

An overview on Islamic lifelong learning in Brunei Darussalam

[Satu sorotan tentang pembelajaran Islam sepanjang hayat]

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ABSTRACT

Since 19th Century, Brunei Darussalam has conducted Islamic Lifelong Learning formally and non-formally which has been referred to as the Adult Religious Class. The class is offered to mature students who had never attended or finished their formal religious education. The modules taught are mostly focused on al-Quran literacy skills and basic Islamic studies. Although these classes have been practiced for a long time, the term Islamic Lifelong Learning is still an uncommon term in the sultanate. Hence, this study proposes to explore and discover the term "Islamic Lifelong Learning" in the context of Brunei Darussalam. The study is based on documents review and analysis from past researchers and official websites. Furthermore, the findings have suggested that various classes have been established in Lifelong Learning which can be known as "Islamic Lifelong Learning". Thus, the paper concludes that Islamic Lifelong Learning is a part of an ongoing learning in Brunei Darussalam which has been implemented and conducted either in mosques, *balais*, universities or institutes with particular Islamic modules consists of 'Aqīdah, Shari'ah and Akhlāq.

Kata Kunci:

Sistem Pembelajaran Bukan Formal, Sistem Pembelajaran Tidak Formal, Pengajian Islam, Pelajar Dewasa, Brunei Darussalam

ABSTRAK

Sejak abad ke-19, Pembelajaran Islam Sepanjang Hayat telah berjalan secara formal dan bukan formal di Negara Brunei Darussalam yang dikenali pada ketika itu sebagai Kelas Dewasa Ugama. Kelas tersebut dibukakan kepada golongan dewasa yang belum pernah mengikuti pendidikan agama formal atau berhenti sekolah tanpa menamatkan sesi persekolahan. Modul yang diajarkan ialah mengaji al-Quran dan subjek-subjek asas agama Islam. Walaupun Kelas Dewasa Ugama tersebut telah diadakan sejak dahulu lagi, namun istilah Pembelajaran Islam Sepanjang Hayat masih lagi belum dikenali. Oleh itu, kajian ini akan meneroka definisi "Pembelajaran Islam Sepanjang Hayat" dalam konteks Brunei Darussalam berdasarkan penelitian dokumen daripada pengkaji-pengkaji terdahulu dan beberapa laman sesawang rasmi. Hasil daripada kajian ini mendapati kelas-kelas Pembelajaran Sepanjang Hayat yang telah berjalan selama ini boleh dikategorikan sebagai "Pembelajaran Islam Sepanjang Hayat". Oleh itu dapat disimpulkan bahawa Pembelajaran Islam Sepanjang Hayat adalah sebahagian pembelajaran lanjutan di Brunei Darussalam yang diadakan sama ada di masjid-masjid,

balai-balai, universiti-universiti dan institusi-institusi dengan menyediakan modul Islamik iaitu Akidah, Syariah dan Akhlak.

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1. Introduction

During the 29th National Teacher's Day, His Majesty the Sultan of Brunei Darussalam stated in his *titah* the importance of Lifelong Learning (LLL) particularly to teachers (Prime Minister Office Brunei Darussalam [PMO BD], n.d.). This is to encourage them not to get weary of seeking knowledge as its value are honourable according to Islam. His Majesty also commanded the Islamic Religious Knowledge as a compulsory subject in all levels of education starting from 1st January 2013 (PMO BD, n.d.). Based on His Majesty's commandment, this study wishes to discover the development of the education that has been initiated by the Brunei government to preserve its importance as well as Islamic knowledge. So, the main objective of this study is to explore and discover the definition of Islamic Lifelong Learning (ILLL) which has been practiced in Brunei Darussalam.

LLL is an ongoing process of learning from the birth to the death for developing knowledge according to environment (OECD, 2005). The Islamic view of LLL is stated in Surah *al-Mujādalah* [58] verse 11 that it encourages people especially Muslim to seek knowledge continuously and Allah mentions the value of seeking knowledge or being an educated person is more respectable and honourable than those who are ignorant.

