



The Role of Education to Enhance Literacy in Islam

Ahmad Amin - Muhammad Adli Musa

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Ahmad Amin¹, Muhammad Adli Musa²

Abstract

This paper looks at how education helps people learn to read and write from an Islamic point of view. The ability to read and write is literacy, which is necessary for learning. The goal of this study is to show how the role of education in Islam enhances literacy skills by describing the principles of education and the institutionalization of education. The research brings important insight into acquiring literacy skills, which are most emphasized in Islamic education from the first revelation of the Holy Qur'an. The focus of discussion is on the concept of literacy and how the principles of education in Islam and the institutionalization of education in Islam enhance literacy skills. The analytical methods and historical description are used throughout the study. This work finds out that literacy abilities open the door to knowledge acquisition and are essential for the development of any nation. Additionally, Islam views education as a duty that must be fulfilled to ensure and promote literacy in both worldly and heavenly education. According to the history of Islamic education, institutionalizing education may successfully raise literacy rates.

Keywords: *Literacy, enhancing literacy skills, Literacy in Islam, Enhancing literacy in Islam, Islamic education in literacy.*

¹ Masters Student, Department of Quran and Sunnah Studies, International Islamic University Malaysia, Kuala Lumpur, Malaysia. Email: aatiium@gmail.com

² Department of Quran and Sunnah Studies, International Islamic University Malaysia, Kuala Lumpur, Malaysia. Email: adlimusa@iium.edu.my



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INTRODUCTION

Literacy is the ability to read and write, which is probably the most critical element of education. All other forms of learning are impossible without literacy. Literacy learning works for a variety of cognitive and social activities as a whole.³ There is no way to acquire more knowledge if you don't have the literacy skills. Literacy is necessary for learning.

From an Islamic perspective, after *īmān*, the highest importance is given to "*ilm*". And the notion of "*ilm*" entails literacy, education, and acquisition of knowledge. This knowledge acquisition has been made obligatory for all believing men and women on an individual basis.⁴ For this reason, Allah has declared the "pen" (the knowledge of letters/literacy) as the main vehicle of knowledge. Allah says:

"Read! In the Name of your Lord who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen."⁵

The first revelation in the Holy Qur'an mentions the ways of obtaining and disseminating knowledge throughout society. These verses also promote personal progress and knowledge acquisition via reading, writing, and memorizing.⁶ Literacy not only enriches an individual's life but also enables them to build skills that will help them provide for themselves and their families. Knowledge is the basis of everything. Man can discriminate between right and wrong, good and bad, only in the light of knowledge. Education drives the cultural, political, and socioeconomic development and prosperity of the nation. To build a nation based on a certain ideology, the people of that nation must be developed through good education. Prophet Muhammad wisely recognized that if his new nation's adherents were literate and highly educated, they would have a greater chance of

³ Education, Manitoba. "Grades 5 to 8 English Language Arts: A Foundation for Implementation. Literacy Learning Through the Six Language Arts." (1998).

⁴ Narrated by Anas ibn Malik, Sunan Ibn Mājah 224.

⁵ Sūrah Al-'Alaq, 96:1-5.

⁶ Abu Hasan, Mashita. "The first revelation in the holy qur'an: its significance in the methods of learning." *Jurnal CITU* 1, no. 2 (2005): 117-131.



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surviving and prospering. Following the battle of *Badr*, which was the first battle of Islam, the young Muslim army captured seventy Meccan oppressors. When Prophet Muhammad ﷺ found out that most of the prisoners were literate, he promised to release them if they taught ten Muslims to read and write.⁷ The new Muslims started to see the significance of incorporating the teachings of the Qur'an into their daily lives. Literacy enabled believers to contemplate the wonders of creation as well as Allah's glory. They read the Qur'an to become closer to God. They seek knowledge to build faith. They use that understanding to worship Allah in sincere surrender and assurance. Allah says in the Holy Qur'an:

“And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed, is Allah the Guide of those who have believed to a straight path.”⁸

Literacy skills pave the way to gaining knowledge, and it is a vital component of every nation's development. To explore the ways in which education plays its role in enhancing literacy, this article describes the importance of literacy and explores the principles of education from an Islamic perspective that play a vital role in enhancing literacy. Finally, this study will address how education has been institutionalized in Muslim communities, which has played a big role in making people more literate throughout history.

