







# The Development of the Iqraq Model Based on Al-Ghazali's Philosophy in Teaching and Learning Among SRAJAIM Teachers in the 21st Century

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## Abstract

Education is a key factor in strengthening the direction of a civilisation, and in Malaysia, its implementation is based on the National Education Philosophy (NEP). The 21st-century education emphasizes knowledge delivery, innovation, technological competence and the holistic and integrated development of human capital. Teaching and learning (T&L) conducted by teachers at Religious Primary Schools (SRA) under the supervision of the Melaka Islamic Religious Department (JAIM) follows the curriculum of the Department of Islamic Development Malaysia (JAKIM). However, research on the development of contemporary pedagogical methods remains limited. This study identifies the key elements contributing to the effectiveness of teaching and learning among SRAJAIM teachers based on Al-Ghazali's educational principles, which emphasize the balance between character, knowledge and practice, and develops a context-appropriate T&L model. The qualitative study employed literature review and focus group discussions (FGD) involving approximately 40 informants, with data analysed using NVivo software. The findings indicate that the T&L practices of SRAJAIM teachers are

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consistent with the NEP, particularly with regard to lifelong learning and holistic integrated approaches. Accordingly, the IQRAK Model was developed as a novel contribution and represents the first structured T&L model specifically designed and implemented within the JAIM education system to strengthen human capital development in a holistic and balanced manner.

**Keywords:** *Al-Ghazali's Educational Philosophy; Islamic Education; IQRAK Model; National Education Philosophy; SRAJAIM Teachers; Teaching Aids; Teaching and Learning*

## INTRODUCTION

The arrival of Islam to Malacca changed the pattern of life which brought the development of civilization to the Malay kingdom of Malacca. Islam became the driving force for the Malay government on the importance of intellectual values. In this regard, the state of Malacca is considered to have initiated religious education to the community in accordance with the context of the 14th AD period and is termed as a pioneer of traditional religious education ([Islamic et al., 2024](#); [Kosim et al., 2023](#); [Saadon et al., 2016](#)).

Education is the main branch of building a civilization. In Malaysia, the development of religious education has evolved from informal Quran schools. This institution later developed to form a traditional religious school known as *pondok* which played a role in educating Malay Muslims around the early 14th century AD.

These *pondok* institutions were not limited to religious instruction alone; they also integrated Islamic values and moral teachings as a core part of their educational philosophy. Students were systematically nurtured with virtues such as humility, mutual respect, discipline, and social responsibility. This educational environment promoted both spiritual growth and a strong sense of communal identity, shaping individuals to embody piety and ethical conduct ([Irfani et al., 2025](#); [Munir & Nor, 2021](#); [Rohaeni et al., 2021](#))

The curriculum of *pondok* schools is non-uniform and the duration of study is also unlimited. Among the subjects taught are al-

Quran, al-Sunnah, *tauhid*, *fiqh*, Islamic history, *tasawwuf* and morals. There are also *pondok* schools that teach Arabic knowledge such as *nahu* and *sarf* as well as *mantik* (Aslan, 2019; Embong, 2020; Rasyidi et al., 2025)

In the context of Islamic education in Malaysia in the contemporary era, NEP is the pillar of comprehensive, balanced and integrated human development efforts. These values are further reinforced by the thought of Imam al-Ghazali who emphasizes the balance between intellectual, spiritual and charitable development. Thus, the integration between NEP and al-Ghazali's philosophy is an important foundation in understanding and strengthening the Islamic education system, especially in the context of SRAJAIM education.

Based on previous background, the current study has two objectives: to describe the important elements of the T&L process of SRAJAIM teachers based on the educational model of Imam al-Ghazali in line with NEP; and to build a conceptual model of T&L based on the findings of the elements that have been identified.

## LITERATURE REVIEW

### **National Education Philosophy (NEP) as a Curriculum Basis**

In Malaysia, education serves as a foundational pillar for the development of civilization, particularly in fostering the growth of prosperous and holistic human development. In alignment with the National Education Philosophy (NEP), which aspires to cultivate a balanced and harmonious society, the role of teachers becomes increasingly critical in navigating the demands of 21st-century globalization (Mohamad Rohana et al., 2024). The NEP, which was introduced in 1996, is the core in determining the direction, the basis and being a source of inspiration for all efforts and plans in the field of education. NEP is a revision of the *Falsafah Pendidikan Negara* (FPN), which was officially written in 1987 and enacted in 1988 with the aim

of building citizens with a good, balanced and integrated personality in terms of physical (*jasmani*), emotional (*emosi*), spiritual (*rohani*) and intellectual (*intelek*) (JERI) based on the principle of belief in God (Hamid & Alam, 2022; S. Ismail, 2015; Jamal et al., 2025; Razak & Hashim, 2019).

In this contemporary era, the alignment of the educational curriculum is carried out based on NEP. The formation of NEP is the result of awareness of the educational imbalance between national schools which emphasize academic knowledge while religious schools emphasize values and *aqidah*. This awareness creates an alternative to build an integrated education between the knowledge of *akli* and *naqli*, between theory and practice and between values and unity (Hamid & Alam, 2022; Jamal et al., 2025; Razak & Hashim, 2019). Here is an excerpt from NEP:

Education in Malaysia is a continuous effort (towards) further develop the potential of individuals in a comprehensive and integrated manner to create a balanced and harmonious human being intellectually, spiritually, emotionally and physically based on faith and obedience to God. This effort is to produce Malaysians who are knowledgeable, skilled, noble in character, responsible and capable of achieving personal well-being and can contribute to the harmony and prosperity of the family, society and nation.