In several Prophetic traditions (pbuh), mentions the importance of seeking knowledge are in abundance. It is compulsory for every Muslims as mentioned by the Prophet (pbuh): "*Seeking knowledge is a duty upon every Muslim (and Muslimah).*" [Ibn Mājah, *Kitāb Muqaddimah, Bāb Faḍl al-'Ulamā' wa al-Ḥaththu 'alā Ṭālib al-'Ilm*, No. 224, *Ḍa'īf*]. Moreover, those who seek knowledge will be rewarded in which their path to paradise will be eased as the Prophet (pbuh) said: "*whoever takes a path in search of knowledge, Allah will cause him to walk in one of the paths to paradise. Indeed, the angels will lower their wings in great pleasure with the one who seeks knowledge.*" [Ibn Mājah, *Kitāb Muqaddimah, Bāb Faḍl al-'Ulamā' wa al-Ḥaththu 'alā Ṭālib al-'Ilm*, No. 223, *Ḍa'īf*]. These hadiths show the importance of seeking knowledge for a Muslim, both for its reward and to ease the life in the hereafter al-Ghazzālī, 1993). It is an obligation to all people to learn in their long-lifetime, as mentioned in a famous quote "*seek knowledge from the cradle to the death.*"

2. Methodology

The method that was used in this study was a qualitative method by analysing the documents, journals, books and the other literatures that related with the study. As Creswell (2009) stated document review is an unobtrusive source of information whereas it can be accessed at a time convenient to researcher. It is to discover the past literatures' interpretation on LLL and its co-related terminologies moreover, the classes that have been practised especially in Islamic studies since the early history. In order to identify the definition of ILLL, the study focused on three aspects to grasp some LLL classes in Islamic studies that have been practised. They are: the common usage terms in LLL; LLL in Brunei Darussalam; and the basic Islamic modules that is taught in Brunei Darussalam. With these three aspects, it led to answer the objective of this study.

In order to discover the common usage terms that associated in defining LLL, the current study used the previous literatures in journals that studied and focused on LLL. While the data from Brunei Darussalam regarding LLL classes was collected mainly from the official website of the Ministry of Education and official national newspapers. Moreover, the data related to the Islamic education was examined from the books and journals that were found in the library and the online database.

3. Lifelong Learning Globally

The term LLL focuses in all level of education (Ahmad, 2012). It was in the early of the 21st century where the emergence of the term LLL and the shift of terminology was under debate by the United Nation Educational, Scientific and Cultural Organization (UNESCO), the Organization for Economic Cooperation and Development

(OECD) and the European Union (EU). The reason for this shift was due to the diversity of the world's development (Milana, 2012). It can be summarised by four factors in which Milana (2012) quoted the first three factors from Biesta (2006) (as cited in Milana, 2012) and the last factor was from her analysis, they are; theoretical and conceptual advancements in the humanities and social sciences; the empirical observation that people are spending more time and money on learning activities; the rise of the market economy and demise of the welfare state; and political globalisation and the subsequent changing nature of the modern state and its authority (Milana, 2012). Then again, she discussed this matter due to a political issue between education, work and socio-economic development in which is not the main analysis of this article.

The definition of LLL is unanimous from several authors but similar in objective which is 'to improve or gain knowledge'. Milana (2012) claimed that OECD's definition is to represent the only way of interpreting LLL, a stance that UNESCO opposes but the other international organization have embraced. Thus, they defined it as "an education covers all purposeful learning activities, from the cradle to the grave, that aims to improve knowledge and competencies for all individuals who wish to participate in learning activities" (Milana, 2012: p. 110). On the other hand, Ahmed (2009) specified his definition as it consists of all forms of education and learning experiences continuously for the individuals in order to develop their knowledge with new changes and in their surrounding environment. The definition from the previous literatures (Laal, 2011; Basharat, Iqbal & Bibi, 2011; Mohd Fauzi et al., 2018) are practically derived from OECD's definition. They agreed on the matter of continuous learning from birth to death however, Basharat et al. (2011) proposed that until 1970, the term LLL was just restricted to adults' education and workers' education movement. In addition, the reason to improve and gain knowledge is to cope with the modern world (Laal, 2011; Basharat et al., 2011). Laal (2011) added that it is a second chance opportunity in learning. Basharat et al. (2011) and Mohd Fauzi et al. (2018) emphasised that the learning process in LLL is restricted to formal and informal system only. Meanwhile, they concluded that LLL is an ongoing process of learning so, it does not cover only formal nor informal but, it covers all types of learning system. Hence, LLL is a term to describe the process of learning which it is an ongoing process to gain and seek knowledge, skills and proficiencies of the adults depending on the modern world's requirements or needs.

