

PEMANGKIN TRANSFORMASI PENDIDIKAN ISLAM: 25 TAHUN KISDAR-KUIS, SELANGOR, MALAYSIA
THE CATALYST OF TRANSFORMATIONAL PROMINENCE OF ISLAMIC EDUCATION: 25 YEARS OF KISDAR-KUIS, SELANGOR, MALAYSIAAbdul Razif Zaini ^{1*}, Rosfazila Abd. Rahman ²,¹ Pengarah, Pusat Pendidikan ICESCO di Malaysia, abdulrazif@kuis.edu.my.² Pensyarah Kanan, Pusat Pengajian Teras KUIS, rosfazila@kuis.edu.my.

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Abstrak

Penelitian deskriptif adalah salah satu jenis penelitian yang bertujuan untuk menjelaskan gambaran lengkap mengenai suatu tetapan sosial atau dimaksudkan untuk eksplorasi dan klarifikasi mengenai suatu fenomena atau kenyataan sosial, dengan jalan mendeskripsikan sejumlah variabel yang berkenaan dengan masalah dan unit yang diteliti antara fenomena yang diuji. Tujuan kajian deskriptif ini adalah menghasilkan gambaran jelas tentang ketokohan Pendidikan Islam dengan mengkaji tokoh iaitu Profesor Dato' Haji Mohd Adanan Bin Isman dalam bidang Pendidikan Islam. Kajian memberikan gambaran lengkap dalam bentuk verbal dan numerikal, menyajikan informasi, menciptakan seperangkat kategori dan mengklasifikasikan subjek penelitian, menjelaskan seperangkat tahapan atau proses, serta untuk menyimpan informasi bersifat kontradiktif mengenai subjek penelitian. Prof Dato Haji Mohd Adanan Bin Isman adalah berkepakaran dalam bidang Pendidikan Islam. Profil dan sumbangan beliau dalam bidang kajian tidaklah dapat disangkal dan amat menyumbang kepada Pendidikan Islam khususnya dan pembangunan ummah amnya.

Kata Kunci

Kajian tokoh, Pendidikan Islam, Pendidikan Islam Selangor, kajian diskriptif, sosiolinguistik, KISDAR, KUIS

Abstract

Descriptive observation is a type of observation that aims to explain a complete picture of a social setting or intended for exploration and clarification of a social phenomenon or reality, by describing several variables related to the problem and unit studied between the phenomena tested. The purpose of this descriptive study is to produce a clear picture of the stature of Islamic Education by studying the figure of Professor Dato 'Haji Mohd Adanan Bin Isman in the field of Islamic Education. The study provides a complete picture in verbal and numerical form, presents information, creates a set of categories and classifies research subjects, explains a set of stages or processes, and to store contradictory information about the research subject. Prof Dato Haji Mohd Adanan Bin Isman is an expert in the field of Islamic Education. His profile and contribution in the field of study is undeniable and greatly contributes to Islamic Education in particular and the development of the ummah in general.

Keywords*Scholarly studies, stature studies, Islamic Education, Selangor Islamic education, descriptive research, sociolinguistics, KISDAR, KUIS*

1.0 Introduction

The study provides a complete picture in verbal and numerical form, presents information, creates a set of categories and classifies research subjects, explains a set of stages or processes, and to store contradictory information about the research subject. This study aims to produce a clear picture of the stature of Professor Dato 'Haji Mohd Adanan Bin Isman in the field of Islamic Education. Studies provide a complete picture in verbal and numerical form, present information, create a set of categories and classify research subjects, explain a set of stages or processes, and store contradictory information about the research subject.

Prof Dato Haji Mohd Adanan Bin Isman is an expert in the field of Islamic Education. This study reveals his profile and contribution which has contributed a lot to Islamic Education in particular and the development of the ummah in general. Descriptive observation is a type of observation that aims to present a complete picture of a social setting or intended for exploration and clarification of a social phenomenon or reality, by describing several variables related to the problem and unit studied between the phenomena tested. In this study, the researcher has a clear definition of the research subject and uses the question of who to dig the necessary information.

The purpose of descriptive research is to produce an accurate picture of a group, describe the mechanism of a process or relationship, provide a complete picture in either verbal or numerical form, present basic information about a relationship, create a set of categories and classify research subjects, explain a set of stages or processes, and store contradictory information on research subjects. This study is a qualitative study which is suitable for exploratory. In line with exploratory studies, case studies are selected as research strategies while interviews and document analysis as research techniques studies (Crawford & Irving 2009).

