is around 66,000 people and 59% of them are mixed residents. The largest ethnic group is Malay Muslims, numbering 90%, 1/5 are ethnic Chinese and the rest are ethnic Indians. The main language used daily is Malay, while other languages include English, Chinese, Iban, in total this country has 17 languages. The country of Brunei Darussalam is also known as a very rich country in the Southeast Asia region, where the greatest wealth comes from petroleum (Ghofur, 2015). Therefore, if you look at the number of ethnic groups in Brunei Darussalam, the largest ethnic group is the Malay tribe, the majority of whom are Muslim. Therefore, the Islamic religion owned by the State of Brunei cannot be separated from the history of the Islamic religion which entered the State of Brunei Darussalam (Septemiarti, 2023).

The problem formulation in this research is related to the role of Malay Islam Beraja as an ideology in Brunei Darussalam and how it is relevant to Islamic education. The aim of this writing is to analyze the role of Malay Islam Beraja as an ideology in Brunei Darussalam and its relevance and implications for Islamic education in Brunei Darussalam. In this research, the author will try to dig deeper into the role of MIB regarding its contribution to Islamic education.

## METHOD

This research was written in Brunei Darussalam. This country is a country that has an ideology called Malay Islam Beraja, where this ideology also regulates education, especially Islamic education. Meanwhile, this research took place in August 2023. This research was written using a qualitative research approach. In this research, data was collected using observation, interview and documentation techniques. Next, the researcher explained in order to describe the reality that occurred in Brunei Darussalam regarding Malay Beraja Islam and Islamic Education. In line with existing theory, a qualitative research approach is research obtained based on findings from observation and does not use statistical methods, but rather by describing or interpreting to explain reality or conditions and facts that exist in the field (Sanjaya, 2013). The research location is determined by considering various things that are in line with the topic raised in a research and have a special attraction for researchers. This needs to be implemented because the choice of research location will have an impact on the research results (Sutikno & Hadisaputra, 2020).

A data source is anything that can provide information about the data. According to the Big Indonesian Dictionary (KBBI), data means existing reality and has a function as source material for forming opinions, correct information and information or materials used in reasoning and investigation (Riadi, 2017). Apart from that, Lofland and Lofland stated that the most important data sources in qualitative research are words and actions. Moreover, it is a source of additional data such as documents and so on (Pohan, 2007).

In writing this research, the author used a purposive sampling technique to determine informants. Purposive sampling is a technique for determining samples based on certain considerations, for example the informant knows best what we expect. This purposive sampling technique was used because the researcher felt that the sample taken was the most knowledgeable about the research problem that the researcher would investigate (Moloeng, 2014). In writing this research, there were data sources used as research subjects, namely UNISSA students, KUPU-SB students, lecturers and residents of Brunei Darussalam.

In research, data collection techniques are the main thing, because basically the aim of research is to obtain data. Data collection techniques are the main thing, because basically the aim of research is to obtain data (Latipah, 2016). In this research, researchers used three data collection procedures, namely Observation, Interview and Documentation. Data analysis is the systematic search and collection of data, such as interviews, observation and documentation, so that the data obtained is easier to understand and the results can be communicated clearly to others (Hardani, 2020)

In analyzing data, this research uses the approach described by Miles, Huberman and Salada which consists of three stages, namely data condensation, data display and conclusion drawing or verification (Moloeng, 2014). Data validity testing or data validity guarantee techniques are methods used by authors to measure the degree of trust or credibility in a research data collection process..(Abdussamad, 2021). In writing this article the author used three techniques for testing the validity of the data, namely extending observations, increasing accuracy and triangulation (Zuhairi, 2016)

## RESULT AND DISCUSSION

### Brunei Darussalam Country Profile

Brunei Darussalam is a country in Southeast Asia which is known as a prosperous country. This country is the 6th ASEAN member country, Brunei gained independence on January 1, 1984 (al-Sufri, 2001). The head of state is a sultan or king who also serves as prime minister (Amri, 2022). Brunei Darussalam is a country with a population of approximately 450,000 people, with details of the male and female population being 244,500 men and 215,000 women (Kusumaningrum, 2023). Based on data published on the website of the Ministry of Foreign Affairs of the Republic of Indonesia, the age details of the population of Brunei Darussalam are as follows in Table 1.