4. The Common Usage Terms in Lifelong Learning

It is important to understand the common terminologies that will be involved in discovering the definition of ILLL, this is to avoid any confusion with the usage as they are linked to each other. All terminologies are correlated in interpreting the LLL as Milana (2012) highlighted the terminologies of adult education and adult learning has been substituted to LLL. Moreover, Courtney stated (as cited in Laal, Laal & Aliramaei, 2014) that the continuing education, adult education, adult learning and LLL have been clarified the same thing. The further differences and similarities will be elaborated in the next section.

4.1 The Types of Learning System

Before discussing the types of learning system, it is crucial to differentiate between the terms education and learning. The both terms are linked to each other where all learning are part of education but not all education are learning. Knowles, Holton III & Swanson (2005) explained that education emphasises the educator whereas learning emphasises the act of changes in individual either in behaviour, knowledge, skills or attitudes. However, the definition of both terms from Knowles et al. (2005) is in contradiction with the definition of continuing education which it will be explained later in this article. Thus, it can be comprehended that education is when an individual is required to know a knowledge but, learning is when an individual is intending to know a knowledge.

In LLL, learners will typically go through three system of learning and they are formal, non-formal and informal learning system (Milana, 2012). Formal learning is a formal process of structured learning that administered by official authorities from the Ministry of Education (Ahmed, 2009; Ingham, Ingham & Afonso, 2017; Mail, Ampuan Tengah & Abu Bakar, 2020; OECD, 2005; Pengiran Muhammad, 2020). The certificate given after completing the study is accredited by educational institutions and the workplace (OECD, 2005). Likewise, non-formal learning is similar with the formal learning except its certification may not be acknowledged by higher institution and workplace, rather it will be considered as a value added for the holder's extra proficiency (Ahmed, 2009; OECD, 2005). It happens when an individual acquires knowledge in their life when he joins a particular group of organised educational activities, such as religious classes in the mosque, music lesson and extracurricular activities in schools (Kadir, Arifin, Latipun & Nur Fuad, 2016). On the

contrary, informal learning is an opposite of the formal and non-formal learning. It does not lead to certification nor formal qualification which can be acquired through experiences that related with their work, family and leisure time (Kadir et al., 2016; Ingham et al., 2017; Mail et al., 2020; OECD, 2005). Characteristically, it is parallel to self-learning activities (Ingham et al., 2017).

4.2 Continuing Education

Laal et al. (2014) stated that the term continuing education and LLL are similar in objective of the learner which to live a better life as they stated:

“Lifelong learning is continuing education, including designs and strategies of organization, a key tool of speeding up to adapt to modern technologies. It is an ongoing education and learning, in formal, non-formal and informal forms, from cradle to grave, making knowledge to improve quality of life.”

Continuing education can affect the individual’s skills, personal and academic development (Laal et al., 2014). Moreover, it is the learning process to individual who wish to gain a new skills and knowledge accordance to living and adapting a better environment in which the learner needs to focus and having a high skill in certain knowledge (Ismail, Yusoff, Abd Majid, Ahmad & Abu Bakar, 2015). However, Hussain, Alhassan & Kamba (2013) and Burnell (2016) claimed that continuing education programme is known to have something associated with vocational education and occupational, professional or training skills development in which to provide practical and non-academic courses. It can be seen in Brunei Darussalam use continuing education for vocational and technical education training as well, as in Continuing Education and Training Division from Institute of Brunei Technical Education. On the other hand, it has been found that continuing education in Islamic modules too although it is not associated with vocational and technical education as in Advanced Studies in Islamic Education (ASIE). However, it is decided that continuing education is a learning process in LLL specifically for vocational and technical training modules only. Thus, any programme that is not related is not defined as continuing education.