NEP has also become the basis for coordinating the country's education system which was racist and alienated before the country achieved independence. After independence, the awareness of forming a school system became an important agenda as an effort to produce good and noble people, trustworthy and responsible citizens, loyal citizens and high spirits (Hamid & Alam, 2022; S. Ismail, 2015; Jamal et al., 2025). Therefore, all educational institutions should make NEP the main thrust in carrying out education-related activities (Zaid et al., 2024).

## **Implementation of the Melaka State Religious Curriculum**

The Department of Islamic Development Malaysia (JAKIM) is an agency under the Prime Minister's Department of Malaysia that is responsible for Islamic affairs at the national level. JAKIM plays an important role in coordinating and managing various aspects related to Islam in Malaysia including the education division. The education division is responsible for planning and developing the Islamic education curriculum including the Al-Quran dan *Fardhu Ain* Class (KAFA)(Alhattab, 2025; Jabatan Kemajuan Islam Malaysia (JAKIM), 2024; Zulkefli et al., 2024).

KAFA education is a continuous process based on the *Quran* and *Hadith* guided by the teachings of the *Ahli Sunnah wal Jamaah*, with the aim of cultivating a generation of *Khaira Ummah* (the best Muslim community). This generation is expected to take responsibility for developing themselves, their families, society, the environment and the nation - striving for prosperity both in this world and the hereafter. KAFA education has the goal of producing Muslims who are knowledgeable, faithful, charitable and of noble character. This goal is in line with the objective of the KAFA curriculum to produce a generation that adheres to the faith of the *Ahli Sunnah wal Jamaah* and practices the knowledge learned *istiqamah* in daily life (Hasan et al., 2025; Ikhwan, 2025; Jabatan Kemajuan Islam Malaysia (JAKIM), 2020)

This curriculum is concerned with the application of values to students for the purpose of instilling awareness, understanding, confidence and gratitude through teaching and facilitation sessions. Among the objectives of the application of values are to cultivate and practice noble values in daily life, practice good and hate evil, as well as form positive and useful traits to religion and nation. Schools and teachers also play an important role in the development of students'

values through the application of values. Here are the roles of schools and teachers:

1. Teachers as role models for students.
2. Schools play an important role in creating a positive atmosphere and culture.
3. Teachers must first practice and appreciate the noble values to be taught.
4. Teachers need to work with parents so that the application of values can be developed in family institutions.

SRAJAIM is an important educational institution in delivering Islamic education in the state of Melaka. SRAJAIM plays a major role in forming the foundation of religious education for students at the primary level. This institution was established to strengthen Islamic education through a holistic approach that integrates religious knowledge with high moral values and provides students with a solid foundation in understanding the teachings of Islam.

The JAIM curriculum is implemented based on the syllabus provided by JAKIM. The education system at SRAJAIM includes basic subjects such as *al-Quran*, *Faith*, *Worship*, *Sirah*, *Adab*, *Jawi* and *Khat*, *Arabic* and *Tahfiz al-Quran*. Learning at SRAJAIM also emphasizes the memorization of the Quran, which is an important element in ensuring that students understand the content and meaning of the holy book. This approach is in line with the objectives of JAIM's Education Division in providing a religious education system that can produce a pious and noble ummah.

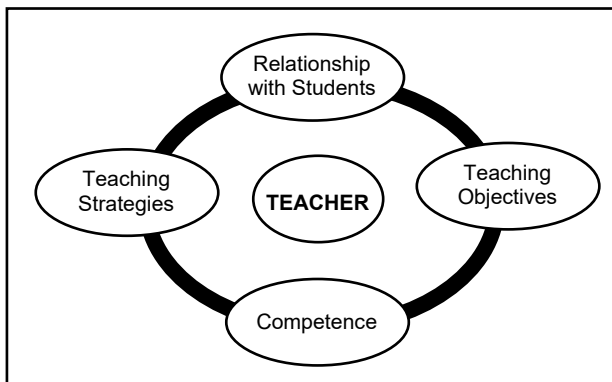
In Melaka, there are a total of 192 schools located in 3 districts, namely 88 SRAs in Central Melaka District, 58 SRAs in Alor Gajah District and 46 SRAs in Jasin District. The total number of SRA JAIM teachers is 1492 people ([Alhamuddin & Asikin, 2025](#); [Hidayat et al., 2025](#); [IEMS, 2026](#); [Rokhim, 2025](#)).

## Al-Ghazali's Teaching Model

Imam al-Ghazali (450H/1058M) is one of the influential Islamic scholars in the history of Islamic civilization, especially in the field of education. His thinking places education as the main foundation in forming a balanced human being in terms of intellect, physical, spiritual and emotional (Hidayati et al., 2025; Kusmardiningsih, 2023; Mohd Zhaffar et al., 2022). According to Imam al-Ghazali, education is not just a process of imparting knowledge, but a comprehensive effort that aims to purify the soul, strengthen faith and guide people towards knowing God and carrying out their responsibilities as caliphs.

**Figure 1**

*Al-Ghazali Teaching Model*



Source: Mohd Zhaffar et al. (2022)

Imam al-Ghazali's educational model emphasizes the integration between the knowledge of *naqli* and *aqli*, which is the combination of the knowledge of revelation and reason. In this framework, the role of teachers is very important. Teachers not only act as imitators of knowledge, but also as spiritual guides (*murabbi*), moral exemplars (*qudwah*) and facilitators in the overall self-development of students. The effectiveness of education is highly dependent on the sincerity and transparency of teachers in carrying out the trust of knowledge.