**Table 1.** The Age Details of The Population of Brunei Darussalam

No	Vulnerable Age	Population
1	0-14	94.600
2	15-24	80.500
3	25-54	224.100
4	55-64	38.100
5	65>	22.200

In the country of Brunei Darussalam, two-thirds of the country's population are Malays. Apart from that, there are also ethnic Chinese, the most important ethnic minority that controls the country's economy. These ethnic Chinese or Han make up 15% of the population of Brunei Darussalam. These ethnicities also represent equally important languages, Malay is the official language, Chinese and English are also widely spoken, and there is also a relatively large expatriate community with a large number of British and Australian citizens (Syukri, 2023). Meanwhile, regarding the religion of the population of Brunei Darussalam, as reported on the website of the Indonesian Ministry of Foreign Affairs (Table 2), it shows that 67% are Muslim, 10% are Christian, 13% are Buddhist and Animist and 10% are other religious beliefs, which are generally adhered to by non-Malay Bruneian people (Syafiatul Umma, 2022).

**Table 2.** The Religion of The Population of Brunei Darussalam

No	Religion	Percentage
1	Islam	67%
2	Kristen	10%
3	Buddha	13%
4	Animisme dan aliran kepercayaan	10%

Additionally, Islam is the official religion in the country, and the Sultan of Brunei is the religious leader of the country. Other religions practiced include Buddhism, Christianity, and indigenous religions (in very small communities). This small and wealthy economy was a blend of domestic and foreign entrepreneurship, royal patronage, the virtues and traditions of rural communities (al-Sufri, 2001).

There are many different versions and opinions regarding the early history of the emergence of Islam in Brunei. Azyumardi Azra wrote that since 977, the Kingdom of Kalimantan (Brunei) sent P'u Ali to the Chinese court. The P'u Ali in question was a Muslim merchant whose real name was Abu 'Ali. That same year, three more ambassadors were sent to the Song court, one of whom was named Abu 'Abdullah. From the names alone it was clear that the two people sent were Muslims. However, further data has not been found regarding the origin of the envoy, whether he was a Malay and Muslim missionary, or a Muslim trader from abroad (Hadramawt or Yemen) and lived in Brunei and was then sent to China with the aim to sent an envoy to America. trade mission. Because, as we mentioned, the Kingdom of Brunei was originally a trading center for Chinese people (Azra, 2005). Another version explains that around the 7th century, Arab traders and Islamic preachers arrived in Brunei. The entry of Islam into Brunei provided legitimacy for the people of Brunei to embrace Islam which includes customs and upholding monotheism. This means that the customs and/or traditions that form the basis of society remain valid as long as they can enrich the Islamic treasury. Thus, it is clear that so far the practice of Islamic teachings there has been adapted to customs, for example on holidays which are celebrated according to Islamic law, without ignoring local traditions (Najtama, 2018).

Then, in the Oxford Encyclopedia written by John L. Esposito, an Orientalist Muslim expert, it was stated that the Malay people of Brunei had converted to Islam in the 14th or 15th century after their leader was appointed Sultan of Johor. kingdom, is also a religious leader, and is responsible for ensuring the implementation of religious teachings in the territory of his kingdom (Esposito, 1995). Based on the data and information above, it can be understood that Islam has actually been a concern of the Sultan of Brunei for some time. The Sultan of Brunei actually sent Muslims on a trade mission, therefore when Muslim traders from Arabia arrived in Brunei, they were welcomed by the local community, and after the Sultan of Brunei was confirmed as sultan, the Malay community there mostly converted to Islam. . This means that

the map of Islamic development in Brunei is based on a top-down model (Najtama, 2018).