4.3 Adult Education and Adult Learning

In prior to go through to the adult education and adult learning, the stages and age of the adult must be identified. In Brunei Darussalam, adult is divided into three stages. First is the early adulthood begins from 17-40 years old due to traditional demographic of finding a job (Ahmad, 2018). Second is middle adulthood at the age of 40 to 60 years old as classified by Ismail et al. (2015) and Kadir et al. (2016) according to their responsibility in managing individual’s family life. Last stage is late adulthood from 60 years above whereas they are considered as ‘Warga Emas’ (Gold Citizen). They are protected by the government and are giving recognition and appreciation (Jabatan Pembangunan Masyarakat, 2017).

As for the definition of adult education and adult learning, these terms are specifically for adult learners whereby adult education is a process of ongoing learning in formal system as Ahmed (2009) mentioned in his study, to develop their knowledges, attitudes and skills. It is because to upgrade their qualification in requirement for the promotion in work and study. While adult learning comprises all types of learning systems which adult learners intend to learn continuously for their own needs. The system varies according to the learning environment. Ismail et al. (2015) elaborated adult learning into two types: first is Adult Basic Education for individual that have not learn the knowledge before and the requirement to the next level after finishing it; and second is Continuing Education, the level where an individual need to expertise his skills in order to live a better environment, and is learned and delivered in a more serious way and requires high expertise as well. It can be concluded that adult learning is a broader definition than adult education which the terms are correlated with the learning system.

4.4 Mature Student

On the other hand, the mature student is the student who had left school without graduating or lack of opportunity to enter university directly after secondary school in which considered as their ‘second chance’ for learning and also refer as mature distance learner (Alas, Anshari, Sabtu & Yunus, 2016; Amponsah, Torto & Badu-Nyarko, 2018). Amponsah et al., (2018) emphasised the starting age of the mature student is 30 years above who wish to enrol to the university. While McCune, Hounsell, Christie, Cree & Tett (2010) proposed 21

years and above as they are motivated by career and experience. Moreover, they are generally meeting new people more likely within the same field and they are eager the enjoyment and interest of learning (McCune et al., 2010).

However, the study suggests that age for mature student start from 16 years old which is in line with the Labour Law in Brunei Darussalam. It is the minimum age for an employer to hire an individual when looking for a job (Department of Labour, 2021). Furthermore, in Brunei Darussalam, the ministry has defined mature students are those who have left their school in more than a year and had experience in working for one year or more (Kementerian Pendidikan Negara Brunei Darussalam, 2013).

Based on the discussion regarding the common usage terminologies of LLL, it can be concluded that LLL is a term to describe the process of learning that is an ongoing process for individuals to develop and seek information, skills and proficiencies based on the requirements of the modern world. Moreover, it is specifically used for mature students who wish to seek knowledge either it is formally, non-formally or informally. Thus, all of the discussion in this section can be led to define the ILLL.

5. Definition of Islamic Lifelong Learning

The aforementioned explanations can be partly clarified by at least three types; the learning system, the learning programmes, and the learners.

5.1 The Learning System

The best way to seek knowledge of LLL must be in the informal or non-formal learning process (Ismail et al., 2015). It is because, the individual in non-formal learning can focuses on one type of educational activity and can engage in his discussion and activity (Henriksen & Børgeesen, 2016). While informal learning appears in an individual's experiences which learning the knowledge can be understood easily (Gorard, Fevre & Rees, 1999; Henriksen & Børgeesen, 2016).

Informal and non-formal learning is very effective in studying Islamic teaching. Throughout life, without realising, an individual is experiencing informally learning Islam as a famous quote says 'Islam is the way of life', which our daily renders are linked to the teaching of Islam, for example, all of activities started with the right side such as drinking and eating right hand, and exiting from your right foot is part of the teaching in the Prophetic Tradition. This can be seen as an informal learning system.