Figure 1 shows an illustration of Imam al-Ghazali's teaching model as a T&L practice of educators ([Mohd Zhaffar et al., 2022](#)):

Imam al-Ghazali's principles and approach to education remain relevant in the context of contemporary learning that demands a balance between academic achievement, soft skills and value development. In an era that emphasizes technology, innovation and skills in the 21st century, the foundation of education based on character formation, appreciation of values and spiritual integrity as initiated by Imam al-Ghazali is very necessary to ensure that education not only produces knowledgeable individuals, but also morals and functions in society.

## **METHOD**

This study used a qualitative approach through a literature review. The descriptive analysis of the document was carried out to meet the objectives of the study. It involved an emphasis on the implementation of education in the 21st century, especially in the context of religious education and the educational model of Imam al-Ghazali. In addition, a focused interview (FGD) was also conducted involving a total of 40 teachers and SRAJAIM management. Sample size was determined based on the view of Hertzog, who stated that a sample of 35–40 participants is more appropriate for assessing the reliability of a study compared to smaller samples of 10–15 or 25 participants. In addition, a total of 30–40 informants is considered a reasonable and adequate number for an in-depth qualitative study. Focused interviews were conducted using the ARC method, namely *Ask*, *Record* and *Confirm* involving the researcher and informant. The ARC method was used as the data validation approach of this study ([Assegaf et al., 2022](#); [Zairul, 2021](#)). Research data were analysed using thematic analysis with the assistance of NVIVO software. The software was utilised as a tool for data coding, identifying sub-themes,

and visualising relationships among themes, enabling the researcher to derive themes in a more accurate and systematic.

## **RESULTS AND DISCUSSION**

An analysis of the data and information presented by the informants was done; it subsequently found that the majority of T&L implementations among SRAJAIM teachers did not have significant differences from each other. Findings of this study are also consistent with previous research on the teaching and guidance methods of Imam al-Ghazali (Akbar et al., 2024; Basir et al., 2023; Jalaldeen & Al-Hidabi, 2025), which identified the following approaches:

1. A positive relationship between teachers and students
2. Emphasis on the purification of students' souls and moral character (akhlaq)
3. Appropriateness of teaching methods and curriculum according to students' levels of ability and intelligence
4. Learning that progresses from simple to more complex knowledge
5. Providing guidance and constructive suggestions
6. The use of teaching aids
7. The exemplary role of teachers as role models
8. The use of advice and corrective guidance

### **Basic Elements of T&L for SRAJAIM Teachers**

The implementation of T&L by SRAJAIM teachers emphasizes several elements, namely mastery of knowledge, based on authoritative sources, T&L contents are appropriate to the current situation, teaching aids used by teachers and students, as well as effective communication methods utilized in schools. Findings of this study can be classified into five main themes, namely: knowledge and

skills, the Quran as a guidance, relevant, teaching aids and communication methods.

### ***Knowledge and Skills***

The implementation of knowledge-based education is a factor in the effectiveness of T&L sessions. This statement is reinforced by a study from Hussin & Tamuri (2017) that states knowledge is an important foundation in the teaching profession, which is the pillar of the life of a teacher. The majority of SRAJAIM teachers agree that the effectiveness of the T&L session depends on the willingness of the teachers in achieving the learning objectives of the students. As a result of the analysis based on interviews conducted with teachers and management staff of SRAJAIM, there are two codes that meet the context of the importance and effectiveness of T&L sessions, namely knowledge of delivery methods or pedagogy and teachers' skills in handling teaching aids. It states:

"Teachers who are skilled and expert in using ICT make T&L attractive and effective in the classroom, but if teachers are not knowledgeable in using ICT, then the T&L process will be less successful and students will not pay less attention." (FGD1.1)

"It is effective for students to attract students and carry out a two-way process. The effectiveness of ICT use depends on the level of placement of students and the subjects being taught. For subjects such as Jawi and Worship, it is more suitable for face-to-face teaching. The effective use of ICT depends on the ability of teachers." (FGD1.2)

"... The methods used are textbooks and explanations to students. Among the equipment used are flash cards, laptops and projectors. Effectiveness depends on teachers' skills in using common equipment and ICT in T&L..." (FGD1.5)

There are significant differences in students' academic performance and teachers' levels of IT proficiency. The use of technology materials makes it easier for teachers in the T&L process and is more attractive to students." (FGD1.6)

The findings on the importance of this knowledge are also supported by other informants such as FGD2.7, who stated that it is necessary to get used to the challenges and new situations of T&L, especially during the period of physical transition to online T&L during the COVID-19 pandemic. Even in an effort to launch the online T&L process at that time, FGD2.3 and FGD2.7 stated that teachers need to improve their skills in handling gadgets such as providing video recordings and learning electronic-based equipment such as computers and *mobile phones*, as well as applications such as WhatsApp, Google Meet, Quizizz and so on. This recommendation shows that teachers should always strive to improve their abilities with various skills in line with the contemporary era.

In this regard, Imam al-Ghazali's educational model emphasizes that knowledge and skills are two elements that cannot be separated in the success of education. Imam al-Ghazali outlined the integration of the knowledge of *naqli* (revelation) and *aqli* (intellect) as the basis in human development and the formation of morals. In this context, the role of teachers is not only to convey knowledge, but also to be spiritual guides (*murabbi*) and moral exemplars (*qudwah*) who convey knowledge with wisdom and skill.