2.0 Literature Review

Education in Islam is "an education which trains the sensibility of an individual, in such a manner that their attitude towards life, their actions, decisions and approach to all kinds of knowledge are governed by the spiritual and deeply felt ethical values of Islam. The concept of education in Islam must take into consideration of all the dimensions of teaching and learning activities that reflect the above concepts of *tarbiyyah*, *ta'lim* and *ta'dib*. No matter which one of the stated concepts is preferable to scholars, it should not be used as a pretext for controversy and intellectual acrimony among scholars, because what does it matter is not the concept, but the practice, methodology and its objectives (Raudlotul Firdaus et.all, 2013). In the field of Islamic Education, the word *tarbiyyah* is based on its meaning from verse 24 of surah al-Isra ':

And lower unto them the wing of submission through mercy

and say: My Lord! Have mercy on them both as they did care for me when I was little.

Therefore, “Tarbiyyah” is linguistically denotes the meaning of increase, growth, and loftiness. Generally, it is used to denote the development and training of people in various aspects and to describe the process of upbringing the children as the parents provide them with the physical, educational, moral, and spiritual needs to help them grow and become useful parties in the society (Raudlotul Firdaus et.all, 2013)

The root word of *ta’līm* is *‘ilm*, which means knowledge. *ta’līm* means the inculcation and dissemination of knowledge through the process of teaching and learning (instruction). Allāh says that He sent the Prophet Muhammad (PBUH) to teach the people by instructing them to refer to the Qur’an as their guidance;

It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error

In Surah al Baqarah verse 31, Allah says:

And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.

The concept of *ta’dīb*, if competently explicated, is believed to be the accomplishment of concept for education in Islam, not just the concept of *ta’līm* and *tarbiyyah* which are currently in vogue among Muslims all over the world. This is because, *ta’dīb* includes within its conceptual structure the elements of knowledge (*‘ilm*), instruction (*ta’līm*), and good breeding (*tarbiyyah*). The details are as below:

- a. *Tarbiyyah*: The process of human upbringing by stages.
- b. Al-ta’līm wa al-ta’allum: Teaching and learning process which give emphasis to the students’ cognitive, intellect and mental.
- c. *Ri’āyah al-nafs*: Self disciplinary which include physical, spiritual and mental (Raudlotul Firdaus et.all, 2013)

2.1 Islamic Education

Islamic education in the time of Rasulullah s.a.w began as early as the revelation of verses 1 to 5 ; Surah al ‘Alaq in the cave of Hira’:

Read: In the name of thy Lord Who create, Create the man from a clot, Read: And thy Lord is the Most Bounteous, Who teach them by the pen, Teach the man that which he knew not.

From that point on, Islamic education began to grow from the level of secrecy in Mecca to the level of its widespread dissemination in the hill of Safa when Allah S.W.T revealed the verses of the da’wah order to be carried out openly:

So proclaim that which thou art commanded, and withdraw from the idolaters.

With this order, Islamic education was conducted in general covers all places around the city of Mecca and those outside Mecca who came to perform Hajj. The act of spreading Islam openly has angered the Quraysh infidels so much that various

persecutions were inflicted on Rasulullah s.a.w and his followers and culminated in economic sanctions and trade dealings with the Muslims and the Bani Hashim family. Until the 11th year of the apostleship of the Prophet Muhammad s.a.w that Islamic education began to shine and grow when the Treaty of Aqabah 1 was signed. Many factors that urge the migration of Rasulullah SAW and the migration is a new beginning to ensure the continuation of da'wah and Islamic education. Beginning in 622 AD, he built the Quba 'Mosque and the Prophet's Mosque which later became the center of the propagation of Islam as well as the main educational center. Education was delivered through sermons, usrah and halaqah at that time. His teacher was Rasulullah himself and his initial curriculum was the Qur'an and the Sunnah.