An example of non-formal learning is studying Islamic teaching in the mosque which has been the centre for Islamic propagation since the time of the Prophet (pbuh) which until now as a centre of Muslim activities including seeking knowledge. During the Prophet's (pbuh) reign, the learning of Islam was conducted at one corner of his mosque named as Şuffah (Ahmad, 2012). Thus, this type of system can be seen as non-formal learning.

If LLL happened formally, the individual's time would be limited and it would have clashed with their formal working hours. Moreover, the main focus is to the adult learners who usually too preoccupied in balancing between study, work and responsibilities (McCune et al., 2010; Ismail et al., 2015). It would be a pressure for them to manage their time.

5.2 The Learning Programmes

Quran is the main source of Islamic teaching, followed by Hadith (Kadir et al., 2016). Additionally, several references indicate Quran is the main guidance of knowledge as stated in Surah *al-Nahl* [16] verse 89, that Quran contains all of the knowledge whether it is histories of the past, the future phenomenon in the life of the hereafter, and all of information needed for a person to seek knowledge in earth, religion, long-life and hereafter (Ibn Kathīr, 1999). The fundamental of learning Islamic religion is based on three components; *'Aqīdah*, *Sharī'ah* and *Akhlāq* (Kadir et al., 2016).

First, *'Aqīdah* means belief or faith towards the existence of Allah and His commands, and believe in the Prophet (pbuh). Second, *Sharī'ah* means to obey and submit to Allah. A Muslim must demonstrate his belief by practising the five pillars of Islam. The five pillars of Islam are the basis of Muslim's life and the pillars reign over the life, must be faithfully and steadfastly obeyed as part of an important duty in upholding the Islamic Principles. The five pillars of Islam are; the profession of faith (*syahāda*) that 'there is no god but Allah, and Muhammad is the Messenger of God', prayer (*ṣalāh*), alms (*zakaat*), fasting (*ṣawm*), and pilgrimage (*hajj*). Lastly,



Akhlāq means to improve the practising of Islām by pleasing Allah and abide by His commands and make the Prophet as an exemplary (Al-Sufri, 2017).

Thus, in order for a person to know Allah and believe his existence is unrefuted, he should learn *‘Ilmu Tawhīd*. In quest for knowledge of performing the pillars of Islam can be found in *‘Ilm Fiqh*. Learning the Creator and obeying His order and evading His restriction will not be completed if it is not accompanied by pure heart which the intention is to Allah whereby the knowledge can be found in *‘Ilm Taṣawwuf* (Al-Sufri, 2017).

All of these elements are called Basic Islamic Studies, it is introduction in learning Islamic teaching as they can develop the individual to appreciate the beauty of Islam and to encourage individual to learn more about the religion. As explained earlier al-Quran is the main guidance of knowledge, by learning the recitations of al-Quran with *tajwīd*, in addition to the three fundamentals of learning Islām will guide the individual to become a valuable person in his life either in earth or hereafter (Al-Sufri, 2008; 2017).

5. 3 Types of Learners

Although the definition of LLL according to OECD is the education from the cradle to the death however, many studies have been proposed that suitable individuals to become the learner of LLL is adult learners. They represent the continuing learning process either with occupational or career breaks which they widen their abilities, enrich their knowledge, or improve their skills to turn them in a new direction in work or their own needs (Ahmed, 2009; Kersh, Evans, Kontiainen & Bailey, 2011). Moreover, it can be suggested that mature student can be correlated with adult learner as they both are similar in defining the starting of the age range between 16-18 years old. As aforementioned the learning programme selected are the al-Quran recitation, the *‘Ilm Tawhīd*, the *‘Ilm Fiqh* and the *‘Ilm Taṣawwuf*, it can be decided that the learner who neither had graduated the formal religious education that organized by government nor have any basic Islamic knowledge, or who wish to gain more knowledge regarding Islam; name as mature learner. It is because during this phase, the individual will abide and appreciate the demands of Islam in order to live a blissful life in earth and hereafter according to Islamic order (Ismail et al., 2015).