Therefore, the findings of the study that emphasize the role of teachers in mastering pedagogy and technology are in line with Imam al-Ghazali's idea of education which suggests a balance between intellectual, spiritual and social aspects. The use of 21st century technology by teachers today is a contemporary manifestation of Imam al-Ghazali's idea of integrating knowledge and charity in shaping a holistic and balanced education.

### ***The Quran as a Guidance***

The JAIM curriculum is implemented based on the syllabus provided by the Department of Islamic Development Malaysia (JAKIM). JAKIM is an agency under the Prime Minister's Department

of Malaysia that is responsible for Islamic affairs at the national level. JAKIM's role is to coordinate and manage various aspects related to Islam in Malaysia including the Education Division.

The Education Division is responsible for planning and developing the Islamic education curriculum including the Quran and *Fardhu Ain* Class (KAFA) (Jabatan Kemajuan Islam Malaysia (JAKIM), 2024). KAFA education is a continuous effort based on the Quran and Hadith based on the teachings of *the Ahli Sunnah wal Jamaah* to form a generation of *khaira ummah* who are responsible for developing themselves, their families, society, the environment and the country towards achieving well-being in this world and the hereafter (Jabatan Kemajuan Islam Malaysia (JAKIM), 2020).

Based on the interview session conducted, FGD2.2 and FGD2.13 stated that the department has taken the initiative to introduce the B-JAQ programme, namely *Bestari Jawi Arabic al-Quran*, which is specifically for Year 1 students as an effort to strengthen *human values* in students by focusing on three subjects: *Jawi*, Arabic and al-Quran. FGD2.7 and FGD2.10 informed that the *Jawi* Literacy programme was the initial programme introduced before the B-JAQ programme.

"JAIM created the B-JAQ program for 3 months with the method of knowing and mentioning." (FGD2.14)

"... B-JAQ programme for Year 1 students for 3 months using 3M namely pronunciation, reading and writing." FGD2.9

The programme is held for three months only and the students will undergo reinforcement tests to assess its effectiveness. FGD2.14 states that students with poor reading and writing skills will be identified and later chosen to undergo special classes at the beginning of the T&L session or during the teacher's designated office hours. The objective of the *Jawi* emphasis is so that the pupils can pronounce all the Arabic letters drafted in the Malay script correctly and accurately. Meanwhile, the Arabic subjects are taught so that the pupils can pronounce the Arabic letters correctly with clear pronunciation of

*makhraj*. The objective of the program for the al-Quran subject is so that students can pronounce the words correctly with clear *makhraj* and then be able to memorize *Surah al-Fatihah* with the correct and fluent *makhraj*. The following findings were obtained from data collected through interviews with informants during a workshop held on 29 February 2024 and represent original observations that have not been previously published.

Imam al-Ghazali's teaching model places the Quran as the main source of knowledge and the basis for the formation of a balanced human being (Ismail, 1988). He stressed that all branches of true knowledge must be based on revelation, and only be recognized when they are in line with the Quran and Sunnah. Therefore, AIM's efforts to introduce programme such as B-JAQ which emphasizes the basic mastery of the Quran and accurate recitation are in line with the principle of al-Ghazali philosophy which emphasizes that mastery of the *kalam* of Allah is the core in producing civilized and moral human beings.

In fact, according to Imam al-Ghazali, the knowledge of the Quran is not only to be read and memorized, but also to be understood, practised and used as a guide for life. Thus, an approach that focuses on the formation of human values from the beginning, as in the B-JAQ programme, is a practical manifestation of Imam al-Ghazali's approach to *tarbiah*, which is to form the heart (*qalb*), intellect and charity in an integrated manner. In this context, the teacher acts not only to teach letters and *makhraj*, but to guide the students towards the meaning and wisdom behind the revelation, in line with the concept of the teacher as *murabbi* and *muaddib* in al-Ghazali's philosophy.

### ***Relevant***

21st century education is not just about learning in the classroom. The results of the analysis found that the implementation of education

at the state government level under the management of JAIM was carried out in two methods, namely physically and online. Therefore, the implementation of religious education is still relevant to be delivered in any current situation. This situation is evidenced by the implementation of online education during the COVID-19 pandemic that hit the world. The implementation of education at the Melaka state government level continues with the implementation of education based on electronic equipment such as *mobile phones* and computers.

"Online T&L is carried out using existing applications and gadgets such as Google Meet, WhatsApp, Telegram and YouTube. I also bought softboards and cameras for teaching, provided video recordings of teaching, prepared modules by subject and provided quizzes as reinforcement." (FGD2.1)

"The best applications for online T&L are WhatsApp and Telegram because the data can be entered in larger quantities and it is very easy for teachers and parents to use because it is already on their devices." (FGD2.6, FGD2.8)

"Online classes are conducted using the WhatsApp grouping method with notification to parents, Google Meet during online T&L. The quiz method is used to measure the level of assessment of students." (FGD3.2)

However, there are also challenges in conducting T&L online as stated:

"Among the challenges of online T&L are weak internet connections, limited devices, parents working and students living with grandparents in rural areas, and there are also students who share devices with siblings." (FGD2.13)

"The online T&L method is not suitable because there is no face-to-face, time and line constraints, joint parental involvement and no two-way communication during the T&L." (FGD3.2)

"Online T&L is not suitable because the involvement of students does not meet the target in terms of time, attendance in online classes." (FGD3.6)

"Online is not suitable because the most appropriate way must be faced such as the Quran, talaqi and mushafahah...." (FGD3.7)

Due to the challenges during the implementation of online T&L, there are several suggestions made for the improvement of SRAJAIM teachers, including that the department collaborates in providing additional equipment such as laptops, tablets and special tokens for teachers, organizing skills classes or appropriate courses.