CONCEPT OF LITERACY

Literacy it is defined as the ability to communicate through written language (script, print, or digital) in addition to – but closely connected to – oral communication. Islam is a religion focused on communication. The most fundamental Qur'anic concept of *wahy* (revelation) is a communication-based concept. The first and main guideline is that the Holy Qur'an

⁷ Musnad Ahmad 47/4

⁸ Sūrah Al-Mujadila, 58:11.



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communicates the fundamental principles of Islam and establishes the foundation for Islamic behavior.⁹

Numeracy is included in literacy since it is concerned with the use of numbers in written form. Using the word "literacy" as a metaphor for any skill is meaningless, such as "computer literacy," "legal literacy," or "emotional literacy," etc.¹⁰ UNESCO defined literacy as the ability to identify, understand, interpret, create, communicate, and compute using printed and written materials associated with varying contexts.¹¹ To identify a literate person, UNESCO defined "someone who can, with understanding, both read and write a short, simple statement about his/her everyday life."¹² This definition may still be useful in achieving a higher level of abilities, i.e., functional literacy. It is also defined by UNESCO that a functionally literate person is someone who is "able to do all the things that require literacy for his or her group and community to work well and that allows him or her to keep using literacy skills for his own and the community's growth".¹³ This definition illustrates that functional literacy differs depending on the environment and context of each society or community. It also emphasizes the fact that literacy is a lifelong endeavor, making it difficult, if not impossible, to draw a clear line between the literate and the illiterate.

It is crucial to highlight that the concepts of literacy, illiteracy, literate, and illiterate are all relative words. Because of this relativity and the confusion between ignorance and illiteracy, it has been decided to avoid describing someone as illiterate. Non-literate or functionally illiterate people are those who cannot communicate in writing for various reasons. Recognising that non-literate or functionally illiterate people have important

⁹ Galander, Mahmoud M. "Communication in the early Islamic era: A social and historical analysis." *Intellectual Discourse* 10, no. 1 (2002).

¹⁰ Lind, Agneta. *Literacy for all: Making a difference*. Unesco, 2008.

¹¹ Montoya, Silvia. "Defining literacy." In *GAML Fifth Meeting*, pp. 17-18. 2018.

¹² Sector, UNESCO Education. "Position paper: The plurality of literacy and its implications for policies and programmes." (2004).

¹³ Unesco. General Conference. *Records of the General Conference of Unesco, Twentieth Session, Paris, 24 October to 28 November 1978: Programme Commissions, Administrative Commission, Legal Committee. Resolutions*. Vol. 1. Unesco, 1979.



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knowledge, life skills, relevant employment, and family experiences, they should not be treated like illiterates.¹⁴

Literacy serves as the foundation of basic education for all. The word "literacy" is used in two senses: practical literacy and formal literacy. Practical literacy is the acquisition of general literacy skills as well as the knowledge or information needed to improve one's quality of life and to take initiative in applying it in one's personal and family life. Practical literacy focuses on acquiring life skills. According to Smith, functional or practical literacy means the ability to read materials needed to perform everyday vocational tasks.¹⁵ On the other hand, formal literacy is the skill that is acquired in school, college, or university. According to Sarah, formal learning is planned, regulated, and structured. Formal learning opportunities are frequently offered by institutions. Often, this type of learning is directed by a curriculum or some other type of structured program.¹⁶

Literacy skills and rates for people who are 15 and older, as well as literacy-focused organized learning programs for youth and adults, and how adults use and apply their literacy skills, are called "adult literacy."¹⁷ According to Barker, adult education is an education that is given on a part-time basis, and that education is completed in pairs so that one can study while making a living.¹⁸ Rao says that the level of economic and social development cannot be determined without adult education. The level of social and economic well-being depends largely on adult education.¹⁹ Finally, it can be said that adult education is a special education system for the older members of society who are deprived of basic education. Generally, adult education is also provided through public, private, or individual-level initiatives to help improve the quality of life of the elderly. The developed and developing countries of the world have undertaken various programs to create skilled

¹⁴ Lind, Agneta. *Literacy for all: Making a difference*. Unesco, 2008.

¹⁵ Smith, Lawrence L. "Literacy: Definitions and implications." *Language Arts* 54, no. 2 (1977): 135-138.