6. Lifelong Learning in Brunei Darussalam

The term ILLL is not familiar whereby another term is been used instead known as ‘Kelas Dewasa U gama’ (Adult Religious Class) and ‘Pelajaran Lanjutan Pendidikan Islam’ (Advanced Studies in Islamic Education). On the other hand, the term LLL was already introduced in 2007 by University of Brunei Darussalam (UBD) and named it The Centre for Lifelong Learning (C3L).

The Brunei Government has provided the opportunity in ongoing learning to the public in which learning should not be restricted in school only but it should be continued for a long-lifetime such as LLL courses that are conducted by universities, institutions and private sectors. Moreover, several programmes on LLL have been conducted by many agencies including private sectors and non-government organizations (NGOs). The scope of the study will only be discussing any LLL programmes that conducting Islamic modules which consists of elements; *‘Aqīdah, Syarī‘ah* and *Akhlāq* (Kadir et al., 2016).

6. 1 The Ministry of Education in Brunei Darussalam (MOE)

In order to uphold the role in education system of Brunei Darussalam in the LLL programmes, MOE have engaged direct collaboration with other ministries from the Ministry of Energy, Manpower and Industry and the Ministry of Culture, Youth and Sport; and private sectors (Lifelong Learning Centre, n.d.).

The MOE has established the LLL programme as Lifelong Learning Centre which acts as an One-stop information for LLL in reskilling and upskilling programmes from other institutions and organizations. Thus, the MOE interprets LLL as an opportunity to ‘reskill’ and ‘upskill’ as a main individual’s focus that will improve the learners’ performance on the job (Hussin, 2020). The centre is providing personal and professional development training in four types of programmes, they are workforce development, academic upgrading, community development and personal development (Lifelong Learning Centre, n.d.).

In 2007, UBD introduced the first LLL programmes and named it as Centre for Lifelong Learning (C3L). The programmes in Islamic modules that have been offered are Master of Islamic Finance (Abu Bakar, 2018). However, the programme is conducting in formal learning with specific entry requirement. It is for people who wish to upgrade their academic qualification.

The Sultan Sharif Ali Islamic University (UNISSA) also provides courses and training programmes related to leadership and LLL. Thus, named it the Centre of Lifelong Learning and Leadership (C4L). The aim is to enlighten and empower individuals and their communities with knowledge and competency (Lifelong Learning Centre, n.d.). The first programme launched in 2017 was *Program Tadabbur al-Quran* which then in the following years, several more programmes have been offered such as *Halal Internal Auditing Workshop* and *Islamic Leadership and Crisis Management* (Universiti Islam Sultan Sharif Ali, 2017). Most of the classes conducted are through non-formal learning. The entry requirement depends on the programmes' criteria however, it opens to all public who are interested to join in upskilling their proficiency.

6. 2 The Ministry of Religious Affair in Brunei Darussalam (MORA)

The role of MORA since its formation in Brunei's Constitution 1959 is to protect Islam in the country and be responsible on all matters relating to the Islamic Religion such as the providence of Islamic studies to all Muslims in the country. It has been believed that Islamic Studies was the first education introduced in the country, circa sixth century ago concomitantly with the Islamisation of Brunei Darussalam (Ahmad, 2011). The execution of formal Islamic Education was on 16th September 1956 as requested by Sultan Omar Ali Saifuddin III through the Department of Islamic Education (Kementerian Hal Ehwal Ugama, 2012). However, it is stated that Islamic education was first taught formally in 1931 in Jalan Pemancha Malay School in Pekan Brunei. It was from the encouragement of three dignitaries; Pengiran Bendahara Abdul Rahman, Pengiran Pemancha Haji Mohd Yassin and Pengiran Shahbandar Hashim. The Islamic studies were taught after performing Friday prayer only but in 1936, after Marsal Maun held the position of the Malay Studies Commissioner, the religious education was placed in the improved building and also included in the daily school schedule which was not only taught on Fridays (Mail et al., 2020).