The results of the analysis also show that the majority of teachers agree that face-to-face T&L is more suitable and close to the educational method of the Prophet PBUH because it facilitates the acceptance of knowledge, students are more focused, more in touch to advise and make remarks, form morals and can directly shape the students' character through the application of noble values as stated by FGD2.10, FGD2.12, FGD3.2, FGD3.3 and FGD3.13. However, FGD1.6 added that regular online T&L is also relevant in addition to face-to-face T&L to increase the variety of methods in T&L sessions.

### *Teaching Aids*

The findings of the study found that T&L sessions were carried out using various teaching aids and classified into face-to-face and online equipment.

The majority of SRAJAIM teachers use face-to-face teaching aids as stated in FGD1.2, namely whiteboards, laptops, projectors and other aids such as scan cards and charts. In addition, FGD1.5 uses textbooks, *flash cards*, *mahjong* paper, laptops and projectors. FGD2.11 lists the equipment used such as whiteboards, markers, modules, LCDs and speakers. In addition, among the face-to-face equipment widely used by teachers during face-to-face T&L sessions are microphones, buntings and pictures.

Meanwhile, teaching aids that support online T&L are mobile phones/smartphones, computers, laptops and tablets.

"Online learning is done by giving teaching videos from YouTube and asking students to do exercises given through WhatsApp or modules." (FGD3.11)

"The best T&L apps online are WhatsApp, video, quizizz and Google Form." (FGD1.12)

Among the applications that are widely used for the survival of online T&L are Google Meet, Telegram, WhatsApp, YouTube, Zoom, Google Form, Google Classroom, Quizizz and so on as shared by FGD1.4, FGD1.9, FGD2.1, FGD2.7, FGD3.1 and FGD3.14.

An educational approach that is relevant and appropriate to the current situation, including the implementation of online T&L during the pandemic, can be perceived as being in line with the principle of flexibility in education according to Imam al-Ghazali. He emphasised that effective education must be adapted to the student's circumstances, current context, and the ultimate goal of moral and spiritual formation (Ismail, 1988). Although al-Ghazali focuses more on the direct interaction between the *murabbi* and the disciples through *talaqqi* and *mushafahah*, the main principle is to ensure that the transmission of knowledge takes place with wisdom and in accordance with the needs of the times.

In this regard, the use of mediums such as Google Meet, WhatsApp, and video recordings can be considered as changing *wasilah* (tools), while the purpose of education remains the formation of knowledgeable, civilized and moral human beings. This coincides with al-Ghazali's approach which attaches importance to the effective delivery of knowledge so that it can be understood and practiced, not just memorization.

Furthermore, al-Ghazali underlined that teachers need to understand the psychology of students and the current setting in order for teaching to be delivered effectively. Thus, teachers' efforts to adapt T&L materials, use appropriate applications, and overcome

technical challenges show their seriousness as dynamic *murabbi*, as advocated by al-Ghazali.

Although the majority of teachers stated that the face-to-face method is closer to the method of the Prophet PBUH, the willingness to use technology as a complement shows alignment with al-Ghazali's educational philosophy – which is not static and it is even open to innovations that do not violate *syarak* and *maqasid tarbiah*.

### ***Communication Methods***

Communication methods are important in ensuring the effectiveness of T&L. Studies have found that communication can be broken down into direct or physical communication and online.

Among the forms of face-to-face communication are those that involve direct two-way communication which allows teachers and students to discuss and answer questions in class. This allows teachers to act as role *models* in instilling moral values in students. Although two-way communication can still be carried out online using applications such as Google Meet, Google Classroom, Zoom or the like, the application of application values is limited. It states:

"Online T&L cannot inculcate noble values to students because students cannot see a good example from a teacher to be a guide. Face-to-face T&L is more appropriate based on the educational methods of the Prophet PBUH." (FGD1.5)

The majority of teachers are of the view that face-to-face communication has a greater impact on the formation of students' well-being, especially in the construction of morals, as stated by FGD1.7, FGD2.2 and FGD2.8.

Among the communication approaches during T&L based on the educational methods of the Prophet PBUH applied by SRAJAIM teachers are teachers questioning and students answering, which encourages two-way communication and feedback is received directly to the maximum. In addition, teachers can directly monitor the

assignments made by students, ensuring effective attendance and feedback.

The method of T&L communication used by teachers, whether physical or online, is also seen to differ according to the subjects taught. There are several subjects that are seen as less effective when implemented online; FGD2.8 and FGD2.11 state subjects like *Jawi* as an example because they require physical training such as finger movements and writing methods, in addition to recognizing and pronouncing letters.

For the other subjects, communication methods are varied according to suitability, including what FGD2.11 states – the subject of worship should be performed either face-to-face or through recording, faith with the memorization method, or head with the storytelling method. FGD2.8 also added that Arabic and *Akidah* subjects can also be done using singing or recording techniques. FGD2.9 added that communication in T&L is also done through the telling of the stories of previous prophets so that students can emulate the prophet's morals.

FGD2.1 states that among the practices to encourage communication during the T&L session are such as reciting prayers before starting learning, conveying words of wisdom to students, using aids and repeating lessons taught to students. FGD2.5 also does not forget to use communication approaches such as question-and-answer, encourage practice or demonstration, share prayers, advice and words of encouragement, adding that the basic teaching methods of the Prophet PBUH can still be used from the past until now. Other effective communication methods in T&L are *Chalk and Talk*, copying text, practice or simulation, storytelling methods as well as evaluation.