¹⁶ Eaton, Sarah Elaine. *Formal, Non-Formal and Informal learning: The Case of Literacy, Essential Skills, and Language Learning in Canada*. 2010.

¹⁷ Lind, Agneta. *Literacy for all: Making a difference*. Unesco, 2008.

¹⁸ Barker, Ernest. "Community centres and the uses of leisure." *Adult Education* 11, no. 1 (1938).

¹⁹ Rao, Vijendra Kasturi Ranga Varadaraja. "Education and Human Resource Development." (1966).



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manpower by eliminating illiteracy in their own capacity. In countries that aren't very well-developed, it has been found that adult education is a big factor in making people more literate. In the following sections, we will look at how Islamic education emphasizes the importance of enhancing literacy.

PRINCIPLES OF EDUCATION IN ISLAM

The first principle discussed here when talking about education in Islam, which plays a crucial role in enhancing literacy, is that it's a religious duty to learn. Education or knowledge in Islam consists of two *ahkām*: (i) *farḍ 'ayn*²⁰ - individual obligation and (ii) *farḍ kifāyah*²¹ - collective obligation of knowledge. The sources of the *sharī'ah* are the Qur'an and Sunnah. *ʿIlm al-ladunniyyah* and *ḥikmah* are also sources of revealed knowledge that is spiritual knowledge and wisdom that may be attained by the long-sustained practices of devotion and righteousness.²² *ʿIlm al-ladunniyyah* is the knowledge that is inspired and conferred directly by Allah, The Exalted, to whomever He wishes among His believing slaves and it does not conflict with the Qur'an and Sunnah. Ibn Taymiyyah states, it is true that Allah bestows upon His allies and faithful followers' souls that are free of what He despises and seeks what He approves and it is not apart from the Qur'an.²³ Allah says in the Qur'an: There they found a servant of Ours, to whom We had granted mercy from Us and enlightened with the knowledge of Our Own.²⁴ And *ḥikmah*

²⁰ *Farḍ 'ayn* is a religious obligation that needs to be fulfilled by every Muslim.

²¹ *Farḍ kifāyah* is a legal commitment that the Muslim community as a whole must fulfill; if enough members of the Muslim community fulfill the obligation, the remaining Muslims are relieved of their obligation to God in the eyes of the law.

²² Salleh, Mohamad Johdi. "The integrated Islamic education: Principles and needs for thematic approaches." In *An Integrated Islamic Education: Need for Thematic Approaches*, Singapore Islamic Education System (SIES) Seminar, Wisma MUIS, Singapore, On, vol. 14. 2009.

²³ Majmoo'al-Fatawa, Book ilmu laduni, Vol. 13, P 245.

²⁴ Sūrah Al-Kahf, 18:65.



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means literacy wisdom, philosophy; rationale.²⁵ According to al-Attas, the *hikmah*, or wisdom, is to know how to put what knowledge in which place.²⁶

The acquired knowledge, consists of scientific knowledge obtained through experience, experimentation, observation, and investigation. The principle of education in Islam promotes the combination of science and faith in Allah.²⁷ There is a connection between acquired knowledge and revealed knowledge, and they may even complement each other. Qur'an says:

“Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason. ‘They are’ those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth ‘and pray’, “Our Lord! You have not created ‘all of’ this without purpose. Glory be to You! Protect us from the torment of the Fire.”²⁸

These verses demonstrate the profound connection between Allah's scientific creation and faith in Him. Islam and science are inextricably linked. It is not in any way contradictory or antagonistic to one another. Education as a religious obligation of Islam plays an essential role in ensuring and spreading literacy in worldly and hereafter education.

²⁵ Cowan, J. Milton, and Hans Wehr. A dictionary of modern written arabic: Arabic-english. Wiesbaden: O. Harrassowitz, 1979.

²⁶ Al-Attas, Muhammad Naguib. "Islām, the Concept of Religion and the Foundation of Ethics and Morality: A Lecture Delivered on Monday the 5th of April 1976 to the International Islamic Conference Held Under the Auspices of the Islamic Council of Europe in the Hall of the Royal Commonwealth Society, London." (1976).

²⁷ Salleh, Mohamad Johdi. "The integrated Islamic education: Principles and needs for thematic approaches." In *An Integrated Islamic Education: Need for Thematic Approaches, Singapore Islamic Education System (SIES) Seminar, Wisma MUIS, Singapore*, On, vol. 14. 2009.