The term LLL is not familiar in MORA where the common term used widely is Kelas Dewasa Ugama (Adult Religious Class) or Pelajaran Lanjutan Pendidikan Islam (Advanced Studies of Islamic Education). Furthermore, some departments named the class as *Muslimah Class* and *Kitab Turāth Class* whereas it is considered as LLL programmes. The LLL programmes that consist of the Islamic modules are under; the Department of Islamic Education, the Department of Mosque Affairs and the University of Seri Begawan Religious Teachers College (KUPUSB).

6. 2. 1 The Adult Religious Class

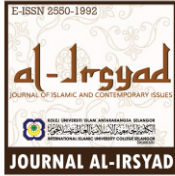
The Adult Religious Classes were the first religious classes opened to the public since the 19th Century whereas it was conducted unofficially in mosques, *balais* and selected homes such as the home of Dato Ahmad bin Haji Abdul Latif at Kg Burung Pingai (Awang Damit, Mail & Ampuan Tengah, 2014). *Balai* was a place to study Islamic teaching, mass prayer and any Islamic activities such as Quran recitation which mainly owned by religious officials, *imams*, *bilals* and even *Pengirans* (Mail et al., 2020). During the early Islam in Brunei Darussalam where the Islamic teaching and learning was centred in *balais* and mosques in Kampong Ayer. The learning approach was non-formally by creating a *ḥalāqah* whereby the students encircled the teacher who sat at the corner.

In 1963, Adult Religious Classes were formally established in Pekan Brunei Muara, Pekan Tutong, Pekan Belait and Pekan Temburong and administered by School Inspectors in each of the districts which then changed its supervision under the Inspector of Adult Religious Class (Ahmad, 2011). At present, Adult Religious Class is organised by the Department of Islamic Education and placed under the division of Advanced Studies of Islamic Education (ASIE) and named it as the Adult Class Unit.

6. 2. 2 The Advance Studies of Islamic Education (ASIE)

Between 1999 and 2001, ASIE was known as Special Institution Unit under the Department of Islamic Education. Since the 1st June 2012, ASIE has been one division separately which formerly was combined with the other units. ASIE is responsible to handle four units, they are Special Institution Unit, Adult Class Unit, Tilawah Al-Quran and Dikir Unit, and Co-Curriculum Unit. The subjects being taught are *Farḍu 'Ain* and *Farḍu Kifāyah*, *al-Quran* and *Amali Ugama*. The reasons for its establishment are:

- i To encourage adults who have not learnt the Islamic principles;
- ii To alert adults about the importance of religion in a nation;
- iii To develop capable, cordial people and obey Allah's command;



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- iv To develop and refine student's proficiency and competency in *tajwīd*, *tartīl* and *tarannum*;
- v To acknowledge the students about the theory and practice of *Farḍu 'Ain* and *Farḍu Kifāyah*;
- vi To obey the commands of Allah, the Prophet (pbuh) and the Sultan;
- vii To encourage people' participation in enhancing mosques and the Islamic Teachings;
- viii To improve individuals and citizens morale according to the Islamic Teaching;
- ix To understand the teaching of Islam as a complete way of life. (Ahmad, 2011)

The participations for the classes are Muslim citizens age 15 years and above who wish to seek deep Islamic knowledge.

6. 2. 3 *The Imārah Division*

The Imārah Division is one of the divisions in the Department of Mosque Affair. The responsibility of the Imārah Division is to plan, manage, administer *Ta'mīr* affair in mosque such as set up the *Literacy in al-Quran and Muqaddam Programme*, to arrange al-Quran and Muqaddam classes in the mosque, and launch *Youth Mosque Group Programme* (Kementerian Hal Ehwal Ugama, 2012).

6. 2. 4 *The Muslimah Class*

The Muslimah Class has begun its operation in 2007 and has three units that are administered by the Department of Mosque Affair: Muslimah Brunei-Muara and Temburong Zone, Muslimah Tutong and Belait Zone, and Mosque Activity (Kementerian Hal Ehwal Ugama, 2012). The learning programmes that are provided under the Muslimah Class are *'Ilmu Farḍu 'Ain*, Learning al-Quran and Muqaddam classes, *'Ilmu Farḍu Kifāyah*, Strengthening Faith of *'Aqīdah Ahli Sunnah Waljamaah*, and Learning Dikir and *Tawshīh*. These programmes are opened to all Muslim women aged 20 years and above.