The method of communication in teaching as practiced by SRAJAIM teachers, especially through a two-way approach, storytelling, question and answer and practical demonstration, is very

much in line with the al-Ghazali teaching model that emphasizes direct interaction between teacher and student as the main vehicle for the formation of soul and morals. According to al-Ghazali, a close relationship between teacher and student does not only impart knowledge, but also forms a person through *tazkiyah al-nafs* (purification of the soul) and *ta'dib* (the cultivation of manners). Face-to-face communication provides space for teachers to play the role of *murabbi*, *mu'allim* and *muaddib* in an effort to guide students not only from a cognitive point of view, but also spiritually and emotionally.

Although Imam al-Ghazali did not live in the age of digital technology, the principle he emphasized demanded that all forms of educational communication must be heartfelt and lead to practice, not just the transfer of information. Therefore, various forms of communication such as storytelling, conveying wisdom, singing values, and worship practices adopted by SRAJAIM teachers are in line with Imam al-Ghazali's approach which demands the imparting of knowledge with wisdom, empathy and example. He also stressed that knowledge that is not conveyed with manners and educational communication will not be effective in shaping human morals and beings.

Thus, the priority given by SRAJAIM teachers to face-to-face communication in shaping students' morals is in line with Imam al-Ghazali's view that education must be a link between intellect, heart and charity, which can only be achieved through a lively and meaningful interaction between teacher and student. Communication is not just a tool, but a medium for *tanfiz al-ilm* (appreciation of knowledge) effectively.

## **Development of the IQRAK Model Based on the T&L Elements of SRAJAIM Teachers**

This model was developed as a result of the brainstorming of ideas from Imam al-Ghazali's educational model based on the findings of the study that has been analyzed.

### ***Knowledge***

In the translation of Ismail Yakub, Imam al-Ghazali emphasizes that knowledge is a form of excellence and one of the attributes of the perfection of Allah SWT. It also places angels and prophets in a noble and elevated status. A knowledgeable person draws closer to Allah SWT and attains happiness in the Hereafter, as this path can only be achieved through knowledge. A narration recounts that the Messenger of Allah (PBUH) once went out and encountered two gatherings: one engaged in supplication to Allah, and the other teaching people. Between the two, the Prophet (PBUH) chose to sit with those who were teaching others ([Al-Ghazali, 1988](#)). Studies have proven that knowledge is an important foundation in T&L sessions. This finding is in line with the statement about the position of knowledgeable people being elevated and placed in a higher place ([Abid et al., 2025](#); [Ridwan et al., 2025](#)). Allah SWT says:

“...Allah will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.” (al Mujadalah, 58: 11)

This verse explains the privileges of man through knowledge, starting from the time the Prophet Adam AS was taught names by Allah SWT and then the angels were commanded to prostrate to him. Therefore, Islam recognizes the scholars as the core of the development of society. Knowledge enables humans to manage their lives systematically and in an orderly manner, covering the development of self, family, society, country and global ([Haidar et al., 2023](#); [Ujang, 2009](#)).

The findings of the field study show that SRAJAIM teachers emphasize knowledge as the main basis in shaping students' personality and holistic thinking. They practice a T&L approach based on evidence and the development of intellect which is in line with Islamic principles and the results of previous studies, aiming to produce a balanced generation between the knowledge of this world and the hereafter.

### ***Al-Quran***

*Ihya' 'Ulum al-Din* further explains that knowledge rooted in the Quran constitutes the complete and fundamental source of all knowledge ([Al-Ghazali, 1988](#)). The concept of knowledge according to the Islamic perspective is based on the Quran based on the initial verses revealed as Allah SWT says:

“Read! In the Name of your Lord Who created (all that exists), 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, Has taught man that which he knew not.” (Surah al-Alaq, 96:1-5)

The above sentence explains the reading instructions that are not limited to literal comprehension, which is reading reading materials on paper, and even refers to the method of understanding knowledge and comprehension explicitly and implicitly. The command to read also refers to the source of knowledge, which is the Most Wise. Thus, the concept of knowledge that is the basis of Islamic teachings is reading and thinking and studying about this world. This concept also shows that Islam emphasizes progress and appreciation of knowledge ([Ujang, 2009](#)).

Some studies ([Azhar, 2013](#); [Kamridah et al., 2025](#); [Zarif, 2020](#)) emphasizing that the main source of knowledge is the Quran based on *Surah al-Alaq* which teaches people to write and read. It is undeniable that the primary source of the development of Islamic education around the first 100 years of the *hijrah* is closely related to the

epistemology of Islamic studies where the Quran and Sunnah are the reference for Muslims to seek knowledge, learn, analyze and organize the use of reason as much as possible to obtain benefits.

In the practical context of the T&L of SRAJAIM teachers, this concept is translated through reading-based teaching, *tadabbur* verses of the Quran, and the integration of noble values in each learning session. Teachers use the Quran not only as a source of reference for knowledge, but also as a guide in shaping the personality and understanding of students as a whole.

The Quran-based T&L methodology practices include reading, memorizing, interpreting, and discussing the content of the Quran to strengthen the understanding and application of Islamic values. This approach helps students relate the knowledge they learn to their daily lives and spiritual development.

Overall, the elements of the Quran in this educational model emphasize that true knowledge is knowledge based on revelation accompanied by the use of reason and appreciation of values, in line with the purpose of Islamic education in producing balanced human beings who are knowledgeable and moral.