Ahmad M. Sewang stated that the top-down model is the acceptance of Islam by upper society, the rulers of the caliphate, then its socialization and development to lower society. Apart from top-down, there is also what is called bottom-up, namely Islam is accepted first by the lower class of society, then developed and embraced by the lower class of society, or the dominant class. Kingdom. Because of the top-down model of Islamization in Brunei, the Islamic religion in Brunei is actually growing very rapidly because the people are very obedient to their king. Moreover, history records that the kings of Brunei have been an Islamic kingdom for several generations (Sewang, 2005). The list of kings or sultans of Brunei who have ruled since its official founding and made Islam the official religion of the kingdom are (1) Sultan Muhammad Shah (1383-1402); (2) Sultan Ahmad (1408-1425); (3) Sultan Syarif Ali (1425-1432); (4) Sultan Sulaiman (1432-1485); (5) Sultan Bolkiah (1485-1524); (6) Sultan Abdul Kahar (1524-1530); (7) Sultan Saiful Rizal (1533-1581); (8) Sultan Shah of Brunei (1581-1582); (9) Sultan Muhammad Hasan (1582-1598); (10) Sultan Abdul Jalilul Akbar (1598-1659); (11) Sultan Abdul Jalilul Jabbar (1669-1660); (12) Sultan Haji Muhammad Ali (1660-1661); (13) Sultan Abdul Hakkul Mubin (1661-1673); (14) Sultan Muhyiddin (1673-1690); (15) Sultan Nasruddin (1690-1710); (16) Sultan Husin Kamaluddin (1710-1730 & 1737-1740); (17) Sultan Muhammad Alauddin (1730-1737); (18) Sultan Omar Ali Saifuddin I (1740-1795); (19) Sultan Muhammad Tajuddin (1795-1804) (1804-1807); (20) Sultan Muhammad Jamalul Alam I (1804); (21) Sultan Muhammad Kanzul Alam (1807-1826); (22) Sultan Muhammad Alam (1826-1828); (23) Sultan Umar Ali Saifuddin II (1828-1852); (24) Sultan Abdul Momin (1852-1885); (25) Sultan Hasyim Jalilul Alam Aqamaddin (1885-1906); (26) Sultan Muhammad Jamalul Alam II (1906-1924); (27) Sultan Ahmad Tajuddin (1924-1950); (28) Sultan Umar 'Ali Saifuddin III (1950-1967); (29) Sultan Haji Hassanul Bolkiah Mu'izzaddin Waddaulah (1967-present) (al-Sufri, 2001).

### **Melayu Islam Beraja**

According to Zein Seldin's book, Brunei itself had a traditional form of government even before the 1906 agreement and even during the British colonial period in , and according to custom in , the sultan was the head of the people, the absolute representative of the nation and the absolute representative of the people (Serudin, 1998). The Pillar of the Nation is the highest position that governs and runs the country's government. The basis of the nation's government consists of four parts: Kanun, Sharak, Customs, and Retham. Regarding the year, consensus was reached during the time of Sultan Muhammad Shah in the 14th century (Putra, 2022).

In the early 20th century, the constitutionalization of Islamic law provisions began between Brunei and England in 1912, with the adoption of Islamic Law No. In 1912, which was based on national traditions and Islamic law. Subsequently, the Islamic Marriage and Divorce Law of 1913 was promulgated, which regulates marriage and divorce by court judges. These two laws are no longer valid and will be replaced by the Brunei Religious Council, UU- the Katis Law of 1955 and the State Customs and Excise Law, as well as several existing amendment laws. Apart from that, Brunei was historically a British colony which had a big influence on the country's constitution and laws. This can be seen from the country's constitution. which was established in 1959 with a common law system, and especially from a judicial system that adopted the British system since 1955 (Muchsini, 2004). This not only influenced the country's constitution but also Islamic law until Brunei gained full independence from Britain in 1984 ( M) (Supriyadi, 2008).