²⁸ Sūrah Ali 'Imran, 3:190-191.



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The first duty of a human being is to be a devout servant of Allah, as He states in the Holy Qur'an: "And I did not create *jinn* and men but to serve Me."²⁹ People are commanded to worship Allah alone. Allah says: "Worship Allah, there is no god besides Him"³⁰ Allah has equipped humans with knowledge to fulfill His responsibilities and He states that He taught Adam the names of all things. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."³¹

Education is a life-time process, Islam teaches Muslims that they must continue to seek knowledge regardless of their age, since while we can still enjoy life, breathe air, and move, we must seek knowledge. So, when a child is born, parents start teaching them things and ways that are appropriate for their age. There is a *ḥadīth* from *Abū Hurayrah* in which the Prophet Muhammad ﷺ said: "No child is born except on *al-fitrah* (Islam) and then his parents make him Jewish, Christian or Magian"³² Education is the process of acquiring knowledge, morality, and skills. According to Alavi education is an interaction between a teacher and a student that occurs progressively, developmentally, and constantly throughout the student's life to cultivate everything that God has created in the student harmoniously and conclusively for the student's satisfaction and spiritual benefit.³³ According to *Al- Ghazāli*, a person will always remain a student until the end of his life.³⁴ Therefore, Islamic education guides a person in every sector of their lives until their death, which is vital for enhancing literacy.

²⁹ Sūrah Az-Zariyat, 51:56.

³⁰ Sūrah Al-A'raaf, 7:59.

³¹ Sūrah Al-Baqarah, 2:31.

³² Sahih al-Bukhari 4775.

³³ Alavi, Hamid Reza. "Al-Ghazāli on moral education." *Journal of Moral Education* 36, no. 3 (2007): 309-319.

³⁴ Al-Ghazāli, Abū Ḥāmid Muḥammad bin. "Letter to a Disciple: Ayyuhā al-Walad,(terj.) Tobias Mayer." *Cambridge: The Islamic Texts Society* (2005).



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To propagate *akhlaq* is one of the principles of Islamic education. *Al-Ghazālī* also mentions that character formation should be a principle of Islamic education.³⁵ He also says that education covers all parts of the learner's personality, including their religious, moral, intellectual, and physical development, as well as how they think and act. Allah tells the prophet Muhammad ﷺ:

“Be gracious, enjoin what is right, and turn away from those who act ignorantly. If you are tempted by Satan, then seek refuge with Allah. Surely, He is All-Hearing, All-Knowing.”³⁶

Ibn Kathīr in explaining this verse says that it gives direction in a particular context, that is exhibiting good behavior towards disobedient and arrogant people.³⁷ Salleh says that *akhlāq* is like the fruit of a tree, and without *akhlāq*, education is like a tree without fruit.³⁸ Therefore, Islamic education improves the moral development of people, which includes honesty, humility, respect, patience, honesty, sincerity, resilience, and other good traits that people should have. All of these Islamic education principles are necessary for improving literacy in individuals, and they also play an important role.

INSTITUTIONALIZATION OF EDUCATION IN ISLAM

The history of Islamic education suggests that literacy rates can effectively be increased through the institutionalization of education although this would pose several challenges that are inextricably linked to the socio-political situation, particularly whether or not the

³⁵ Sheikh, Sajid Ullah, and Muhammad Abid Ali. "Al-Ghazali's Aims and Objectives of Islamic Education." *Journal of Education and Educational Development* 6, no. 1 (2019): 111-125.

³⁶ Sūrah Al-A'raf, 7:199-200.

³⁷ Ibn Kathīr, Abu al-Fidā' Ismā'il 'Umar, *Tafsīr al-Qur'an al- 'Azīm*, Vol. 2, 346.

³⁸ Salleh, Mohamad Johdi. "The integrated Islamic education: Principles and needs for thematic approaches." In *An Integrated Islamic Education: Need for Thematic Approaches, Singapore Islamic Education System (SIES) Seminar, Wisma MUIS, Singapore, On*, vol. 14. 2009.



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Muslim community has held social and political capacity.³⁹ However, the Muslim community wants to reform the Islamic education process in the Muslim world.