Although the structure of study in the mosque is not formal but Rasulullah built a place of study next to the mosque which is As Suffah which makes Islamic Education more systematic. The curriculum the expanded and covers the fields of faith, sharia, muamalah, horse riding, sword fighting, wrestling and racing. Generally, the concept of early education in Madinah is more focused on worship, sharia, reading and writing. Then education grew when Rasulullah s.a.w sent several companions out of Madinah to teach about Islam including Muaz bin Jabal and Abu Musa Al 'Asy'ari who were sent to Yemen (Yahya Mahmud Salman, 2005).

2.2 Islamic Institution in Malay World; Secular and New Era

The development of religious education in Malay underwent four stages as follows:

- i. Home institution of imams or teachers
- ii. Pondok institution
- iii. Madrasah institution
- iv. Secular school system

In the early stages of teachers who come to teach about Islam in the Malay world are those who came from Persia, Arabia and India. The learning of the Qur'an started as early as 6 years. Pupils are also introduced to Jawi writing and fiqh lessons for adults. Education at that time focused on the basics of religion on how to pray, fast and purification methods. While at the pondok institution education, student houses were built around the teacher's house. There they learned about religion without any age constraints. Among the states where many pondok are built including Kelantan, Terengganu and Kedah. There, the curriculum includes tauhid, fiqh, tasawuf and tarekat. Pondok education does not have a consistent form that can be used as a guide to other pondok. Although the pondok education system is still lacking in some aspects, but it is better than the system of learning in the home of teachers and imam (Ghazali, 2004).

The period of the most systematic Islamic education system was in the era of madrasah institutions. It was born on the Islah movement in the 20th century pioneered by Sayid Jamaluddin al Afghani and Muhammad Abduh. This system came to the peninsula through Sheikh Tahir Jalaluddin al Falaki. It caused the spirit of Muslim youths to go out to study in Mecca and in al Azhar, Egypt. Once return they

light the flame to understand Islam as a way of life in society, especially in the Malay Peninsula. Madrasah in Bukit Mertajam was built as early as 1906 then followed by 1908 Iqbal madrasah in Singapore. The madrasah education system is more formal and systematic. The curriculum taught includes fardu ain and fardu kifayah such as arithmetic, natural sciences, Arabic and others that were considered important at that time (Ghazali, 2004).

The madrasah system was slightly compromised after the independence era. This is due to the birth of the secular Malaysian government's education policy which resulted in religious schools or madrasahs becoming weaker. Government education policies such as the Razak Education Statement 1956 and the Abdul Rahman Talib Education Statement 1960 give a different picture of the madrasah education system, which is a clearer economic guarantee for students graduating from government schools. This situation has slightly crippled the religious school system and madrasah at that time due to the economic pressure has begun to be felt by the community while religious schools and madrasahs lack students and financial resources to continue to improve. At that time, the government had the opportunity to take over the crippling religious schools by modifying its curriculum to be more in line with the Malaysian Government's education policy.

The passage of time has given re-awareness to parents to send their children to religious schools. Although the system and curriculum in religious schools today not only focus on spiritual aspects but improvements in aspects of maintenance and management have opened the eyes of parents to provide the best religious education for their children. Many religious boarding schools, state government-aided religious schools as well as religious and tahfiz schools have been built either by the government or non-governmental organizations and corporate companies. This situation is due to the society re-realizing that only with a complete and perfect Islamic education can give birth to a generation of Rabbani who are not easily influenced by the various social ills in today's society (Ghazali, 2004).

2.2 Islamic Education in the State of Selangor

The sultan or king in Malaysia has been crowned the head of Islam as enshrined in the Federal Constitution, Articles 3 (2), (3) and (5). In the context of the administrative system in the state of Selangor, His Royal Highness (DYMM) Sultan of Selangor is the Head of the Islamic Religion of Selangor in accordance with Chapter 1, Article XLVIII Part Two of the Constitution of the Government of Selangor 1959. Beginning around 1875, Islamic Law was refined with the efforts of the late Sultan Abdul Samad. His Majesty gave way to the establishment of an institution that handles matters of marriage, divorce and offenses that violate Islamic law.

During the reign of the late Sultan Aladdin Suleiman Shah (1898-1938) he built religious schools, Islamic companies and Islamic dakwah activities such as talks and religious classes. His Majesty also wrote several religious books and the palace pioneered the path and space for Islam to be established in the state of Selangor. The existence of the Bugis Sultanate in Kuala Selangor opens a significant page on the history of the development of Islam in this state. The legacy of Kota Melawati, Kuala Selangor is a landmark as it was the center of government of the Bugis government at

that time which recorded Islamic law to be referred to as state law. In short, Islamic education is so emphasized in the state of Selangor that in the past the relationship between umara '(leaders) and' ulamak was so close that every decision the Sultan wanted to make would be referred to the ulama first (<https://pendidikan.jais.gov.my/>).