### **Relevance**

Imam al-Ghazali outlines that among the responsibilities of teachers is to follow the example of the Prophet Muhammad (PBUH) by performing acts of goodness through education. Teachers are encouraged to assist students and fulfil their learning needs. Furthermore, knowledge should be imparted according to the students' levels of ability and capacity. Worldly knowledge is not prohibited, provided that it serves as a means of drawing closer to Allah SWT (Ismail, 1988). Ibn Khaldun emphasized that the purpose of Islamic education is to develop the full potential of human beings covering the physical and spiritual aspects, namely intellect, spirit and body, so that individuals achieve perfection and balance in life. This

education not only educates people to be knowledgeable, but also forms a noble personality and personality, as well as preparing them to become members of a competitive, highly civilized society and able to carry out their responsibilities as caliphs on earth.

Through a holistic approach to Islamic education, learning emphasizes a balance between theoretical and practical knowledge as well as an emphasis on moral and religious values. Methods such as memorization, interactive dialogue, teacher example, continuous training, and a deep understanding of the content of the Quran are important foundations in building continuous understanding and practice among students. This is in accordance with previous studies (Shodikin et al., 2025; Zahra et al., 2024) asserting that knowledge in Islamic education is not just a theory, but includes the dimensions of *aqliah* (intellect) and spirituality in a balanced manner.

In the context of T&L at SRAJAIM, the relevance of this concept is clear when teachers use an approach that integrates science with Islamic values in a practical way. The learning process is not only focused on academic mastery, but also priorities the character and spiritual development of students so that they can apply knowledge in daily life and become balanced human beings who are knowledgeable, pious and noble. This approach makes education a tool for building human development that is not only intellectually excellent, but also capable of contributing to the progress of society and the country from an Islamic perspective.

### ***Teaching Aids***

Imam al-Ghazali emphasises that teaching should be delivered clearly and in a manner that is easily understood by students. Unclear explanations and ineffective delivery may reduce students' motivation to learn (Akbar et al., 2024; Al-Ghazali, 1988; Basir et al., 2023; Hidayati et al., 2025; Jalaldeen & Al-Hidabi, 2025). In today's increasingly advanced era of education, the role of teaching aids is

becoming increasingly important and evolving along with the advancement of information and communication technology. [Nawi & Hamzah \(2013\)](#) stated that the educational process today has changed in line with the development of information and communication technology where education now requires mobile equipment such as *personal data assistants* (PDA), Palm Talk, Smartphone, iPAQ and Pocker PC. The use of this portable equipment allows the learning process to take place anytime and anywhere. This innovation opens up a space for learning that is not tied to time and place, thus improving the effectiveness and quality of teaching.

In the context of 21st century pedagogy, previous studies ([Osman, 2023](#); [Rajikal & Hamzah, 2020](#)) support the use of teaching aids based on concrete materials such as models and replicas as the highest level of learning methods. This *material* not only makes it easier for students to understand abstract concepts more concretely, but also stimulates critical and creative thinking skills. With materials such as physical models, props, and interactive materials, students can experience hands-on learning and relate theory to practical application.

The use of diverse teaching aids also inspires students to be more active in generating their own ideas, designing, creating and highlighting their talents and potential. This approach is very much in line with the concept of student-centered learning which emphasizes meaningful learning experiences and active involvement of students in the T&L process. In this way, students not only gain knowledge, but also important life skills such as critical thinking, problem-solving and innovation.

### ***Communication***

Imam al-Ghazali advocates that teachers should love their students as they would their own children. Teachers bear the responsibility of imparting both worldly and spiritual knowledge to

their students (Ismail, 1988). In this context, educational approaches based on Imam al-Ghazali's philosophy, as formulated by Basir (2023), include techniques such as rewards and punishment, comparison and guidance, as well as continuous mentoring. Communication and education are two aspects that cannot be separated because communication is the main core in the learning and teaching process. In the context of education, communication does not only refer to the oral or written delivery of information, but also involves the exchange of ideas, understanding, and effective interaction between teachers and students (Harahap, 2018; Hasan et al., 2025; Nurandriani & Alghazal, 2022). emphasized that the concept of communication in education includes several important points, namely: first, the need to clearly formulate appropriate communication processes and methods in the field of education; second, a deep understanding of communication theories that can ensure the success of the educational process; and third, the awareness that communication failures in T&L will have a negative impact on the success and achievement of educational goals.

The effectiveness of communication in the classroom has a significant impact on how information is conveyed and received by students. Clear, systematic and effective communication allows teachers to convey the content more easily and build a positive relationship with the students. On the other hand, communication that is not fluent or lacking in clarity can create confusion, reduce student motivation, and can even cause the learning process to be less effective.