Prophet Muhammad, ﷺ attempted to reform the 'educational system' in Arabian society. Historically, there were no formal educational institutions in Arabian civilization. He initiated Islamic 'educational programs' with his companions. For the first time, an informal 'educational system', called *Halaqah* by historians (as like *Majlis*, study circle). Instantly, this method established itself as a model for official educational institutions. The majority of these early study circles were held in *masjids* (mosques). When the Prophet Muhammad ﷺ arrived in Madinah, he built the first mosque in Islam, *Masjid Qubā*, which became the primary institution of Islamic education.⁴⁰ Moreover, Muhammad ﷺ established the first Islamic institute, "*Madrasah Ahl Şuffah*" around the *Masjid al-Nabawī* in Madinah.⁴¹

Masjid al-Nabawī was the main educational institution founded by the Prophet Muhammad Himself during the period.⁴² There were some other mosques used as educational institutions. Apart from mosques, Dar-al-Arqam was the first educational establishment of Prophet Muhammad ﷺ.⁴³ This scenario highlights the significance of all those instructional tools in educating people and bringing them from darkness to light.

During the Umayyad, Abbasid, and Fatimid Caliphs, several Islamic educational institutions were created to spread Islamic knowledge worldwide. It was called the era of knowledge, education, and teaching. At that time, several Islamic educational institutions

³⁹ Riaz, Ali. "Challenges to Islamic Education." *South Asian Journal of Social Sciences understanding South Asia* (2016).

⁴⁰ Waghid, Yusuf. "Islamic Educational Institutions: Can the Heritage Be Sustained?." *American Journal of Islam and Society* 14, no. 4 (1997): 35-49.

⁴¹ Al-Hasani, Syed Mahbul Alam. "Learning institutes of pre-Islam and early Islamic century and their transformation into formal madrasah in 11th Century." *Asian Journal of Education and Social Studies* 3, no. 2 (2019): 1-9.

⁴² Tamuri, A. H., Ismail, M. F., & Jasmi, K. A. (2012). A new approach in Islamic education: Mosque based teaching and learning. *Journal of Islamic and Arabic Education*, 4(1), 1-10.

⁴³ Ahmed, Manzoor, and Zafar Khan. "Efforts in Connection with Education in the Era of the Holy Prophet Muhammad (SAW)." *Bannu University Research Journal in Islamic Studies* 5, no. 1 (2018).



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were created to spread Islamic knowledge worldwide. According to Muslim historians, Nizam ul Mulk Tusi founded the first Madrasah in Bagdad (Iraq's capital) in 1067, known as *Madrasah al-Nizāmiyyah* (1018-1092).⁴⁴ However, the Seljuk Turk Sultan Alp Arslan was the first to institutionalize Madrasah. Some historians claim that the construction of Madrasah began under Abbasid caliph al-Ma'mum (786-833). Another historian claims that the fourth Fatimid caliph al-Miuzli Dinaullah established the first Islamic educational institution, al-Azhar, in Cairo. As a result of this educational intuition, several madrasahs have sprung up in various cities. These historical individuals, al-Ma'mum, and al-Miuzli Dinaullah, had immense influence in the royal courts and were revered by society. During this century, the other notable development was the professionalization of knowledge, which still impacts Islamic education in all Muslim nations.⁴⁵ They formed and progressively controlled religious knowledge and practice.⁴⁶

Between the eighth and twelfth centuries, Islamic jurisprudence (*fiqh*) became the major and most valued subject of study, as it was regarded as the "reflection of God's will."⁴⁷ As a result, all 'ulamā' were termed *fuqaha*'. More crucially, they began to play a "more prominent role in education and public affairs,"⁴⁸ and they became the "interpreters and protectors of Islamic law"⁴⁹ and "the ultimate authority in religious and worldly concerns."⁵⁰ During this period, the distinction between *fuqahā*' and 'ulamā' was blurred.

⁴⁴ Makdisi, George: "Madrasa and University in the Middle Ages", *Studia Islamica*, No. 32 (1970), pp. 255–264

⁴⁵ Riaz, Ali. Faithful Education. Rutgers University Press, 2008.

⁴⁶ Reetz, Dietrich. "From madrasa to University—the Challenges and formats of Islamic Education." *The Sage Handbook of Islamic Studies*, Thousand Oaks, CA (2010).

⁴⁷ Marshallsay, Zaniah. "Twists and turns of Islamic education across the Islamic world." *International Journal of Pedagogies and Learning* 7, no. 3 (2012): 180-190.