2.3 Stature Study

A figure according to Kamus Dewan (2010) is the appearance or condition that appears on its appearance, form and nature, resemblance or type. Meanwhile, stature means the character (Dewan Dictionary 2010). Character study is one of the effective ways to measure public awareness in understanding the life and contribution of a figure, especially in a religious context (Aajid Thohir, tt). The study of stature is able to contribute in enriching the history of Islam as well as having a strong relationship with formation of a community (Hussein Mahmood, 1993).

The study of stature is a discipline of knowledge that is familiar in Muslim society. Ilm al-Rijal was a pioneer in the study of greatness. It is a branch of the knowledge of hadith that is relied on while determining the credibility of the narrator for the narration of hadith of the Prophet saw. Some specific criteria are determined as strict pre-requisites that must be met by a person before being crowned as a thiqah and dhabit narrator. Generally, a leader or figure needs to have specific criteria. Zainal Abidin Mohamad (1998) explained that a person needs to have self-confidence, be responsible, quickly adapt to the situation, like to socialize, be accepted by the community and have vision.

Stature studies touch on aspects of profile, personality, expertise, leadership, management, transition and awards as well as prizes (Hackman, 1976; Bevis 1984; Duke 1989; Blasé 1987; Hussein 1993; Timah Hamzah 1981; Abdrahman Badawi 2003; Mohd Nor 2005; Ikmal Hisham 2012; Rosfazila et al., 2015). Stature studies have been conducted in various fields of specialization such as philosophy, religion, humanities and society, economics, politics, law, literature, statehood and patriotism, sports, as well as pure science.

According to al-Mawardi, a leader must have the nature of a fair person in leading employees in an organization. A leader must also be a mature person and dare to ijthad in doing his job. According to Al-Mawardi, a leader also needs to have perfect senses. He also needs to have a high level of religious knowledge. This is because with the high knowledge of religion can indirectly prevent a leader from doing bad things. A leader also needs to have perfect limbs in order to be able to manage his job perfectly (Ahmad Ibrahim Abu Sin, 1991).

Imam Al-Ghazali, on the other hand, explained that the election of a leader should be a person whose life in a simple way is not too wasteful with the property he owns. A leader also needs to carry out his work calmly without complaining about the work he does. He should also try to satisfy all parties if it does not violate the laws and regulations. According to Imam al-Ghazali, a leader must have the nature of awareness of the great responsibilities of his position. A leader must also be someone who likes to be friends with scholars and listen to the instructions of the scholars. This is because so that a leader does not violate the laws that have been outlined in Islam

or does not deviate from the path of Islam that has been set by Islamic law (Ahmad Ibrahim Abu Sin, 1991).

Western figure, Edwin Ghiselli states that a leader must have the nature of seriousness and self-confidence. Without the nature of seriousness and self-confidence, it can cause an organization to not run smoothly. Similarly, too high intelligence or too low intelligence will reduce the effectiveness of leading (Mustafa Hj. Daud, 1996).

In addition, Ralph M. Stogdill argues that a leader must have intelligence and ability as well as wise, mature, have property as capital so that a leader can manage his organization well. A leader must also have a social nature, namely cooperation, ability to communicate and the ability to socialize (Mustafa Hj. Daud, 1996). Apart from that, a leader should also have personality traits that are capable, aggressive and highly confident in carrying out his duties as a leader (Mustafa Hj. Daud, 1996).

According to Andreas Tolk (2012) there are 12 characteristics of figures and stature namely definition, disposal, absorption, authority, persistence, passion, networking, recognition, productivity, fighting force, ethics and loyalty. Tolk (2012) also lists 18 additional important characteristics that are cross-listed namely supervisory ability, contribution, integrity, perseverance, community service, open mind, vision, point of view and command. More interestingly, Ethics and Absorption are identified as the most important characteristics of all the characteristics of a figure / stature where ethics means professional characteristics, ethics and rooted in honesty about one's own work, receiving constructive criticism, serving others respectfully, and do not get a personal advantage over those provided for the position while absorption is characteristic such as knowledgeable or expert (Tolk 2012).