In 1959, the 1959 Constitution of Brunei (the future Malay Islamic Monarchy or MIB) was created, signed by Sultan Haji Omar Ali Saifuddin III. has begun. This struggle was carried out in accordance with Brunei's institutional structure which included the appointment of the sultan as the sovereign and full-power head of state, Islam as the state religion, Malay as the official language, and special status for Malaysian citizens. nation. This refers to the consultation on 30 September 1957 between the King of Brunei and the British Minister of Foreign Affairs to confirm Brunei's status as the Islamic Kingdom of Malaya (MIB) or Malayan Islamic Monarchy (MIM). The Brunei Constitution also stipulates that the official state religion is Islam, and in 2011 the Syafi'i school of law proclaimed Aqida Kalam in Fikh and Al-Sunnah wal Jama'ah (Saifullah, 2013).

"The State of Brunei Darussalam is and with the permission and abundant grace of Allah Subhanahu wa Taala will forever remain an independent and democratic Malay Islamic Royal state based

on Islamic teachings according to Ahli Sunnah Waljamaah." The spread of Malay Islamic monarchical philosophy marks one of the main characteristics of the history of Islamic civilization in the Malay world. This means that Brunei Darussalam is included in the Malay World. Monarchy is a tradition of government in the Malay region (Sudarmono, 2012). The Malay Islamic philosophy of Berajah aims to harmonize ethnic diversity with the existing socio-cultural background, and in the era of globalization during the time of Sultan Hassanal Bolkiah, the Malay Islamic philosophy aims to reconcile ethnic diversity with the existing socio-cultural background, and in the era of globalization during the Sultan's time Hassanal Bolkiah, Malay Islamic philosophy which aims to reconcile ethnic diversity with existing socio-cultural backgrounds, I have experienced many double attacks. However, what can be seen and heard so far is that this country has not experienced any setbacks due to this criticism or desecration and has experienced significant progress because the Sultan continues to adhere to the Malay-Islamic Beraja philosophy and has achieved this goal (Febriana et. al., 2023).

### **Brunei Darussalam Islamic Education**

Brunei Darussalam is one of the most prosperous countries in Southeast Asia. Brunei Darussalam is ruled by a king who is also the head of government. In the field of education, the Government of Brunei Darussalam prioritizes ethical, religious and technological human resource training. 10 Formal education in Brunei began in 1912 with the opening of the Malay School in Bandar Brunei (now Bandar Seri Begawan). This was followed by the opening of other schools in the Brunei Muara, Kuala Belait and Tutong areas. Previously, in 1916, the Chinese community established its own school in Bandar Seri Begawan (Abduh, 2022). In 1966, a Malay secondary school was opened in Belait. In 1979, preschool education, which is part of basic education, began to be implemented in Brunei. Meanwhile, the University of Brunei Darussalam. was founded in 1985 as the highest institution in the field of education. Since 1984, the National Education Program has required students to master both Malay and English. Malay is used to teach Malay subjects, Islamic sciences, physical education, painting and carpentry. Meanwhile, English is used to teach subjects such as science, mathematics, geography, history and English itself (al-Sufri, 2001). Therefore, the Government of Brunei Darussalam is building an objective education model, making education a means of producing people who are devout and god-fearing, where they will become beacons of people with correct views and good intentions. In this direction, the Government of Brunei Darussalam also hopes that competent, capable and ethical Bruneian citizens will be planned and produced.

The Brunei government has established three main areas in education, namely: a bilingual system in schools, the Malay Islam Beraja concept in the school curriculum and improving human resources including vocational and technical education. The public education system in Brunei Darussalam has many similarities with other Commonwealth countries, such as England, Malaysia and Singapore. This system uses the A7-3-2-2 pattern which represents the length of study period for each level of education, such as 7 years at elementary school level, 3 years at junior high school level, 2 years at upper secondary level, and 2 years. at pre-university level (Maunah, 2011). For primary and secondary school levels, basic education aims to equip students with basic writing, reading and arithmetic skills. as well as building and developing personal personality. Every 5 year old child must attend Kindergarten for one year before being accepted into Primary School 1. The transition process from Kindergarten to Primary School occurs automatically. In elementary school, starting in the first year, every student will take end-of-year exams and only the best students will move up to the next class. Meanwhile, those who fail must remain in class and automatically move up to the next class. After completing 7 years of basic education, students who pass the final exam can continue university studies for 3 years (Septemiarti, 2023).