⁴⁸ Hefner, Robert W., ed. *Making modern Muslims: the politics of Islamic education in Southeast Asia*. University of Hawaii Press, 2008.

⁴⁹ Esposito, John L. "Islam: The Straight Path (New York and Oxford: Oxford University Press)." (1988).

⁵⁰ Talbani, Aziz. "Pedagogy, power, and discourse: Transformation of Islamic education." *Comparative education review* 40, no. 1 (1996): 66-82.



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Since the thirteenth century, Muslim civilizations have endured a shortage of innovative inventions and critical thought. Conversely, European colonialism harmed Muslim populations. Cook describes this as a "lethal mix" that "served to weaken Islam's preeminence in the creative and scientific world."⁵¹ For example, early British colonial power in India prevented the establishment of any educational institutions. However, the Indians protested and built the Calcutta Madrasah in 1780. In 1835, the British government changed its policy on education.⁵² They stopped supporting madrasahs and other important educational institutions.

Moreover, waqf, or Islamic endowments, have built and funded Islamic educational institutions. These endowments were restricted in many colonial nations to fund Islamic institutions. In some respects, they enabled to build control over the self-defended *Ulamā* and their Islamic institutions.⁵³ However, most Islamic scholars have protested against British colonial control and established Islamic educational institutions. Muhammad Ali (1805-1847) was the first person in Egypt to stand up to British colonial rule and he funded schools, madrasahs, mosques, and other educational institutions in the country. This move impacted established religious organizations like mosques and al-Azhar university.⁵⁴

After the first World War, numerous Muslim nations gained independence from colonialism. later on, in the colonial period, the great achievement of the Muslim Ummah was the founding Deoband in the nineteenth century.⁵⁵ In modern times, Said Nursi (1878–1960), Hasan al Banna (1906–1949), and Muslim scholars again tried to reform the Muslim community to increase literacy through Islamic education. At the moment, there are more madrasah institutions all over the Islamic world. They help spread Islamic education

⁵¹ Cook, Bradley J. "Islamic versus Western conceptions of education: Reflections on Egypt." *International Review of Education* 45, no. 3 (1999): 339-358.

⁵² İzgi, Mahmut Cihat. "British colonial education policy: the orientalist-evangelist controversy in India (1780-1835)." Master's thesis, Sakarya Üniversitesi, 2014.

⁵³ Riaz, Ali. "Faithful Education." In *Faithful Education*. Rutgers University Press, 2008.

⁵⁴ Moustafa, Tamir. "Conflict and cooperation between the state and religious institutions in contemporary Egypt." *International Journal of Middle East Studies* 32, no. 1 (2000): 3-22.

⁵⁵ Riaz, Ali. "Faithful Education." In *Faithful Education*. Rutgers University Press, 2008.



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outside of the city centers and bring people from different Islamic communities together in a shared cultural project.

In addition to madrasah institutions, the mosque-based education system has played an important role in enhancing literacy skills in society since the early Islamic period. In the Muslim community, the mosque (Al-Masjid) is regarded as one of the most prominent educational institutions.⁵⁶ The fact that religious education in mosques is available to people of all ages and genders and covers all aspects of life in this world and the next has a big impact on education and the community as a whole.⁵⁷

CONCLUSION

Literacy serves as the foundation of basic education for all. The principles of education in Islam are discussed above, which play a crucial role in enhancing literacy and it's a religious duty to learn. Islamic education guides a person in every sector of their lives until their death, which is vital for enhancing literacy. In addition to madrasah institutions, the mosque-based education system has played an important role in enhancing literacy skills in society since the early Islamic period. This research may provide important insight into achieving literacy skills through Islamic education, which is the complete guideline for humankind and enhances literacy.

⁵⁶ Al-Refai, Nader. "The Impact of a Mosque-Based Islamic Education to Young British Muslim Professionals." *International Journal of Learning, Teaching and Educational Research* 19, no. 9 (2020): 220-237.

⁵⁷ Zaman, Mujadad, and Nadeem A. Memon, eds. *Philosophies of Islamic education: Historical perspectives and emerging discourses*. Routledge, 2016.

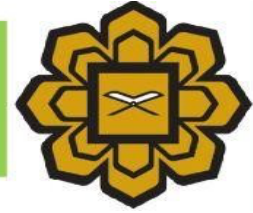


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