2.4 KISDAR – KUIS

In the original paper of its establishment, KISDAR is known as Kolej Islam Darul Ehsan. KISDAR establishment concept paper prepared by Haji Mohd. Adanan Isman, then Deputy Director of Education of the Selangor Islamic Religious Department (JAIS) after the announcement of its establishment was triggered by the then Selangor Menteri Besar, Tan Sri Muhammad Muhd. Taib in conjunction with the JAIS Teaching Basic Convocation ceremony on 28 January 1995, at the Perak Jubilee Hall, Shah Alam. According to Haji Mohd. Adanan, he and former Selangor State Executive Council (Exco) Member, Dato 'Abu Bakar Hamid visited the Sultan Zainal Abidin Religious College (KUSZA), Kuala Terengganu, before the establishment of KISDAR to learn the experience of the institution in operating a college that offers diploma-level programs.

When established, a total of 60 first group students were offered a place to study the Diploma in Islamic Studies program from June 1995 under the School of Islamic Studies, INPENS College, a higher education institution wholly owned by Yayasan Selangor. On 1 December 1996, KISDAR began fully operating as a wholly-owned company of the Selangor Islamic Religious Council (MAIS) after receiving registration approval from the Private Education Department, Ministry of Education Malaysia. KISDAR then boarded at the Tengku Ampuan Jemaah Secondary Religious School (SAMTAJ) building in Section 11, Shah Alam for a period of about four years (1996-2000), before moving to a 104-hectare permanent campus in the Bangi Lama area,

Kajang. On 29 May 2002, Sultan Sharafuddin Idris Shah Ibni Almarhum Sultan Salahuddin Abdul Aziz Shah declared the inauguration of the KISDAR campus. October 22nd, 2004 which is on 8th Ramadan 1425H is a historic date for KISDAR. On that date, KISDAR was officially invited to be upgraded as a University College in an official ceremony at the J.W. Hotel. Marriot, Putrajaya. In the blessings and atmosphere of the glorious month of Ramadan, the Minister of Higher Education, Dato' Dr Syafie Salleh who represented the Deputy Prime Minister, Dato' Seri Mohd. Najib Tun Razak awarded KISDAR an invitation certificate to upgrade as a University College.

Starting December 31, 2004, the name KISDAR was officially recognized as the Selangor International Islamic University College (KUIS). The change to a University College has a psychological impact on college residents as the institution has moved one step further as a University College. The change allows KUIS to offer studies at the undergraduate or bachelor level up to the post-graduate level in the future. It is a form of value-added to institutions, especially in the context of increasing the commercial value and corporate value of KUIS as an IPTS. It may be seen with the increase in student admissions due to the growing confidence of students and parents in the institution. The ability of KUIS to come out of the cocoon of a college into a University College proves the integrity, credibility and accuracy of an Islamic-based institution of higher learning to move forward in the face of more competitive competition and challenges. In the midst of attacks and blows against Islam which are considered as teachings that promote terrorism, extremism, religion for radicals or terrorists, KUIS is recognized to expand its potential towards a progressive, advance and moderate institution for its people but excellent in terms of knowledge achievement. Reliability and confidence of stakeholders, the general public (parents, alumni and students) on KUIS to grow more advanced and rapid. How KUIS can go further in the competition on the national education stage and even pass to the International level. Indeed, Institutions of Higher Learning such as KUIS are carrying out a mission, an agenda, a responsibility and a very large trust, duties and scientific affairs. Educate, teach and convey it to the entire ummah for a more successful, quality and excellent future (www.kuis.edu.my)

3.0 Data Analysis

3.1 Prof Dato Haji Mohd Adanan Bin Isman

Professor Dato Haji Mohd Adanan Bin Isman was born on 28 April 1951 in Sekincan, Selangor, Malaysia. He received his early education at Sekolah Kebangsaan Sungai Leman, Sekincan until the end of standard sixth. After that, he continued his studies at Madrasah Tarbiyah Islamiyah, Parit Raja, Batu Pahat Johor at the Lower Certificate level (SRP) and took the Johor State Special Certificate at Pintas Puding Batu Pahat Religious School, Johor before going to Sultan Salahuddin Abdul Aziz Shah Batu 38 Sabak Bernam Religious Secondary School until the completion of Sijil Pelajaran Malaysia in 1971. In 1973 he took the Malaysian Higher Education Certificate (STPM) at the Klang Islamic College until he obtained a Diploma in Education and a Bachelor of Islamic Syariah Studies from Universiti Kebangsaan Malaysia (UKM) in 1978.