6. 2. 5 *The Kitab Turāth Class*

The University of Seri Begawan Religious Teachers College (KUPUSB) is organising LLL that consist of Islamic modules; *Aqīdah*, *Syarī'ah* and *Akhlāq* and named as Kitab Turāth Class. It is the study of classical Islamic books written by past scholars. The classes are open to public and conducted in various mosques whereby KUPUSB is collaborating with the Department of Mosque Affair to conduct the Kitab Turāth Classes for the public (Dahri, 2016).

6. 3 *The Non-Government Organization*

There are several organizations that are actively conducting LLL that consist of these three elements. For instance, *MINDA Youth Movement* is an organization to help the youths to appear active in line with Brunei's wish as youth is the next generation of the nation. They were conducting *Farḍu Kifāyah Workshop* focused on Islamic funeral and death (MINDA Youth Movement, 2020).

Belia Muallaf As-Syahadah was established on 30th November 2017 and was monitored by Islamic Da'wah Centre, MORA. It is a platform for reverted youths to socialise and help each other in strengthening faith, morals and improving knowledge in understanding Islam. *Belia Muallaf As-Syahadah* has organised various activities and programmes participated by Muallaf, pure Muslims and non-Muslims such as the *Belia Muallaf Prihatin*, the History and Culture of Brunei Darussalam through Mosque Tour and the 'Ilm Weekend 1440 (Awang Sulaiman, 2020).

Some of the mosques all across the country have their own youth organization. For example, *Ashabul Akhyar* is a youth group in Lumapas Mosque; *Syababul Iman*, a youth group from Sultan Sharif Ali Mosque; *Ashabul Haliim* from Pengiran Muda Abdul Malik Mosque, Kampung Tungku; Ash-Shaliheen Mosque Youth; and *Syababurroja* is a youth group from Jame' 'Asr Hasanil Bolkihah, that organised under the Division of Ta'mir in the Department of Mosque Affair, MORA due to the respond to the titah of His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam in producing pious and proactive generation. They were conducting a camp in which to enhance the personality of the youth by doing beneficial activities (Junaidi, 2020).

Based on the LLL programmes and classes in Brunei Darussalam, it can be viewed that Brunei government has continued in improving education either it is formally or non-formally. Furthermore, informal learning system of ILLL can be observed through Islamic talk from the certified preacher. Likewise, the Islamic



teaching mainly conducted in *halāqah* learning system which can be considered as non-formal learning. It has been applied until this era but it is done in a modern way whereby the teacher is sitting on the chair in front of the class while the students are sitting on the chair or the floor as they are seated in straight line or encircling the teacher. It is conducted whether in mosques, schools and institutions. Thus, it has been found that Brunei Darussalam is practising the ILLL for a long period of time.

7. Conclusion

The study is focused on the definition and also explained the classes that have conducted the ILLL. In the early emergence of Islam in Brunei Darussalam, the Islamic studies has become the first education in the country. The Islamic studies were conducted non-formally which the learning was opened to all people regardless of age preferences. Although, the Islamic studies has become a formal education since its implementation during the British Resident, the non-formal learning has been continued until the present.

From the three types of interpreting ILLL aforementioned, it suggests that the definition of ILLL can be viewed with three main concepts: first is the informal and the non-formal learning system; second is the al-Quran recitation, the *'Ilmu Tawhīd*, the *'Ilmu Fiqh* and the *'Ilmu Taşawwuf*, and third is the mature learners. Therefore, the study proposed the interpretation of ILLL as a continuous knowledge for mature learners in learning al-Quran recitation, *'Ilmu Tawhīd*, *'Ilmu Fiqh* and *'Ilmu Taşawwuf* that occur through classes informally or non-formally to improve a person's well-being in blessing of Allah (The Most Glorious and The Most High) on earth and hereafter. From the discussion, this study managed to discover and defined that ILLL has been practised in Brunei Darussalam since 19th century where Islamic education started being taught in formal and non-formal way.

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Vol. 6, No. 1, (June, 2021)

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