### **The Role of Malay Islam and Its Implications for Islamic Education in Brunei Darussalam**

The explanation of the state philosophy of Brunei Darussalam, namely MIB, was explained in the decree of Sultan Hasanah Bolkiah on July 21 1990, namely: "In three sets of words - Malay Islam Beraja - there are positive elements or values for the country's resilience, for example from "Malay" , is the language. No one can deny that the Malay language is our only and most effective integration tool. Without this language, we certainly would not be known as a sovereign nation or have an identity. Likewise "Islam" (Affandi & Abdullah, 2023). It is a religion that guarantees the interests of the people and society,

regardless of religion, race or lineage. In other words, Islam guarantees the safety and welfare of everyone (Haji Ahmad & Haji Rajid, 2018). Therefore, no one needs to be afraid and suspicious. The word "empire" in year refers to a sultanate or dynasty that existed in year and is a legacy for several centuries (Hidayat, 2023).

Then Sultan Hassanal Bolkiah decreed on 07 February 2018 at the Cabinet Ministerial Conference that: "Jalan yang unik lagi hebat itu ialah MIB dan MIB adalah pakaian Brunei yang dipakai sejak lebih daripada enam ratus tahun lagi..." (Zada et. al., 2023). And rather than denying the concept of MIB, there is a need to strengthen its practice. As a national philosophy, it serves as a guide for all aspects of state and national life, including government systems, development, religion, culture and language. In other words, it aims to provide unity of ideas and understanding of the basis of life, nation and state (Tohir, 2004). Melayu Islam Beraja is a philosophical concept of Malay-Islamic monarchy that expresses Brunei Darussalam which does not deviate from the ancient traditions of the Sultanate. Since the emergence of Western colonialism, Brunei Darussalam, before becoming independent in , remained determined to maintain the sultanate, even though the sultanate system had ended in other regions of the archipelago (except Malaysia in the former region). The MIB state philosophy for Brunei Darsam is a final concept and continues to be socialized through institutions education and society in general (Susanti, 2014).

The development of Brunei Darussalam seems to be in line with the application of the principles of al-Sunnah wal Jama'a which have political implications in the life of the Islamic community of Brunei Darussalam. From the end of the 19th century to the 20th century, the development of the religious life of the people of Brunei Darussalam proved to be very important, both at the institutional level and in implementing the reformist ideas of the Rule of Islamic Law. The MIB philosophy continues to be implemented by Sultan Hassanal Bolkiah, as evidenced by the passing of sharia regulations and legal sanctions based on Islamic law for those who violate Islamic law (Pratama et. al., 2023). A simple example is that in 2019, there were 4,444 stoning and death sentences against LGBT (lesbian, gay, bisexual and transgender) perpetrators who slowly infiltrated Brunei Darussalam. This made the international community criticize the Sultan's decision, but Sultan Hassanal Bolkiah still did not mind this criticism. Because, as long as , MIB's ideals are in harmony with the homeland and do not harm anyone, including those within and outside the country. Education cannot be separated from MIB influences as above (Firdausyah, 2017).

Education, including Islamic education, is very important education for every human being. The Brunei government places great importance on Islamic education. Islamic religious education begins to be given to children from preschool age until they enter college. Because Islamic education is education that trains students' behavioral sensitivity based on Islamic spirituality (Ashraf, 2011). Islamic education is understood as a comprehensive effort capable of producing students who mature and develop into Muslims according to the Koran and Hadith in the family, community, nation and state. In subsequent developments, Islamic educational institutions began to emerge, such as comprehensive Islamic schools and integrated Islamic schools. This is a response to the educational model that society needs. Meanwhile, in Southeast Asia, each country forms an Islamic education model (Djamil et. al., 2022).