3.2 Services and Positions

This figure began his career in December 1978 as a trained backup teacher at Klang High School. Then on 15 January 1979 he held the position of D1 Graduate Education Service Officer at Hishamuddin Religious High School in Kampung Jawa Klang, Selangor. Four years later on December 1st 1983, he was appointed Principal of Tengku Ampuan Jemaah Section 11 Shah Alam Religious Secondary School for 2 years before becoming the principal of Hishamuddin Kampong Jawa Secondary Religious School, Klang. He was appointed as the Deputy Director (Islamic Education) in the Selangor Islamic Religious Department (JAIS) and became the President / Chief Executive of the Selangor Darul Ehsan Islamic College (KISDAR) in January 2002.

3.3 Contribution and Award

He has received several awards while serving such as the promotion to D1, Senior Grade on 21 July 1986 and Grade DG2 on 1 July 1991. In 1996 he was awarded the Anugerah Bintang Kebesaran Setia Sultan Salahuddin Abdul Aziz Shah (SSA) by DYMM Sultan Selangor. He was a keen and active in carrying out community activities. He has served as the President of the Selangor State Secondary School Principals Council, Chairman of the Klang District Teachers Welfare Body, Member of the Selangor Ulama Association Association Committee, Selangor State Sermon Committee, Islamic Education Coordinating Board (LEPAI), Selangor State Preaching Panel, Secretary Darul Ehsan Islamic College Establishment Committee (KISDAR) besides being the author of papers and sermons of the State of Selangor.

He was awarded the Dato'-Sultan Sharafuddin Idris Shah (DSIS) Order of Merit in conjunction with the 58th birthday of DYMM Sultan of Selangor on 11 December 2003 at Istana Alam Shah, Klang Selangor bearing the title of Dato' (Presidential Mind 2004). Professor Dato' Haji Mohd Adanan Bin Isman has been awarded a Professor from the Academy Banking of the Republic of Kazakhstan in 2009 bearing the title of Professor. He has also been awarded as a JAIS teacher figure for the year 2010. The JAIS Teacher's Day Celebration at the Selangor state level was held at the Perak Jubilee Hall of the Building S.U.K in Shah Alam.

Professor Dato Haji Mohd Adanan Bin Isman was the Rector of the Selangor International Islamic University College (KUIS) from 2002 to 2010. He played a major role in driving the philosophy, mission and vision of KUIS as a renowned Islamic Higher Education Institution (IPTI). His service is the biggest contribution in driving Islamic education in the state of Selangor. He has extensive experience in education, in every stanza he utters, surely places a high priority on the culture of knowledge and camaraderie. The proof, in every message of KUIS academics, he would often put the academy at the top level and put full trust in the high academic background and then advocate for the academy to maximize the level of use of knowledge and educate the soul according to paddy official; Greater Power, Greater Humility (Rosfazila, 2012).

3.4 Greater Power, Greater Humility

His personality, which many say is very friendly, often goes to the mosque and low profile. Being side by side with him does not put the audience in any protocol except the feeling of being close to the heart. Indeed, the nature of Malay and Islamic values and apart from his narrative style and the simplicity in actions (Rosfazila 2012).

4.0 Findings

4.1 Islamic Education Figures

Statures are figures, personalities, faces, figures, commotion and appearance. The meaning of Islamic education is a process the formation of human personality with a sublime Islamic personality. The formation of human personality with a sublime Islamic personality. (Amin Hassan 2015). Thus, the prominence of Islamic Education means the stature, face, figure, fuss and appearance of the study figure in forming a human personality with a noble Islamic personality that aims to make it in line with the purpose of man according to Islam is to worship Allah S.W.T. Here is the stature of Islamic education Professor Dato Haji Mohd Adanan Bin Isman in Islamic Education.