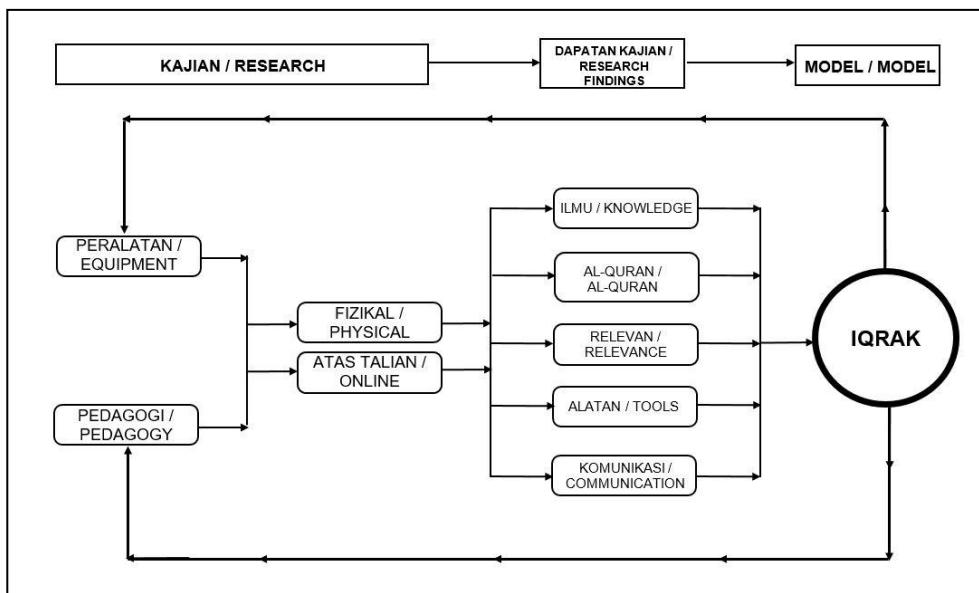
In the context of T&L at SRAJAIM, teachers emphasized the importance of bilateral communication, where students are given space to ask questions, give feedback and express their opinions. This method not only strengthens students' understanding of the knowledge taught but also encourages the development of personality

and self-confidence in communication. Communication is also an important medium in conveying Islamic values and explaining the relationship between knowledge and practice in daily life.

In addition, communication in education is not limited to mere verbal interactions, but includes the use of various aids such as visual media, technology, and interactive materials that help convey information in a more engaging and easy-to-understand manner. The mastery of good communication techniques by teachers is crucial in facing the challenges of 21st century learning which demands the active involvement of students and mastery of high-level thinking skills.

**Figure 2**

*Development of the IQRAK Model Based on the T&L of SRAJAIM Teachers*



Source: Authors' analysis.

Overall, the communication element asserts that the success of education is highly dependent on an effective and effective communication process. Through good communication, knowledge

can be conveyed clearly, understanding can be strengthened and the formation of personality and noble values can be carried out comprehensively, thus producing a generation of students who excel intellectually and spiritually.

The findings and discussion of the study found several elements that were concluded based on the FGD session that was held. These elements are adapted to a model as shown in Figure 2.

This model has been patented under No. Patent CRLY2025M01209 on 15 February 2025 by the Intellectual Property Corporation of Malaysia.

## **CONCLUSION**

21st century education is characterized by the flow of globalization and rapid technological developments at the national and global levels. Technology plays an important role in making the educational process a success by introducing various new methods in teaching and learning (T&L) sessions. The integration of technology in SRAJAIM teachers' T&L is not only relevant, but also a necessity to create interactive, effective, and engaging learning.

IQRAK model introduced in this study is grounded in the teaching and learning practices of SRAJAIM teachers and is developed based on Imam al-Ghazali's teaching methods, particularly concerning the role of teachers in delivering education. The model emphasises the integration of Quran-based knowledge, educational relevance, the use of modern teaching aids, and effective communication in shaping students' character and academic excellence. This approach is aligned with the National Education Philosophy (NEP), which aims to produce balanced, knowledgeable, morally upright, and competitive individuals within the state government education system. The effort to create education that is characterized by technology is also in line with NEP's goal to produce

a skilled and competent generation. SRAJAIM teachers bear a great responsibility in developing students' potential, skills, talents and knowledge as a whole. Therefore, they are encouraged to always be ready to face the challenges of the increasingly challenging global world.

In addition, the skills and willingness of teachers in shaping T&L are very important, especially in the context of knowledge, skills, and professional attitudes to be able to perform tasks efficiently and effectively ([Abid et al., 2025](#); [Rajikal & Hamzah, 2020](#); [Ridwan et al., 2025](#)). The implementation of the Digital Education Policy by the Ministry of Education Malaysia in November 2023 is also an important point in strengthening the use of digital technology in the country's education, encouraging students to handle technology creatively, innovatively, responsibly and ethically ([Abd Aziz et al., 2024](#); [Osman, 2023](#); [Rajikal & Hamzah, 2020](#)).

Overall, the IQRAK model applied in the T&L of SRAJAIM teachers promises holistic learning that is balanced between the knowledge of this world and the hereafter, as well as meeting the aspirations of NEP and the challenges of future education.

### **Author Contributions**

Conceptualization: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Data curation: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Formal analysis: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Funding acquisition: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Investigation: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Methodology: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Project administration: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Resources: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Software: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Supervision: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Validation: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Visualization: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J.; Writing - original draft: N.A.M.R., A.W.S., M.F.P.R.,

A.Q.A.R., F.H.H., & M.K.J.; Writing - review & editing: N.A.M.R., A.W.S., M.F.P.R., A.Q.A.R., F.H.H., & M.K.J. All authors have read and agreed to the published version of the manuscript.

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### **Institutional Review Board Statement**

This study was approved by Academy of Contemporary Islamic Studies, Universiti Teknologi MARA Cawangan Melaka, Melaka, Malaysia.

### **Informed Consent Statement**

Informed consent was obtained before respondents answered the interview for this study.

### **Data Availability Statement**

The data presented in this study are available upon request from the corresponding author due to privacy and ethical restrictions.

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### **Conflicts of Interest**

The authors declare no conflicts of interest.

### **Declaration of Generative AI and AI-Assisted Technologies in the Writing Process**

During the preparation of this work, the authors used ChatGPT and PaperPal to improve the clarity of the language and readability of the article. After using

these tools, the authors reviewed and edited the content as needed and took full responsibility for the content of the published article.

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