The Balai education system is implemented twice, namely a general reading session and a special reading session. The room itself is a house specially designed as a place for children to study. General chanting sessions are held for the general public without social and age restrictions, while special chanting sessions are attended by certain communities such as religious figures, ulama, kadhi, wedding officiants and others. The education system at this center is only intended for men, while women are educated in their own homes. This type of education system continues in Brunei Darussalam. Following the rapid development of educational facilities such as mosques, houses and halls, Brunei Darussalam's Islamic education system developed into a formal education system implemented in schools and de facto controlled by the Royal government. Even though the formal education system has been officially implemented, the informal education system held in mosques, halls and other places still applies (Darsyah, 2023).

Formal Islamic education institutions in Brunei are Arabic schools, religious schools, Tahfizul Quran or Sultan Hassanul Bolkiah Tahfiz Al-Quran Institute, the Institute of Islamic Studies managed by the Ministry of Religion, the Faculty of Islamic Sciences and the University of Brunei Darussalam which

was built in 1985 (Daulay, 2009). These organizations continue to develop in the areas of infrastructure, institutions and human resources. The support and intervention of the Royal Government of Brunei in the development of Islamic educational institutions is very important and influential. The Brunei Darussalam government pays great attention to religious education. This is increasingly worrying for the Sultan, head of state and head of government of Brunei Darussalam (Darsyah, 2023). Meanwhile, Islamic education is a very important education for every human being. The Brunei government places great importance on Islamic education. Islamic religious education begins to be given to children from preschool age until they enter college. Because Islamic education is education that trains students' behavioral sensitivity based on Islamic spirituality.

## **CONCLUSION**

This research has many weaknesses because there are limitations for the author. The weaknesses are, (1) the research sample used in this research was only conducted at UNISSA and KUPU SB as well as the community around the university. (2) the observation method was not carried out optimally. (3) The country of Brunei Darussalam is a closed monarchy, so access to MIB documents is limited, (4) the variables used in this research cannot yet represent all the factors that influence Islamic education in Brunei.

Brunei Darussalam is a country in Southeast Asia which is known as a prosperous country. This country is the 6th ASEAN member country, Brunei gained independence on January 1, 1984. The head of state is a sultan or king who also serves as prime minister. In the country of Brunei Darussalam, two-thirds of the country's population are Malay Muslims. The Government of Brunei Darussalam is building an objective education model, making education a means of producing people who are devout and pious, where they will become a beacon of people who have the right views and have good intentions. In this direction, the Government of Brunei Darussalam also hopes that those who are planned and born will be competent, capable and ethical Bruneian citizens..

The Brunei government has established three main areas in education, namely: a bilingual system in schools, the Malay Islam Beraja concept in the school curriculum and improving human resources including vocational and technical education. The public education system in Brunei Darussalam has many similarities with other Commonwealth countries, such as England, Malaysia and Singapore. This system uses the A7-3-2-2 pattern which represents the length of study period for each level of education, such as 7 years in elementary school, 3 years in middle school, 2 years in high school, and 2 years. pre-university years. Islamic education is understood as a comprehensive effort capable of producing students who mature and develop into Muslims according to the Koran and Hadith in the family, community, nation and state. In subsequent developments, Islamic educational institutions began to emerge, such as comprehensive Islamic schools and integrated Islamic schools.

Theoretically, this research is expected to be able to contribute to increasing the body of scientific insight, especially in the field of Islamic education, and the results of this research are expected to be able to contribute ideas to other researchers who have an interest in research related to the role of MIB in Islamic education in Brunei Darussalam. As for practical matters, it is hoped that for the researchers themselves, writing this research can provide experience and broaden their knowledge and improve their skills in writing scientific articles. The state is able to contribute ideas in order to improve the quality of education. For educational practitioners, it is hoped that this research will be able to provide input regarding the importance of Islamic education in a nation.

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