4.2 The Stature of Islamic Education Philosophy

The prominence of the Philosophy of Islamic Education means a philosophy that focuses on curriculum factors, the role of teachers, teaching methods and the role of students that lay the foundation for the development of independent souls that is belief in god (Ann 2012). For example, based on the observations made, Professor Dato Haji Mohd Adanan Bin Isman embraced the philosophy of "Greater Power, Greater Humility" and "Catalyst of Knowledge Tradition" as the focus of achieving the development of independent people and believing in god when he led the leadership of KUIS (<http://kuis.edu.my>). The following excerpt of his speech shows the greatness of his Islamic educational philosophy through aspects of vision and mission as well as comprehensive achievement.

"We are moving and will continue to stride. KISDAR has the potential to thrive, so there are many opportunities, spaces, challenges and obstacles. Occasionally we will look back to learn from past weaknesses and mistakes, then formulate strategies and focus on the agenda to emerged as a premier institution not only in the state of Selangor but also in Malaysia and excel at the regional and international level" (Minda Presiden, 2004).

4.3 Stature of Figure

According to Dewan Bahasa dan Pustaka (2015), figures are representations especially human forms in symbolism. In short, the stature of a figure is a representation of a figure through symbolism or given symbolism by the observer of the study figure. Through interviews and observations on Professor Dato Haji Mohd Adanan Bin Isman explained the stature of his figure shows the representation of a very encouraging figure. He is known as a person who is very friendly, often goes to the mosque and low profile. Being side by side with him does not put one in any

protocol except the feeling of being close to the heart. Profesor Dato Haji Mohd Adanan Bin Isman also personified as a person with the nature of Malay and Islamic values and apart from his narrative style and the simplicity in actions (Rosfazila, 2012). The following special poem shows the figure of Professor Dato Haji Mohd Adanan Bin Isman through the symbolism of thought, universal view, personality and identity.

Muhasabah Mu'atabah

*If you cannot be Meranti at the top of the hill
Be bamboos in the valley
But the graceful bamboos are on the hillside
If you can't be lush, be grass
Grass that adorns the road everywhere
If you can't be a haruan, be sepat
The nimble sepat in the swamp
Not everyone who can be a captain Others should just follow (loyalty)
There is definitely something for you
A task whether light or heavy
Which is awlawiyat and closest
If you can't be the moon, be a star
A star that illuminates the darkness of night
If you can't be corn, be a sweet potato
Not relying to large size
That determines you lose or win
So be yourself
In seizing Mardatillah and
Be the best human being! Insya Allah...
"BE YOURSELF"*

Presented by Professor Dato Haji Mohd Adanan Bin Isman at the Monthly Assembly of KISDAR staff on 11 October 2002/4 Sya'ban 1423H.

4.4 Stature of Expertise

The stature of expertise is when other employees recognize that a person has the ability of knowledge in a particular field and the skills that are capable of solving a problem that the group cannot solve (Noor Amirah 1994). Expertise possessed by Professor Dato Haji Mohd Adnan Bin Isman is that he has extensive experience in the field of Islamic education by having a good personal Islamic background, educational and academic background in the field of Islamic Studies / Islamic Education comprehensive and consistent even he has held several important positions in several organizations, including as a JAIS teacher until he was awarded as a JAIS teacher

figure for 2010, Religious Administration officer, Principal and Deputy Director of Islamic Education Division for 12 years and was the Rector of Selangor International Islamic University College from 2002 to 2010 (KISDAR-KUIS). He played a major role in driving the philosophy, mission and vision of KUIS as a renowned Islamic Higher Education Institution. Professor Dato Haji Mohd Adanan Bin Isman's expertise is recognized through his ideas, views and ideas as a Chief Executive who is responsible for formulating policies and outlining the direction of KISDAR. He who connects the legacy of KISDAR leadership and management of the past has put forward a touch, formulated a strategy, made adjustments, alignment, screening, modifying the approach and subsequently made a shift to take the leap forward. His desire is for the organization to create continuous progress and excellence (Minda Presiden, 2004).

4.5 Stature of Reference

Prominent referral means that the leader becomes a reference point to influence the employee to do something and listen to the employee's problems and give encouragement to the employee (Noor Amirah, 1994). For example, the stature reference obtained from Professor Dato Haji Mohd Adanan Bin Isman is as a Religious Administration officer, Principal and Deputy Director of the Division and also the Rector of the International Islamic University College who serves as a reference to his subordinates if they have doubts in doing management and academic activities This reference figure has qualified Professor Dato Haji Mohd Adanan Bin Isman to receive the awards namely the Star Award of the Loyal Sultan Salahuddin Abdul Aziz Shah (SSA) By DYMM Sultan of Selangor who carried the title of Dato 'in 1996, the Star Award of Dato' Sultan Sharafuddin Idris Shah (D.S.I.S) By DYMM Sultan of Selangor (2003) and was awarded a Professor from the Banking Academy of the Republic of Kazakhstan in 2009 bearing the title of professor.

Using case study methods with observation techniques, interviews and document analysis, the study examines every angle in identifying the style of character possessed by Professor Dato Haji Mohd Adanan Bin Isman. Studies identify that the stature possessed is the stature of the field of Islamic education. The stature of Islamic Education is a process of forming the human personality of the sublime Islamic personality which aims to make it in line with the main purpose of man according to Islam, namely the worship of Allah S.W.T. For example, Professor Dato Haji Mohd Adanan Bin Isman's stature of Islamic education is aspired from the aspects of philosophy, figures, expertise, and references in the field of Islamic education. The following inspiration for the KUIS song illustrates the aspirations of Islamic education professor, Prof. Dato Haji Mohd Adanan Bin Isman covering the integrated and holistic aspects of the vision and mission of Islamic Education.

- The Catalyst of Knowledge -

Indahnya Pandangan Di Mata

Halaman Wadah Menabur Jasa

Membangun Wawasan Mulia

Di Bawah Payung Mahkota

Ayuhlah Sematkan Semangat

Pemangkin Tradisi Ilmu

Menggilap Permata Bangsa

Kemilau Seluruh Alam

Menyepadu Ilmu dan Amal

Berpaksikan Iman Yang Kental

Berbekalkan Jiwa Perkasa

Meniti Arus Perdana

Teknologi Ilmu Terkini

Kreatif Diri, Berinovasi

Menggapai Bintang Di Angkasa

Universiti Terus Berjaya

Inspiration: Profesor Dato Haji Mohd Adanan Bin Isman

Lyric: Azrina Husin

Creator: Mahzan Manan

5.0 Discussion and Conclusion

This study uses a qualitative research method appropriate to the exploratory study (Crawford & Irving 2009), case study as a study strategy while interviews and document analysis as a research technique in which the researcher examines each angle in describing stature of Islamic Education Professor Dato Haji Mohd Adanan Bin Isman. He has an excellent personal and academic background, extensive career experience and also received various excellence awards and was appointed president of KISDAR - KUIS from 2002 to 2010. Through the research method conducted, the study identified that the character possessed by Professor Dato Haji Mohd Adanan Bin Isman is the Transformational Character of Islamic Education. Yukl (1989) defines Transformational Characterization as a process to influence major changes in terms of attitudes and assumptions of members of an organization and build commitment to achieve the mission, objectives and strategies of the organization. Professor Dato Haji Mohd Adanan Bin Isman who has the strength of philosophy, figure, expertise, reference and field prominence has traced and has become part of the process to influence major changes in terms of attitudes and assumptions of members of the organization -organizations especially KISDAR-KUIS and build a commitment to achieve the mission, objectives and strategies of the organization that is the Catalyst for the Tradition of Islamic Knowledge / Education. The stature of Islamic education Professor Dato Haji Mohd Adanan Bin Isman is in line with the focus of the study of prominence which covers seven main domains namely profile, personality, expertise, leadership, management, transition, and awards and prizes. Furthermore, the focus of elements such as ethics and absorption organized by Tolk (2012) as the most

important element of prominence is very prominent in the personality of Professor Dato Haji Mohd Adanan Bin Isman. Professor Dato Haji Mohd Adanan Bin Isman is an important figure in the development of Islamic Education in the state of Selangor. His vast knowledge accompanied by expertise and skilled stature in almost all areas of Islamic Education studies makes him an important reference centre for research. In addition to his contributions in the academic, scholarly and management worlds, he is also involved in the membership of important agencies and committees that build Islamic Education as a platform for development. His services in shaping the growing Islamic Education as a branch of knowledge and science today is very prominent. This situation explains to us about the scholarly contribution of Professor Dato Haji Mohd Adanan Bin Isman in the field of Islamic Education indeed qualifies him to be called the Catalyst of Transformational Figure of Islamic Education in Selangor particularly and Malaysia in general.

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